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# THE RADIANT LIFE

*Exponent of*  
Radio-Centric Power



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**WILL J. ERWOOD**  
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# THE RADIANT LIFE

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ELLA WHEELER WILCOX.

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## *Do You Know*

It doesn't pay to Knock,  
to get Jealous or Bitter; or  
to spend all one's time in  
Fault-finding or Criticism?

One can very easily pick  
flaws, but

To get the best from  
Life one must use

TACT,

JUDGMENT,

PATIENCE and

KINDNESS

*They Always Win!*

—WILL J. ERWOOD





DEVELOPING mind power is the most important of all modern occupations because the advancement of each human being is measured entirely by his mental growth. The trouble with most people is that they do not know how to use the mind. They don't seem to realize that there is a personal aspect to the subject and that the work must always be done by the individual himself. There are over two hundred powers of the mind, all of which can be utilized by the intelligent thinker. When we say that the average man uses not over 10% or 20% of his mental power, it is by no means an extravagant assertion. The proof of this may be easily found by observing the actions of the average man or woman. Wherever there is lack of continuity in the thought of a person, it is evidence of the need of the right kind of mental training. Helen Keller, that wonder of the 20th century, in an address delivered in the Academy of Music in Philadelphia, said to her audience: "Ladies and Gentlemen, the American people do not know how to think but I know how to think because I have been trained to think." In that statement she gives the keynote to the science of mind building.

It might sound like an extravagant statement for one to say that there is no longer any mystery about the development of mental power; that there are well defined laws by which man may make use of every object he sees and every experience encountered to add to the sum of his mental energy and power.

We have to realize that mental growth like every other kind is the result of careful preparation of soil, planting of the right kind of seed and the proper care and attention after the seed has been sown. In the opinion of some people mind is a thing bestowed upon man by a supreme power and it is impossible to add to its sum by any human means whatsoever.

Perhaps no more grievous mistake has ever been made than that which gave rise to the opinion that mankind are endowed with a certain degree of mental power at birth beyond which they may never climb. To this error we may attribute a very large percentage of the failures that encumber the earth. Certainly it has been the cause of much unfairness and injustice. We build bodies by furnishing the right kind of food plus the right exercise and a sufficient amount of oxygen. Why not apply the same principle to the mind and build that to finer, more symmetrical proportions by following the same rule? Just as there are certain foods which have greater values for the physical body, so are there certain kinds of mental foods which give to the mind more of the elements needed than do others. If the same care were exercised in selecting mental food as people are beginning to use in the selection of the foodstuffs supplied for the body, we would see an immediate improvement in mental conditions all over the world. One trouble is that people think about the body and its food as something that requires most careful attention. We have all manner of tables telling us how many calories there are in certain foods and how deficient others

are in the necessary substances conducive to bodily health. It might be well to have tables by which to ascertain the percentage of mental calories in certain types of food furnished for the mind. Undoubtedly if this were done, a great many of the mental viands furnished today would be eliminated from our intellectual diet.

Everything with which man comes in contact has a use and can be utilized to some definite advantage if thoughtfully and carefully considered, partaken of and digested. Perhaps the best way to illustrate just what we mean by this is to outline a practical course of procedure designed to strengthen and increase the mental power.

As the first step we will consider briefly one of the most important. To observe, as we have previously asserted, means more than just to look at an object,—it means mental recognition and classification of the object, its relations and uses. Every object in the universe has a message for those who see it correctly. To see it correctly every one of the attributes or elements of that object must be mentally recorded. The study of a book involves more than reading mere words. No one has really read a book who has not analyzed it and digested its ideas, but then that's not enough. It is necessary to observe those mentally, record the impression made by its size, its weight, its color and the texture of both cover inside and out and the various pages which make up a complete book.

In addition to observation it is necessary for each person to experience the results of sensation. Sensation is one of the means



whereby certain impressions are fixed firmly in the mind and one of the necessary adjuncts to the right kind of expression.

Another element or power of the mind which must be used is imagination, i. e. the power to image the thing you want to be. This, when backed by the determination to evolve that image into reality is sure to make for progress and additional strength of mind. Those mental powers which must be called into play in addition to those mentioned are as follows:

Knowledge, which includes concentration and memory; understanding with reflection as the essential part thereof; comparison, without which it is impossible to draw correct conclusions; reason, conception, induction and analysis.

Knowledge is the result of our contact with life and its problems and our association with people, places and experiences. To know a thing presupposes actual definite contact and a perfect mental record of every element involved in that of which one has knowledge.

Perhaps nothing helps the development of the kind of mind that we are speaking of at this time quite so much as the power of imagination. This involves, of course, association and feeling. To be able to carry a perfect image of the thing that one has seen and to have that image not simply a miniature in the mind but an actual replica of the original in point of size, dimensions and contour, gives assurance of a vital degree of knowledge that will carry one to the very apex of achievement.

