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# THE RADIANT LIFE

*Exponent of*  
Radio-Centric Power



*Edited and Published by*  
**WILL J. ERWOOD**  
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# THE RADIANT LIFE

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In the realm of souls ye are kings;  
For God in His wisdom has made you free  
That ye reach unto nobler things."

ELLA WHEELER WILCOX.

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*WHEN APRIL COMES*

When April comes:  
I think of brighter days—  
My feet walk pleasant ways.  
And thru my soul it seems  
I feel the gift of dreams  
Come stealing down.

When April comes:  
The Winter's day is o'er,  
And Spring is at the door.  
And thru the leafless trees  
I hear the lilting breeze  
In gladsome croon.


When April comes:  
The life in tree and sod  
Thrills to the urge of God.  
And over hill and dale,  
I catch the mystic hail  
Of summer's voice.

When April comes:  
Heaven's magic gift of tears  
Doth soothe the flow'ret's fears.  
And over all the earth,  
The urge of life gives birth  
To Easter song.

When April comes:  
Within my waiting soul  
I glimpse the promised goal.  
And thru my gift of dreams  
I see the luring gleams  
Of Life's New Dawn.

Will J. Erwood.

## THE FORWARD VISION

N the great race of life, just as in the minor events on the race track, the man who is most likely to win is he who keeps looking forward to the goal. The memorable experience of Lot's wife, who was admonished not to look back, will serve as an illustration for those who have the "backward" tendency, that is, those who have the habit of dwelling in the times that have been rather than taking advantage of the opportunities which grace the present time.

Progress is a wily jade. She doesn't have much use for the man who gives her but an occasional glance and then settles down to the lethargy of retrospection. She is elusive and must be pursued. She may start off with the speed of an Atalanta but the persistent pursuer will, soon or late, bask in the sunshine of her smile.

*"The Radiant Life"* is a magazine of progress. We believe that there have been good times in the past but certainly not better than at the present time and we are very sure that no era in bygone ages ever shone with as much promise as that which lies just ahead of us. The color of life is determined by the mental attitude of the man or woman who thinks about life. Those who are constantly bemoaning the fact that some privilege which existed in the past has gone forever rarely make much progress in the present time. Those whose minds dwell in retrospection all of the time find themselves carrying about the neck a millstone which will eventually cause them to be



drowned in a sea of inertia. It is only by constant effort and by the clear vision of the things one desires to accomplish that we get ahead.

Too many people fancy that life is a lavish provider and will hand out anything they desire for the mere asking. They lose sight of the fact that faith without works is dead and that only those have the correct idea of the law of demand who send out their request and then send their own souls or minds out in the Universal to find the answer and the supply.

We have come to understand that thinking can be made a scientific process; that we can trace the direct relationship between the things that are and the thing that we would like to accomplish. We have found out that all action is the mind in expression. In other words, there is no act, no deed that is not the legitimate effect of some mental impulse and according to the force, the clearness and consistency of that mental impulse, will be the action or the deed.

We have been told by some of the great teachers of the world that in life one of the most positive of all the laws is the law of attraction. They express it thus: "Like attracts like." We have probably all of us had the privilege of watching the operation of magnets, great or small. The magnet in the hands of the child becomes a fascinating toy through which the law of life may be learned. The particles of steel in the box of sand rush to answer the call of the magnet moved over the surface and we can notice how they adhere not only to the magnet itself but to each other. So great is the force of magnetism that it per-

meates every particle of steel that it touches so that it too becomes a magnet of lesser degree and holds very firmly by the law of cohesion other particles with which it comes in contact.

We observe that the call from the magnet is heard only by such objects as have affinitive qualities, that is, the magnet will draw to itself bits of steel and substances of like character but if placed upon a piece of wood, a bit of ivory or any one of the numerous non-responsive substances, it might be said that the magnet becomes cold and non-attractive. There must be some quality in that which is drawn to the magnet that is like the properties of the magnet itself.

If this law is a fact in nature, it is not hard for us to see that it must work in the field of mentality. It must operate in making life either a success or otherwise as the case may be. It is not too much to say that it is necessary for all of those who desire to progress to have a forward vision, that is, a tendency and disposition to look toward some definite goal which they desire to attain, and it is equally correct for us to say that only as persistent effort is made in a given direction will results that are worthwhile be accomplished.

The readers of "*The Radiant Life*" should realize by this time that there is a very definite ideal that we have in view. We are anxious to make this magazine a source of inspiration and encouragement. We are determined to call attention to possibilities and to emphasize the fact that within each and every human soul there is untold wealth and power if it is called into play. Perhaps one of the best things to

show the force of what we have said is to analyze some of the successful men and women with whom you come in contact, to make comparisons between their mode of action, their method of thinking and one's own habit of thought. The thing that characterizes the successful business man is clearness and definiteness of thought. To put it otherwise: A practical successful business man thinks straight; his thinking is logical; he follows the law of logical sequence and once he has fixed his vision on a certain achievement, he never lets go that ideal or loses sight of his objective until he has accomplished the thing he started to do.

Watching some of the great business men should be a constant source of inspiration and encouragement. Illustrating this principle, Matthew Arnold has said in his poem "Self-Dependence,"

"Weary of myself, and sick of asking  
What I am, and what I ought to be,  
At this vessel's prow I stand, which bears me  
Forwards, forwards, o'er the starlit sea.

And a look of passionate desire  
O'er the sea and to the stars I send:  
"Ye who from my childhood up have calmed me,  
Calm me, ah, compose me to the end!

"Ah, once more," I cried, "ye stars, ye waters,  
On my heart your mighty charm renew;  
Still, still let me, as I gaze upon you,  
Feel my soul becoming vast like you!"

From the intense, clear, star-sown vault of heaven,  
Over the lit sea's unquiet way,  
In the rustling night-air came the answer:  
"Wouldst thou BE as these are? LIVE as they.

The  
RADIANT  
Life  
\*  
April  
1926

"Unaffrighted by the silence round them,  
Undistracted by the sights they see,  
These demand not that the things without them  
Yield them love, amusement, sympathy.

