

The Radiant Centre

A JOURNAL OF SUCCESS

"WE STAND BEFORE THE SECRET OF THE WORLD, THERE WHERE BEING
PASSES INTO APPEARANCE AND UNITY INTO VARIETY."—Emerson.

AUGUST-SEPT., 1902

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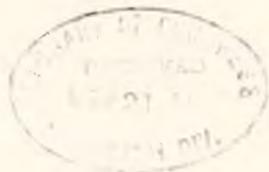
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PHILOSOPHY, SCIENCE, RELIGION.

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EDITORIAL NOTES.

A LITTLE friend of mine inveighs against Personality. She spends hours, yes days, weeks, months and years in denouncing it, and in doing so she brings her own Personality very much to the front, obtrusively so. She is very gentle withal but her gentleness and persistence remind me of the constant droppings that wear away the stone. Even her articulation of the word Personality is mildness itself, for instead of giving the "r" in its natural roll she says in sweetest phrase "Puhsonality."

Now I don't see anything the matter with "Personality" though evidently there is with "Puhsonality."

"Puhsonality" is little and mincing, lisping and affected while Personality if allowed full and free sweep gets so broad, so tall and so magnificent in its splendor that it is next door to the Impersonal, if not quite there. And for the life of me I can not see any way to get to the Impersonal but through the Personal. Can you?

This little friend calls upon me at stated intervals for the purpose of leading me into the Impersonal (the Impuhsonal I should say). But I don't follow because I don't like the road she travels. Being a mental road all I have to do is to watch the working of her mind in order to judge of it, and this is what I see, hypocrisy, treachery, stinginess, uncharitableness and all sorts of things most unpleasant to contemplate. But she will get out of the "Puhsonal" into the "Personal" some day. I have hopes of her.

But in the meantime if she or any one of her persuasion calls on you, just quietly observe, as I have done, the trend of the teaching and you will not be misled.

And hard on the trail of this little woman comes the one who has one object in view and that to exhort others to live the Christ Life while living herself the very opposite in all its fulness. She will say to you—As a follower of Christ you ought to do so and so. If you rebel and don't do "so and so," out pops the cork from the vial of her wrath and you are deluged with the contents. This is not up to your ideal of what the Christ would do but you say nothing and you keep your temper. That shows there is more of the Christ Life in you at the moment than she ever dreamed of. You live it and she talks it. That is the difference and it is a marked one.

The briars of human nature scratch just as hard on a New Thought Bush as on an Orthodox but with proper culture a Bush can bear more Roses than Thorns. The result depends not so much on the Bush as on the Gardener.

A man wrote me the other day and said he needed success and would like to join our Success Centre but he did not approve of paying a dollar for the letter of advice for he believed such favors should be given freely and be paid for only in gratitude and appreciation. He then went on to say that he was engaged in healing the sick but that he was very poor because his DEAR patients never seemed to think of paying him anything and he could not ask it of them.

It struck me that the patients were a trifle DEAR at that figure, but the humor of the situation lay in the fact that he spoke rather complainingly of the people who did just what he wished to do, in giving gratitude and appreciation minus the dollar. When the spirit moves me I say to a person—Come into the Centre and I will write you the letter of advice without compensation, but I did not say it to this man for I felt that he must work out his theory to the ultimate and see where it landed him. I hope it may be this side of the poorhouse, but I'll venture to assert that if the truth were known some one is right now being drawn upon to supply the needs of this man and that instead of being a bearer of his own burden he is laying it on a shoulder where it does not belong.

There is a great deal of mawkish sentiment abroad on this matter of free service. I was touched with it myself once, but regained my reason and my pocketbook simultaneously.

Religion is not dead in the world. It is not even dying as some people appear to think. It has had some sorry sick spells though but is recovering rapidly and gaining health and strength every day, helped back to life and vigor by such men as the Rev. Dr. Ecob of Philadelphia.

Presumably Dr. Ecob is in active service. Presumably he has a church and preaches in it. At any rate he is a Reverend, and "Light" a very able Journal, published in London, England, comments upon him as a preacher of the right sort.

