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THE RADIANT LIFE

Exponent of
Radio-Centric Power



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"Ye are masters of your own destiny,
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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FRIENDSHIP

God took from His Store a
portion of Love, of Sympathy,
of Kindness and of all best
gifts. He placed it in the cruci-
ble of Human needs and God
said "of this compound I will
make that which is most
like Myself." And be-
hold! He evolved
A Friend.



WAS THAT YOU?

WILL J. ERWOOD

WHAT PRICE POWER?



WHEN Alexander The Great had conquered the then known world, he sighed for other worlds to conquer. With all his great genius he overlooked the fact that the greatest of all battles was before him and that was the struggle which must take place in the conquest of self. He had power—the power of organization on the field of battle. He knew how to lead men, to inspire them with courage and fill them with determination to face insurmountable barriers and win. But the biggest thing in all the world and yet the most neglected because it is so near at hand is the battle that must take place within the plane of each man's mentality and this was the thing that Alexander overlooked.

Around us everywhere we see men and women manifesting certain types and degrees of power. On the one hand is a politician who holds sway over a state; on the other hand a business man who dominates a market and controls, sometimes, many commodities, holding the people virtually in the hollow of his hand. Again, it would be a singer who enthralls an audience with the golden melody of a voice backed by a superlative mind, or an actor, the magic of whose dramatic skill sways and moves an audience at will. When we observe the power expressed and exerted by these people we very naturally find ourselves confronted by the question, "*Whence comes the power?*" or "*What price did they pay to attain the power of authority which they manifest in their lives and positions?*"

The more we analyze men and women, making comparisons between their several degrees of skill, the more convinced we are that the secret lies in the mind of the individual; that power is attained only by a certain constructive use of the elements of mind. It is not possible for men to drop into positions of power except it may be under very rare and unusual circumstances and even then it will be found that somewhere in the background of the individual's life there has been germinating that which, according to the law of progress, must produce fitness and energy commensurate with the demands of the position.

Many years ago I saw the first presentation of "*Hamlet*" given by E. H. Sothern, that master of the American stage. I stood behind the wings and I watched him on the stage and as he made his exit therefrom and went direct to his dressing room I observed one thing as marking him as being distinctively different from most of the others in the cast and that was his power of concentration. When he came down the stairs from his dressing room, he was *Hamlet*; as he walked across the back stage, he was *Hamlet*, so much so that when he went out to speak his lines, it was not necessary for him to gather up fragments of the character and then try to piece them together. His mind fully grasped the details of the character he was living on the stage. His power of concentration made it possible to hold that characterization until the play was finished. The thing that marked Sothern at that time has been the secret of his great success in his chosen field.

Many years ago I saw Julia Marlowe in her

presentation of "*The Goddess of Freedom*" and other characters and noted the same complete submerging of her own individuality in that of the character she portrayed. A study of David Warfield in "*The Music Master*" or that fascinating character of the Ghetto, "*The Auctioneer*," or the quaint and whimsical "*Peter Grimm*" will reveal the same law in operation. David Warfield, so we are told, went into the very heart of the Ghetto to study the character he was to portray. Walter Hampden as "*Manson*" in Charles Rand Kennedy's "*Servant in the House*" or as "*Shylock*" in "*The Merchant of Venice*" or "*Cyrano de Bergerac*" gives still more evidence of the operation and expression of the law.

Go where you will, study the great men and women in all professions whether it be in the field of statesmanship, business, the oratorical, dramatic or literary field, you will find that the power possessed by these great men and women is the result of the application of a well-defined constructive law. We might sum it all up in this one sentence which should stand out like a beacon light to all humanity, viz., *They are thinkers*, and have reached their position of power by consistent, intelligent, and, we say it with all reverence, intentional application of the laws of mind growth.

Another thing which characterizes these men and women is they are not afraid to suffer when necessary; they are not afraid to forego the moment's pleasure for the greater results that are to accrue later on. That is, where they have the spur of the right kind of ambition, they will not let today rob tomorrow of its victory. Read the story of the privations

and hardships, the long hours labor, the painstaking research, the careful study that they have put into their efforts and you will understand the price which they have paid for their power.

Dr. Silas S. Neff, founder of the Neff College in Philadelphia, in speaking about the progress and success of humanity said that out of every hundred people who start, ninety-five are failures. This means that only five per cent reach a successful culmination of their work. When asked as to the cause of this, he declared unhesitatingly that the fault lay in the mind of the individual and in the quality of knowledge which he possessed. His statement showed virtually that if we would improve a man, we must improve the quality of the knowledge that he possesses, that if man is going to make a success of his life, he must put more mental energy in the work that he does. Quoting from Dr. Neff's book, entitled "*Power Through Perfected Ideas*," we read as follows: "All that you do, you do with your mind; the stronger your mind, the greater you and your work will be. Improve your mind and you improve yourself and your work. The most important of all kinds of knowledge is that which directs one in improving his mind." He then proceeds to tell us that there are over two hundred and twenty-seven subordinate powers of the mind; that these powers of the mind must be developed if a man is going to reach a position of intellectual or other supremacy. He has told us that man's highest nature is four-sided, consisting of mind, personality, character and spirituality, and says that in a fully developed man each of these sides is

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composed of a large number of subordinate powers, and then he makes this startling statement that *not over a fourth of the two hundred and more subordinate powers possessed by men are in working condition*. This means that the majority of people are only twenty-five per cent developed.

