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# THE RADIANT LIFE

*Exponent of*  
Radio-Centric Power



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WILL J. ERWOOD  
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# THE RADIANT LIFE

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ELLA WHEELER WILCOX.

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## 1927 Greetings

Here's wishing you every joy  
that you are big enough to assimilate. May the yuletide spirit bring  
as much of the heart's desire as  
would be best for your welfare.

May there be in life for thee, in  
the glad New Year, a larger and  
more wonderful opportunity than  
has ever been thy lot; and better  
than all else, may it be thine to be  
awakened to know thyself.

—WILL J. ERWOOD.

## **NINETEEN TWENTY SEVEN**



**T**IME and tide waits for no man! So, whether we are ready for it or would like to have a chance to do more before its arrival, a New Year dawns—it comes quietly down life's highway to take its place in the scroll of years.

Retrospectively, many of us are looking o'er the last twelve months. We scrutinize the year to see if we have done well—and, maybe, to tell ourselves where we might have done better. But whatever our attitude, the year is spent—we may not call it back. And there is small use spending the present in bewailing the past. So here is what we might better do:

Study Nineteen Twenty-six carefully, but without rancor or bitterness, or regret. What has been, has been; what is, is. Nothing that we can say or do will, or can, alter that fact. The great God of the universe cannot make what has been cease to have been. So why try to do what the High Gods cannot do.

Study the past, yes! But let us not make of it a millstone to drag us down. Rather let us see in it the things we can do better and proceed to make them more as we would have them. What has Nineteen Twenty-six given us? Listen!

It has given us a chance to live and grow. It has brought to us times of great stress, but here and there are sprinkled moments, hours, fraught with life's best gifts. In the fabric of time there are threads of gold—the kindly things, the comradeship, the understanding of friends, and the beauties of the soul to hallow

**all things. And what more can one want?**

Shadows, yes! But who would want the shadows all taken out of life? Surely not those of us who know that life is a goodly thing. In the scheme of things there must be nightfall as well as daybreak—eventide and dawning—sunset as well as sunrise. All this combines to make of living that goodly thing it is.

Failures aplenty, perhaps. But they are only failures when we let them crush us so that no further effort may be made. But what glorious victories they become if we see the lessons in these supposed failures and, seeing, rectify the mistakes and go forth with armor girded on to make of the new year, a bigger and better thing.

Nineteen Twenty-six was a good year, a wonderful year. It brought new dawns—new hopes and aspirations. Never mind that they were not all fulfilled—we were not ready for complete fulfillment, that's all. If we had been, it would have come. So we are saying farewell to 'Twenty-six.

**The King is Dead! Long Live the King!**

Nineteen Twenty-seven knocks at the door for admittance. And what can we do other than bid it welcome? A welcome guest makes the household thrice blessed, so we say, "Hail! Nineteen Twenty-seven, we've been waiting for you—we're glad you're here! The house is yours."

Nineteen Twenty-seven comes to us, shyly bold, and comes full of promise and hope. It is to be the time of fruition, of growth. In its span there is hopeful opportunity for many things, growth and fulfillment for all who go

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forward unflinching. And so we resolve that,

We shall not fail to look forward in faith.

We shall do our work as completely as we may, without complaining or fear.

We shall preach a hopeful, helpful gospel—a gospel of work and achievement, of courage and not fearfulness. And

We shall strive to speak the kindly word, to judge not, and to in nowise interfere with the lives of others. Yes, and

We shall strive to live fully and completely—to follow the Divine leading wheresoever it listeth.

Hail! Nineteen Twenty-seven, Year of great promise.

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### *TO PRAY*

To pray—not ask an alms of fate,  
Nor beg, nor placate, but to bring  
An offering, to give myself,  
For this is prayer.

To pray—not toward the earth or sky,  
But to that Friend within my Soul,  
To that strong life I feel so near,  
The God in me.

To pray—not for the gain of it,  
But for the joy of it. To laugh,  
To weep with God, to learn his call,  
And answer back.

To pray—to hope, to fear, to fail;  
And then when all is lost, but prayer,  
O, Soul of mine, to pray again,  
And then be strong.

—ANON.

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## TWO GODS

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A boy was born 'mid little things  
Between a little world and sky—  
And dreamed not of the cosmic rings  
Round which the circling planets fly.

He lived in little works and thoughts,  
Where little ventures grow and plod,  
And paced and ploughed his little plots  
And prayed unto his little God.

But as the mighty system grew,  
His faith grew faint with many scars;  
The Cosmos widened in his view—  
But God was lost among the stars.

Another boy in lowly days,  
As he, to little things was born,  
But gathered lore in woodland ways,  
And from the glory of the morn.

As wider skies broke on his view,  
God greatened in His growing mind;  
Each year He dreamed His God anew,  
And left His older God behind.

He saw the boundless scheme dilate,  
In star and blossom, sky and clod;  
And as the Universe grew great,  
He saw in it a greater God.

—SAM WALTER FOSS.

