

Dear Comrades:

The thing that we hoped to accomplish has been done. The June number was in the mail by the 2nd of the month and the July issue went on its way June 25th so that it must have reached all of the good folk by the 1st of July. That is the thing that we declared was going to be accomplished and which would be continued throughout the balance of the life of *The Radiant Life*.

The many kindly expressions which reached us as a result of the appearance of this magazine have been most encouraging. They justify the faith that we have in the purpose of *The Radiant Life*. There were some mighty fine things in July but just glance over this number and see if you don't think that progress is the watchword with us at the present time. We think that this is just a little better than any of the previous issues and this is just an inkling of what is to follow. September will show some marked changes in the appearance of *The Radiant Life*. They will be changes that will add to the attractiveness of the magazine and give it a pulling power that will make folks sit up and take notice.

We have told you that *The Radiant Life* is dedicated to a definite purpose. If you glance over the series of articles published under the caption "*Radio-Centric Power*," you will get a very clear idea of what that purpose is. We know that only those who really think help the progress of the world. *The Radiant Life* is determined to help make thinkers out of its friends. Now you can help us accomplish our purpose by recommending this publication to your friends. Urge them to become subscribers and don't forget that all subscriptions sent in during this month will be received at the old price of \$1.50 per year.

Since *The Radiant Life* is a Power Plus magazine and is in reality a correspondence course in mental and spiritual development, its value cannot be measured in mere dollars but to make it what we want it to be we must raise the price to \$2.00 per year. This goes into effect with the September

issue. A word to the wise is quite sufficient.

Once more let us remind you that we want agents everywhere. We don't ask our friends to work for nothing; we are willing to pay them a liberal commission for earnest, conscientious work. If you are interested in helping *The Radiant Life* and incidentally making something to add to your own private exchequer, write Miss Emilie Klinzing, care of this office, and she will tell you all about it.

Just a reminder. The two special articles published in the April and May numbers and also the two special articles published in June and July have been printed in beautiful booklets with artistic covers and will be sent postpaid for 50c each.

Also remember that we still have some copies of "*Psychic Power and How To Unfold It.*" These will be mailed for \$1.00 postpaid. A few copies of *Foregleams of Immortality*" postpaid for 50c and in addition "*The Land Where Our Dreams Come True,*" a collection of poems compiled by the Editor, which will be sent for 50c per copy.

Now, comrades, if you like this magazine there is a splendidly practical way to let us know about it. Just tell your friends; urge them to subscribe. Renew your own subscription for one or more years at the old price and don't forget this is the last chance at the old price. A hearty handshake and smile of cheer over the miles.

Radiantly yours,

—WILL J. ERWOOD.

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CHAMBERED NAUTILUS

Build thee more stately mansions, O my Soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from Heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by Life's unresting
sea!

—OLIVER WENDELL HOLMES.

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THE WANDERLUST

Dedicated to the Restless

Beyond the East the Sunrise,
Beyond the West the Sea,
And East and West the Wanderlust
That will not let me be.
It works in me like madness,
And bids me say good-bye,
For the Seas call
And the Rivers call
And Oh! the call of the Sky
I know not where the White Roads run
Nor where the Blue Hills are
But man can find a friend in the Sun
And for a guide a Star
And there's no end of the voyaging
When once the call is heard
For the Rivers call
And the Roads call
And Oh! the call of a Bird
Yonder lies the long Horizon
And there by Night and Day
The old ships draw to home again
And the young ships sail away
And I may come
But I must go
And if man should ask you why
You may put the blame
On the Birds and the Road
And the wonderful Stars
And the Sky.

—ANON.



LOVE

LOVE Is A Fathomless Ocean Of Cosmic Emotion-
alism — It Is A Boundless Universe Of Sentiment: It Is An Endless Scroll Upon Which Is Writ The One Matchless Psalm Of Life; It Is A Pean Of Joy; It Is The Voice Of Infinitude Calling The Soul To Wake Up, To Live, To Express To Unfold The Infinite Manhood — The Infinite Womanhood. Love Is The Infinite Magician, The Transformer — It Is The Key That Unlocks The Door Of Life. Love Is The Answer To The Riddle Of The Universe.

WILL J. ERWOOD.

RADIO CENTRIC POWER III



THE dream of every normal man or woman is to possess power, plus. It has been so from the beginning of time and will be throughout the centuries yet to come. And it is right that this is so.

The difficulty has been that mankind sought for this power in the wrong way, i. e. by looking too far afield and expecting it to be handed down, as a kind of free will offering, by an indulgent Deity. It was expected to come from God as a reward for the acceptance of certain theological theories. But we are learning to think differently, now. We have discovered that

Power does not come from the outside. It is not sucked down into man's consciousness as in a vortex. The mind is not a yawning cavern into which everything is thrust by the hand of God. To acquire power man must go after it. To achieve knowledge he must work. It is man himself, who is compelled to take the steps which result in the consummation of his dream. If these steps be not taken mediocrity is the result.