The sad thing about this is that it is not necessary for this situation to obtain and it would not exist if people were willing to exert a little bit of energy in the right direction. A few of the factors of personal power might be enumerated as follows: Observation, knowledge, imagination, understanding, comparison, reason, conception, induction and analysis. A careful consideration of the meaning of these words, a study of some of the synonyms as well as the antonyms would give, of course, a clearer conception of the meanings thereof. If, in addition to studying the words themselves, plus their meanings, the principle involved were applied, it would mean changing the individual from a condition of mediocrity to one of personal superiority. Surely the attainment of such a goal is worth all the effort that man can expend. Who does not want position and power? What one of us could honestly say we have no desire to improve our conditions? Is it possible that at least at intervals there is never a flicker of hope or ambition in the mind of the average man or woman? No matter how morose or despondent an individual may be, no matter what his situation may be, there will come times in the life of every man or woman when possibilities will be caught, a ray of hope will be kindled and a spark of ambition will burn even if but mo-

mentarily. If at such times the individual would seize this ambition, this hope and would begin to work to attain the goal suggested thereby, nothing in God's world would stand in the way of the progress of such a man or woman.

Power is ours by birthright. Power is a product of thinking. The science of thinking may be learned. To become a scientific thinker is within the range of possibility for every man, woman or child. Education means unfoldment; unfoldment means the development of innate possibilities and the development of these innate possibilities means a certain attainment of the goal of personal achievement. Power is paid for by the mental experiences through which we pass. Power is the fruit of the tree of life, at least it is so for every man, woman or child who will find himself or herself and, finding self, will work zealously, earnestly and persistently until victory is won in the conquest of self.

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The MINORITY often sets the MAJORITY to THINKING, and thus RULES in the end.—*Anon.*

* * * *

The man who really DOES HIS BEST is a SUCCESS, whether or not the world thinks so.—*Anon.*



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GETTING IN TUNE



WO thousand years ago the Sage of Nazareth, the friend of the common people, the helper of the weak, said "*I and my father are one and ye are my brethren.*" Perhaps no finer statement has ever been made because in this declaration is revealed the fact that Jesus recognized the kinship of all humanity.

The infinite order expresses itself in various ways but its way is always for the ultimate profit of human kind. Each one of the divers paths we tread is calculated to evolve a lesson of value to us. This does not mean that each experience is pre-arranged in the dawn of creation, but is an outcome of some law of necessity—the law of supply.

Conformity to the Karmic law—the law of cause and effect—is the stepping stone to whatsoever the soul desires, and that which we desire is the thing that leads us into the light or shadow—it is the gateway to the future. "We build our future by the shape of our desires and not by acts," says Ella Wheeler Wilcox and this is true. It is the thought behind the act and not the act itself that has the power.

In the cosmic mind moves the hand that writes the record of life—and we are a part of the record for it is through us the cosmic finds expression. Perhaps 'tis truly as said Omar Khayyam:

"The moving finger writes; and having writ,
Moves on; nor all our piety nor wit

Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it."

We write in the realm of thought, and it is as though we write with invisible ink—the inscription is not seen until one day the hour of fruition arrives, and the unseen becomes the seen. What we have written in silence becomes visible through action and once we have written we cannot wholly efface,—we may modify, readjust and rebuild; but not entirely eliminate. The law of sequence, like the poor, we have always with us. It takes us gently by the hand, or seizes us roughly, according to the mood we have aroused.

We are gradually evolving understanding—that is, we are growing to appreciate Nature's active principle and are heeding the voice of the Eternal. Everywhere, every day, the eternal urge says, "*A universe of power to draw upon for use but not a single item of energy for abuse.*" So we are taking up the cudgel for the law of use. Joy looms large on life's horizon thereby.

Ralph Waldo Trine, widely known and greatly appreciated author, wrote a very wonderful book entitled "*In Tune With The Infinite.*" Mr. Trine's idea was and still is that if we get in tune with infinite processes instead of trying to set our puny will against eternal law, we shall through conformity to that law find the whole of the universal energy flowing to our assistance.

Speaking of getting in tune with the Infinite seems to imply to some folk that the infinite order may be defied—that one may "fly in the face of providence," as it were. Nothing could possibly be farther from the truth. To antago-

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nize a principle does not tend to harmonize us with it, and they who fancy they have done their all when they declare pompously, "*I am divine and there can no ill thing come to me,*" have a sad awakening coming to them. For them, just around the corner, lurks the inexorable law of results, and when it smites, it will smite hard.

Bravado rarely, if ever, wins nor can it evade or defeat the action of immutable law, and this is where it pays to be alert, to be fully awake to this cosmic process. Life's best possession is poise—the ability to control thought—and thereby control action. The self-poised individual is loved of the gods and is always in line for the good things, because he is always ready and he is in tune with the constructive forces of the universe.