## USING THE MIND



DESCARTES said "*I think, therefore I am.*" And an ancient Master Thinker once said, "*As a man thinketh in his heart so is he.*"

Whoever the man was, he knew the heart of the real psychology,—there can be no question about that. Nothing has ever been said since his time which could more clearly express the essence of truth regarding the mind and the results of its activity.

The world has had many thinkers. There have been Emerson, Huxley, Tyndall, Kant, Spinoza, Socrates, Plato, Zoroaster, Buddha, Jesus and all the great masters of mind and soul. The trouble is that real thinking is so unusual that such men stand out like intellectual and spiritual suns—and the world stands off and declares "These are the chosen of God—there can be none like them." And with that statement progress, in the mass, has been handicapped by the "can't" idea.

The great pity of the situation is in the fact that the great of the world have used only that which is the possession of the whole race, i.e. mental power. And it is a power amenable to the law of use and of volitional, intentional direction and unfoldment.

All men have minds. And these minds are capable of wonderful results and achievements. True, there is a difference in the minds of humankind, but that difference is in degree, and not in possibility. We have learned that we can increase mental as well as physical power if we will. And this, this



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writer firmly believes, is the most important work of the present age.

Every new achievement, every step forward, has been in response to the mental urge. There is nothing in the way of material advancement which is not a mark of mental awakening—of the application of the law of use as related to mentality. No one can gainsay this fact.

The vital question is: "Can we learn how to use mind and increase its scope?" Practically every one asks this question—it is almost universal. Young and old, rich and poor, famous or obscure, it matters not the station of the individual, sometime the question arises in his consciousness. We all want to know how to use this greatest of all agencies, the human mind.

It has been said "distance lends enchantment to the view." It may be that this is the reason most people fail to see the possibilities of mental development in themselves,—they are too near their own minds. The processes of thought are so closely associated with the individual that he takes them as a matter of course and, therefore, goes on his way thru his devious mental wanderings without ever getting anywhere, or doing anything of consequence.

We are, very largely, a race of mental wanderlings. We only think we think. And what passes muster for thinking, usually, is repeating something that someone else has said or written. If this authority(?) makes a certain statement about a book, a picture, a landscape, we immediately repeat it—and think we are thinking. But we should bear in mind the fact that all real thinking involves

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original and individualistic mental action.

The chief reason that so many fail to really think lies in the careless exercise of the power of observation. People are, as a general thing, wholly superficial in the application of that one of the powers of the mind. They do not see clearly. And this does not mean that there is anything wrong with their eyesight—it is the use of that visual power.

We have said many times that a man does not see, really, unless he has made a clear mental image of the thing observed. And this statement must stand as absolutely indisputable. Superficial, careless use of the sense of sight, as well as indifferent application of all other sense laws, lies at the basis of most, if not all, failures. The fact that this carelessness could be easily overcome is what makes the whole situation such a pitiful one.

We know that where there is an absorbing interest in any thing the observer carries away a clear impression; and, usually, can give a very distinct and comprehensive account of what he has seen. But the average man is interested in so few things—his range of objects which hold his attention and interest is so limited. The baseball fan can quite glibly tell the batting averages of most of the leading batsman in the national game. So with the fight fan, the devotee of golf, the joke fiend and all.

If the same degree of attention were devoted to seeing other things, and recording the impressions therefrom, we would soon have a vast number of clear thinking, clear sighted men and women, using their minds for personal and collective advancement. And in-

stead of men and women of very limited interests we would have human beings with widely diversified mental sources of growth and attention. In fact, we would have constantly growing mentalities.

There is nothing more pitiful than to see a man or woman with such limited interests and meagre knowledge as to be utterly unable to get anything out of life beyond a certain narrow range. They are blind and deaf to everything of interest to growing minds. They see nothing, hear nothing and read less. And when they do read they are merely killing time with no thought of adding anything to the sum of knowledge or unfolding a latent possibility.

It might be said that there are only two laws in the universe. One is the law of abuse—the other the law of use. All those who allow the sense perceptions to become practically nil for want of exercise are abusing the mind. From them, gradually, the powers of the mind will flee,—lacking the will to use their mental faculties, they will lose them.

Muscle becomes atrophied from non-use. It gets stronger if rightly exercised. Mind becomes sluggish and unresponsive if not exercised. It is tremendously important that people arouse themselves from the lethargic state into which they have drifted. Sluggish thinking sounds the death knell to many a hopeful life. Getting into the rut of mental indifference and inertia destroys the chances of thousands upon thousands of young men and women every year.

Wasting mind power in nursing fancied wrongs and grievances destroys the ability to

make brilliant advancement in the world. The worst abuse of mind power, yes, the very worst, is the tendency to nurse grievances, real or fancied, because it devitalizes every mental power we have. Hate, bitterness, suspicion, jealousy, all waste mental energy. Looking for evidence that someone has failed, or has, deliberately or otherwise, openly or secretly given slight, is a form of mental degeneracy which surely robs one of the sweetness of life. And it most certainly interferes with clear thinking.