Man is a dynamic center of power. That is, if he wills to be—not otherwise. And all power is mental, hence it is the mind which must be considered. Let us emphasize the following:

Man is a creative center of power!

Every human being is a dynamo for the generation of energy.

Power and energy must come from within the mind, the organism of man.

Man is a finite being possessing the possibilities of infinitude,—he is Deity in process of unfoldment and expression.

Man is a thinking entity whose mission it is to unfold consciousness thru his contact with the surrounding universe.

Consciousness is the measure of a man's knowledge of, and familiarity with, the universe in which he lives. In other words:

Consciousness is the ratio of God's inrush into the mind of man.

Mind is the medium of contact between the infinite and the finite—and the bodily organism is the vehicle thru which the results of that contact are made manifest.

Thinking is the act of relating the finite to the infinite—and adjusting the relationship between the individual entity and the objects, entities and laws about him.

In view of all of this there are a few other statements which should be made here in order that the position of *The Radiant Life* may be clear to its readers. We firmly believe that

Man is not a slave of a capricious Deity,

The only way to change man and to rearrange his future is to *alter his method of thinking.*

Man is not a slave of a capricious Deity, neither is he a "worm of the dust" in whom there is nothing but iniquity.

Man is not a body—he is a soul, a mind, limitless in possibilities, and possessed of every potentiality which is contained in the great, central creative force of the universe.

Mental power can be increased by practical, systematic methods which are neither

mystical or obscure, but easily attained and put into operation.

Man is the center of his universe—a creative, vital, center from which power radiates in the same ratio as he has the ability to think clearly and consecutively.

The idea that man is the center of his own energy, in other words, that he is the center of the universe insofar as his own unfoldment is concerned, is growing more widespread every day. We are getting away from the thought of limitation and embarking upon the sea of limitless growth and possibility.

It is infinitely better for man to be impressed with the thought of possible future development than to have his mind impregnated with the idea that he has reached the zenith of his growth. Nothing so hampers as the feeling of hopelessness—and nothing will inspire a man so much as the assurance of the inherent power to make more of himself.

Life affords us many privileges. They are here for the taking if we can but see clearly what is needed. It might be put thus:

We are placed here beside a universal banquet table. It is covered with viands of the choicest kind—or, it may be, with the simplest variety of food, accordingly as our vision enables us to see—and we have the privilege of making our own choice. There is no dictation—it is all there for us to choose as we will.

On the food we select we must depend for our strength. If it is wholesome and palatable, there is no question of the future. But if not, we will present a sorry spectacle.

We know that the food given the body de-

termines the degree of strength enjoyed by that body. That is, it depends upon the food plus the right kind and degree of exercise.

More important is the food furnished for the mind. Yes, just that: *the food furnished the mind!*

There is one mouth thru which to feed the body. There are many with which to feed the mind: Every sense perception is a mouth for the use of the mind. Each impression conveyed over the various nerves to make its impact upon the mind of man is a part of the food upon which the mind must exist—upon which it must nourish and strengthen itself.

The impressions received thru contact with the world and its people form the bases of the ideas from which power is derived. Ideas are not formed in the outside world—they are developed in the mind. Mind, therefore, is the seat of man's power. And thru its unfoldment must come all the advancement, all the progress, that marks the improvement of mankind. This being true every seeker for *radio-centric power* must remember that

Thinking is the key to all progress.

Mind improves by using itself—in other words, to quote Dr. Silas S. Neff, "*it is the mind that uses the mind.*"

Each man or woman must decide just what use is to be made of the mental powers possessed; and each one must determine how to proceed toward the definite goal visualized by the ideal. There can be no other method which will succeed so surely. Do not forget that it is

The intensity of your thought which determines the measure of your success.

Intense thinking means a vital interest; and vital interest always denotes the power to accomplish any given task. We are told to concentrate in order to get results. Very well! Then let's not lose sight of the fact that

Concentration is intensified interest. And interest may be cultivated, intentionally and intelligently. The more one analyzes a subject, a point of contact or an impression and its relations the stronger is the interest—and this means concentration, plus. And that, good folk, means the road to radio-centric power.

Radio-centric power. Think what this means:

Power radiating from you, or me, the center. It means

Mind energy emanating in intense, forceful and direct waves, in every direction from man, the radiant center of consciousness. It means that

The *thinker* is taking precedence over the physiological automaton. And it means, further, that

Mental power is greater than physical energy. And this mental power can be and is grown just as surely and easily as physical strength may be developed. Just keep saying the following until the underlying idea permeates your being—now, then, comrades, all together:

I am Limitless! I am a maker of progress: My own, and thru me, that of the whole world.

I radiate Limitless Power! My whole being, and every micro-organism thereof, is a radiant center of potent, progressive energy.

I express Infinite Energy! The law which

makes possible my growth and unfoldment is the same as that which evolves worlds.

I am Cosmic Consciousness in Embryo! The principle manifest in the Supreme Consciousness of the universe is mine, in substance and reality. With every breath I draw to myself that of infinitude which is my birthright; and with every impression received I become the recipient of the divine urge to unfold and express the limitless possibilities of my soul.