Imagination might be said to be the magician through whose magic very ordinary and

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sometimes quite sordid things are transformed into the beautiful and useful and through whose power ordinary individuals undergo a metamorphosis which causes them to take on entirely new and more wonderful aspects in the eyes of the world. There's nothing in the way of human progress which has not been the result of the power of imagination. It is true, of course, that imagination builds upon real foundations, that is, starting from a given point or object, the power of imagination adds on a bit here and there until something infinitely finer and more satisfying has been created as a distinctive mental image and in due course of time materialized into objective reality.

It might be well to say that imagination is the bridge between the ordinary and limited to the marvelously wonderful and unlimited phases of life. We can readily see how imagination led Columbus across the ocean. We can see how the constructive, imaginative power of a Sir William Crookes made possible the wonders of the X-ray just as we can understand how the vivid powers of imagination of a Thomas Edison made possible the incandescent lamp, the phonograph, the motion picture and even the radio. As a result of his wonderful concentration and vivid imaginative power, the name of Edison must stand forever with those great souls who have ever been the makers of human progress. When the story of life is told to future generations, it would be incomplete without such names as those of Edison, Marconi, Tesla, DeForrest, Steinmetz and other so-called wizards of modern scientific achievement. These men are all thinkers.



tific achievement. These men are all thinkers.  
They builded in the mind first and after having  
completed the mental image carried their  
vision out into the world of objective reality.  
(*To be continued*)

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### THINGS WORTH WHILE

Not what we have seen, but what we use;  
Not what we see, but what we choose—  
These are the things that mar or bless  
The sum of human happiness.

The things near by, not things afar;  
Not what we seem, but what we are;  
These are the things that make or break,  
That give the heart its joy or ache.

Not what seems fair, but what is true;  
Not what we dream, but good we do—  
These are the things that shine like gems,  
Like stars, in fortune's diadems.

Not as we take, but as we give;  
Not as we pray, but as we live—  
These are the things that make for peace,  
Both now and after time shall cease.  
—ANON.

\* \* \*

Oh, fear not in a world like this,  
And thou shalt know ere long,—  
Know how sublime a thing it is  
To suffer and be strong.  
—LONGFELLOW.

## THE HEART OF A CHILD



ONCE upon a time, in those olden, golden days, the great Master said, "*Except ye become as little children ye cannot enter the Kingdom of Heaven.*" And thinking of that statement has set me to thinking about the principle back of it; and the soul o' me has wondered just what it means "*to become as little children*" and thereby "*enter the Kingdom of Heaven.*" And I am wondering if it does not mean the secret of all real development and growth. Maybe that is the source of real power.

As I write there is a meeting going on in the adjoining room—and I catch the sound of voices singing "*The Sweet Bye and Bye*" and telling of that "*land that is fairer than day*" and the place where "*The Father waits just over the way.*" And it suggests one of the things that marks the heart of a child, viz., the belief and faith in things here and now rather than the hope of something far away. The adult mind is always looking for something "*afar off*" but the child heart may pick up a rag doll and with that mystic magic of child minds endow it with life and beauty and bestow upon it the wholesome love of an untrammelled mind. And so I have come to know this:

The heart of a child is clean, and wholesome and full of faith as well as faithful. It's only when we grown-ups have shown them the sordid thing we call "*worldly wisdom*" that the child mind is beclouded. We grown-ups fancy that we are so mature that we may not

take time to dream, to indulge in fairy tales because they are "*too childish*" and we'd only have to unlearn them. What poor benighted "critters" we fully (?) grown men and women are, anyhow. We forget that more than half of the things we think we know are but vapors caught i' the dark o' the moon. And we are always learning things that we have to unlearn afterwhiles. So why worry about fairy tales?

The heart of a child is so full of poesy and rhythm, music and harmony, that it makes one think of silver bells and golden-stringed harps and rainbows and sunrises and sunsets and all the glory of infinitude concentrated in one tiny form with shining eyes and twinkling feet and smiles flitting across tiny face like a beam of light flashed upon an azure sky.

The heart of a child is full of faith and trust. And love,—that tender, naive something which only those with the child heart can really understand,—the child heart is full of it. And it is generous and forgiving almost beyond the understanding of the adult mind. Would it not be a great thing for this staid old world of ours if more people might possess the heart of childhood?

Some wiseacre, perhaps, may read these words and cry out "stuff" but nevertheless in his crabbed old heart he'll wish he might be "a child again just for tonight." I like the child mind because there are some things it rarely does. Shall I mention some of them? All right, here goes:

It does not gossip—like the grown-ups. And, It isn't always suspicious of every other human soul in the world.