The application of the principle of mental distrust and suspicion, or envy or prejudice, will surely vitiate the very atmosphere in which one lives. There are too many people in the world who are determined that they "have their rights and that others do their duty." It is a form of false pride, a twisted mental viewpoint, that forms one of the most devastating abuses of the laws of mind. Before we begin the actual lessons on "*How to use the mind*," which begin in the next issue of *The Radiant Life* let us tell you how not to use it.

Don't waste your mental power in being envious, jealous, bitter or suspicious of anyone.

Don't pass by anything of interest without getting a clear impression of the facts in connection therewith.

Don't brood over the fact that someone else is not doing his duty—see to it that you do yours. That's your job.

Don't look for slights, or flaws in the make-up of your neighbor, or evidences that you

have been ignored where you thought you should be the center of attraction.

Don't think that people must show you deference and homage because you are related to this man, or that woman, or because you occupy this or that position.

Don't let a day pass without thinking of something constructive, or reading something of value, if only for fifteen minutes. And,

Never pass by an unfamiliar word without looking up its meaning; and never, never, leave a paragraph or a line in book, essay or poem, without getting its message. And, finally,

Don't go about looking for flaws—become a magnifying glass, a modern Diogenes looking for—and finding—the good, the beautiful and the true.

(Next month: "*How to use the mind.*")

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Whosoever thou art that sufferest, try not to dissipate thy sorrow by the breath of the world, nor drown its voice in thoughtless merriment. It is a treacherous peace that is purchased by indulgence. Rather take this sorrow to thy heart and make it a part of thee, and it shall nourish thee till thou art strong again.

—LONGFELLOW.

## *THE WAY OF SUCCESS*



UCCESS is the prize we seek, that is, if we are at all interested in life and its best gifts. We want success because it means so much—it means having the things one feels necessary to the proper expansion and expression of mind, soul and body. In other words, the right kind of success means fullness of life.

To be a successful man or woman, one who commands respect and attention means a whole lot more than merely filling a position or having a few dollars in the bank. The dollars are an important part of getting ahead—but getting ahead means to bring the dollars. To use an old saw “Nothing succeeds like success.” It’s true—as true as the passage of time. And there must be the right use of every mental faculty if one is to be numbered among those who succeed.

It is not hard to outline the principles of a successful life—it is putting them into application which “gets” most folk. Application is the Waterloo of many a talented soul who might have been leader rather than trailer. The purpose of this lesson is to point out some of the steps in the way of success.

The first step is stock taking. Yes, just that. It becomes necessary to size oneself up, as it were; to make a comparative analysis, not a disparagement. Compare yourself with someone who has achieved everything you want to accomplish. But don’t do it in the sense that you follow the practice of people I know.

Don't say: "He has all the qualities I'd like to have." Why?

Because right there you are virtually telling yourself that you lack the qualities possessed by another, and the danger in that lies in the fact that it impresses the sense of a definite deficiency upon the subjective mind. Than this there is nothing worse. Just get this idea fixed firmly in your mind:

*Don't study people to learn what you lack.* Study them to ascertain what they use that you allow to slumber—and then determine to bring all of those qualities into expression. Yes, you have them. Everyone of the powers, faculties and possibilities possessed by another you have within yourself.

Watch successful men and women. Note their voices, the expression on the face and even the way they walk. You'll notice one thing very distinctly and it is this:

Big men and women never slouch either mentally or otherwise. They may relax—but that's poise in repose. They do not slump—that is weakness in the extreme. They don't hesitate—neither do they break their ideas up into greivously small fragments—they think straight. And their ideas are related. Everything about them is definite but not static—they are firm, but not obtuse or stubborn.

Success means the correct application of principles—well defined, coordinated principles. It is thinking and doing. Getting the idea and then putting it into expression.

One of the most important qualities of the successful man is faith in himself—absolute faith in what he has to give. So the first thing to do is get faith in your own ability. Analyze

yourself and find out the thing you can do well—think on that thing. Never dwell upon the things you cannot do well—that means to emphasize your lack, or your negative side. Concentrate upon positives. Do the one thing that you can do well and pay no attention to weakness and failure—do not think of them at all.

That seems contradictory, does it? It's not. I am telling you to think of yourself as a doer and not as a non-doer, as one who can rather than one who cannot. What must be done is to develop faith—get the "I can" state of mind.

The big man is not a careless man. The thing he does, he does well. He thinks relatedly—that is, he sees relationships that exist between things, objects, and the people he plans to supply. In short his mind comprehends people and their needs. And he maneuvers until he supplies the necessities.

If you would have success you must use your powers of observation. See with your mind—don't merely turn your eyes in a given direction and fancy you are beholding things. Carry away every impression that can be of use and try to get every associated or related impression that you may build up the original. You see, the act of seeing involves carrying away a perfect mental image of what you have been looking at.