In the vale of mental emotion—and all emotion is mental—there are many garden spots where bloom the choicest of Nature's glories. There are arid wastes too, o'er which blow the death-dealing sirocco of hate and ignorance. Wonderful heights, sunkissed and verdant, are there in the realm of mind—while here and there may be found a dread abyss which yawns hungrily to greet the morbid soul. The mind is a panorama through which are revealed the varied hues of life; there will be found every light and every shade which combine to make up the passing show of human evolution.

Each varying shade of emotion aids in the weaving of the fabric of individual and collective results—the fabric of results which leers at us from covert places, gloating over our miseries, or coming out into the open to

smile frankly and cheerily at us, giving us glad welcome to the land of achievement. We are weavers all, and fortunate are we if we have mastered the art to the end that there be no dropped stitches to cause us to retrace our steps.

The pattern of the life fabric we are weaving is made after the shape of our inmost desire; it is ornate or simple, and the colors are brilliant or sombre, as our thought is gay or grave, cheerful or morose. At the present time it is not given us to behold the whole of our fabric, this for two reasons: We see only the bit we weave on this day—it is so near that it obscures our vision so we see over but small areas. Then, too, it is really a mosaic and there has come not that day on which we have been able to say "*It is finished now.*" Mayhap some day we shall stand on the heights and, looking down upon the path we trod, will be able to follow our thread as it leads up the steep of time. Time alone will tell.

This, though, we must not forget. Whether we do or do not see the fabric, the weaving goes on unremittingly. Some of us are blind weavers—having eyes we are still sightless, for we refuse to see. If this be the case Nemesis has entered an appointment on the Book of Life for us, and it is ours to meet in the spirit of manliness, for on that day our eyes shall be opened and we shall see wherefore we have striven, and how ill or well we have fared.

It is as though generation after generation had labored upon a given fabric. That fabric would be a composite of those different generations, and it is even thus with the life fabric we weave—it is a composite of generations of

ourselves and every thread of thought, whatsoever its hue, has been woven into the warp and woof of that which we are weaving. Throughout the ages the individual ego remains the same but the consciousness is growing and experiences accumulate. With each new awakening, and its resultant expansion of thought, it may be said we have been born again—we become a new generation of ourselves, and each degree of consciousness leaves it impress upon the fabric of being.

Will Carlton, that writer of kindly, homespun sentiment, said:

“Boys flying kites haul in their white-winged birds,
But you can’t do that way when you’re flying words,
‘Careful with fire’ is good advice, we know,
‘Careful with words’ is ten times doubly so.
Thoughts unexpressed may sometimes fall back dead
But God himself can’t kill them when they’re said.”

It is strange how the mind of the poet seems to grasp the vision of the Infinite,—strange how God selects the thinker, the dreamer, the poet through whom, in moments of inspiration, to transmit the interpretation of his law. Carlton was right because we have come to know through our study of the cosmic processes around us that every seed must bear fruit; that that which goes forth must partake of the life and nature of its source. A word that is spoken cannot be recalled. If it be a word of anger and passion, it poisons the atmosphere. If it be an expression of the breath of suspicion, it vitiates a life, and if the word that is spoken be one of condemnation, it leaves in its wake suffering, sorrow and misery.

But today we go a little farther than Will Carlton did because we have come to realize

that even the "unspoken word," as it is usually understood, becomes a mighty, potent force for good or ill. We have come to know that speaking a word verbally does not constitute the all of speech. Whatsoever rises to the plane of consciousness, that is, whatsoever word reaches conscious recognition in the mind, though the lips be as silent as death, becomes thereby a spoken word. It must have been a recognition of this fact that caused the wise old Biblical writer to say: "*As a man thinketh in his heart, so is he.*" It must have been this fact that caused Socrates to exclaim: "*Man, know thyself,*" because no man can be said to have real knowledge of himself or others who does not understand his own mental processes, that is, who does not understand the habits of thought which he has acquired.

A dear old friend, Moses Hull, once said: "*More men dig their graves with their teeth than by any other process.*" If we might paraphrase that valiant defender of human rights, we might say: *More lives are destroyed in the silent chambers of thought than anywhere else in all the universe.*

Jesus must have understood this law when he is said to have declared: "*As Thou sowest, so shalt Thou reap,*" and this thought is but a repetition of the expression quoted from the facile pen of Omar Khayyam, the mystic dreamer of Persia.

* * * *

Face the facts of life with courage, the humors of life with sympathy, and the mysteries of life with reverence.

—HENRY VAN DYKE.



V A B E S T said, "My past has placed me where I am today and my tomorrow will find me where I've earned the right to be." In this statement Mrs. Best has sounded the keynote of human progress because there can be no advancement of any kind that is not superinduced by the individual's own efforts and all effort is the result of certain definite mental activity on the part of the one who is striving to make personal progress. The success of the human family has always been a psychological proposition though it sometimes is not so regarded by those who see only the superficial phase of human life.

There are too many people in the world who fancy that there is no possible chance of getting ahead unless some element of luck or a strangely fortuitous circumstance steps in to arrange human affairs, but all growth, so the thinking man declares, must come as the result of hard and consistent effort. Such effort is always backed by a mental state. To say that we literally think ourselves out of our difficulties brings a smile of unbelief and not infrequently a word of criticism or derision from the ultra-wise who know all things. Yet, notwithstanding this criticism, we find that there is no other way by which a man may make his life a really worth while institution and this because we have come to realize clearly the relationship between mind and action.