It seems that when on his way to church, meeting a jolly crowd of young golfers, wheelmen and automobilists, he salutes them with a hearty wave of the hand and a beaming smile, saying to himself: "I wonder whether they do not secretly feel that they have given God the slip and are out for a holiday with 'none to molest or make afraid' while the goody-goody stay-at-homes have gone to see God in His house."

Then he utters openly his thought to his people and says:

I am glad the Bible was written by Orientals, the seers and dreamers of the race. I am glad it was written by men who passed so much of their lives in the open air—dwellers in tents, shepherds, fishermen, street preachers. I rejoice that Jesus, the greatest of them all, did most of His mighty works and spoke most of His living words in the market-places, in country lanes, and on the hillsides. This is not a bookish book; there is no smell of the student lamp upon it.

These men who had fought their way out of slavery, these founders of nations, these kings and warriors, these shepherds and fishermen and carpenters and tent-makers, men out in the open of the common world-life, found that God whom the heaven of heavens can not contain. They found Him at heights and depths of experience such as was never dreamed by the world's priests and monks and dilettante makers of creeds. Is it not too true of us this day that, when we think of God, He is either in a book or in a house or in a remote heaven? Are we not this day sentimental about our God? We draw a line through our life, setting off a small portion which is all clean and still and decorous and idle, and call it religious. That is for God. He is supposed to like that sort of thing. But the other, greater part of our life, the eager, pushing, working, playing part of our life, that is secular. He must not be invited there. It would be as rude to invite your minister into your kitchen or laundry.

Are we quite sure, friends, that God enjoys Sunday and the church any better than we do? I mean the dull, perfunctory church and Sunday. Is He not just as glad in the open, frank, busy, joyous, strenuous, secular life as we are? Whose life is it? Whose world is it? It is the life of the children of God in His world, their home. He is there in the street with us on Monday morning, saying, "Come, now, My children, let us attend to our business together." Do you not suppose the Father will have a vital share in all this feeding and clothing and housing and nursing and teaching of His children? For that very end He makes us "coworkers" with Himself.

But in the meantime if she or any one of her persuasion calls on you, just quietly observe, as I have done, the trend of the teaching and you will not be misled.

And hard on the trail of this little woman comes the one who has one object in view and that to exhort others to live the Christ Life while living herself the very opposite in all its fulness. She will say to you—As a follower of Christ you ought to do so and so. If you rebel and don't do "so and so," out pops the cork from the vial of her wrath and you are deluged with the contents. This is not up to your ideal of what the Christ would do but you say nothing and you keep your temper. That shows there is more of the Christ Life in you at the moment than she ever dreamed of. You live it and she talks it. That is the difference and it is a marked one.

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Dear Dr. Ecob. How delightful you are, and to think that I should have to hear of you in so roundabout a fashion when you are so close at hand. Had I known you were in Philadelphia I should have gone there long ago to enjoy the sight of a man who would say such things in the pulpit.

I begin to think there may be others of your kind who are bringing Religion to a healthfulness and beauty it has never known.

The Editor of "Light" feels as I do about it and quotes another of Dr. Ecob's kind who says:

God is free. Do not the birds wheel and turn as they like. So God does as He likes. He is the artist, the creator, the lover, throwing off from His triumphant imagination wreaths and banners and rivers of worlds.

And, in like manner, He has thrown off from His passionate love countless floods of religion with great tides of aspiration, yearning, adoration, hope and love—His answer to Himself, throbbing, breathing, singing through the souls of His children.

Then the Editor makes an equally good statement of his own, saying:

This is the true religion of the Spirit—outgrowing from the consciousness of a free and generous God, unchurched, unbound, the God of the mental and spiritual open air. Who can doubt that when this is perceived, and believed, and lived up to, earth will become a kind of heaven? Nothing will be "common or unclean," partly because we shall perceive the inward divineness of everything, and also because everything will be glorified and cleansed. Even the dream of the old Hebrew prophet may come true—that upon the bells of the horses there shall be written "Holiness unto the Lord."