I am Mind, Soul, Spirit, immersed in, and growing toward, the *Source of Being*.

(To be continued)

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THE OTHER HALF

Planning isn't quite enough—
Doing is required;
And the man who isn't tough
Often gives up, tired.
Wishing 's merely wasted air
If you let that end it,
When the chance comes, then be there,
Quick to seize and bend it.
Thinking doesn't make you wise,
What sets Fate a-blinking
Is the man who dares and tries
What he has been thinking!
Hoping never moved the world,
Helping has to save it;
Dreaming 's but a flag unfurled
Without a breeze to wave it.
Sighing never helps a bit
When there's trouble brewing;
Wishing is the poorest wit—
Just be up and doing.

—IDA McINTOSH ZUMSTEIN.



FEW years ago the old-fashioned disciple of *Materia Medica* made much sport of the supposedly benighted individuals who believed it possible to assist one's health through the exertion of mental power. The old adage "He who laughs last laughs best" is apropos under the circumstances because to-day we have abundant evidence that even staid old M. D.'s have come to realize the potent power in mental medicine.

Going into the office of a practitioner of more than fifty years' experience, the writer took with him what the Christian Scientist terms "A belief in rheumatism." Whether it was a belief or not, it brought many an unpleasant twinge to various joints in the sacred anatomy of the present scribe. Not wishing to admit such a thing as an ache, the question: "Doctor, do you think asperin is effective as a cure of rheumatism?" was directed toward the venerable doctor. Without turning his head and in a voice grown deep, yet kindly gruff, thru years of experience he grunted out: "Huh, truth is much better." Then turning and looking the questioner fully in the face he said: "My boy, don't you know that about ninety percent of the ills to which the human flesh is heir are the result of distorted mental states?" Then followed a lengthy dissertation on the uselessness of strong drugs, the criminal tendencies locked up in narcotics and the false practices of mankind generally. Needless to say, he was not told that the question had reference to his visitor's aching bones. They

shortly ceased to ache and no twinge of rheumatism has returned.

Back of the ability of the human mind to rectify mistakes in the body lies the potent energy of affirmation. Please note that this means intelligent and corrective affirmation. It does not mean just sitting down and saying to one's self: "I am well and all is well with me." It means believing in the effectiveness of the affirmation to so large a degree that the silent, forceful energy of the strongly concentrated mind drives the individual into a course of constructive activity and exercise. Anyone who has studied psychology and who has had any experience in dealing with pathological conditions knows this: That often the most important thing the physician does when he enters the sickroom is to change the mental attitude of the patient.

Talking to Dr. George DeHoff, one of Baltimore's most successful physicians, this question was put to him: "Doctor, what patient would you prefer to have come into your hospital or under your care, the man who felt sure that he was going to die or the one who was equally sure that he was going to live,—the optimist who dreamed of successful conquest with disease?" Without a moment's hesitation he replied: "Give me the optimistic, hopeful patient every time." There is a reason for this because the psychology of the individual is the measure of his power of resistance or his lack of it as the case may be.

When we speak of psychology we are talking about the most marvelous thing in all the Universe, i. e. the mental processes of the genus homo. In other words, the scientific, or

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it may be the non-scientific application of the laws of mind. To know a man's psychology we must understand the dominant note in his mind. We must observe what is the mental outcropping which despite his training and his volitional effort to conceal keeps pushing its way to the surface from time to time. These submerged tendencies in the human mind are as sly and elusive as the proverbial fox because if they are deep-seated, one has to keep on the lookout constantly lest they reveal themselves. Nowhere do these hidden complexes, to use the phraseology of the psycho-analysts, reveal themselves as successfully or as frequently as they do when a man or woman is in a physiological state of unrest.

It has come to be a well established fact that mental states alter the pathological condition of the body. It is also equally well established in the minds of most thinking men and women that very little can be done with an individual one way or the other until his habit of mind is changed. As stated in these pages previously, Elmer Gates, psychologist extraordinary, who carried on experiments for many years in his laboratory at Chevy Chase, declares that every mental impulse has a definite reaction in the anatomical structure of the one who experiences that mental impulse. Perhaps in order to give force to this statement and lay the foundation for the articles that are to follow, it might be well to quote the exact words of Professor Gates: "Every emotion of a false or disagreeable nature produces a poison in the blood and cell tissue." Again he says: "My experiments show that irascible, malevolent and depressing emotions

generate in the system injurious compounds, some of which are extremely poisonous: also that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy." Again he has said: "Mind activity creates organic structure and organisms are mind embodiments." This is putting the matter pretty strongly but it is not the idle statement of a mere dreamer. It is rather the well thought out conclusion of a man who spent many years in the careful analysis of the human mind and its effects above the body.

Health, it might be said, is a state of mind, because if the mental conditions are what they should be the individual must necessarily conform to the laws of health. That means thinking along the right lines is bound to superinduce action, the result of which will mean the elimination of poison from the system and the introduction of those health-giving elements without which no organism can be what the Eternal intended it should be.