It likes to "make-believe" there are really,



truly fairies who will do such wonderful things for "good little girls and boys"—and the best part of it is *it's true*. Only the wise grown-ups don't know it—they're too busy with their own pretence, their "make believe" knowledge. Is anything more glaring than the assumption of knowledge on the part of the so-called "wise ones of earth"? Poor dupes who think God has picked them out to tell everyone else what He wills. The child heart isn't afraid to say "*I don't know*." But oh, how hard it is for the grown-ups to say, "*I don't know*."

The child heart pretends a lot—but it does not pretend it knows all about God, or what God wants the other fellow to do. And it does not teach war and hate and the pangs of hell—for those who have other views. No, it believes in the good and true and beautiful.

In every child there is a Peter Pan—with the spirit of eternal youth beckoning onward, ever onward. Why, oh, why, do we grown-ups get so conceited and heartless that we go out of our way to destroy the illusion—if illusion it be—in the heart of children? And why do we not see the wonder of life, the fascinating wonder of living things as do the children? How much greater would be the souls of us if we would. To the child heart every star is a mystic wonder—the dandelion is a thing of beauty and the common little grass flower is a gift of the gods that be. And the rag doll—say, Raggedy Ann, or her brother, Raggedy Andy, is a thing of beauty and a joy forever. A much richer world this is because there is a Johnny Gruell to tell us the story of "*Raggedy Ann*." And an Eddie Guest to tell us about his

boy and the wholesome, kindly things that touch the heart.

Yes, comrade, I am convinced that when God thought about the most important quality to give to mankind He must have thought of "*the heart of a child*" with all its winsomeness, its poesy and fairy lore, and its simplicity and truth. If I were going to pray today, I'd pray Topsy-like and say, "Please, oh, please, Mister God, give us all *the heart of a child*,—that we may come to know Thee and enter '*the Kingdom of Heaven*.' "

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### THE HOUSE OF THE YEARS

Life's room, in childhood, seems a boundless place,  
Full of strange corners and adventurous space;  
Youth finds it wider yet, a home of dreams  
With shining casements lit by rainbow gleams;  
While ripper years bring firelight on the hearth,  
Content and welcome, love and work and mirth,  
Until the walls draw nearer and more near,  
And age beholds them, suddenly and clear.  
How small the room! and how each thing recalls  
Some memory that breathes within the walls—  
Here joy stood smiling, garlanded with flowers,  
Here sorrow sate through long and intimate hours;  
The mirror's depths glimpse with a shadowy host  
That waver, melt, and in the dusk are lost;  
The fire burns low and quivers on the floor—  
Yet, as an unseen hand sets wide the door.  
Lo! through its arch, as to the child, appears  
The beckoning vision of immortal years.

—PRISCILLA LEONARD.

## HEALTH AND PROSPERITY. II



VERY normal man or woman wants a healthy body, a constructive mind and enough of this world's goods to send worry into the discard. Each day the important part played by the mind in bringing this much-desired state to pass is being recognized by those who think at all. We are what our thoughts have made us or, as Eva Best has said, "My past has placed me where I am today and my tomorrow will find me where I have earned the right to be."

Prentice Mulford, an old-time writer on New Thought lines, said, "Thoughts are things." Elmer Gates declared that "certain mental states produced either poisonous or constructive compounds in the body." If what these men and women say is true, it proves very clearly that this problem of health, wealth and opulence or prosperity is a personal matter and is in the hands of the individual more than dependant upon the outside world.

If a man thinks strongly enough about a certain thing and continues to think about it a sufficient length of time, he will soon bring it to pass. If his thought is consecutive and intentionally related, the results will be much more rapid than if he is an erratic thinker and permits his mind to flit here, there and everywhere in a moment. A man's mind is like steam in that if it is concentrated upon some definite focal point and kept there long enough, it will produce results with comparatively little waste of energy. If scattered all over creation, it means energy wasted and noth-



ing accomplished. To get the best results from steam power it must be concentrated in pipes and its energy centered at the right time and the right place. To get all the energy of the mind, it must be so concentrated as to compel definite, harmonious action. In a word this means that belief in physical exercise amounts to nothing unless it is put into actual practice.