This is the sort of Religion we do not want to see shunted off the track of progress. Let it stay and go with us, straight to the millenium.

Why, even Helen Wilmans could not shy at this. It is the old sort she satirizes. The sort she tells of as saying: "Billy, have you sanded the sugar? Yes sir. Watered the vinegar? Yes sir. THEN COME IN TO PRAYERS."

But that isn't Religion at all. It's poor old Humanity passing a counterfeit off on the world as the true coin. The keen eyed and discerning see that it hasn't the right look nor the true ring, and will have none of it.

It is only the counterfeit that will be called in and destroyed. The true thing will stay with us for the true thing always stays. It is only the false that goes.

A good deal of the religious coin now current is not counterfeit by any means, but it bears the stamp of other countries and only passes

here at a discount. Just now it seems essential that each country should have its own peculiar religious currency, but some day I hope there will be a universal valuation, so that the coin of one land will be accepted in another at par value.

“Render unto Caesar the things that are Caesar’s” does not mean that you are to offer the Tax Collector of the District of Columbia the same tribute you would have given to Caesar. It might have a great value with a coin collector, but not with a tax collector, so it would be practically worthless as current coin. In other words, “it wouldn’t go.” Even if the value of the metal were the same, the stamp would be all wrong for present day circulation, and it is a good deal so with Religion. That of the past will not “go” today. The metal may be valuable, but the form and stamp must be changed if we want it to circulate as a thing of current value.

There was a time when people listened to Jonathan Edwards, held by a horrible fear and fascination, hypnotized by the spell of his powerful denunciations, and each one shaking with terror lest he be preordained from the beginning of the world to eternal damnation. And the chances of escape were slim indeed for according to Jonathan’s interpretation of the Law, all but a small, a very small minority were thus damned from the beginning. Of course Jonathan, himself was not among the damned.

Think of the lowered heart beats and the deadened circulation of the poor sinners who had to listen to and believe such stuff, and then don’t wonder at their saddened minds and ill health, borne wearily to the grave and then transmitted to their descendants.

Just the other day a poor creature wrote me out of the fulness of her conscience as follows:

Dear Madam,

I have received several copies of *The Radiant Centre*. If you sent them PLEASE DO NOT SEND ANY MORE, as I do not believe in its teaching. I KNOW that I am a poor miserable sinner who cannot save herself but who is saved by the blood of Jesus Christ, and that blood is my hope and glory for this life and for eternity. I want nothing better.

Yours truly,

.....

I wanted to ask her how long she expected to remain a miserable sinner, and how long it would take the blood of Christ to redeem her, for it seemed to have been flowing a long while, and her sins, unless

very heinous should be washed away by this time. I even meditated beginning my letter, "You Miserable Sinner," but was afraid she might resent my taking her at her own estimate, so I simply filed the letter away, after writing on its envelope—From a sinner—and I really don't believe she would like that either, but I had to do it for easy reference.

Poor thing. She is a Miss, too. Miss—Taken, in one sense if not in another. Perhaps if she had been Taken, she would not so have Miss-understood the meaning of life. Poor Miss Taken, I did not think there were any like you left. You who have unwittingly done so much to keep Religion sick. Still, as I said—It is recuperating finely, thanks to Dr. Ecob and some others.

For ages upon ages the individual mind has sought the Universal Consciousness and this seeking has been and is called Religion. It is the re-binding of that which has been divorced, a re-binding, as Love binds to the object of its affection, without burden or irksome bondage, without sacrifice, with nothing but the willing chains that Love casts about itself.

That is true Religion and it is bound to remain with us while the heart of man beats and his brain thinks. Iconoclasm may tear down his thought image of the Universal Consciousness but the pedestal remains and upon it there is soon reared a finer image than that destroyed.

The picture making faculty within us calls for the image and will have it. The mind demands it in order to think clearly and definitely toward an end. Primitive man was obliged to image the Universal Consciousness as a Great Person in his effort to think of it at all. The more highly evolved man of today destroys the earlier image as not consistent with reason and establishes in its place a something which he pictures but cannot well describe to another. In either case the image remains but in the latter instance the mind is not deceived into supposing it to be the Reality. It merely stands on a thought pedestal as a Representation of Reality. In other words it is the Reality representing Itself.