We have said before that man is a spiritual

being, that the body in which he lives is a vehicle of expression. We are going to say now that there is a mighty trinity at work in the creation of man's personal progress. That trinity may be said to be first, the man as a distinctive spiritual entity, second, the mind which is the link between the spiritual and the physical, and, third, the body through which the spiritual ego expresses by and through the processes of the mind.

It is not the purpose of this article to enter into a discussion of man as a distinctive spiritual ego apart from the body. It is rather to suggest some of the ways and means whereby we as human beings may get the most out of life and thereby derive the greatest measure of pleasure and success as a fitting crown to the efforts put forth.

In order to get the best from life the individual must make use of the ability of which he is possessed. There is no better way to get the real things of life than by developing the powers latent in the individual. Back of every great success there must be a definite idea or a series of definite ideas. We all know that ideas are mental. We also know that a man may develop his ideas just as truly as he may develop his muscular strength. We also know how muscular strength can be secured, viz. through the right kind of physical training which involves the proper use of the muscles of the body. If exercise such as bending, weight-lifting, and kindred activities can develop a man from a weakling to a state of great physical strength, it demonstrates a law which is active in the Universe, that is, the law of cause and effect. Since both the mental and physical

man must conform to certain definite laws, it can be plainly seen that what applies to the physical man applies equally to the mental. This in very simple English means that to develop mental power there must be devised a method whereby the mind can be properly exercised,—in other words, mental muscles adequately trained.

The mind gathers its information through the use of the various sense channels provided to convey impressions of the outside world to man's mentality. We study the external world through our powers of observation. These powers of observation involve sight, hearing and the exercise of the other senses frequently spoken of but rarely used.

An analysis of the experience of the average man would prove that he sees very little; that he hears but a very small portion of what may be expressed around him. This is because the average man in using the sense of sight merely inclines his eyes in a given direction but forgets to back the action with mental recognition of the fact or object that has been brought within the range of visual power. Frequently we have told the readers of "*The Radiant Life*" that there is no sight that is not mental. That is, no one sees who does not make a complete and perfect mental record of the object thus observed. To look at a thing does not signify seeing. To see means to carry away a complete mental image of the object looked at.

That which applies to sight applies with equal force to the sense of hearing, as it does likewise to the sense of touch, etc. Frequently the candidate for success loses sight of the

relationship between his own mentality and the people and objects around him. To test one's ability as a perfect visualizer all that is necessary is to take a short walk through some active center in the home town, walking over the distance in the customary manner, that is, not making any special effort to see what takes place during such a trip, and then after having walked two or three squares, stop and take inventory. Let the individual ask himself what he has seen. Then let him go back over the same ground, making a careful and intentional effort to observe objects and people, and note the difference in the impressions made.

This will be found to be a fact: The average man records but a very small percentage of that which comes within the range of his power of vision. In other words, *the average man does not see what he sees*. This may sound paradoxical but it is true. The object may impinge the retina of the eye but if there is not a mental record made, such an impact will have very little for the individual. This brings us sharply against the fact that we ourselves determine the measure in which we use and apply the powers of the mind.

Some there be who say that no man can through his own effort make appreciable impression upon the facts of his own life; that the average man is a victim of circumstance, pure and simple. Of course, it is understood that we of "*The Radiant Life*" do not believe any such thing. We are dedicated to the principle that each and every human being is the epitome of the Universe. You will find on the inside of the front cover the motto of "*The Radiant Life*" which reads thus:

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

When Ella Wheeler Wilcox wrote those lines she was expressing a great fundamental fact in the Universe. In other words, she was recognizing a divine law and she spoke as one with authority because she had had experience. An analysis of the life of Ella Wheeler Wilcox and a survey of the success she had must bring one forcibly to this conclusion: That the outstanding feature of her existence was the determination to succeed.

Determination is a mental quality. It is a state of the mind. She decided upon the line of work she wished to follow, declared that she was going to be a writer and despite criticism and discouragements of many kinds, kept bravely striving toward the goal she set herself to achieve. If we were asked what word told the story of her success, we would use the word "*Psychology*" because that involves the processes of her mind. We might put it thus: It was her practical use of the principles of psychology which made her progress a possibility. Perhaps no writer in modern times has emphasized more clearly the possibilities in man than Mrs. Wilcox. She understood that if you want a man to do his best you must recognize that best in him. She understood that if a man was to make a success of his life, his mind must dwell upon positive elements and he must apply every one of the constructive elements of the mind in his own behalf. Perhaps no one more clearly understood the importance of constructive psychol-

ogy or the relationship between psychology and personal success than did Ella Wheeler Wilcox. Her life with all its manifold experiences gives a very fine illustration of this fact.

Time was when man thought that he was placed in certain surroundings by the hand of the Supreme Ruler of the Universe, that if poverty was his lot or if he was placed in a position of affluence, it was in keeping with the divine fiat. In other words, it was because he was foreordained to occupy the place and niche in which life placed him. We have come to know now, however, that "*Nothing good or evil is but thinking makes it so.*" Shakespeare knew the law. The reason for calling attention to this statement is that we wish to impress upon the minds of our friends these very patent facts, viz.: *no man can ever make a success of his life the while he is thinking of himself as a failure; no man can ever make progress while he is thinking in terms of retrogression; no man can ever reach the heights while sitting idly in the valley.* To reach the top means work, means to call into play every muscle, and there can be no muscular action that is not directed by the mentality of the man. For this reason we are declaring for the man who thinks because we have come to understand that "Nothing is impossible. He can who thinks he can."