Every entertainment, every scene, every lecture, every person one meets, every play one sees, will have a lesson for those who will take it. When I go to a show, if it is a play in which there is an Arliss, a Walter Hampden, David Warfield, a Sothorn and Marlowe,



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Ethel Barrymore, Robert Mantell, I watch very closely both pronunciation and enunciation. I watch posture, action—and quite often I hear a word pronounced differently from the way I have been wont to pronounce it. And then what do I do? *Look up that word to see who is correct.*

Speech, motion, form and actions are all expression of mind. Sometimes it is just a twitching muscle, a facial expression, but it reveals the working of the mind. And mind is the source of all expression and achievement. Get that fact firmly fixed in your mind. It is the mind which gives the shading to the voice, gives it depth or shrillness, it is the mind which gives grace of motion, graciousness or brusqueness of bearing—in short back of all the successful or non-successful man or woman is, is the mind. Thinking is the spur to action.

Study people if you would be a success. The people who have “arrived” and those who are on the way. *And get away from negations.* Yes, with all your getting get away from negations—don’t see yourself as a negative. If you do, you stand in your own way, and court failure as surely as tho you shouted from the housetops, “I want to fail.” As a matter of fact what we are does shout aloud. That’s why Emerson said, “*What you are speaks so loudly I cannot hear what you say.*” “’Tis true and pity ’tis, ’tis true” said the Bard of Avon—and he was right.

Successful men and women do things. The unsuccessful merely think about doing things—that’s the difference. One is a doer—the other is a “going-to-doer.” One is active in

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the present—the other is contemplating action . . . . sometime. One thinks and acts—the other thinks—maybe—and contemplates action. Usually, however, he thinks of, or contemplates action at some remote time. Connect up the thought with the action, now, and results will be accomplished.

Too many people are failures because of one thing, viz. they are mentally careless, or they are mental wastrels. They throw their energy away in non-essentials. What difference does it make if someone criticises you? Why waste time and energy over that? It is not what people say you are that counts—it is what you are. Successful men and women are so busy doing things they have no time to bother with what other people say. Unsuccessful men and women are so busy thinking about what someone has said derogatory to them that they have no time to do things. So there you are! Which are you? Your answer to yourself will properly place you and reveal what you have to do.

Life has many prizes for those who earn them. But life does not owe us a thing, and will give us nothing we do not earn. Successful men are not telling the world that "life owes them a living." They are too busy getting things done, and achieving greater things, to bother telling what the world owes them. Success comes from this:

Clear thinking and doing.

Faith in latent and active ability—and application of the law of action.

Adherence to all necessary detail—getting the right perspective on things and then going ahead toward the goal.

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Vision building and evolving ideals as  
foundations for still greater things.

This is the way of success.

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### *LOOK PLEASANT*

We cannot, of course, all be handsome,  
And it's hard for us all to be good;  
We are sure now and then to be lonesome,  
And we don't always do as we should.

To be patient is not always easy,  
To be cheerful is much harder still,  
But at least we can always be pleasant,  
If we make up our minds that we will.

And it pays, every time, to be kindly,  
Although we feel worried and blue;  
If you smile at the world and look cheerful,  
The world will soon smile back at you.

So try to brace up and look pleasant,  
No matter how low you are down;  
Good humor is always contagious,  
But you banish your friends when you frown.

—ANON.

## PSYCHIC ILLUMINATION II



HE scoffers ridicule the idea of psychic power as a possible aid to man's unfoldment mentally, because in their philosophy there is no place for anything save that which may come within the range of the ordinary sense perceptions. They are losing sight of one very patent fact in life—man's relationship to all there is. The following sentence will state our firm conviction:

*Man is the Microcosm of the Macrocosm!*

To some that will be a very obscure statement, but, when it is explained it becomes quite simple. The word Macrocosm means the universe as a whole—in other words it means the universal. On the other hand the word *Microcosm* simply means the microscopic part of the universe in which is contained every potency of the whole.

The universe is a manifestation of Spirit, Mind and Substance. Man, as we know him, is likewise an expression of Spirit, Mind and Substance. Spirit is the source, mind is the volitional, directional, impelling force or energy, and substance is the vehicle of expression.

All perception is a mental achievement. Mind perceives, records, analyzes and classifies. The extent of one's perception is the measure of his mental activity in any given direction. One person exhibits more alertness, greater receptivity to certain sense, or mental, impressions. The mind of another reacts to the impact of entirely different objects, conditions or persons. But, whatever

the impressions may be, the whole thing is a matter of vibration,—recording of various vibrations.

When we hear sound the act is due to vibratory waves which impinge upon the auditory nerves. Previous mental impressions have made us familiar with certain series of vibratory activities, hence, we recognize them as the human voice, music, the sound of the wind, or bells, etc.

When we see an object it is due to vibration making an impact upon the optic nerve. Again the classification is due to certain previous contact with such vibrational activities and we say we have seen the rose, the tree, the building, landscape, or some individual whom we designate by a definite name. This, too, is mental recognition.

When we observe an odor, fragrance, the perfume of the rose, we are again recording vibration. And, once more, we are classifying that odor mentally, i.e. previous contact with that particular vibration has so familiarized us with its peculiarities that we recognize and, mentally, record the name of the object whence that vibration comes.

All of this is set forth in order to emphasize the part the law of vibration plays in all sense perception. Nothing comes to us in the way of either conscious or unconscious perceptions which is not due to vibratory activity of some kind and degree.