We have said that "*The Radiant Life*" is dedicated to helpfulness. This means that it must of necessity dwell upon means of producing healthfulness because after all is said and done, this is one of the greatest ambitions of humanity, i. e. to possess a normal body that may be the fitting expression of a well-ordered mentality. In order to assist the members of "*The Radiant Life Clan*" it is necessary for us to dwell repeatedly upon certain vital facts. We shall state some of them as follows:

There can be no real health of body without health of mind.

It's impossible to have a well-developed organism if the mind is steeped in hatred, jealousy or prejudice.

The man who hates poisons himself as surely as though he had taken a dose of arsenic or strychnine.

The man or woman who dwells upon the gloomy side of life, who is always filled with forebodings and fears, and in whose life despondency is the dominant keynote cannot expect to have the state of physical perfection which ought to be the goal of each human being.

Health of body comes from the exercise of the great trio of aids to physical perfection. They are *right thinking, right exercise and right rest.*

Right thinking involves getting acquainted with one's self, learning to understand the mechanism of the mind and applying definite constructive principles in connection with the mind and body. Right exercise means the establishment of a system of procedure that will call every muscle into play, giving it all the stimulation it needs, while right rest means something more than the ability to throw one's self upon a bed and sleep fitfully. It means relaxation and relaxation is wholly and purely a mental thing. So long as the mind is tense, disturbed or in an unsettled state, it is impossible for the muscles and nerves of the body to relax. The difficulty with most people lies in the fact that they do not know how to let go of their mental burdens. For this reason one of the first definite lessons in the application of the law of mental medicine must be in connection with the process by which the mind

of man may relieve itself of the intense pressure caused by fear, doubt, and dejection.

All hail to the man or woman who has found the real self and who has learned to establish co-ordination between mind and body for such an individual becomes in reality the image and likeness of God.

(To be continued)

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OMNIPOTENCE

Thou great, eternal Infinite
The great, unbounded whole;
Thy body is the universe,
Thy spirit is its soul.
If thou dost fill immensity,
If thou art all in all,
If thou wast here before I was
I am not here at all.

How could I live outside of thee?
Dost thou fill earth and air?
There surely is no place for me
Outside of everywhere.
If thou art God, then thou dost fill
Immensity of space,
And I am God, think as you will,
Or else I have no place.

And if I have no place at all,
Or if I am not here,
I surely cannot dammed be,
For then I'd be somewhere.
Then I must be a part of God.
No matter if I'm small;
And if I am not part of him,
There's no such God at all.

—A. CAMPBELL.

"THE NEW GOD"

A VOICE FROM THE BEYOND

[The following address was given to a private Psychic Class which has been meeting every Monday night for several years. It was given by an Intelligence who has come to be a very potent part of the lives of the class members. It was given in the Trance state and was taken down by Miss Florence Russell, the very efficient Class Amanuensis. Editor.]

MANKIND sings about the nearness of the power which men call God and many supplications are directed to that Infinite Being; they are sent out from the minds and souls of humanity as though God Power was something very remote from man. There seems to have been a prevalent idea, the burden of which was that there was a vast distance between mankind and the Creative Power which has brought worlds into expression. The whole trend of religious thought—perhaps it were better to say, the whole trend of theology has been toward the emphasis of the distance between God and man. As a result of this men have considered God to be so remote that it would be almost, if not quite impossible to span the distance and bring about a unity between God and man. Men have lost sight of the great psychological effect, namely, the farther you preach God from mankind, the less Godlike will men become. The nearer you preach God to man, the more shall man be inspired to do Godly things.

The object of churches and of religious movements should be to abolish the conception which has led man to believe there was a distance, a very great distance between man and his God, for just the moment there has been

a successful abolition of that wrong concept, there shall be inaugurated a movement on the part of the mind of man which shall bring mankind into closer relationship with power that dominates the Universe. It is a mistake to speak of and think of God as something remote from the various phases of life which he has brought into being, a mistake to regard God as separated from the Universe of which he is the soul. We say that it is a mistake to entertain the idea that there is a vast distance between God and man for the simple reason that if there is a well-defined barrier between mankind and that great Infinite Energy, Intelligence, Personality or Being, call it what you will, that particular power ceases to be an omnipresent and omnipotent and omniscient power which pervades and dominates all of the life, the substance, the reality of the Universe itself.

It is also a very grave mistake for mankind to regard the power which dominates the Universe as a jealous entity in the sense in which the term jealousy is usually used. To so regard that which you term God is to not only underestimate the benignancy, the benevolence and the gentleness of that power but it is likewise to establish in the mind of man a concept which restricts that power to the exercise of purely human attributes, it is to regard that power as possessed of whims and vagaries and to be a vacillating and unstable power which is as likely to change its opinion as the wind is likely to veer from one point of the compass to another. In our estimation it is blasphemy for men to speak of the jealousy and bitterness of God. It is not only that—

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it is sacrilege to attribute to an all-wise and beneficent and all-powerful and an ever-present as well as a thoroughly understanding deity qualities so petty as some of those mentioned. When you take into consideration the significance of the word spelled G-O-D and realize that it presupposes a power which is all-inclusive, which is all-embracing, which encompasses all and is, therefore, you might say, the very synthesis of all there is, you can see how difficult it would be to limit that power to those petty things, to attribute justly to that power those small, petty, insignificant vices which are so characteristic of the undeveloped member of the human family.