If health is to be acquired, it is necessary that the mind be in control, i. e. in absolute control of every organ of the body. It might be well to add that it should be in actual rather than passive control because if a man's mind is lazy, his body is sure to express that fact. In such a case he would be exerting a passive mental domination calculated to arrest action rather than incite it, so it becomes necessary to decide what kind and degree of control should be exerted by the mind. Suppose we put the matter in the form of a question:

*To what extent are you the master of yourself and to what degree do the muscles of the body obey the direction of the mind?*

*Is there some part of the body less responsive to mental impulse than the others?*

*Is it difficult to compel yourself to do those exercises which are essential to body building or do you find yourself acknowledging defeat by declaring that you are too tired or too busy to make use of the type of exercise necessary to increase the muscular strength of the body?*

When you answer these questions you will discover that the important thing in exercise or activity of any kind is the extent of the mental force put into action,—the mental energy back of the thing attempted. You will also discover that there must be complete

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mental control not only of the so-called voluntary functions of the body but also the supposedly involuntary action of the human organism. On this point it would be well to remember the statement of two old-time yet reliable psychologists;—first, Professor James of Harvard who said, “Every mental impulse tends to express itself in motor activity,” and Professor Ladd of Princeton who declared that “Even the most purely vegetative of the bodily processes were psychological.” If this be true, it is easy to see that *The Radiant Life* is correct in its declaration that health is a matter of mind rather than of physical structure.

Now don't jump at conclusions and say that we are declaring physical and muscular activity have no bearing upon a man's health. We are not saying any such thing. We are simply stating facts and we shall plus those facts by the statement that until a man realizes the importance of perfect co-ordination between mind and body, with the mind absolutely in control, no worthwhile results can ever be attained. There are too many people running around the country telling others that all they have to do is affirm that they are all right and the thing is done. It's a fine thing to affirm but unless you affirm strongly enough to compel action, you will get nowhere. It's a splendid thing to look at yourself and say in the fullness of your faith and belief, “I am perfect in spirit.” It's also a fine thing to declare, “I am one with the infinite source of all life” but unless that faith and that affirmation have strength enough to compel conformity to the law of health, it will not bring results. To put

it a little more plainly: To affirm that one is well while he is day by day violating every known, as well as unknown, health law is the merest folly because it is conformity to the law which brings results worthwhile just as violation of the law always brings forth undesirable consequences.

You will see by this that we are not suggesting idleness;—rather we are recognizing the divine inheritance of every human soul. We are recognizing the fact that every step that has been made in progress has been the result of the thinking power of one or more human being. We are realizing that there can be no general progress until the minds of the masses are awakened to realize their inherent strength. It's a fine thing to adopt as the slogan of the man who would be strong, mentally and otherwise, that statement of Professor Coué, viz., "Day by day in every way I'm getting better and better."

Yes, it's a great thing to think of yourself in a constructive sense but it's by far a greater thing to compel self-action that is in line with the divine law of growth. Growth is always the result of an impelling force from within. It matters not how much food substance or material may be absorbed from the outside. It can never produce development and growth until it has been transmuted into substance in keeping with the desire of the life represented and then compelled by the interior force to express itself outwardly. The relationship between thought and action is so well defined that no one should raise a question concerning it but in spite of this self-evident fact, there does seem to be a quite general opinion that



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thought is one thing and action something entirely different and unrelated. All there can be of health and prosperity must come as a result of man's thinking power in its relationship to the man himself, to his environment and to other people. Unless a man is a thinker and knows how to use his mental energy as it should be used, he will never get very far and this applies not only to business in general but to every phase of a man's life,—his health, his education and his prosperity.

*(To be continued)*

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## *LINCOLN*

Great heart and true! Strong champion of the right,  
Yet, mindful ever of the weaker soul,  
Large was the measure of thy self-control,  
Wondrous the compass of thy hidden might!  
In wisdom rare, in patience infinite,  
Through withering tempests, such as seldom roll  
O'er mortal man, thou didst attain thy goal,  
And darkness blossom'd in exceeding light!

Secure in record of the heart and pen,  
Thou canst not die! Thy memory throbs and glows  
Forever dear, in loving reverence blest:  
Thy simple grandeur draws the sons of men,  
And the world's homage on thy brow bestows  
The wreath that marks her greatest and her best!

—RICHARD OSBORNE, Morrisville, Pa.

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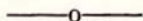
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### A VOICE FROM THE BEYOND

[The following address was given by an Intelligence who has come to be a vital part in the lives of our Psychic Classes. It was given in Plymouth Church. It was a Trance address and was taken down stenographically by Miss Florence Russell, our very competent class Amanuensis. Editor.]

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WE have said many times that the spirit world is the realm of fulfillment. If we have not said this in so many words, we have certainly implied it in the statements which have been made concerning the world beyond the grave. There is no question as to the final at-one-ment of the human soul with the Great Eternal, and, in order that this condition of unity shall be produced, it becomes absolutely necessary that some of those things which have their inception in material life shall be consummated in the world of spirit.