"And with joy the stars perform their shining,  
And the sea its long, moon-silver'd roll;  
For self-poised they live, nor pine with noting  
All the fever of some differing soul.

"Bounded by themselves, and unregardful  
In what state God's other works may be,  
In their own tasks all their powers pouring,  
These attain the mighty life you see."

Matthew Arnold has caught the vision that it would be well for every man or woman who reads these pages to catch, that is, he has come to understand that the man or woman who is to go forward with any degree of success must stop fretting and fuming because of the apparently greater success of some other person. Suppose we put it this way: The time spent in envying the progress of another is time wasted. The energy expended in regarding the failures of the past is energy thrown away. The grief over certain opportunities which fade away into the oblivion of past years devitalizes and robs the individual of the power necessary to take care of present-day opportunities and emergencies.

It is not harsh for one to say that the earth is encumbered today by men and women who are failures because in the great journey of life they pause to look back instead of keeping their vision steadfastly fixed upon the heights toward which they were supposed to travel. Let us not forget one very patent fact, that is, *all vision is mental. All action is mental.* Therefore he who would attain to great things must

see to it that his vision never wavers; that his action is always consistently in harmony with the purpose and principle of the vision; that he himself never allows a moment's doubt to enter his consciousness. Unquestionably some who read these pages will say that it is impossible not to doubt; that it is impossible for us to go steadily forward without at times feeling doubtful as to the outcome, but we are declaring here that it is possible. Doubts are weeds growing in the garden of the mind. If they do break through the surface, they should be plucked immediately, just as one plucks the weeds that would choke out the fairest flowers in his garden. Scores of times I see men and women whose mental action reminds me of some of the garden spots I have seen or, more correctly, supposed gardens. I have seen people work assiduously laying out a garden, planting seeds here and setting out a shrub there, arranging everything in very careful and perfect detail and then I have known them to go away and let the weeds come up so luxuriously that they choke out every blossom and every shrub that should have been a thing of beauty and a joy throughout the summer. So it is with minds. Men sometimes catch a gleam of a hoped-for opportunity, set their plans, arrange the garden of the mind and then instead of caring for it as they should, they allow it to be over-run by the weeds of doubt and misgiving, of fear, of pessimism, jealousy and especially procrastination. It is because of this fact that we are urging the readers of "*The Radiant Life*" to catch the "*Forward Vision*," to fix the gaze upon some wonderful objective and never stop

*The*  
RADIANT  
Life  
\*  
*April*  
1926

until it has been attained. No better advice can be given in this connection than that which was given by Socrates several thousand years ago. A young man said to him: "Master, how may we attain Olympus?" The answer is said to have been: "*Fix your vision upon the heights and keep traveling.*"

—o—

### CIRCUMSTANCES

Doubt walked beside me on the way,  
A sneer upon his face;  
His ebon cloak flared in the wind  
With some of devilish grace.

He laid cold fingers on my back,  
He spoke into my ear  
A cynic's speech that flicked me as  
A lash across my fear.

And then from out a withered tree  
A bird began to sing  
A song so mystical and clear—  
It was a holy thing.

And as toward heaven he winged his way,  
His lowly duty done.  
Upon the road to Innesby  
Where two had walked, walked one.

—Eleanor Chaffee



**F**O be a success in life should be the ambition of every thinking man or woman. Unquestionably most people have that goal as a dream somewhere in the subconscious mind—but very few understand how to bring about its realization or are too indolent to put forth the necessary effort to achieve it. At the very outset, let us emphasize one fact, viz: Success does not stand at the corner of every block with a hook, waiting to grab unwilling and unsuspecting candidates.

Psychology is the science of mind. At one time all psychology was founded upon a purely physical or material base. Mind was supposed to be the result of certain molecular activity of the brain; it was thought to be the product of the convolutions of man's brain, nothing more. Today, however, we are beginning to realize that there is more to mind than that.

Man is a spiritual being. The body is a vehicle and the brain an organ of expression. The thinker is superior to the machine; and the process of thinking is a volitional and intentional act. Thinking can be learned—that is, a man may learn how to use the mind if he will put forth sufficient effort. And we must all concede that success comes from the right kind of thinking plus the proper action.

The chief difficulty with the present-day education is that it has not gotten beyond the idea of limitation. And the main objection to materialistic psychology is that it, also, teaches limitation in that it causes many people to



believe that there is an age limit to the power to learn, consequently an age limit to the ability to succeed. No greater injury may be done to a man than to make him believe he has reached that age limit.

The new psychology comes forward with an entirely different message for humanity. It may be summed up thus: A small son of our friend Charles Boyer, whose entire family have the growth idea, came to the writer and said, "Dr. Erwood, how old do you have to be to join this class?" The answer was "*just old enough to have the desire to learn.*" And that is the answer of the new psychology, i. e. you are neither too old or too young if you have the desire to learn, plus the determination to learn. The desire is not of much value unless it is backed by determination.

The new psychology also emphasizes another fact: The past is of value only as it serves as a background for the present and an inspiration for the future. It emphasizes the fact that every soul is reborn each day. Again out of the mouth of babes comes wisdom. Dining at the friendly Yates home in Bradford brought forth Walter Malone's statement in a new way. On the table were two lighted candles the sight of which caused the wee one of the family to exclaim "Oh, this is my birthday." So I said to him "when is your really birthday?" Quickly came the answer, "every day is my birthday." And that is mighty good psychology. And it is the kind that will lead to the heights if persisted in.

All over this broad land of ours are men and women who are standing in their own light. They are measuring their lives in years

—and have accepted the idea that when a man is thirty or forty years of age he is past the age of acquiring anything new. How often we hear the statement “new ideas are for the young.” Or “this age is too swift for me, I cannot keep up with it.” This attitude is entirely and dangerously wrong. Everyone should keep up with the age. This does not mean that we should adopt the destructive habits of the few misguided individuals who think keeping up with the age involves adopting every vice of the “fast set.” We should not judge the age by the vices of the period. See the real progress and form your judgment by that.

There is another grievous mistake made because of this old psychology to which we are objecting. That is the habit of undervaluing one's personal ideas. Success does not come from undervaluation any more than it does an exaggerated ego. Neither one is healthy and normal. If each person would give his own ideas the careful analysis given to those of another it would help immeasurably and soon it would be possible to present impressive and helpful ideas unhampered by the inferiority complex.