We desire tonight to at least in a measure the one which has ordinarily been presented to man. In order to do this we desire to remind you that man always reads into a power those qualities and attributes which the man, himself, can understand and that man fails utterly to recognize in that power qualities which are beyond his comprehension. Therefore, because the men who have given these various concepts to the world were men possessed of every human attribute—they were vicious at times, they were vengeful, they were bitter, they were narrowminded, they were jealous and selfish and possessed all of the negative attributes—and because they were thus and possessed these attributes, they read into God, Almighty, the qualities which they themselves possessed.

If you will study man's concepts of God from the very inception of history—aye, and from the evidences that were left by prehis-

toric races—you will see that as man evolved those qualities that were more and more genteel, as man raised himself out of the jungle age of consciousness and living, as man grew away from the ruthless, the vengeful, the destructive attitude toward life and habit of living, man's concept of God became a much more refined thing and a much more magnanimous one, because mankind began to see attributes in themselves that were superior to the attributes exercised and possessed by their forebears, and so it has been as man traveled from the lower conditions to the higher, man's concept of God changed. It is very much the same as though a man wandered in a valley around which great mountains reared their massive, lofty peaks; man looked up and saw but a bit of the cerulean vault above and saw that tiny bit of that lofty heaven, so-called, through the circle that was made by the hills which surrounded him, the mountains which reared their peaks cloudward, and because man's vision was limited by the circling peaks to that bit of azure sky that was above, man said: "That is all there is," we will assume, but the time comes when the urge has made itself felt in the soul of man, and man looked out and scanned the peaks and man saw the roseate glow at sunset and the golden tint at sunrise and man said to himself: "Whence comes the light which illumines the snow-capped heights?" And so man said to himself, we will assume, "I shall travel to the peak and see whence it comes," and when man reaches the height, the highest point, he discovers that not only does his vision encompass the valley in which he has lived, not only does

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it enable him to recognize the hillside up which he has climbed, the mountain ruggedness over which he has traveled, but he discovers that his vision will encompass mile upon mile of territory and expanse upon expanse of lofty sky which he had never even dreamed of before, and when this takes place, man realizes that he has been dwelling in a more wonderful world than he thought.

Now, trace the analogy, see very clearly as you will the analogy between this picture we have drawn and the gradual climbing that man does as he wends his way upward toward the highest eminence of the Spiritual Alps, upon which and beyond which every soul must travel, and when he has done this and his mind has grown so that he may encompass more of the Universe as a whole, his idea of God will change and his concept will become so much greater that there is absolutely no comparison between the idea that he has sloughed off his being, so to speak, and the one that has come to permeate his very soul.

We desire that you shall understand that this power which men call God is not a power so limited in its judgment, so narrow in its affections, so restricted in its understanding of the motives back of the actions of the creatures that it has created—that instead of being a God of that kind, we have to consider a power that sees all, knows all and understands all, and, therefore, because it understands all, forgives all and does not permit itself to be confined in its beneficences, its mercies, its kindness to one specific portion of the human family. And so we say that it is a mistake for men to imagine that God is the God of the

Jew or of the Gentile, that God is the God of one sect and not the God of another, that God is the particular guardian of one class of men and women and repudiates all of the rest as unworthy of his consideration. We declare to you that the God that dominates the Universe is a greater God than that.

How are you to define the power which dominates the Universe? No man knows how to define that power. No man has grown to the heights sufficient to be enabled to analyze, define, classify and understand the qualities of Godhood in their sublimity, their fullness, their entirety. It is a mistake, as we have said to you so many times, to think of God as dwelling up there; it is an error that man has made in every clime, in every age, in almost every religious system, namely, that man, when he has spoken of God as being a dweller in the heights, has always entertained the idea that God must be up there, and when he said: "Up there," always indicated the territory above the clouds. You understand that that has been and largely is the conception that man has entertained, that this God dwells there in a thick darkness, that this God is above the earth, forgetting that the altitude upon which God is is not one of location so far as material locale may be concerned. God's abode is not above the earth necessarily. The heights on which God dwells are not lofty peaks necessarily but they are spiritual heights, they are lofty eminences in spiritual thought, they are spiritual altitudes upon which the evangels of Godlike truths dwell, and yet they may not be raised any higher so far as actual locale in space be con-

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cerned than are you who are now on the second floor of this building. Mark you that great souls dwell upon lofty peaks but the Olympian Heights upon which the Godlike dwell are spiritual heights and the occupancy of those heights is a matter of spiritual unfoldment.