One of the strange anomalies is to be found in the fact that so many people who are so earnestly enthusiastic in declaring their allegiance to an All-wise Providence are so terrified over the possibility of being called to face results in the spiritual world. It would naturally seem that those who have a superabundance of faith, those who have so large a measure of allegiance to the power that men call God, would be the very last to either fear or find fault with that which lies beyond the borderline of material death. It does seem that most of the people who declare themselves to be followers of the meek and lowly Sage of Galilee have somehow a perverted idea con-

cerning the spiritual world, else they would not be as bitterly disappointed when they find themselves on the verge of transition, nor would they find their souls so full of anguish over the thought of passing from the material world into the home which had been prepared for them. Perchance one of the reasons these people have so little faith is to be found in this additional fact, that they have based all of their premises upon supposition, that they have based all of their argument upon belief rather than knowledge, that their whole tendency has been toward an inverted vision, that mental consciousness which dwells upon the things that were rather than upon those things that are plus those things that shall be. Never a man, no matter how wise the man may be, has allowed himself to dwell entirely upon the past, entertaining the view that all good was in the past, but that that man has soon or late found himself enveloped by a doubt so profound and so all-consuming that he has lost the rarest beauties out of life.

The pictures which have been painted of the spiritual world have been disconcerting, to say the least. They have given mankind only two kinds of pictures—one which told or described, told of or described a place where every possible and conceivable joy was to be experienced by those who had subscribed to certain formulae which were current in the land, the denomination or the location in which they dwelt—the other told the story of an eternity of punishment bestowed upon man not because the man was necessarily either immoral or bad in any sense whatsoever, but more especially because the man had failed



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to subscribe to some one of the required dogmas of the various creedalistic organizations. The picture has not been one to inspire good men to be better.

We are saying this because very rarely do those who tell the story of that superlative happiness which men are to receive, very rarely, we say, do those who tell that story emphasize the value, the importance and the absolute necessity of character. Invariably the thing that they emphasize is belief, the tacit allegiance to certain of the formulae adopted by mankind. It is not strange that you are sending into the spirit world so many who are spiritually decrepit, who have reached a spiritual senility. It is the thing that was to be expected as the logical sequence of the fact that heaven was declared to be so easily attained and that the place of eternal torment was to be the sole compensation of character. We are not saying too much when we state it thus because every one of you who have had experience with certain types of theologues have this knowledge that the thing that was emphasized was not character, was not the high standard of living but, rather, the open declaration that one had accepted the particular religio-philosophical system which was prevalent by or through the acceptance of one or the other of its branches. When the man or woman who stands as the mouthpiece of those masters who have gone into the beyond, when the man or woman who stands as the exponent of the idealistic teachings of the Man of Galilee, attain the wisdom which will inspire them to emphasize the importance of integrity of character in every branch of its

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activity, then, and not until then, will you send into the spirit world men and women who are not spiritual weaklings, and then, and not until then, shall those recruits from your plane of life find it no longer necessary that they endure some of the conditions of which we have made mention in previous lessons.

We have said to you that all mankind finds itself on its entrance into the spirit world in the precise condition earned by the life that was led on the material plane. We have told you that they must make restitution for all of the mistakes they have made, that is, that they must outgrow the ignorance which has given rise to those mistakes. Tonight we want to emphasize the fact that those who come into the spirit world with a large spiritual endowment find themselves most happily situated because they do not find the arduous tasks ahead of them, nor do they encounter the bitter remorse, nor yet are they under the necessity of paying so large a debt of restitution to their fellowmen. Therefore they are most happily situated because these are the ones for whom a condition of the most delightful spiritual enfranchisement has been prepared, that is, these are the ones who find that vast opportunities open unto them immediately upon their entrance into the spirit world.

If we were to be asked what particular word we should seek to emphasize more than any other as depicting the state of soul and mind of those who were to reach the finer things immediately upon their entrance to the spirit world, we should select the word "character," and then we would supplement that by declaring that spiritual integrity is the open sesame

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to every great joy and privilege to be found in the spirit world. There is no illumination save that of the mind. There is no emancipation save that of the mind. When the mind is burdened by the consciousness of a debt which it owes to the eternal laws, it suffers, it is not free any more than is the man or woman who is hopelessly involved in indebtedness on the material plane. So we say that the spiritual integrity of those who enter the spirit world is the key which unlocks the door to every joy and every opportunity, to every happiness in the world of spirit.