The new psychology involves the science of affirmation. To affirm that we have illimitable possibilities—and to keep on affirming this until it becomes fixed in both the subconscious and objective mind is to evolve a force that will carry one thru every difficulty. Yes, we all know there is much meaningless affirmation. The writer personally knew a woman in LaCrosse, Wis., who had such a perverted idea of affirmation that she walked down the main

street in a driving rainstorm without an umbrella, and fanning herself the while she affirmed "it's not raining." This sounds almost impossible but it's true. There are folk who have just such a perverted idea of the law of affirmation.

Misunderstanding a principle does not invalidate that principle. Because there are individuals who fail to realize the action of the law of affirmation does not render the law inoperative—except in the case of those who so misunderstand it. Affirmation, according to this new psychology, means to keep telling oneself a thing until it compels action in accordance with the principle involved. And it means keeping everlastingly at it until the principle is ingrained in every fibre of one's being. Here are a few things we should all remember:

It is impossible to constantly think failure and achieve success.

No one can continually tell himself how inferior he is and get out of the rut into which he is sinking deeper and deeper.

It is not possible to make disparaging comparisons between self and others and accomplish anything above the mediocre in life.

The mind cannot be centered continuously upon negative things and overcome real obstacles.

It is not wise to allow oneself to dwell upon the idea of an inexorable heredity, an impassable obstacle or an unconquerable environment. Here is the thing to do:

See obstacles only as something to be passed and seek a way to overcome them.

View your environment as the crucible in

which to burn out every negative impulse or emotion.

Behold your heredity as a foundation upon which to build a greater selfhood. If necessary

Tear your heredity into shreds, pull it out by the roots, build it over to your liking. This is the idea:

On Forty-third street, New York, an old building was razed to the ground. It was to make way for a new one. The stone of which the old foundation had been made was run thru a rock crusher, mixed with cement and formed into concrete *and used in making the foundation for the new structure.* That action showed me what to do with the past. *Tear it out, crush it, mix it with the cement of new ideas and build anew.*

If we are to understand the principles of success we must decide what the chief factors are—and where they are to be found. To what or whom must we turn for the elements which contribute to a successful life. We must answer these questions:

Does success come from the outside, i. e. is it handed to us, unsolicited, by someone other than ourselves?

Can another do our thinking for us and thereby make possible a great and lasting achievement for us? Or must we do our own thinking and perform the necessary labor ourselves?

Is that life a success which is nothing more than an imitation of some one else? Can there be any real success which is not achieved by the individual himself?

What do we mean by success? Is it the

*The*  
RADIANT  
*Life*  
\*  
*April*  
1926

amassing of money? Or is it the achievement of fame? Or is it the acquisition of knowledge? Or is it the possession of power? Does one or all of these things constitute success in the real meaning of the term.

Each one must decide for himself what his ideal of success is, for no matter which view he takes, *the law is the same*. Please bear this in mind. Principles never change, but the application of those principles varies according to the psychology of different individuals. And different minds see different elements in the same scene—i. e. they dwell upon certain elements to the exclusion of all else. For example:

As this is being written I sit by a window on the ninth floor of the beautiful Hotel Jamestown, Jamestown, New York—a beautifully arranged, comfortable and finely appointed hostelry that would do credit to a city many times larger. From my window, in the foreground I see the low buildings and sheds of the Overland-Jamestown Corporation. Across the alley therefrom is a hole-in-the-ground, the crumbling foundation of an ancient building the superstructure of which is gone entirely. It is an eye-sore, a blot on the scene. If one is morbid he might dwell upon that, and that alone, seeing nothing but the wreck. But if one catches the vision of progress it is possible to lose sight of the debris and visualize an imposing building rising there to vie with the Hotel. And beyond one may see comfortable dwellings, beautiful churches, and away beyond are the hills, the wonderful hills by which Jamestown is surrounded. They merge into the horizon giving the impression that the

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city is set in a great bowl fashioned by the hand of the Master Architect of the universe.

The picture shows the possibilities of the human mind. And, also will illustrate the point involved: On whatever level is the mind of the individual can be determined by the things that hold the attention for the longest period of time. And upon that which provides the dominant note in the mind depends the type and measure of success that will be achieved. We grow to be what we think of most.

Success is a thing of dreams, of ideas and ideals, of realities and possibilities. And all of these are children of the mind—our dreams, our hopes and ambitions are mind made. They are conceived in thought and materialized into ideas and concrete expression. We, ourselves, must lay the foundations for tomorrow—and this must be done today, Now.

*To be continued*

—o—

Dream;—yes, dream!  
But be more than a dreamer—  
Work while you dream,  
That your dreaming be, yea,  
Not idle or vain,  
But—as the heart-throbs to pleasure,  
As the bud to the rose,  
As the dawn to the day!

—GEORGE NEWELL LOVEJOY.

*The*  
**RADIANT**  
*Life*  
\*  
*April*  
**1926**



N old song tells us "This world has no place for dreamers of dreams." And even unto this day there are those who have much to say about the man who dreams—and they are not always complimentary comments that are made. The dreamer is supposed to be the idler who fritters his time away without accomplishing aught of value to humanity. But there are dreamers and then . . . there are dreamers. And it is of the real "dreamer of dreams" that we write here.

Dreamers usually are idealists. And idealists are the ones who see things as they may be in time to come; they are the makers of progress who shape the tide of human destiny and bring to pass the great possibilities of the human family.

Dreams are possessions, visions, of the mind. That is they are mental images. And their value lies in the clarity of vision or image. The clear thinker will have clearly defined images in his mind. But whether the vision be clear or not there is power in the image. Of course its final result depends upon the clarity of the vision and the steadfastness with which it is held.

All human progress has been regarded as chimerical and impossible at one time—as the vapid imaginings of some erratic dreamer. It is so easy to declare the thing we do not understand to be "impossible." A brief survey will suffice to prove this:

The printing press was an impractical and soul-ensnaring invention of the devil—that is,



in the opinion of the general public and the clergy in particular. It was a dream. Yet, standing the other day watching the great presses of the *Binghamton, N. Y. "Press"* run off the thousands of copies of that fine daily paper, I could not but think of how the progress of the human family had been coincident with the development of printing presses. It has been an unbroken line from the first Gutenberg and Koster presses to the marvels of to-day.