And as our Earth brings forth different fauna and flora from those it bore in its earlier gestation so now it gives us Dr. Ecob instead of Jonathan Edwards.

Verily, as our friend of "The Atlanta Constitution" would say: "The World's a rolling on to Glory."

And just think, how delightful to have the Universal Consciousness at your very elbow, yes at your very lips so that when you want to whisper to it of your needs there it is within easy hearing distance. I think that is ever so much better than to strain wearily to lift your petitions high enough to reach Heaven's throne. How dismally far away it used to seem to me in the days when I had nervous prostration and the heavens were of brass through which no cry of mine could penetrate.

But it had to be, for in that way and in no other could I learn of a new and better Heaven, of a new and better Earth.

Richard Ingalese, in his excellent book called "The History and Power of Mind" says:

"I wish to impress upon your mind the thought of your nearness to this Universal Consciousness. Many persons feel so far away from God and when they think of Deity at all they think of It as a being somewhere far away in space. God is difficult to reach only because you make it so with your wrong conceptions of your separateness from Him. You should take the great Consciousness into every thought or act of life: whisper to It in the darkness of the night and It will hear and answer you."

That appeals to me as very beautiful and I know it to be true. I know that at any hour of the day or night you can speak to the Universal Consciousness and get your answer. I know too, that if you demand anything of it you will get it until every desire of your heart is gratified.

But do you want every desire gratified? I do not. I tried it for awhile and I found that the majority of my desires when fulfilled, either fell far short of what I might have had in place of them or else they did not give me the happiness I had anticipated, and so I gradually climbed up into a place which seems above desire, and when I see people in hot pursuit of something which fills their whole horizon I am reminded of what Prentice Mulford said to the effect that when you desire one thing so intensely you get it but in the getting you block the train that is bringing you something better.

Strictly speaking I suppose there is no such thing as actually getting above desire, for life itself is one long drawn desire to be, to do, to express a Something within.

Ah, now I have it. This is what I would say—This place in thought which seems above desire is really the rounding up into unity of all

little desires and this rounding up produces calm and restfulness. It is bringing home a lot of straying forces and giving them, all together, the strength of unity. It is the feeling that there is a Self greater than the little one we know and it is the subjugating of the little self with its little plans to the Great Self and its Great Plans.

It is the getting up in the morning with the thought—What is the Great Self going to work out through the little self today and it is the glad obeisance of the little self to the Great Self all the day long. It is the lying down at night on a restful pillow with the Great Self to guard one through all the watches of the night. It is harmonious action by day and sweet repose at night. It is life unclouded by fear or sorrow. It is a foretaste of Heaven. It is Heaven.

The more we know of the Great Self the more we shall trust and be guided by it. Experience is constantly teaching me that it has activities of which we know but little. I have two instances in mind to prove this. A short time ago a lawyer in Colorado wrote me that he and his wife were talking together of me, the wife deciding to place herself under my treatment. During that conversation she was healed of her sickness and the husband wrote me for an explanation.

The other instance was that of a father in Florida who had a sick boy. The child was very ill with stomach and liver trouble but was entirely healed while the father was writing me.

In both cases the healing was due to the action of my Super-Conscious self which received the appeal instantly and answered without my conscious recognition of the fact, the only credit due my smaller self being that by its proper subjection to the Super-Conscious I have made the At-one-ment necessary to the healing vibration.

There was of course something in the personality of these two people which made such results possible, for not every one could reach me in that way. As a rule the appeal for help must pass through the medium of my conscious mind before it gets the response.

As we learn more of the Super-Conscious Self which is one with Divinity we shall see how all these things can be. These things and much greater.

"All growth is from a centre. All progress is through gradual unfoldment. If the centre be touched, if the heart be changed, if the soul come to consciousness, the external result will follow."

Answers to Correspondents.

Question.