To be continued

* * * *

Self-reverence, self-knowledge, self-control,—
These three alone lead life to sovereign power.
—TENNYSON.

THE SPIRIT OF WORSHIP



WE are going to depart somewhat from the trend of thought which we have been expressing during the recent classes because there are some things we desire to say which are quite appropriate and thoroughly in season. It is our desire to call your attention to a certain element which has been a very prominent factor in the life of humankind, it is that reverential and more or less devotional element which is so very evident in humanity. It is a matter that has not been analyzed as it should have been nor has it been understood. There is in man a tendency to pay homage, to render what is commonly called worship to that which man does not understand. Various terms have been used to designate the force that manifests through the Universe, divers emotions have characterized man's desire and effort to in some way show that Universal Power that he, man, has the right degree of reverence and humility. It is very strange that there has been so much conflict over religious-philosophical matters as there has been. It is strange in a measure that man has regarded the worship of some superior intelligence as one of the evidences of the fact that he had put himself entirely right with that Power. It is further strange that man has fancied that this Supreme Power could be moved from the purpose of the Universe by the supplications, by the votive offerings and the various services rendered by man. If there is any one thing that is manifest in the Universe as a whole it is that fact of the inexorability of the law of life.

If there is any other fact that is well defined it is that which says that the law of compensation is as inerrant as the operation of the law of life in any one of its various phases or manifestations, that is, it is just as sure as the operation of the planets in their orbits. There is no deviation from the law that says that there shall come certain sequential results when man has set in motion the causes which inevitably lead to those results.

If you have knowledge of the thought entertained by some of those peoples whom you regard as ancient peoples you are aware of this fact, namely, that some of the wiser, the more enlightened, the more thoroughly informed and studious of their teachers and leaders had reached that point in their mental understanding wherein they realized the inability of the ordinary finite consciousness to comprehend the Supreme and that is the reason that sometimes they made reference to that Supreme Power as the Nameless One, as the Unpronounceable Name, as the Divine Word, the Supreme Logos, as that overshadowing, all-pervading intelligent principle out of which everything was evolved. They had come to the conclusion that it was only as man had reached the state of perfect oneness with that power that man could assume to possess the slightest possible knowledge or understanding of the power itself. Now if you will bear in mind the fact that man has always sought symbols of the thing that he was striving to worship, that man has sought to write into those symbols the story of his life and his effort to reach the great knowledge toward which man was striving, you will realize that

every one of those symbols assumed a new dignity and came to be regarded with less of derision and more of reverence. The popular idea is that the peoples of the earlier centuries were worshipers of idols. Your archaeologists, your students who are striving to understand the so-called extinct civilization come upon various carved ornaments, figures and emblems and at once make the mistake of deducing from these things the idea that the peoples who made them were worshipers of idols and believed that these various representations were more or less concrete personifications of the power that rules the Universe. If you will simply analyze the past by comparison with the tendency of today you will discover that the same principle obtains now as then, the same tendency was in operation then as now. No one who has thought the matter over very seriously in this modern day would assume that because there hangs on the wall of a given structure an oil painting of an ideal conception of the Christ of Galilee the people believed that that was actually the Galilaean Himself and that the picture or the effigy had some particular efficacy for weal or woe. Everyone who stops to think about the matter realizes that the painting which hangs on the wall is there as a suggestion, as a reminder, a reminder of the personality that lived two thousand years ago. That which may be said of that symbol or painting can equally be said concerning the various emblems, images, carvings and paintings, crude or otherwise, that were made in the centuries of the past.

An example of the thing that we desire to say might be gotten from the carvings repre-

senting the Buddh (Boodh), that is, the individual known as Buddha, one of the Lords of India. Sometimes the carvings are grotesque, to say the least, from your standpoint, sometimes the carvings occupy a very prominent position and the peoples gathered around them seem to be manifesting a devotion and reverence, a spirit of worship that may be regarded as being directed toward the image which stands there as effigy of some one or something. As a matter of fact, however, the thing that has taken place has been, first, the placing upon the pedestal of a symbolic form or image every particle of which has a special significance, and in the second place, the people will be found to be doing exactly the same thing as is done by those who kneel before that which you term a crucifix in the modern day. It is not that they believe the image is the God, it is merely that they are erecting a sanctuary, that they are establishing an altar because the people then were just as unwise as they are today and the people today are just as foolish in their wisdom as they were then. They forgot, as people forget now, that there is only one altar whereon the right kind of service may be rendered to the power that dominates the Universe and that is not an altar of brick or stone, of carved wood or marble, that is the altar of the human heart, the human consciousness, the mind of man. No matter how ornate may be the place in which men worship, there is no real worship which has not its abiding place in the soul of man himself. But man has always, as we have said, sought to reverence that which man does not understand and therein has lain the

great mistake that man has made, therein lies the error of the ages; because man's conception of the power that should be worshipped has a purely human base, it is folly for man, at least the ordinary man, to assume to understand the Infinite, so all of man's bases of worship, all of man's bases of universal interpretation have had a material and human foundation because man has studied the man that was greater than himself and has immediately in his mind endowed the Infinite with attributes like unto those that were possessed by his fellowmen. They have attributed to God, to Allah, to Jehovah, to Zeus or Jupiter, call it what you will, powers that were distinctively human plus, and tendencies and weaknesses and, if you please, unreliabilities that were human plus, for the simple reason that they have attributed to God no special quality that they have not found in a measure in man himself. So they have started from a human base, they have drawn a picture of humanity or a specimen of humankind, they have given a more or less composite picture of the finest manifestation of manhood that they could conceive and at once they have jumped to the conclusion that God was like unto that.