The telephone was considered a salvation-wrecking device of the same devil. Yet we are now celebrating the fiftieth year of its use. And what marvels have come from it and its twin, the telegraph system devised by Morse! Alexander Graham Bell and Samuel F. B. Morse, dreamers both. But what mighty dreams sprang forth from their brains—their mental children have enriched the world beyond the power of computation. The trans-Atlantic cable, the radio and countless other items of advancement have come to bless humanity.

Capt. Langley, dreaming of heavier than air machines, was cited as an example of a good man gone wrong—a dreamer, impractical and visionary, whose imagination had run riot with his reason. But today his name, with those of the Wright Brothers, Glen Curtiss and countless others, sheds lustre to the horizon of human life.

A few days ago spinning thru the Hudson Tube to make connections with the Erie train for Paterson, N. J., the force of this mighty dream came almost like the blow of some mystic Titan upon my mind. I thought of the

marvel of it, and thanked God for the dreamers of dreams. And coming back from Los Angeles we came thru tunnels and over mountains and then our train crept out over the Great Salt Lake on that wonderful causeway constructed by Engineers who accomplished the impossible. A dream made manifest because some one had faith in dreams. Happy is that soul upon whom the High Gods hath bestowed the gift of dreams.

"He who hath a dream possessed" is rich beyond compare is the statement of a poet—ah, but we must not pay any attention to poets because they're dreamers of dreams! Poets and writer folk should be regarded as but partially sane for they weave such fancies. But what shall we say of Jules Verne's wild (?) story "*Around the world in eighty days*" and that other fantastic dream "*Twenty thousand leagues under the sea*"? Dreams! Dreams!! Dreams!!! But how wonderfully true they have been.

Dreams! There are, of course, two kinds of dreamers. They may sometimes be of the type depicted in the story of a village idler who was asked how he spent his time. His reply was "Wal, sometimes I sets an' thinks, an' sometimes I jest sets." But we are not concerned with that kind—the kind that "just dreams" and "*never works at nuthin' else.*" No, we are thinking of those constructive dreamers who are building visions of human progress.

There be folk who think that the great dreamers are born—just as we are told that orators and thinkers are born and not made. But it should be known that even though a person be ushered into this world without

these qualities actively expressing in their lives, *they can be developed*. Yes, that is precisely what I mean: *Orators, Thinkers and Constructive Dreamers can be made*. As witness of this fact note the people about you who are working to unfold their own latent possibilities. See how they change under the influence of properly directed thought force.

Just now there is talk of a Forty Million Dollar Bridge from New Jersey to Upper Manhattan—somewhere about Ft. Lee on the Jersey side and one hundred and seventy-seventh street in New York. A single span almost a mile in length is proposed. Think of that for a dream. Do you know where that dream started? It began when the first, uncouth human being walked across a tiny stream over which a tree had fallen, or a rough board had been thrown. Dreams are nothing more than taking what has been, or is, and seeing what can be added to them to make them what will finally be *and never losing sight of the vision until somebody gets busy doing the thing*. And the moment it is done the real dreamer looks around to see what more can be done to make it greater.

Speaking of dreams: There is one that has been running thru the mind of man for, lo! these many centuries. It was dreamed by Zoroaster, the Persian; and by Buddha; and by Confucius, the Chinese Sage; and by Mahomet, the Herder of Goats; and by Jesus, the Son of Joseph and Mary. Michael Servetus had that dream; and so did Thomas Paine; and Washington and Lincoln and many others—it is *that dream of human brotherhood*. For this dream Jesus died, and Lincoln was as-

sassinated and Eugene Debs was thrust into prison and expatriated, becoming "a man without a country" in one sense.

But the dream, like the soul of John Brown, goes marching on. And every now and then it rises to consciousness—sometimes very faintly, to be sure; and, again, it comes up like the burst of a golden dawn which suddenly transforms night into day. And some fair day the dream will become so insistent and widespread that it shall come to be a reality—an actually existent state which will mean the elimination of wars and the whole train of evils which follow in their wake.

Preachers preach about this dream. And political vote seekers talk volubly about its nearness; and writers expatiate upon its value and tell us it is already here. But me, here is what I think:

It is still a dream. Wonderful, fascinating and inspiring, but still a dream. And it is gradually traveling toward consummation. *It will come to pass some day.* It will not come while we are so insistent upon denominational individuality—or while we draw our theological lines so finely. But, happily, underlying the fabric of the religions of the world there is this basic dream which must, in time, save religion from its materialistic and commercialistic tendencies.

Do I believe in the dream of brotherhood? Oh, yes! I believe in it as truly as I believe in the shining of the sun and the falling of the rain. When I see the stars at night, shining in the jewelled sky, I hear the song of brotherhood. When I inhale the fragrance of the rose and note how it pervades the very atmosphere

of my room, I perceive the essence of the thing that shall raise humanity to the heights.

When shall it come? I do not know—that is, so far as the whole world is concerned. That would be asking much. But this I do know: It must come to each individual as a personal consciousness. Each human being must grow up to the heights of the dream to make it a reality. The Masters of the world—the Saviors of humanity did not ask “*when will the rest of humanity come to this realization?*” No, they did not ask that. But they gave us a glimpse of its full meaning *by living its principles* in their contact with their fellowmen. And we have come to know that this is a vital wonderful dream to all who will it so.

The dreamer is, first, the butt of the jokes and jibes of humanity. Then, afterwhiles, we begin to listen to the voicing of the dream with good-natured tolerance. And suddenly we discover that if this dream be true there is such a thing as progress and some of the ideas to which we have clung, *simply because somebody else did*, cannot be true and then we rage and condemn and, sometimes, destroy the dreamer. But to kill the dreamer does not destroy the dream. Dreams are universal—they are radiographed to those who are “tuned in” to that special dream length—and, behold! they speak out in other minds and lives and become actual, living realities. We may burn the dreamer . . . but the dream goes on.