Now, then, think of God, not necessarily as something or someone who looks like some man that you have seen, whose personality has been limited to a certain definite space and place; think not of God as something that dwells up among the clouds and who at times leans forward, as it were, and ponders the condition of mankind upon earth; rather think of God as a quickening spirit, as a pervading force, as an insistent urge driving mankind forward toward the spiritual heights; think of God not as something which may be measured by material standards, which may be snapped by the photographer who has learned to understand certain spiritual laws, as well as the material laws involved; think not of God as something waiting around the corner to smite the man, the woman or the child who is not able to accept some one of the various and divers religious creeds adopted by man; rather think of God as a power, as a beneficent, deific power, out of which, through which and by which everything there is has been brought into existence; therefore, a power that sees back of every system of thought that there is in the world, as well as back of every act, every deed of the creatures which he has breathed into being, and therefore a God that understands absolutely the forces, the conditions which gave rise to the actions, the

deeds, the theories and the concepts; and, therefore, again let us say, a God too magnanimous, of too great magnitude intellectually, spiritually and otherwise, to visit upon man's head dire punishment merely because man has been unable to understand and therefore to apply the laws. By this we mean man is not punished for his mistakes but rather by those mistakes and therein is where the magnanimity of God is so apparent to those who stop to think. Aye, it is a malicious doctrine to teach that God punishes man for his mistakes and it has given rise to much of bitterness. Parents beat their children instead of teaching them how to conduct themselves and then when they think of God and they see the suffering of mankind, at once they say in so many words—if not actually in words, in spirit—"God is beating His children because in their ignorance they have transgressed a law." It is but a short cry from the point at which man accuses God of anger and bitterness and revengefulness and the beating of His children to that point at which men imagine that God is as relentlessly unfair as are some of the members of the human family.

You see clannishness as one of the characteristics of mankind. The Hebrew Race gives a marvelous example of that clannish spirit that binds a people together. They have not realized the spirit of this philosophy which teaches "All for each and each for all" save as it applies to their particular race, that is, barring some exceptions, and what is said of that Race may be applicable to other races as well, but, having this clannish spirit within themselves, at once they attribute the spirit

of the clan to God and they render His attitude toward man thus and make Him say: "I will be thy God and I will be the God of thy children and of thy children's children but I shall have naught to do with those who belong to other families, to other nations than those encompassed by your families." Think you God is as narrow as that? Why there is never a thing that has existed in the human family that that thing is not the legitimate result of the causation preceding it, that is, that the thing is not the legitimate outcome of what has gone before. A man gormandizes beyond all reason and the following day or the second day after he suffers intense pangs of physical agony and he may say: "I cannot understand why I suffer thus" but it is one of God's laws and that law has been transgressed—there is direct relationship between the physiological indisposition and the transgression of the law a day or two before. What is true of individuals is true of nations. Aye, your nation has bid high for the suffering and the rapine and the murder extant in the land; humanity bid high for the bloodshed which marked the recent outrage which you have designated as your World War; humanity bids high for its vices, pays a bitter price, and the vice that there is in the world to-day is the direct outcome of the state of mind and the habits of the race during previous years.

Ah, but you will say then: "These things are right," but we haven't said that. We have said that they are the legitimate effect of well-defined antecedent causes which man has set in motion. Bring here into this room quantities of paper, oil-soaked rags and wood, and,

as you are leaving, drop in the midst thereof a flaming match and the chances are, unless it were discovered and the flame quenched very soon after the match had fallen, the building would be destroyed. It would not be right. Nay! But it would be the legitimate effect of the cause which had been set in motion. Never charge us with saying that vice is right, that war is right! Oh, our soul revolts against the idea of war and rebels against the perversion of any natural faculty or function. The abuses of natural faculties and functions make some souls writhe in agony when they see the extent to which man trifles with divine law. Never shall we say it is right to perpetuate the vices and the warfare and the rapine which has been a part of human experience. We have given you our standard; we have given you our rule by which you can understand whether a thing is right or not. We have said: "That which nature does not either directly or indirectly punish is right; that which nature either directly or indirectly punishes is wrong." Now let us put that a little differently. All those things, the effect of which is not destructive to body, mind, morals, spirituality, are right. Everything, the effect of which is destructive to body, mind, morals, spiritual nature, is wrong, and that is the law of God. Now, do we say that because we assume that God, the Great Universal Power which encompasses and embraces all humanity, by and through some specific verbal message told us this truth? Nay. We see it everywhere. It is writ so large in God's Universe that none but those either unconsciously or wilfully blind fail to see.