Psychic impressions are mentally discerned thru the law of vibration, just as surely as any other appeal to sense perceptions. It is a fact of life from which we cannot escape and, consequently, should form a basic part

of our study of the psychic. This writer is fully convinced that the rational study of the psychical side of man's life will form a very important part of all real education in the not far distant future.

When we speak of a man or woman being mentally illumined, what do we mean, usually? Simply that the individual has increased his knowledge of, and responsiveness to phases of life and its activities. Helen Kellar has become wonderfully illumined. She is, in fact, one of the great marvels of the present day—perhaps one of the very greatest examples of what can be done by persistent and consistent effort to awaken the inherent powers of the human soul or mind. And it must be noted that the whole process of her development has been based upon the law of vibration.

The acute sense of touch which characterizes the growth of Miss Kellar cannot be underestimated. The part played by the vibration of sound, of odor, and touch is so important that everyone should see it—but not all do. Some regard it as a miracle of God's mercy. The miracle lies in the proper application of certain laws. And the divine mercy is to be found in the existence of those laws which make such a wonder possible. Outside of that there is nothing miraculous about it.

Whenever we speak of psychic matters we are met by the accusation that we are dealing with subjects too vague to be properly dealt with and classified. The charge is made that such a study will unfit humanity for existence

in this material world—that the interest in the psychic is evidence of morbidity.

Around us there is life, everywhere. The atmosphere teems with organic life, substance, force. All force is life energy in action—propelled thru the law of vibration. Microscopic life exists. The air is full of micro-organisms, some of which may be easily segregated, analyzed and classified, others of which are so infinitesimal they can only be conjectured at. Here is one of the wonders of the present age:

Physicians who scoff at an interest in psychic things . . . because they are intangible . . . will spend their lives in a still hunt for micro-organisms so minute that, according to their hypotheses, a billion of them would be swallowed up in the space of a pin head, or even a needle point. They speak learnedly of microbes, bacilli, germs so infinitesimal that an atom is a veritable colossus by comparison—yet will dismiss all mention of the psychic because the “psychic is invisible, intangible and improbable.” (?)

In the scientific world there are times when the only evidence of the existence of things is the phenomenon of effect. A disturbance in the atmosphere, the peculiar activity of, say, the seismograph, the strange action of the magnetic needle, or, possibly, an almost palpable sensation which sends a chill thru an individual. We watch the quivering of a leaf—the strange unrest of the aspen, for example, and we are forced to the conclusion that these phenomena are results—they are effects of antecedent causes. Whether we know the cause or not, we know this:

*There can be no effect without causation.* It is the law of life. The old latin proverb which tells us "*out of nothing, nothing comes*" is as true as life itself. Watch the quivering needle of the compass—we know there is a cause. Watch the wild creature, that has but now been browsing contentedly, spring into sudden action. We see nothing to give rise to the sudden fear—but the keen senses of the animal have revealed hidden danger. Here again is the law of vibration.

The atom moves, it throbs with life because it is life. Within it may be found the phenomena of the solar system repeated in miniature; it may be said to be a Lilliputian solar system with all its varied activities the replica of those of the larger zodiac. Everywhere is life, action, motion, force, vibration. Here are a few acts that force themselves upon us:

Substance to be real does not necessarily have to be visible.

Vibratory activity to have actual existence does not, of necessity, have to be recorded.

Causation to have produced effect is not under the obligation to be always manifest to the senses of man.

There can be no effects whatsoever that are not the result of directly, or remotely, related causes.

To recognize the existence of phenomena without knowing or understanding what gives them existence *does not argue successfully against the existence of such phenomena.*



The observation by an individual of certain phenomena that are not discernible to the mass of individuals does not necessarily prove that such phenomena are non-existent or the result of the distorted imagination of the observer.

*(To be continued)*

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### **WANT TO LEARN?**

**LEARN** *to laugh. A good laugh is better than medicine. When you smile or laugh, your brain for a moment is freed from the load that it ordinarily carries.*

**LEARN** *to tell a helpful story. A well-told story is as welcome as a sunbeam in a sick room.*

**LEARN** *to keep your troubles to yourself. The world is too busy to linger over your ills and sorrows.*

**LEARN** *to stop croaking. If you cannot see any good in this world, keep the bad to yourself.*

**LEARN** *to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.*

—SELECTED.

## *SPIRITUAL RELATIONSHIPS*



THE relationships that stand the test of time, withstand the ravages of all vicissitude, are the spiritual relationships which exist between members of the human family, sometimes between mankind and those who have traveled into higher realms. One of the great difficulties insofar as psychic experience is concerned is the failure on the part of some of the people to understand the spiritual bases upon which all real phenomena, all psychic manifestations should be founded. No class of people in the world should make so complete, so fine a study of the law of spiritual relationship as those who call themselves Spiritualists. It is a part of the mission of the Spiritualist to reveal the fact to the world that there are certain spiritual inter-relationships which carry man to the heights more rapidly than any other.