Thus it has come to pass that humanity is moving forward on the dreams of the world’s real makers of progress. Joan of Arc, simple Maid of Orleans, dreamed and died. Prayers are directed to her today. Socrates dreamed

The  
RADIANT  
Life  
\*  
April  
1926

of greater humanity and quaffed the hemlock and, so they say, he died. But Socrates is. We know him now as never before. Copernicus, Bruno, Galileo, dreamed; Benedict Spinoza dreamed dreams; and all were reviled and repudiated by the masses, but today they shine, brilliant stars in a famous galaxy of stellar lights. Mary's son dreamed upon the shores of Galilee, mused upon the Mt. of Olives, prayed in the Garden of Gethsemane, dreamed and died on the cross, yet, such is the magic of dreams. His dream has gained momentum as the years rolled by. And each day brings us nearer to that greatest of all dreams—the dream of Universal Brotherhood. When this shall become a reality creed and dogmas will give place to mental and spiritual concordance, and greed shall give way before the clear seeing eye of Justice.

*Hail, all hail! to the Dreamer of Dreams.  
May his tribe increase.*

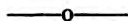
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### THE OPEN MIND

I would be free, and brave, new thoughts to dare,  
And self-controlled, and fair to all I meet,  
When stupid folk and those with stubborn feet,—  
Content to walk where they were wont to fare,  
But fearful of the heights, the sun-lit air,—  
Turn on me bitterly may I keep sweet.  
Such blind their own souls with their self-deceit.  
I will not batter on their closed mind's lair.  
But I will try to be so true, my friend,  
That somehow light shall shine about my way;  
That thought shall find a path upward to wend  
Toward mountain tops where glows the perfect day.  
Above I see you waiting,—honest, true,  
Oh, help me climb with open mind to you.

—Grace T. Davis

You are the master of yourself, you tell  
yourself how far to go;  
You hold the throttle of your power, you  
make your schedule fast or slow;  
You bid yourself to toil or rest, you choose  
the joys you wish to claim,  
And you determine just how much of  
strength you'll spend to win a game.  
The whistle blows at quitting time, but  
you command yourself to quit,  
You either choose to drop the task or  
Stay right there and finish it.  
Success from distant mountain tops holds  
out her joys for you to gain.  
But you decide how hard you'll fight  
Those splendid glories to attain.  
You bow to fate or conquer all the ob-  
stacles that bar your way,  
You make the choice twixt good and ill,  
you make the choice twixt toil and play;  
You say how much or little here you'll  
do for glory or for pelf,  
From manhood to the silent grave you're  
slave or master of yourself.  
(Copyright, 1918, by Edgar A. Guest.)



When the tidal wave of trouble  
Tries to fill you with dismay,  
Keep a-thinking, keep a-saying,  
"This will also pass away."

When your efforts all seem useless,  
And the fates make labor vain,  
Keep before your mind the picture  
Of the goal you hope to gain.

Some of your hurts you have cured,  
And the sharpest you still have survived,  
But what torment of grief you endured  
From evils which never arrived.  
—RALPH WALDO EMERSON.



## THE MASTER OF GALILEE



WE are inviting your attention for a brief time to the consideration of the sacrifice of the Master of Galilee. We are quite aware of the fact that there are various and divers opinions concerning the life that was led and the suffering experienced by this Gentle Sage of Nazareth two thousand years ago, and sometimes some of these divers views have permitted those who held them to wander far afield so far as the actual reality is concerned and other times have permitted them to have a very much perverted view of the position of this Gentle Teacher of the past and the import of his word as well as the thing that he desired to accomplish for the human family. This is peculiarly the period of time in which the average man thinks about the experience of the Nazarene—peculiarly, because of the fact that there are various theological usages, ceremonials and rites as well as legends and customs which have combined to set aside this pre-Easter period as a time for such consideration.

It might be well to call attention to the fact that there is one thing that is very certain about the life, the passion, the death of Jesus, the Christ, and that is that the period which has been set aside so far as the calendar is concerned as a time when He encountered all of this is more or less incorrect, and we say this because of the fact that Easter is a moveable feast and certainly it stands to reason that if a man passes away upon a certain day of the month in a certain year, in a certain epoch of

the world's history, that particular date and time and experience cannot be moved either forward or backward on the calendar and adhere strictly to the facts which obtain in the case. When you stop to realize that Easter as you observe it may happen at one time of the month in one year, may occur at another time the next year and that there may be a discrepancy of a number of days between the various dates, you will see that our position is well taken.

You will understand, of course, when we say this that we are in no wise minimizing the effect of the life of the Gentle Sage of Nazareth nor yet the life and work of any great teacher or savior who belongs to the past. There are not so many saviors in the world, there have not been so many great teachers in the world that the world may afford to throw them away or discountenance or discredit the work that they have done. We are not at all in sympathy with that line of thought that strives to make it appear that there never was such a character as the one who forms the central point in our discussion, we are not raising a question as to whether there was or was not a man known as Jesus of Nazareth. After all is said and done it matters very little whether there was a real individual—that is not the great question for we are not here to dispute the existence of such an individual. The great question revolves around the ideal that this particular character personifies, not only around the ideal which is personified but the effect of that ideal and the extent to which the experiences of this idealistic character may correspond with the possible experiences of

the world, and not only that but in addition the degree to which mankind may emulate the one who is used as the central figure of the idealistic Christ concept which has been extant in the world from the very beginning of time almost.

When we say this we would have you understand, Good Friends, that there is something more than just belief in the Man of Nazareth requisite to man's salvation, we would have you understand there is a very vital purpose in the experience or the sacrifice which is said to have been encountered by this Man of Galilee—it is not merely the fact that the man lived nor yet that the man was a great teacher nor yet that the man died, it is not the mere fact that you, as individuals, believe in the existence of these various truths that is going to be the saving power and do so much for the human family but the entire thing depends upon the measure in which you have imbibed the spirit back of the Man of Galilee and the extent to which in this modern time you exemplify that which this Man is said to have exemplified in the past. That which He has done for man is the thing that you, as followers of the Gentle Galilean, are supposed to do in this modern time.