This naturally suggests the necessity of every representative of a religious system emphasizing the importance of character, the importance of that spiritual integrity, because, mark you, if that spiritual integrity has not been woven in the very web of character before the individual enters the spirit world, there is a long task ahead, there is labor ahead, there is arduous schooling to be faced, there are very subtle laws to be reconciled and conformed to, there are very startling experiences to be encountered in order that the soul shall be properly awakened. But those people who come with a large spiritual endowment, those who have been spiritually equipped by virtue of their aspirations, their kindly acts, their gentle words, these are indeed fortunate in having prepared for themselves a reception which means an inspiration and which provides a source of joy which beggars description, and it is this work that you are responsible for in a measure. Your allegiance to this institution, this class, means virtually a tacit, if not a conscious objective agreement between

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yourselves and us that you will emphasize the constructive side of life rather than the negative and destructive. The very verbiage of your pledge puts you on record every time you repeat it as having agreed to see the beauty and emphasize the nobility and aspire to the truth of life, and it matters not that you, perhaps, some of you, do not actually articulate the words—the thought runs through your mind. The very fact that you are here is evidence that you have subscribed to the sentiment expressed in that formula. So it means that you are evangelists for this message which we are giving to humanity, that ye are evangelists not only for the expression of the message by word of mouth; but that you are struggling to reach the point at which, by force of example, by dint of precept, you are giving to the world the concrete aspect of the message we desire them to have, the message we desire mankind to have, we should say. And by so doing this, do you realize that you are paving the way for an entirely different concept of life as it is here and life as it is beyond the sunset slope of material experience?

There are many souls who have been ushered into the world of spirit happier and richer, more fully spiritually endowed, because someone situated as you are situated has spoken the word which gave them hope and brought them into light. Mark you this, that when we say—"have given them hope and brought them into light"—we do not have in mind the mere hope of blind belief, but rather that sturdy, vigorous, virile hope which comes as the result of wide-eyed and absolutely untrammelled knowledge of the law which ob-

tain in the material and spiritual life. You are each and every one of you on the threshold of the world of spirit—and this by no means is calculated to suggest that any of you are near to the hour of passing out of the body—but by virtue of your consciousness of these fundamental truths, you dwell on the threshold, you are in that position wherefrom you may push the door either way—you may receive it as it is opened toward you in order to make the access of those who shall come into your presence more easy of attainment, or thrust it the other way in order that those who are traveling forward may find fewer impediments in the way of their progress.

You are the possessor, as it were, of a spiritual Jacob's Ladder which, in the last analysis, means the spiritual development which renders possible intercourse with that spiritual world of such a character as to clarify the relationship between the material and the spiritual. Out there in that spiritual world there are master souls watching, watching the advent of those who graduate from material experience. They scrutinize every person who comes, just as they analyze them before they enter, even before they depart from the material life, and this scrutiny is for the specific purpose of ascertaining whether it is possible for them to reach down and lend a hand and say unto those who enter: "Come higher because thou art ready!", or whether it becomes necessary for them to meet these individuals more than half way and lend assistance in the arousing of their mentality so that they may be inspired to continue making an effort to unfold.

They are not idle, those who have gone far in spiritual development, and just here let us correct an error which has been expressed many times by those who do not understand the law, that is that error expressed by those who have said that the exalted souls, the master souls, the Christlike souls cannot enter the earth's atmosphere. No greater mistake has ever been uttered. You will discover as you make progress that you can always traverse the trail that you have traveled before. There is no restriction which prevents any soul retracing his steps if that return is for a specific and benevolent purpose. The restrictions in the spirit world are such as to prevent souls traveling beyond a certain number of degrees from the condition in which they are before they have grown up to those higher altitudes. Men who have never been in the heights, who have never gone to the mountains, find the first traveling arduous and they are restricted by virtue of the altitude to which they must become gradually accustomed if they would not suffer dire results. Trace the analogy for yourselves. Souls who have gone into the spirit world find heights beyond which, and sometimes upon which, they are not permitted to travel. They must first grow to the point at which they are spiritually in tune with the altitude they would attain. So, when anyone says that a Jesus of Nazareth, a Socrates, a Plato, a Demosthenes, a Buddha, a Zoroaster or any one of the master souls who have lived in the past cannot return into the earth's atmosphere, be assured that such a person has made a mistake. Had they said that it was not to be expected that these great souls would spend all



of their time in the earth's atmosphere, it would be a different proposition, but, know you, Good Friends, that you may always travel back over the road you have already traversed, but always you must look forward to the heights beyond as achievements that come only as the human soul has grown up to their altitude. That is why it is that there are so many people coming back in circles and classes of a certain kind, bemoaning the fact that they have not done the thing that they should have done. They discover that, notwithstanding their mere belief, they are not able to traverse the eternal highways, they are not able to penetrate the various spheres of spiritual activity immediately upon entering the spirit world.