It is rather a sad thing that so many of the adherents of a movement such as the Spiritual Movement is fundamentally should forget the necessity of becoming familiar with underlying principles, with the law upon which all relationships should be based and from which they should grow. If that law was understood, the bickerings, the prejudices and the minute difficulties which so frequently stand in the way of the success of individual or organization would cease to exist. They would be entirely eliminated not only from the vocabulary but from the thought and there would be no basic foundation for bitterness in the mind.

Perhaps no thing is more sure in all of the

processes of the Universe: than the law of reaction which causes the thought passing through the mind of the individual to react upon the body, the substance, the vitality of that individual. One of the reasons that these various affirmations are given out is because one cannot continuously repeat them without becoming more or less impregnated by the spirit, the substance of the affirmation or affirmations. Once the mind is trained to think upon lines of kindliness and sympathy and understanding, it is a foregone conclusion that the individual thus thinking will become like unto that of which he or she thinks most.

It is our desire tonight to emphasize the fact that as representatives of the School of Illumination, as students in the great School of Life where vital life lessons are taught, you should be among the very first to not only recognize but to exemplify the law of spiritual relationships in your contact with the people as a whole. It is necessary that in every organization there be a radiant nucleus out of which the spirit of harmony may grow and diffuse its influence throughout the whole organization. You will understand that this involves not merely your relationship with those who have passed out of the body, as you term it, but also those who are still incarnate beings.

It is rather a sad commentary on the degree of culture and unfoldment and development attained by some of the followers of such teachings that they have so far failed to understand that spirituality is as much a part of relationship on the material plane as it is on the discarnate plane. So many of them

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fancy that their duty is done when they have recognized a certain spiritual relationship with those who have passed out of the mundane plane of action. They fancy that when they have received a message or have transmitted a thought from or to those in the spirit world, they have attained all that is necessary and that that is the evidence of exalted spirituality.

Now you realize that there is a law of attraction which works in the Universe in which you live. A very fine example of that is the body in which you live. It is composed of infinitesimal atomic divisions. There are myriads of such atoms in the body. If disintegrated, each atomic entity separated from each other entity of the same kind, the body might easily be scattered over a great area and might be blown away by a puff of wind but the law of attraction, the law of cohesion which exists in the body and holds the atoms together produces what is, relatively speaking, solidity, weight, and makes of the organism a substantial reality which conveys personality, expresses perhaps in greater or lesser degree, mentality and so on. That law of cohesion and attraction exists where there are affinitive qualities, that is, qualities that harmonize—that means entities vibrating upon practically the same plane and attuned to the same keynote.

If there is that perfect attunement between these various atomic entities, there is never any loss—no decay—the balance is kept absolutely normal, there is no disturbance, and when the process of dissolution comes, it would, of necessity, be the result of a tacit agreement, you might say, between all of the various entities of the body and of the mind

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or soul which might have reached the point at which it desired to pass on. In the instance of steel or ordinary pig iron or stone, whether synthetic or otherwise, the same law holds good—attraction, cohesion, repulsion. Certain things repel because there is no affinitive quality, other things hold because of the affinity and, consequently, produce what is, relatively speaking, solidity of another type.

Now that law obtains still further in the matter of color and sound. Sounds that are attuned to the same keynote or within a certain radius of each other, vibrate and blend; when they are not attuned, when there is no distinctively affinitive quality or rate of vibration, they clash and discordant elements are produced. Now that principle is the underlying principle of all relationship. Every relationship, no matter what it is, not based upon that principle of unity, of affinity—and we realize that under some circumstances the use of the term “affinity” might be very much misunderstood—but that law underlies all relationships, we repeat, and every relationship which is not based upon those affinitive qualities is not only destructive but becomes absolutely contrary to the Eternal Law. All relationships that are based upon mere utility, that are based upon sordid and more or less discordant elements, must of necessity destroy, cause disintegration, dissociation and sometimes the disbanding not only of the individual but of the mass of people in the aggregate.

Now, then when you understand that you draw to yourself according to certain spiritual and mental affinitive qualities good, bad or indifferent men and women from the world

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of spirit, you will understand that that shows the action of the law and reveals the fact whether you are or are not conforming to the law of relationship. Now that is why it is absolutely wrong to bring into a gathering of this kind sordidness or bitterness, that is the reason that sometimes people who are unfolding psychic power find themselves in a very serious situation because they are working upon the basis of crass relationships, in other words, they are trying to compel the law to serve their purpose. You cannot compel the law any more than one person can compel the respect of another by virtue of the exercise of force or dictatorial methods or aught of that kind. There is a law of compulsion, however, which is the law of sequence and which compels the result to be in keeping with the cause that is set in motion. Now that is true of all relationship. According to the cause that you set in motion, shall be the resultant relationship between yourself and those around you, between yourselves and those who have passed to the discarnate realm. No question about it!