Now, then, if the sacrifice of the Man of Nazareth is to have an effect, it must do something more than cause men and women to attend a religious organization, it must have a greater impress upon their minds than merely to cause them to avow allegiance to an idea, it must have a greater impression upon their minds than simply to cause them to declare to mankind that they are going to be saved by

this particular thing because there is no salvation for the human race save as that race reaches a state of consciousness that renders absolutely impossible some of these crimes against the Eternal Law that are existent in the world to-day. The measure of a man's devotion to an ideal is not by and through the fact that he has raised his voice for the ideal, the measure of a man's allegiance to a certain principle is not determined by the fact that he has written or spoken in behalf of that principle because many a man has raised his voice in behalf of certain great principles and then by his life, by his conduct, by the things that he has done, by the subtle influence that he has exerted has given the lie to the very thing that he has said and there are countless myriads of men and women in the world who have raised their voices in behalf of the Gentle Sage of Nazareth who, by their lives, by their conduct, by the things they have felt within their souls, by their dealings with their fellowmen, have absolutely repudiated everything that they have said by word of mouth or inscribed with the pen and so it devolves upon every human being to understand that the sacrifice of the Man of Galilee is effectual in regulating the affairs of mankind only in the same measure as the followers of that Gentle Teacher exemplify in their own lives the same sacrifice, the same spirit of sacrifice that was presented by the life, by the experience, by the suffering, by the death of the Man on the cross.

Perhaps some of you will say that this may be more or less heretical, that this may be more or less unorthodox, that this may be a

departure from the idea that was said to have been presented by the Teacher of Galilee, but it is not a departure. Your devotion to the Man of Nazareth, as we have said, is not measured by your allegiance to a creed, a book, a church or an organization. The great work of this Man whose resurrection you will commemorate in a few days but which resurrection is commemorated by the arising of every human soul that passes through the gateway of death, the great work of this Man of Galilee was not the work that was done from pulpit or in pew, was not the work that was done before the Sanhedrin of the past nor yet in the synagogue or the temple of worship because this Man's work was done in the highways and byways, was done among the multitude, was done where there were suffering men and women and so long as suffering is permitted to exist when it is possible for man to eliminate that suffering, then ye are not followers of the Gentle Christ of Galilee, neither are ye doing the work of the Savior of Nazareth, neither are ye finding salvation in your soul nor yet shall you find surcease from the burden of your mistakes. The sacrifice of the Man of Nazareth, like every sacrifice, becomes at once a useless thing or a very wonderfully constructive thing according to what is done afterwards. You have gone through very recently a great world war. Countless numbers of men laid down their lives in their desire to foster democracy; you have sent your legions across the water that they might bear the burden of humanity; you have made sacrifices, you sacrificed in your desire to assist in the emancipation of the human family; you have seen

dynasties fall; you have found revolutions taking place in order that mankind might receive manumission from the slavery that has existed as a result of the wrong system of government not only in your country, not only in the countries across the great bodies of water, but, likewise, in the theological and religious organizations, and the question that arises in your mind at the present time—and it is a moot question at this time, as to whether the sacrifice has been in vain or not—you are asking yourselves the question: “Did it pay to send our thousands, aye, millions, across to take part in the great struggle?” When you see the signs of war, when you read of the rumors of war and when you list the rumblings of discord from one part of the world to the other, when you observe even that cataclysm that is now staring your own commonwealth in the face, you ask yourself the question as to whether it was or was not a beneficial sacrifice that was made, as to whether the victory has really been won, as to whether the thing for which your young men battled and your women suffered has been accomplished and your soul answers, and sometimes it seems as though echo answers again and again that thus far the fruits of victory have not been attained and, if that be true so far as so material a thing as ordinary civic government be concerned, then how much more true is the question and perhaps the inevitable conclusion in reference to the sacrifice made by the Man of Nazareth.

In a few days in the churches all over your land you are going to sing “The Christ is risen!,” you are going to speak of the arisen

Christ, you are going to tell the story of the resurrection and sometimes you shall say the resurrection of the dead rather than the resurrection out of the dead—you are going to tell that story and in every instance, almost without exception, the story is going to be told as something that has been rather than something that is now, you are going to refer to the sacrifice that occurred on Calvary's Mount as something that *was* rather than something that depicts the presence of the everliving Christ Spirit in the souls, the hearts, the minds, the lives of mankind. Now the question is, is that thing something that applies in this hour? If not, then it has become an absolutely useless thing. If that is something that is now, that is a part of your life to-day, that is a part and parcel of your religious observances to-day and something that has made its way into your soul's consciousness and has caused you to readjust your thinking so that you become Christlike in your dealings with your fellow-men, then, indeed, has the sacrifice not been in vain.

When you are considering Christ we would have you understand that you are thinking of something bigger than just the Man of Nazareth, we would have you understand that you are thinking of something more far-reaching than a theological concept, we would have you understand that you are thinking of something that is very much more effective than the dictum of some theological hierarchy because, whether the Man of Galilee lived or not, the Christ is—now mark the term, *whether the Man of Galilee lived or not, the Christ is*; whether the Man of Galilee was nailed to the



cross or not, the eternal spirit of sacrifice that stands before the human family as the exemplar of that which should be done by man for his fellowmen stands absolutely irrefutable as a part of the great scheme of life and you cannot get away from it. You know, it matters very little whether a man speaks of the Christ of Galilee, whether a man makes use of the word, Krishna, or Krishnu, whether a man speaks of that which was born at Bethlehem or speaks of that which is a part and parcel of the Great God Himself; it matters not, we say, by what terminology you express your concept of the Christ, the fact remains that there is that moving, that inspiring, that stirring impulse that has been like a luminous ray of light shining out of the darkness of ignorance with but one purpose and that to illumine the pathway of the human family and make it possible for man to follow the light until he has come to the heights of spiritual unfoldment.