A wonderful world it is, where the scales of justice are balanced so nicely and, we say with all deference, where the scales of a cleareyed and perfectly seeing justice are operated in order that real justice be dispensed—not a blind goddess with unseeing eyes called upon to pass judgment, bitter judgment as is sometimes the case on the material plane. Nay, justice in the spirit world is not blind. We would that that thought be emblazoned far and wide— **JUSTICE IN THE SPIRIT WORLD IS NOT BLIND.** They cannot mock at justice in that spirit world. They cannot appease justice by the perpetration of a second crime in order to expiate the first one. They cannot bribe justice by paying a stipend to the State in the spiritual world, as is so often done on the material plane, nor can they persuade justice against the actual and practical expression of real unadulterated justice which

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measures out to every human soul accordingly as that soul deserves. That is why in the spirit world there is weeping and wailing and gnashing of teeth, that is why in the spirit world you will find human beings sore afraid of what lies ahead, that is why in the spirit world you will find those who are caroling their paeans of praise and gratitude and singing songs of gladness, that is why it is that in the spirit world the vaunted philanthropists of the material realm are sometimes regarded as money-changers in the temple of the Most High, whereas some of those who were regarded in material life as among the less desirable, less cultured, less orthodox individuals, find themselves radiantly situated, find themselves in environs, in circumstances where everything scintillates with that spiritual effulgence which sheds a beauty so rarely beautiful and exquisite as to be beyond the power of words to describe. You do not describe the big things, you feel them, and subtly you transmit your feeling to those who are in tune. So you do not describe the rarest beauties of the spirit world because you have no analogies which will fit, you have no similes which may be applied, you have no symbolism in your speech that can be employed to depict that which is to be found in the spirit world by those who bring spiritual integrity as their stock in trade.

All of this is of import to you because you are knocking at the door, because you are reaching out for that which is the bread of life, because your souls are being attuned in order that you may catch the voice which carols the music of spiritual spheres and which brings

paean of praise to your soul and which sings the everlasting glory of life, a life dominated by an eternally just deific power. Well said has it been that the failure of mankind lies in the fact that man deifies the individual who may be the mouthpiece of the religious system and becomes so enamored of the figure which they have raised upon a fictitious pedestal that they lose sight of the message of truth which the individual sought to bring. They nailed Jesus of Nazareth on the cross and then so deified the cross upon which his body was said to have hung that they have only seen the cross without sensing the symbolism. They have seen only the body, limp and lifeless, without recognizing the spirit back of it; they have visualized the crown of thorns in the pierced flesh without in the least degree understanding or appreciating the spirit of the message which the man brought to mankind. Fetish worship is what it has been, idolatry is what it has been, the building of whited sepulchres, so to speak, is what has taken place, the worship of form, of symbolism, or ritual and ceremonialism rather than the recognition of the spirit of the living Christ which has been extant in the world from the beginning of time. But a new dawn is at hand. The day approaches when men will understand the spirit world and will know it to be what it really is, a continuation of this world, this life, a world of results, of effects, of opportunities, of unfoldment, of final joy for all humanity.

Let these words sink into your souls. Carry away the message which we are giving to you tonight. Tell yourself repeatedly that there is one coin, one key that opens every door

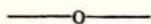


worth while in the world of spirit—spiritual integrity. Why, you spend countless numbers of dollars in the purchase of an ounce, perhaps, or a few ounces of attar of roses, the richest fragrance of the Orient you desire in order that it may tickle your fancy and appeal exquisitely to the olfactory nerves,—merchandise that may be brought from across a Sahara, that may be garnered in desert places, in oases in those deserts, and brought before the people who fancy that their social and religious standing depends upon the acquisition of these things that are so difficult to acquire. If one tithe of the money which is now spent for the specific purpose of adornment of bodies and the fulness of ritualism and ceremonials and the idling away of time which is frittered for mere baubles which can be crushed between the fingers like a bubble, if a tithe of that money were spent for the kind of instruction and information and leading that would assist in distilling the attar of roses which comes as a result of the proper cultivation of the qualities of humanity, why life would be as redolent of kindly deeds as the rosebud is redolent of fragrance. Kindliness, gentleness, justice, loving service, these are the things of greater value than the attar of an Omar, valuable and rare as that may be.

Why cannot the Occidental mind understand that after all is said and done those Oriental masters who speak of distilling the attar of roses and filling therewith a tiny vial that will be an open sesame to every kingdom there is, are symbolizing and suggesting the evolution and development of character, the distilling, if you please, from the rose of life

that attar of spiritual-mindedness that would be the open sesame anywhere, under every circumstance, to every clime, to every kingdom, to every treasurehouse there is in God's Universe. Learn this on this plane of life wherein you are, and be enriched greatly. Wait until you pass out of the physical body to learn this lesson and, like Shaipur, like the ancient sheik, stranded on the desert, led into the garden of Omar, compelled to labor many, many moons, in order to learn how—yea, as that ancient character crossed his Sahara, so shall the soul who has not learned his lesson find the Sahara of the soul in the world of spirit. Shall you enter the world of spirit and find a desert over which you must travel in order to reach the heights or shall you enter the world of spirit and find yourself traveling from one oasis to another, traveling where fronded palms wave and where the sun never sets upon the glories of God Almighty?