So we might say that the law of spiritual relationships is based very largely upon the principle of reciprocity. Nothing is of value that is not reciprocal. Why, even a handclasp which is not reciprocated becomes a mockery. The handclasp that does not convey realism, that does not convey absolutely the spirit of fellowship is a mockery, just as are the felicitations which are sometimes expressed by one person to another the sheerest mockery if they do not come from the soul of the individual. To be related to others does not necessarily mean that you were born of the same parents

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or that you are tied by the bond of consanguinity but relationship means vibrating in unison, occupying fundamentally the same plane—possibly an octave higher, an octave lower but somewhere in the scale of harmony which renders mere contact or non-contact, as the case may be, a source of strength, the mere vibrational contact though thousands of miles intervene, a source of strength and inspiration and power.

All spiritual relationships build. That which is based upon the spirit of harmony produces strength. Let discord enter a man's mind and the man is weakened, let discord enter the body and the body is weakened. That applies to the individual; it also applies to the body politic, that is, to the larger organization composed of a multitude of members; it applies to an institution. Discord is the canker worm that eats out the heart of a movement and it is because there are too many individuals who have placed personal desire for either psychic or other unfoldment ahead of their desire to be of use to humanity that progress has been so slow. An institution like this should be such a dynamic center of strength and power that the passerby would feel it radiating; a place like this should be so impregnated with the spirit of harmony and confidence and love and sympathy that to enter its door would mean a benediction. Just the moment the personnel of this institution rises to an understanding of the spiritual background and lives up to that spiritual background, nothing in God's world can keep the multitudes of people away from this place,—nothing! If every person whose life has been inspired and

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awakened by contact with this institution would enter into the spirit of affiliation in such a way as to become a factor in the establishment of those spiritual relationships, why this would be the luminous center of the City of Rochester. Absolutely! It is the thing that is a possibility, and especially, we might add, a probability if the people will rise to an understanding of the law of spiritual relationships.

Now spiritual relationship, as we have said, is based upon the principle of reciprocity, based upon the principle of wisdom plus understanding, based upon the principle of kindness plus compassion and appreciation, based upon the law of harmony as expressed in the musical scale, as expressed in the production of some marvelous symphonic arrangement of a master. You are masters in the making, you are spiritual masters in the process of unfoldment. Here is the question for every person to decide and that is: "What shall I do to usher in the day when the spiritual concepts may be sent broadcast?"

If every person whose soul has been inspired by a spiritual message or contact with the world of spirit could get the vision and get that vision so thoroughly and so clearly that he or she or they, if you please, might establish a spiritual relationship with the institution and each one do a distinctive part in the radiation of the message, this would be a spiritual radio center than which there would be nothing finer in all the continent. But these relationships must be established by and through the understanding of the law. You cannot stand aloof from the whole of the world and feel that you have absolutely established



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the spirit of spiritual relationship so finely and in so large a measure that you will get everything that you wish.

Individuals may say again and again that because this is so, I will not do thus and so. How shall we make things better, how shall we reach the point at which the mere contact with our atmosphere reveals that spiritual dynamic force which makes itself felt wherever one goes? Can we do that by standing aloof and saying: "This thing that I have is the spiritual concept — all the rest is of small value?" Never!

Now understand—this is the point, suppose we come here and we contact with a multitude of people. They are people of various shades and degrees of religious conceptions, and suppose, if you can imagine it, that because one had made affiliation with this institution or that or the other, we were to say: "We refuse to impart any information that we have to this individual because he or she has not affiliated with this or that organization which we feel is the right channel of expression." How far would we get?

Spiritual relationship insists upon—that is, the law compels, if you please, our recognition of the fact that you are all spiritual beings. Let us say for illustration that here you represent twelve different nationalities or degrees of intelligence, that here you represent twelve different degrees or shades of religious understanding, that you represent twelve different, distinctively different mental qualities. If we have understood the law of spiritual relationship, that law compels us to recognize the fact that irrespective of your religious

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affiliation, irrespective of your racial affiliation, irrespective of your mental type, you are spiritual beings, either awakened, partially awakened or dormant, and also compels us to recognize the fact that if we are to be worthy the name of spiritual instructor, teacher, leader, guide—call it what you will—we must of necessity see under, back of, behind and within your understanding and concept of life, make all due allowance for the lack of education, for the untoward circumstances and the undesirable affiliations and, making such allowance for mistakes, etc., see the potential God in you, and, recognizing that potential God in you, call it forth by the right mental attitude, by the right kind of teaching, by the effort to establish more or less consciously a right relationship.

We have not finished the subject by any means—we have merely given you the introduction to it as you will see as this course of lessons progresses but sufficient for this time because we want you to go into the silence now for a while, we want you to extinguish the light because we have still other things to say to you.

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Infinite Source whence all life hath come, immersed as we are in Thy presence, knowing that it is impossible for us to ever be separated from Thee, we express our gratitude for the fact of existence, for the boon of consciousness, for the great pearl of understanding. Grant that these may become so great, grant that we may reach to so great a height that we may use these gifts which Thou hast bestowed upon us for Thy glory and for the upliftment and betterment of our fellowmen. Grant that these, Thy children, shall progress to so high a degree that they may enter into such

spiritual relationships with Thee and their comrades in life's great school as to render this a radiant center of dynamic spiritual energy. May there come such an awakening to these, Thy children, that by and through their ministrations they may assist in the awakening of the multitude. Grant that they may be the recipients of the aid from those blessed evangels of light and truth which Thou hast ever sent to minister unto the seeker after light. Amen.