Notice particularly in your study of the situation and you will discover this, that every age has manifested a peculiar attribute, that is, every age has accentuated and emphasized some special tendency of man and in every instance that special tendency was the thing that was emphasized as the dominant attribute of the power that controls the Universe; that thing that was the paramount tendency of the

age in which man lived, that thing that was the most dominant tendency in the man of that age was the thing that was the predominant element or attribute of God. If it was an age of brawn, God was a God of physical force and man visited the wrath of God, as he thought, upon his fellowmen. If it was an age of particular artistic tendency, then God was artistic in his particular trend of thought, and so on through every age, you will find there are those distinctive earmarks of the thing that man was himself and the thing which therefore he thought God was. If the age was one of vengeance and destruction, deity was a particularly vengeful and destructive being. Man has sought for evidence of this power. Not understanding, man has taken sometimes some very crude manifestations as the basis of his interpretation. You will see everywhere, even in the structure that you have today, some of the evidences of man's tendency to worship various attributes of man, various organizations of the human family. You will find the evidence everywhere you go. Why, this very structure in which you are today reveals evidences of the worship of the ancient day. Do you know that man has worshiped every tendency of man, that man has venerated every single faculty and function of human life? Do you know that man has sought to embody the element within his worship of his religious ceremonialism and has sought to leave a lasting mark in the carvings and structures that he has raised as sanctuaries, as tabernacles, as houses of worship? Do you not know that every story that has been told concerning the power that runs the Universe has been based

upon the fact that man has sought to deify everyone of the faculties and functions of the human family and the marks are everywhere if man will study. Ask yourself the meaning of the general conformation of the building in which you are. Go outside and stand there and look at the architecture and ask yourself what it means and you will discover that there is revealed very perfectly the fact that man in the past worshiped very material things.

Today man passes judgment upon the peoples of the past. Some of our people are referred to as worshipers of fire, that is, the idea was that they worshiped the flame. The average man does not realize that the thing that was worshiped was not the flame that came as a result of the ignition of wood but it was that thing of which fire is a symbol, it was that power that was able to burn away the dross of the human family, it was that quenchless something that was in the human heart, the soul, that made man understand that the flame of life must burn on through all eternity and could not be destroyed by any process whatsoever. It was that principle back of life as man saw it that our peoples paid homage to. It is said that some of our peoples were worshipers of the sun. They could not possibly worship the sun more than the peoples of today worship some of the baubles of the hour, but it was not the sun that they worshiped in the literal sense so much as it was that thing that was back of it all, the power that sent the orb of day apparently marching from one part of the heavens to the other, the power that was the life-giving energy that emanated from the sun and that was the thing that the wise of the

ancient day worshiped. Ah, true, there were those who were uninformed, who forgot the principle and worshiped at the shrine of the symbol. Dare you say that is not the fact today? How many of those who tell their beads and mumble their prayers,—because that is the fitting term to apply to the manner in which some individuals voice a prayer, they mumble that prayer, they are not speaking the prayer, their lips form words but the soul may be a thousand miles away from the spirit of the thing that they are supposed to be expressing — realize what they are doing? Those people who tell their beads and mumble their prayers—do you suppose that all of them understand the Universal Spirit, the Omnipresent Flame of Life that is there? No! Why it is that bead they have in their hand that has efficacy, it is the word that falls parrotlike from their lips that in imagination has efficacy and power, and just as there are some like that today, there were some then who lost sight of the great Universal Power back of it all. So they did not worship either the fire or the sun—that is, the wise, the informed, the studious—and if they had, would they not have been more rational in a very large measure than some of the peoples of the modern day who ridicule those who lived then? They had a concrete example of the creative power that was there and do you know that there was a period in the history of the world when mankind worshiped creative power and they sought to symbolize the fact in their architecture as you will see manifest even unto this day, but the sun was a concrete example. They knew that when the sun shone as it does at times

after the rime of winter, after the snows had cleared away, if you please, the season wherein there was the thing, the condition conducive of the fructification of the earth because whether those peoples had the literal snows or not, as some of them did not, they had the season that corresponded and they realized that there was the thing, the source of much of the energy that caused the slumbering earth and caused life to stir just as surely as life stirs beneath the mother heart and that was the thing that brought back the verdant fields and caused the vineyards to bear and consequently there was the agency. Therefore they worshiped, they sought to make it known to God that they were grateful for that which existed, that which was, so to speak, held in the hollow of the Infinite Hand, shall we say like a golden thread, runs through the story of man's growth, man's search for that which is higher than himself. We will let it stand thus because that is what it is.