Take the message, be sure that the spiritual world is a spiritual Kimberley for those who mine the right, where every scintillant and brilliant joy is theirs, or the spiritual world is a trackless desert to those who have not learned to live.



And now, beloved seekers after truth, we pray that there may come to you, each and every one, an illumination such as has rarely been vouchsafed to mankind, that kind of an illumination which means to send light into every part of the soul and bring about an awakened understanding. May there come to you day by day evangel of truth and light to minister unto your needs; may they be per-

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mitted to minister unto you so wisely and so well that your lives, day by day, shall reach loftier and still loftier heights and that that day may speedily come when your lives will be as redolent of wholesome kindness as is the rose of fragrance. Amen.



### *THE CALL*

There's the song of a storm on the old hill trails,  
And the lure of a vanished day;  
There's the sound of the waves that are never still,  
As they roll on the open bay.

There's the white, still hush of the waiting woods,  
And the call of the deer at eve,  
And the sigh of the pines that forever tell  
Why the ancient oceans grieve.

There's the camp-fire's gleam on the dusky trees,  
There's a pipe and bit of song,  
While the stars above through the branches smile,  
And the big moon dreams along.

And here are the streets with their hordes of men  
That the gleam of the gold pursue;  
Oh, give me the gold on the pines at dusk—  
My hills, how I long for you!

—ARTHUR W. PEACH.



Be like the bird who, pausing in her flight,  
Awhile on boughs too slight,  
Feels them give way beneath her and yet sings—  
Knowing that she hath wings.

—VICTOR MARIE HUGO.



Dear Comrades:

The January number of *The Radiant Life* went out on schedule time and now along comes February with its message of good cheer for all the *Radiant Life Clan*. Here's hoping it finds everyone enjoying full measure of health and prosperity. It is your birthright and you should demand what is yours.

You will notice, next month, some very practical things about the lessons which are being given to our readers. Also we want you to note the preparations for a much greater work—the spreading of the gospel of *Radio-Centric Power*. The book of lessons under that title is ready. It will be sold, postpaid, for Seventy-five cents—better send for a copy right now. See the full announcement in the advertising section of the March number—that is unless you take our word for it that this is one of the *best things on the subject of personal development in print today*, and send for your copy at once. The sooner you begin to apply the principles taught, the more rapid will be your unfoldment.

The next thing to be issued is the book on *Psychic Power*—a wholly new set of lessons on the subject. This will contain lessons on "*Clairvoyance, Clairaudience, Clairsentience*" and others of the psychic powers possessed by mankind. They are not hazy, confusing lessons but clearly stated and understandable lessons on psychic subjects. No matter what your occupation, the lessons will be a help. We should lose no time in realizing the full measure of our power. It is our right to be fully awakened.

Since the January number reached you the Editor has been "on the wing" again. This time Binghamton, New York, and Newark, New Jersey, have been the points visited. At Binghamton the church conducted under the able ministrations of Carol E. McKinstry was the center of activities. And at Newark the New Jersey State Association was served. At both places most friendly people and satisfying results were met.

With this month quite a number of the subscriptions will expire and we are urging all of our friends

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*to renew at once* so they will not miss a single number of *The Radiant Life*. The good things in store are too valuable to be lost. A notice will be contained in your copy of the magazine if yours is among those subscriptions which expire. May we urge you to respond at once?

Once more we invite our friends and readers to act as agents for this magazine. We have an attractive offer for you if you are interested. Write directly to Miss Emilie Klinzing, the Editor's Secretary—she'll tell you all about it. You can make good money by taking subscriptions. A word to the wise, you know.

And now, comrades, over the miles we send you a hearty greeting—a cordial handclasp and a friendly smile. Let's get together and make this year's *Radiant Life* the best ever in every way.

Radiantly yours,

WILL J. ERWOOD.

\* \* \*

### *A LITTLE PARABLE*

I made the cross myself whose weight  
Was later laid on me;  
This thought is torture as I toil  
Up life's steep Calvary.

To think mine own hands drove the nails  
I sang a merry song,  
And chose the heaviest wood I had  
To build it firm and strong.

If I had guessed—if I had dreamed  
Its weight was meant for me,  
I should have made a lighter cross  
To bear up Calvary!

—ANNA REEVE ALDRICH.

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I am Not Concerned That I Know  
Not What Lies Before Me Ten  
Thousand Years Hence: Nor Am  
I Concerned That I Know Not The  
Various Stages Through Which I  
may have passed — I Am Only  
Concerned That I May Do The  
Best I Can Today Which Act And  
Time Constitutes The Foundation  
Upon Which All Future Develop-  
ment And Joy Shall Be Builded.

—WILL J. ERWOOD.