Jesus, the Christ, encountered sacrifices, if so be all that he stood for is forgotten; but Jesus, the Christ, experienced victory if so be that for which He lived and died has become the slogan of the human family and has become a living, vital, active principle in man's life rather than a subjective, more or less abstract belief. Do you realize that sometimes, almost we might say invariably, when man speaks of the Man of Galilee, his mind goes back, his mind reverts to that which was two thousand years ago, forgets the thing that was said by this Gentle Sage Who remarked in answer to a question: "Before Abraham was, I am": Who answered and said: "*I and My*

*Father are one and ye are My brethren"—*  
*"These works that I do, so shall ye also, and*  
*even greater works than these shall ye do"—*  
and He went further and perhaps enunciated a  
greater idea when the Man of Galilee is said  
to have remarked: "*Inasmuch as ye do it unto*  
*the least of these, My brethren, even so ye do*  
*it unto Me,"* and "*Suffer little children to*  
*come unto Me and forbid them not for of such*  
*is the Kingdom of Heaven."*

Then what is the thought that we would  
leave with you, what is that thing that we  
believe is the great purport of the sacrifice of  
the Man of Galilee? Not that the object of the  
Man of Nazareth was to bring churches into  
existence, that is as concrete organizations that  
are designated for the special purpose of  
promulgating some creedalistic concept;  
rather the purport of it all was to bring  
humanity together, was to bind the spirit of  
brotherhood upon mankind, was to institute  
that kind of understanding that would make  
mankind censure less and help more, that kind  
of understanding that would make mankind  
understand that those and those alone are the  
ones who need the Christ ideal to assist them  
who are not perfect themselves, those alone  
need the helping hand who are not equal to  
battling with the great forces of life absolutely  
alone. You say that Christ died for your sins  
and in a measure that is true accordingly as  
you understand it. If by that you understand  
that Christ died in order that you might prac-  
tice all kinds of misdemeanor and escape the  
results, then it is not true; if you mean by that  
that the Gentle Sage of Galilee went through  
the experience of suffering and disappoint-

ment and death in order that man might be made to realize the extent to which ignorance and prejudice and bitterness and injustice might make men suffer, then, Good Friends, your thought is right. If you have learned the lesson, if you have gotten the lesson from the life of the Man of Galilee thus and it has sent you out in the world forgetting denominational lines, losing sight of prejudice and bitterness and imbued with the spirit and desire to assist your fellowmen, then the sacrifice of the Man of Galilee becomes a glorious victory.

One other purpose we have in mind in emphasizing this thought, viz: You remember that according to the story that has been given unto you it is said that the Man of Nazareth remarked to his brethren: "I and My Father are one and ye are My brethren." What do you understand by that? What is the significance of that; what is the thing that that brings to your consciousness, what is the message it conveys to you; what is the absolutely inevitable conclusion that you must arrive at from the contemplation of those words? Why, merely this, that Jesus, the Christ, that is Jesus, the great soul that was Christed, in other words, anointed by the influx of spiritual power, recognized the potential Christship in every human being and was saying to you in so many words—in the same measure as you conform to the laws inaugurated by Almighty God, in the same measure as you conform to the principles instituted by the Supreme Creative Power, in that same ratio do you unfold that within yourself which is like unto that which He had unfolded within Him-

self and in that degree ye become Christs in the broadest and truest sense of the word.

There is something else we desire to say and that is—*the Christ never died*. Now understand that there is a special purpose back of that statement. The body was nailed to the cross, to be sure, just as every human being that suffers to-day is being nailed to the cross—every mother sorrowing for the mistakes of her child is nailed to the cross and is going through her Gethsemane, every father that sees his child become a plaything of circumstance and a failure is nailed to the cross and is going through a Gethsemane, and every sorrowing heart and every lonely soul is traveling toward Calvary and shall know no surcease from that suffering until the soul has found its own. Bear this in mind, because it is important, Ladies and Gentlemen, that you understand; but when we said that the Christ never died, we meant just what we have said. The physical body, that material thing that we are told cannot enter the Kingdom of Heaven, that physical body that has been sometimes so much of a drag upon the soul of man tasted the fruits of death but the unquenchable soul, that part of the Man that is made after the image and likeness of Almighty God, that spirit that is perennially young, that ego that knows no such thing as defeat, that spiritual self that may never be destroyed no matter how many bodies may be placed in the sepulcher, that consciousness that made the Man of Galilee understand the greatness of the Cosmic Power back of everything was never quenched, was never silenced, was never subdued, was never incarcerated in any

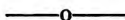
dungeon cell or sepulcher that man can conceive of, because that is the thing that has life, does live, shall live throughout all time. And so we would have you understand that the thing we are striving to arouse in you is this, the spirit of the Christ; we are trying to awaken in you an understanding of the spirit of the Christ; we are trying to make you understand that the letter is the thing that shall die but the spirit shall endure forever.

Why, do you not know that the petals of this flower shall disintegrate, shall be dissolved to dust; they shall go back to mother earth and of them may it be said: "Dust thou art, to dust returneth," but the spirit, the fragrance, that which lives, animates, that which breathes shall go on and on. Why, life is and death can never be—mark the term—*life is and death can never be*. Ah, but you say, you will say that you are placing these bodies back in the arms of mother earth. Yes, so you are, you are letting them be resolved back to dust—yes, but there is naught of you in the body in which you lived, there is naught of the real you in that body and so the real you is the thing that survives, and so it was with the Man of Galilee—the real self, the Christ was never destroyed and never can be.

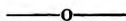
Now, Good Friends, in closing let us ask you this question—which is the greater concept, the one that says that Jesus, the Teacher of Galilee was a purely physical being nailed to the cross, dying for your sins and belief in whom shall be the saving power irrespective of what you do or do not do, or that other concept which says that Jesus, the Christ, has never died, that Jesus, the Christ is the per-

*The*  
**RADIANT**  
*Life*  
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*April*  
**1926**

vading spirit that shall imbue the souls of men with a desire for greater things, that shall bring to mankind the spirit of sacrifice and service, that shall lead them from the darkness of ignorance, the sordidness of mercenary motives, the bitterness of hatred and lead them out into the sunlight of knowledge where their spirit shall be bathed in the love of their fellowmen.