With all man's failings—they are legion; with all man's ignorance and it is monumental; with all man's egotism and it is colossal, there has been ever slumbering somewhere and stirring from time to time into activity that hunger for something superior to man himself. So we have seen man come out of the darkness into the light, we have seen man carve his totempole, we have seen man carve his little ivory Buddha and hold it in the hollow of his hand, we have seen man keep the sacred fire, we have watched man as he has evolved his methods of speech and always, even back to the time when nothing but inarticulate gutturals were the method whereby man con-

versed with his fellowmen, even there the soul of man has been looking out through wondering eyes, striving for what? To recognize—mark the term—to recognize that of himself which was infinite in its scope because all the struggle, all the effort, all the worship, the adulation, the homage, the subservience, the subjugation, everything, has been a part of the desire of man to discover that which was really himself manifesting in an infinite area. Know you this—that *never shall man really understand the Infinite until he has learned to understand the Infinite in himself*. There is man's error, there is where man has failed, there is where man has been a blind leader of the blind, man has looked out there beyond the empyrean vaults above, man has sought there to find that thing that was so near to himself that he could not discover himself in reality without discovering it, only man lacked the perspective and lacking that proper perspective man has failed to see the divine right here. Is it not strange that in view of all of this the arrogant age, because after all is said and done this is really, is it not, rather an arrogant age—that this age of arrogance should look back and criticize the people who in their struggle have done the very thing that is being done today?

Take your wisest man—what does he know of God? Consider your most learned savant of today—what does he know about life? Contemplate your most profound theologian and how near is he to the Infinite either in his concept, his conduct or his consideration of his fellowmen? If he were near, do you fancy that he would bray as loudly as he does in

order to impart to that Great Infinite the information as to what ought to be done and instruction how to do it? Sometimes the poet by his wayside, sitting, if you please, almost like a mendicant, silent, speechless, in contemplation of the great cosmic whole, was nearer to an understanding of that Divinity than is the learned brother who carries degrees as sometimes individuals wear a mantle at the present time. He knows the mystery of life; and yet this thing that is called worship, this thing that is known as reverence is a great thing for the human family. Why? The mind that contemplates lofty things eventually lays the foundation for a super-race that shall know the lofty thing, that shall become the personification of it, that shall exemplify it not merely by word of mouth but by and through conduct. Do you know what you are doing today? Just what the peoples of the past have done—you are preparing the soil out of which a really superior manhood and womanhood may evolve, may grow. So you have had handed down to you from the past in more or less garbled form the words of an Omar, you have had given to you the thought of a Krishna, you have had bequeathed to you some of the ideas that were expressed by Egyptian teachers and seers. They are the heritage from the past and they are read today and people pass comment and they criticise and they talk about the materialism and the undeveloped nature of those who wrote thus and they pity these people who lived in that ancient day and yet all the wisdom that man has, had its genesis back of that time. No finer thought has ever been expressed concerning the Supreme Being than

has been expressed by Persian dreamer, by Hindu seer, by Egyptian philosopher, by Grecian poet, nothing finer, nothing richer, nothing saner, nothing purer.

Now why do we say this; why do we emphasize this tonight? Because we want you to have not a local concept, we want you to have not a limited idea, we want you to have not a narrow interpretation but we want you to begin to unfold the universal concept of the great cosmos in which you live and we desire that you shall get out of the swaddling clothes of fear and doubt and envy and prejudice and go forth garbed in the royal purple of knowledge, the kind of knowledge that sets you free, aye, free, absolutely free. We would give you manumission from the slavery of either the past or the present and send you out as souls capable of traveling the heights alone, if need be, knowing full well that those who reach the heights because of their spiritual fitness are never alone. Now we are going to pause just a moment for one or two questions.

Mr. Sheehan: Has not that symbolizing of man's ideal had a tendency to raise the ideal of man? *Teacher:* The tendency to symbolize man's ideal has had a tendency to raise man and as man is raised his ideal becomes greater but a comparison of the ideal of today with that of the time of Buddha will show that the so-called pagan had as lofty an ideal as man has today. You remember that his thought was this—*"I shall not be satisfied with personal salvation, nothing short of universal salvation will satisfy me."* Oceans of human blood would have remained unspilled if the religion-

ists who followed after Buddha had had that same concept.

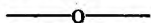
Mr. Burr: Is it not well that every human soul should have an ideal? *Teacher:* Absolutely—no man is so to be pitied as the one who fails of an ideal, who lacks an ideal; no woman is so destitute as the one who lacks an ideal. Of all men and women they are the most miserable, the most unfortunate, the most unprogressive and helpless.

Mr. Burr: Is it not true that throughout the ages man has progressed and grown spiritual only as he has been able to unfold and understand the infinite law? *Teacher:* Only thus; and he has been able to understand and unfold only as he awakened the infinite within himself.

Mr. Burr: Is it not a fact that the materialistic age in which we are living is retarding the progress of the spiritual unfoldment of the race as a whole? *Teacher:* As a whole, yes. Notwithstanding this fact, however, there is an increasingly great number becoming interested in the spiritual concept. Some of your ideas right here in this little group are an hundred years ahead of the rank and file of your comrades of the human family.