As you go out from this building tonight or as you go by the grounds surrounding this building during the day time, pause for a moment by the tree which stands in the midst of your lawn yonder, note there the ravages of disease, note the effect of certain parasitic growths, of certain destructive agencies which were permitted to find an abode in the tree, and when you see that, see there clearly written the law of which we have spoken, God's mandate which is there for you to read. Go into your hospitals—aye, go up to that friend by whose side we stood for a moment to-day, marshaling those forces who strive to assist in reconstruction, and there you will see in the condition of the victim of the accident of which many of you have been speaking the incontrovertible law of God writ clearly in the bruised face, in the bruised body, the maimed body—aye, even on the countenance of the smiling babe who accompanied her mother. There is God's law; his command is writ there. You can see it. See the men and women on the street, depicting very clearly their lack of strength,—body, mind and soul—and you will see the thing written which God writ in the very inception of things. You don't have to have God forget the multitudinous activities behind which and through which He is the moving force in order to tell you this. Why, back of the urge in the blade of grass that has made its escape from the thralldom of winter there is God; back of the rosebud that sends its fragrance broadcast upon the air, there is God; back of the smile in baby eyes and on baby lips there is God; back of everything, back of every living thing in all the Uni-

verse, back of every vital thing there is, either great or small, there is God.

God, Almighty, is not giving up universal interests for the special purpose of stepping over, as it were, to our side to say: "Child of my creation, this is the thing I would that you do." Nay, not that. We are wrapped in the mantle of God's mercy, just as you now are encompassed by the robe that you wear. The mantle of God's mercy is so all-protective that there shall not be a human soul anywhere, in any clime, in any age, in any epoch that shall fail to reach the plane at which that mercy becomes so marvelously apparent that the soul will wonder why it was not discovered before. Ah, but you say then: "You will take from us our God." Nay, nay! We shall strive to arouse the God in you in so large a measure that you will reach that point in your unfoldment at which you will be so conscious of your oneness with that all-pervading power that it will need no words, it will need no voice, it will require no assurance to make you understand that you are God's, that is, that you belong to God, that His mercy, his magnanimity, His justice, His kindliness, His benevolence, His gentleness shall reach you. You belong to Him in so large a measure that you cannot get away, try as you will.

Ah, our theological friends will say: "This man would have us forget the things that we have been taught, would have us forget the teachings of God's word." Nay. Why the average man has not even yet beheld the word of God because the average man has so blinded his vision by concentrating on pages of paper, printed words and bindings, collated and

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evolved by man, that the real vision of the word of God was lost. We are not taking the word. The word is a manifestation. Mark you! Remember the word was with God and the word was God, and understand the symbolism of the word. Any manifestation, any phenomenon that reveals the activity, the workings, the power, the will of that God is a part of the word. Yonder tree with its multitudinous lessons is a part of the word. The eclipse of the sun is a part of the word. Aye, the eclipse of sun or moon or of a man's consciousness is a part of God's word.

Should we have you forget? Yea, we shall have you forget all the bitterness, all the vengeance, all the sordidness, the ruthlessness which God is said to have possessed. We would have you forget the idea that God is a jealous God, that God is an angry God. Anger is always the evidence of the undeveloped state of man. The man or woman who so loses control of himself or herself as to give way to outbursts of anger is merely showing to an intelligent humanity that he or she still dwells upon the animal stage of life and that he or she has far to travel before reaching the Spiritual Alps. Anger in man is a bitter thing; it is a terrible thing; it is a disgusting thing and, we say it in all kindness, a destructive, a degraded thing, and if it is all of that in man, how much more terrible must it be, how much more debased must it be if God is possessed of all of that and guilty of all of that. God is not anger; God is not bitterness. Greater than the mercy of a loving and devoted mother who croons to the babe she has loved into expression when it has bruised its brow, greater than

the gentleness, the mercy, the tenderness and the love of that mother is that overshadowing, magnanimous, thoughtful, loving, tender kindness of God.

Ah, but you say: "We suffer." Yea, you suffer because you run counter to the law, and the effect comes as the day follows the night. Why do you suffer? Part of God's plan to teach men how to conform to law and how to comport themselves in the world, which is in reality a school to which men are sent, in which they learn, and to which they are sent for the special purpose of coming to the point at which they know God.

Did you ever experience that kind of affection that does not need to be told every day that it exists and that it is reciprocated? There is a devotion, there is an affection, there is a love so great that there is subtle unity between those who love and are loved in return which possesses a quality that requires no words of assurance but which presents so marvelous a soul unity as to make it one of the holiest and the sweetest and the most beautiful experiences in all of life. Ah, the childishness of those individuals who must be assured day after day, and day after day, and day after day, that God is merciful.

Live close to God—not moving from one place to another in order to be close to God, going out of one church to stand on the corner in order that one will be closer to God, climbing up a material eminence in order that one shall be close to God—living close to God means doing Godlike things, means evolving Godlike characteristics, means to unfold and express the diviner attributes in one's dealings

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with his fellowmen; it means to awaken all the gentleness, the sympathy, the tenderness, the magnanimity, the justice, the kindliness, the sweetness, the cleanliness of one's soul in order that all these spiritual qualities shall irradiate every place in which that individual is with a light so effulgent, with a light so spiritualizing and inspiring that the world cannot be otherwise than sweet and sane and clean where individuals of that type are.