I have read much and practised much of Mental Science but why does not the light break upon me with conviction? I cannot get hold of the real thing, the at-one-ment. Myself always seems to get in the way. My identity sets itself over against the at-one-ment. There seems to be always myself and the Power not myself, the two stand out as distinct and different. I merge myself in the Infinite Life and declare that His life is my life—then open my eyes and see other people walking about separated from me by space and time, so many apparently independent beings. I declare that every particle of my substance is a manifestation of Divine Life, that I am permeated with that life in every portion of my being, that I am a spiritual being throughout and cannot suffer pain or be out of order, that I have life within myself, but there is that queer contradiction again setting itself up, myself. What is myself that has life within? And I do suffer and things go wrong. This is the core of my perplexity. Can you see it?

Answer.

Yes, I see the core and I also see hidden within it the seed of future growth in Realization.

Your experience reminds me of the first time I looked into a stereoscope and could not get the right focus. At first I saw two pictures with a general mix up where the two joined and it was some time before the two flat pictures became one view with the rounded out effect of perspective. I understand that in order to get this effect of high relief it is necessary to have the pictures differ slightly and there must be a dividing wall between the two so that the right eye cannot see the left picture or the left eye see the right picture.

Realization is attained in a somewhat similar manner. At first you see God and yourself as separate. You close one eye of your mind and you see God, you close the other, and open the first, and you see yourself. When you see God you do not see yourself and when you see yourself you do not see God. This one sided seeing looks on flat surfaces which seem dead and devoid of life, but after a time, when you get the right focus there stands out ONE LIVING REALITY which has in it both yourself and God.

As the two pictures differ from each other, but together make one view and that one differing from either picture when taken alone so do you and God differ to become the perfect One.

It is not needful that you should lose sight of yourself or your sense of identity. Of course the self that is so full of pains and troubles does not seem Godlike in the least, but remember how the two pictures differ in the stereoscope and how they are blended into one. That will give you a perception, a first, faint perception of what the at-one-ment means. It comes just as naturally as the focussing of sight through the stereoscope and you do not get it by straining, but by looking, looking, looking, again and again until somehow the two views melt into one. When you get the one view, and you will get it if you

keep on seeking it, then the pains and troubles will fall away from yourself and you will see the God in you, and at the same time the you in God.

I have written my "Easy Lessons in Realization" with special reference to getting the right focus for the at-one-ment and have illustrated my meaning by diagrams as I cannot do here. If you find my illustration of the stereoscope helpful you will find the diagrams in the book still more so. I advise its careful study for it is certain to bring Realization and it gives the steps by which I attained it.

Question.

What do you think of a lecturer on Mental Science who declined to take a drink of water during her lecture, in order to prove her transcendence of physical law, though all the while her tongue and throat were too parched for clear speaking?

Answer.

I admire the sincerity of the effort, though it certainly failed, in the present instance, to prove the transcendence of physical law and as an illustration of that which it would prove was therefore valueless. The incident takes me back to the days when I turned my force into similar channels, prompted no doubt by the conviction that the spirit of man can transcend physical law. If we may believe the stories of the martyrs they certainly felt no pain when immersed in cauldrons of boiling oil or subjected to other tortures and I can understand how any one at the present day might be roused to emulate such examples of spiritual supremacy, for I have been fired by the same enthusiasm myself. But I doubt the efficacy of a physical drill in attaining the desired end. I doubt it now but I did not at one time and then I tried many experiments in line with that of the lecturer who declined the drink of water. I will acknowledge that my efforts were not crowned with success, though possibly the drill itself may have counted for something. I hardly think so, however, for when weighed against the misery I underwent the latter would tip the scales.

At about the time I was having my little experience another experimenter, right here in Washington was trying to demonstrate that Spirit would keep her warm in the coldest of winter weather though clad in the thinnest of clothing. I am sorry to say that the experiment resulted in her death.

I have no idea that the martyrs led up to the final triumph by preparatory exercises of any kind. They were just filled full of a great Thought and that Thought carried them to the triumphant end.