Mr. Sheehan: Is there not some way that the rank and file can be brought to know the wisdom? *Teacher:* Wisdom has always lived a more or less solitary life; truth has never gone through the streets of cities followed by the multitude and greeted with loud acclaim; truth must as a general thing steal quietly into the consciousness; it does not come with the loud acclaim of bells and the shriek of whistles and the shouts of the multitudes, truth waits

outside the door of man's consciousness until man grows to the point at which he may recognize that truth. Remember, truth does not come down to man — man grows up toward that truth. Remember, no man receives aught of truth until he is absolutely ready. You never plant the seed in the soil until the soil has been made ready. There must be fertile soil if the seed shall grow. So it is.



We close with a prayer from the past which is but a word spoken by souls who sought to understand the Great All and who prayed thus: *"May we attain to a full understanding of Thy will and may that will become manifest in us."*



REALITY

F. E. BROWN

My life or what it seemed to be
Has changed—has changed so much to me;
For now it claims a higher kin
Than ever I had hoped to win.

And nights have come and days have gone
In which my soul was not alone;
It winged itself to higher plane,
And joined the eternal God-led train.

And then I knew that I was one
With Earth, and Moon, and Stars, and Sun.
I knew—I knew that I was free;
That He was I, and I was He. —*Mind.*



The
RADIANT
Life
*
May
1926

EDITOR'S COSY CORNER

Dear Comrades:

Once more we invite you into "*The Cosy Corner*" for a little chat about the work and hopes of "*The Radiant Life*." Many good things were said about the contents of Number One, Volume Nine and we are hoping that the good opinion formed will be sustained throughout the year.

Changes have been taking place with a view of enlarging the work of "*The Radiant Life*." Summer is approaching and that means that the Editor will be on the wing, visiting some of the summer camps and lecturing in many states before returning to headquarters. This trip will in no wise interfere with the publication and mailing of "*The Radiant Life*." You will get your magazines just the same.

It is a great thing to be permitted to come in contact with the folk who are trying to improve themselves and this is the class that the Editor and "*The Radiant Life*" staff especially like to meet. Plans are under way for really constructive psychological work. It is the plan of the Editor to devote a good deal of attention to teaching practical and applied psychology, at the same time keeping in close touch with the best thought and expression in spiritual science.

The vision grows, life holds more promise and the horizon gives a more radiant glow than ever. We want all of our friends to get in line with this vision that they too may see the illumination which lies ahead.

Once more may we remind you that some of you will find expiration notices in your copy this month. If you do, this means that your subscription has expired and we are inviting you to renew at once so you will not miss a single copy of "*The Radiant Life*." There is really nothing just like this magazine. It is not an attempt to enter the field of any other publication. It is building its own distinctive field of action. That is why even though you do subscribe to other publications you still need "*The Radiant Life*."

We have friends in different parts of the country who have come to know that selling this magazine is a good business proposition. We have a very attractive offer for good live agents. If you come within that class and are interested in making personal money for yourself, just write Miss Klinzing and get the necessary information.

Once again we must call attention to the necessity of notifying us of change of address as *we cannot be responsible for the loss of magazines unless such notification is sent us.*

You will note from time to time additions and enlargements to "*The Radiant Life.*" Last month we sent you forty pages of solid reading matter. This month we are sending you something that we hope will be an inspiration all the way through. We have followed the advice of Elbert Hubbard in that we have "*put the kibosh on the grouch.*" "*The Radiant Life*" is a magazine of joy and growth. Its design is to teach the philosophy of the life radiant that its readers may join the great and rapidly increasing number of folk who have come to know their kinship with the Infinite.

Now let's all pull together. Send in your subscriptions and the subscriptions for your friends and help us make this a still more constructive and helpful magazine.

Radiantly yours,
WILL J. ERWOOD.

* * * *

Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world.

—EMERSON.

* * * *

Who gives himself with his alms feeds three,—
Himself, his hungering neighbor, and me.

—LOWELL.

The
RADIANT
Life
*
May
1926

THE RADIANT LIFE

STATEMENT OF OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., required by Act of Congress, of August 24, 1912, of *The Radiant Life*, published monthly at Rochester, N. Y. for April 1, 1926.

STATE OF NEW YORK,
COUNTY OF MONROE:

Before me, a Commissioner of Deeds in and for the State and County aforesaid, personally appeared Will J. Erwood, who, having been duly sworn according to law, deposes and says that he is the editor and publisher of *The Radiant Life* and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication.

1. That the name and address of the publisher and editor is Will J. Erwood, 108 Plymouth Ave., Rochester, N. Y.

2. That the owner is Will J. Erwood, 108 Plymouth Ave., Rochester, N. Y.

3. That the known bondholders, mortgagees and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are None.

(Signed) WILL J. ERWOOD,
Editor and Publisher.

Sworn to and subscribed before me this 30th day of March, 1926.

LEOTA BECKER MAXWELL,
Commissioner of Deeds.

My commission expires January, 1927.

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The greatest calamity may be God's bridgeway to the promised land.—HELEN KELLER.

❖ ❖ ❖ ❖

God gives us what He knows our wants require,
And better things than those which we desire.
—DRYDEN.