People say: "Get right with God." Yes, get right with God. In order to do that must one shout out paeans of praise and say: "God, we adore Thy name?" Omnipresent, omnipotent, omniscient deity knows better than the soul who raises his voice to tell the story of his love or his failure. It is not getting nearer to God when one gets up and shouts: "Oh, Thou Great Eternal, I bow my head at Thy shrine." Bow your head at the shrine of God, would you? Then do good; worship God Almighty in spirit and in truth; be more gentle; proclaim yourself a scion of God's house not by words alone but by deeds of so lofty a character, so gentle a nature that they needs must reach out like a quickening spirit and raise all within a spiritual radius of perhaps many, many spiritual miles, if we may refer to them thus. Would you worship God? Become the master of yourself, your emotions, passions, anger, so that the house in which you dwell shall not be writhing because of the transgressions you have made.

The God we bespeak to you tonight is not the God of the Jew nor yet of the Gentile; it is not the God of Babylon, nor yet the God of Egypt alone, but the God of which we speak

is that all-embracing, that all-inclusive, that all-pervading, that-inspiring power back of, throughout, surrounding and penetrating everything that lives—not the God of America or Europe or Asia or Africa, not of the ancient or of the modern world but that all-inclusive God of the Universe whose mercy manifested eons of years ago and shall endure throughout countless ages ahead, that God that never has forsaken any race, any people, any nation, any country, but has chastened and inspired as the need has been from the childhood of the race to the early manhood and womanhood of the race.

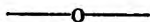
Ye are not old as yet; ye are but young, children of the Eternal Father, parent of all life. Worship that God by and through deeds, not creeds; give service rather than services. Ah, but you say then: "Would you have us not attend services?" Aye, we would have you attend, we would have you come together with your fellowmen to think on those things which are beautiful and of good repute and lovely. Yes, but we would have you come together in that consecrated state of mind that makes possible your coming together as a body of people to exchange, if you please, vital spiritual force, in order that ye shall strengthen each other and encourage each other and inspire each other to go out and do God's work notwithstanding criticism or revilings or condemnation, and go out and do that work understanding that no matter how the world misunderstands, ye must never allow yourselves to become acrimonious and bitter and angry and unkind. Yea, have your gatherings, your services wherein you learn to render service.

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Well did one of your poets say, if we may put it thus: "God is in His world."

Do not forget that we have not told you not to be prayerful. Remember what we have said—that prayer is the soul's sincere desire, uttered or unexpressed—and if your soul's sincere desire finds expression in deeds of kindness, then is that prayer thrice blessed. Look into the face of your brother-man, your sister-woman and see God; look at the morning sun, see God; look at the leaves upon the trees, behold God and his handiwork; know the rivulet that sends its waters trickling down the hillside, see and hear God; listen to the prattling of baby lips, see the smile on baby lips and in baby eyes, see and hear and know the God that is! See the seal of so-called death steal upon the eyelids of those who are passing into the Great Beyond and see therein the manifestation of God's benignancy and know that it means the emancipation of another soul. Aye, when the moon sends its beams athwart your path and you are constrained to raise your eyes to the lofty skies above, see and know that God is there. Everywhere, at all times ye walk with and by the power and mercy of God.



Oh, Thou Great Eternal Source of Being,
Thou that gavest light to a darkened world,
that hath vouchsafed to mankind throughout
all the ages those truths for which their souls
had been prepared, we pray that there may
come from Thee to these, Thy children, a
quickeningspirit which may act to them and
upon them in such wise that their eyes shall
be opened to Thy glory as revealed in Thy

handiwork everywhere. Grant to them, we pray, the tender guardianship of Blessed Evangels, who, coming as Thy messengers, shall lead their footsteps into ways of joy and through days of beauty and helpfulness. Oh, Thou Great Source of all light and life and love, shed upon these, Thy children, that mercy which cometh as a result of understanding and which shall be unto them like unto an illuminating fire, burning the dross away and leaving only the pure gold of character. Visit upon their heads Thy blessing; send unto them the eternal spirit of the living Christ that it may touch their souls and awaken within them that Christliness, that spiritual consciousness which shall reveal to them the fact that they are, indeed, sons and daughters of Thine. Amen.

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It is right then that we should turn our boldness against death, and our fearfulness against the fear of death...What is death? A bugbear. Turn it around; examine it: see, it does not bite. Now or later that which is body must be parted from that which is spirit, as formerly it was parted. Why, then, hast thou indignation if it be now? for if it be not now, it will be later. And wherefore? That the cycle of the world may be fulfilled; for it hath need of a present and of a future and of a past....

Shall I, then, exist no longer? Nay, thou shalt exist, but as something else, whereof the universe now need. For neither didst thou choose thine own time to come into existence, but when the universe had need of thee.

—EPICTETUS.

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There is, I know not how, in the minds of men, a certain presage, as it were, of a future existence; and this takes the deepest root, and is most discernible in the greatest geniuses and most exalted souls.

If a life of happiness is to end, it cannot be called a happy life.. Take away eternity, and Jupiter is not better off than Epicurus.

What signify descendents, a famous name, the adoption of children, solicitude about the disposal of money, monuments on graves, panegyrics on the dead, if we do not think of the future?

Know that it is not thou, but thy body alone which is mortal. The individual in his