Ye are children of the Great Father of all life and, so, at this time, oh, Eternal Source whence all men sprang, Power allegiance to which we acknowledge by and through the things that we do and say, we turn our hearts, our minds, our souls to Thee, not supplicating in order that Thou wilt turn aside Thy laws but, rather, with this prayer in our souls: Grant that these, Thy children, may become so imbued with the spirit of the Christ that from this time forth that spirit shall be a living presence, not a dead memory, that spirit shall be a vitalizing force, not a blackening ember, that spirit shall be a light to illumine their pathway rather than a shadow to hound their footsteps; grant we pray that these, Thy children, shall become so inspired, so awakened that they may recognize the presence of ministering angels, evangelists of light and truth who shall have come to them to aid them toward the heights, and may they, as the days go on, as the months follow months and the years, the years, come more and more fully into an understanding of Thy will, an understanding that shall cause them to render service unto Thee and Thine by being of use to their less fortunate brethren. Amen.



MAN considereth the DEEDS,  
But GOD weigheth the INTENTIONS.  
—THOMAS A. KEMPIS.

He who fights his nature for his ideal is a saint; he who subjects his ideal to his realization of truth is the master.

The present is the reflection of the past, and the future is the re-echo of the present.

What you create blindly your intelligence destroys, and what your reason creates is destroyed by your ignorance.

From the body of love comes reciprocity; from the heart of love comes beneficence; but from the soul of love is born renunciation.

Make your heart as soft as wax to sympathize with others; but make it hard as rock to bear the blows that fall upon it from without.

The path of freedom leads to the goal of captivity; it is the path of discipline which leads to the goal of liberty.

To an angelic soul love means glorification; to a djinn soul love means admiration; to a human soul love means affection; to an animal soul love means passion.

He who appeals to the human intellect will knock at the gate of the human brain; he is a speaker. He who appeals to the human emotions will enter into the hearts of men; he is a preacher. But he who penetrates the spirit of his hearers is a prophet, who will abide in their souls forever.

He who has spent has used; he who has collected has lost, but he who has given has saved his treasure forever.

He who knows not the truth is a child; he who is seeking truth is a youth; but he who has found truth is an old soul.

The rock can be cut and polished; hard metal can be melted and moulded; but the mind of the foolish person is most difficult to work with.

Dear Comrades:

The last number of Volume Eight went on its way with its mission of cheer to the members of "*The Radiant Life*" family and now we are coming to you with the first number of Volume Nine. Perhaps some of you can get some measure of the satisfaction felt by the Editor and staff over the achievement of last year. It has been a year of strenuous activities and, in some instances, of almost superhuman effort to carry out the contract made with the readers of this magazine. The responses and the kindly words that have come from time to time have more than justified the faith we had in this publication. When the editor of a popular and well-known magazine, one that is sold over every news-stand and has a tremendous circulation, writes in to us and tells us that we have one of the best and most constructive publications in the field today, it cannot fail to encourage us and make us feel that our efforts have not been in vain. So we are sending out this issue, this harbinger of the new era of "*The Radiant Life*" with much joy and satisfaction and with eager and clearly defined anticipation of the great future which lies ahead.

This month we are sending in the magazines where necessary a notice of the expiration of subscription. If such a notification appears in your number, it is a cordial invitation to renew your subscription at once so that you will not miss any of the good things we have in store for you. There will be many feature articles, some continued lessons and numbers of items of great personal appeal and usefulness and we don't want our readers to miss a single copy as we cannot guarantee to supply back numbers for any great length of time. The demand for some of the issues has been such that our reserve supply is practically exhausted. We feel that a word to the wise is quite sufficient.

We would also have you remember that we are still eager to have representatives all over the country. We are determined to push the magazine as never before and we are willing and glad to pay



agents liberal commissions for pushing the circulation of "*The Radiant Life*." If you are interested, write to the Secretary, Miss Klinzing, and get the necessary information.

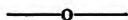
Another item which we feel must be repeated so that our readers will comply with this very important request. *We must be notified of change of address as we cannot be responsible for the loss of magazines unless such notification is sent to us.* We appreciate the implied compliment when people fail to send us notice of their removal from one address to another. We assume that they think we have such splendid mindreading abilities that we should be able to discover the fact that they no longer reside at the same place but unfortunately our activities are so great that we cannot send our souls out to search for the street and number to which some of the *Radiant clan* have moved. Now in fairness to us, send notification when you plan to move from one point to another.

Finally, we hope that you will like this issue so well that you will get busy right away and urge your friends to subscribe for "*The Radiant Life*."

Over the miles we send to our friends, old and new, the heartiest greetings.

Radiantly yours,

WILL J. ERWOOD



Some day upon the highway going,  
Or on the hilltop plain,  
We see a face without our knowing,  
And life is never the same again.

We hear a voice that thrills our being  
With nameless yearnings, speechless pain;  
Our souls are quickened into seeing,  
And life is never the same again.

The past has vanished as in vision,  
With all its shadows, clouds and rain;  
We enter upon paths elysian,  
And life is never the same again.

—Anon

*The*  
**RADIANT**  
*Life*  
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*April*  
**1926**

*The*  
**RADIANT**  
*Life*  
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*April*  
**1926**

## ASPIRATION

Were I a bird I'd pipe the sweetest song  
To bless my friends their whole life way along;  
A note of love, a song of bliss to lighten  
The woes of life—and darkest days to brighten  
Were I a bird.

Were I a song I'd waken earth to gladness;  
I'd give my lay to banish grief and sadness;  
And high above the din of life I'd waken  
Such harmonies as ne'er this earth has shaken,  
Were I a song.

Were I a saint, I'd give of purest treasure  
To wandering souls, with a most liberal measure;  
And leading all to mercies never dying,  
I'd prove that life was full of blessings flying,  
Were I a saint.

I am of God, and working in his vineyard.  
I'll ever strive to prove my calling worthy;  
I'll sing his love, I'll pipe the cheeriest measure  
To lead all souls to heaven's richest treasure,  
I am of God.

—G. H. R. in *Banner of Life*

—o—

Life's a mirror: if you smile,  
Smiles come back to greet you,  
If you're frowning all the while,  
Frowns forever meet you.—PHILLIPS BROOKS.

—o—

I resolved that I would permit no man to narrow  
and degrade my soul by making me hate him.  
—BOOKER T. WASHINGTON.