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### *A FRIEND*

One whose grip is a little tighter,  
One whose smile is a little brighter,  
One whose deeds are a little whiter,  
That's what I call a friend.

One who'll lend as quick as he'll borrow,  
One who's the same today as tomorrow,  
One who will share your joy—and sorrow,  
That's what I call a friend.

One whose thoughts are a little cleaner,  
One whose mind is a little keener,  
One who avoids things that are meaner,  
That's what I call a friend.

One when you're gone who'll miss you sadly,  
One who'll welcome you back again gladly,  
One who though angered will not speak madly,  
That's what I call a friend.

One who is always willing to aid you,  
One whose advice has always paid you,  
One who's defended when others flayed you,  
That's what I call a friend.

One who's been fine when life seemed rotten,  
One whose ideals you have not forgotten,  
One who has given you more than he's gotten,  
That's what I call a friend.

—BURROUGHS.

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## **EDITOR'S COSY CORNER**

*Dear Comrades:*

Nineteen twenty-seven is upon us and we are facing a new year of activity. We are sure that this will be the most memorable year in the history of *The Radiant Life*. The past year has been a constructive period and we have gotten our magazine firmly established as one of the most helpful of publications.

Time brings changes to all of us. And it is just as true of publications such as *The Radiant Life*. Changes in the staff occur from time to time. In October, Miss Emilie Klinzing, who for a year and a half filled the position of Secretary, and looked after the mailing of the magazine, etc., answered the call of the West and departed for Southern California. She went with the hearty Godspeed of The Radiant Life Clan. We are all wishing her every good thing that life can bring.

This month marks other changes which have been contemplated and directed by the Higher Intelligences back of our work. *The Radiant Life* has moved into new quarters in the Temple Building, one of Rochester's best office buildings. And Florence Russell, who for five years was Amanuensis in the Special Psychic Class in Plymouth Church, takes her place as Business Manager of *The Radiant Life*. Miss Russell, thru long years of business experience, is eminently qualified to handle the business and, educationally, is equally well fitted to assist in the editorial work of this growing magazine.

The Editor will spend much time "on the wing" as the calls are coming in for lectures, classes and consultations. After three months preparatory work we are ready to launch our campaign. We shall visit, immediately after the holidays, Indiana, Iowa, Wisconsin and Minnesota, with other points to follow. We want to hear from all points wishing the message of *The Radiant Life*.

In our February issue we begin the special lesson series which will in future form a definite part of the work of this magazine. Lessons on "*How to Use the Mind*" and "*Psychic Illumination*" will be

issued each month. In the February number we shall have articles on "*The Call of the Soul*," "*Life's Best Gifts*" and "*The Man Limitless*." These will be new, specially prepared articles for this issue. Of course there will be the poetic and other features as usual.

Our Christmas number brought many fine comments. The Editor was in the field, but what a fine job Deane and Miss Russell made of that issue—we are justly proud of it. We confess to rather a warm feeling over the fact that our boy could do that. You'll notice his name remains as Publication Manager. That's why ye Editor can take to the high road and teach, lecture and give consultations. *And now watch us grow.*

While speaking of growth, let's just remind all our friends that we want them in *The Radiant Life* family. Begin the year right by sending in your subscription—and that of your friends. There is no time like the present.

The whole staff is wishing you the Happiest of New Years—here's hoping you have the best and biggest year of your whole career. A hearty hand-clasp and a merry "How d'do" over the miles.

Yours for The Radiant Life,

WILL J. ERWOOD.

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### SO LITTLE!

It takes so little to make us sad:  
Just a slighting word or a doubting sneer,  
Just a scornful smile on some lips held dear  
And our footsteps lag, though the goal seemed near,  
And we lose the courage and hope we had—  
So little it takes to make us sad.

It takes so little to make us glad;  
Just a cheering clasp of a friendly hand,  
Just a word from one who can understand  
And we finish the task we long had planned  
And we lose the doubt and fear we had,  
So little it takes to make us glad.

—SELECTED.

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## TO A SUCCESSFUL MAN

*(What the ghosts said.)*

And after all the labor and the pains,  
After the heaping up of gold on gold,  
After success that locked your feet in chains,  
And left you with a heart so tired and old,

Strange—is it not?—to find your chief desire  
Is what you might have had for nothing then—  
The face of love beside a cottage fire  
And friendly laughter with your fellow men?

You were so rich when fools esteemed you poor.  
You ruled a field that kings could never buy;  
The glory of the sea was at your door;  
And all those quiet stars were in your sky.

The nook of ferns below the breathless wood  
Where one poor book could unlock Paradise.  
What will you give us now for that lost good?  
Better forget. You cannot pay the price.

You left them for the fame in which you trust.  
But youth, and hope—did you forsake them, too?  
Courage! When dust at length returns to dust,  
In your last dreams they may come back to you.  
—ALFRED NOYES.