It strikes me that we who are seeking spiritual supremacy will find it in the same way. The Spirit fills us with a great Thought and that Thought working out through our minds and bodies does not call for any little side play drills. In my opinion if that lecturer had been filled to overflowing with the Thought she was to utter she would not have felt any thirst, but instead of that she was sidetracking her energy in using it to overcome thirst. If her whole soul had gone out to her hearers in giving them her spiritual message, neither she nor they would have thirsted for anything but Truth and that thirst would have been assuaged by the flow of living waters.

Question.

What do you think of the "Deep Breathing" fad?

Answer.

I would hardly call it a fad. Deep breathing is all right and it is what we would all do if we lived normally and were earnest thinkers and doers. When people have fallen into abnormal ways they are sometimes helped by artificial processes, just as a half drowned person is resuscitated by kneading the chest until the lungs are forced to act. Then the spirit of life seizes upon this mechanical action and uses it as a means of starting actual respiration. In the same way perfunctory breathing helps to restore the natural involuntary action of the lungs. But when you start out to breathe by rule, do not make it a dreary duty. Go out of doors and think of the green grass, the flowers, the great expanse of the heavens above you, and breathe, if you can, because you love the feeling of the air. Drink it in as you would some beverage of which you are fond. There are very few people who do not inflate their lungs instinctively when they get out in the fresh air, but if you have lost this instinctive action try to cultivate it by thinking that the air is really delicious, even if you have lost your relish for it, and in time, like the one restored from drowning, your temporarily lost function of deep breathing will be recovered, while with it will come better spirits, better circulation, better digestion and more enjoyment of life in general, as well as more power to do good to your fellows and more energy to accomplish something in the world.

I claim that when you get your thought right your breathing will be all right too, but as there is a reflex action of the physical upon the mental it is just as well to give the lungs a little mechanical stimulus by way of a start in the recovery of a fuller life.

Drop everything and go out right now for a few deep breaths in the open air and at the same time think—Thus do I draw on the great inexhaustible atmosphere of Life and Love. I am never separated from it for an instant, but I can appropriate more of it, and I will hereafter, for it is as free to me as this open air, and I can only shut it out in part by closing the windows of my soul as I do those of my house and keeping myself shut in and away from a continuous source of life and health.

Question.

In your last formula for Success Centre you say "I will not wait for circumstances to change for I will change them by the power that is within me." What do you mean by that? Should a person throw himself bodily against his environment and slashing right and left with the power that is within him, cut his way out?

Answer.

Well, that depends. If the Spirit moves him to do that and he can do it without hurting any one it might be all right, but that was not what I meant by not waiting for circumstances to change. It has been the habit with most of us, in times past, to expect changes for the better to come to us without our having anything to do with those changes. Knowing nothing of the causes which might be at work to bring such

betterment we were left in much uncertainty and felt that a long wait might be entailed.

With our present knowledge that power is within, it is clear that we at any moment can set up causes within ourselves which will reach out to the ends of the earth, if need be, to bring to us the highest opportunities for accomplishment, or the chances to do that which we can do better than any one else in the world.

We are conscious of thinking but we are not so conscious that our thoughts go out on unseen currents and work for us in places hundreds and thousands of miles away, yet such is the fact.

Did you ever look at a heated stove standing between you and the light? If you have you have seen a disturbance in the air above it. That disturbance looked like wavy undulations and they were vibrations set up in the air by the heat within the stove. In just such a way your life force sets up vibrations outside of you, and though invisible to your eye they pass out and away from you and touch something or somebody to which or to whom they are drawn by the law of attraction. They are drawn to that which is related to them.

In the third of my booklets on "The Attainment of Happiness" I tell a true story of a man in Hartford, Conn., who received something which he needed very much, and received it entirely owing to his thought vibration. He did not even know who possessed the needed article, but his thought went out for it and found the person who had it. That person was strongly impressed to call on the man in question, discovered his need and supplied it. This is wholly true and is one of many similar instances which have come under my observation, making me absolutely certain that thought goes out, without our knowledge and works for us. But to do this it must be a certain kind of thought. It must be forceful and very much alive. We who realize that power is within get in the way of thinking live thoughts and they go out and change circumstances. That is why I say we change them ourselves, but we need not make a great stir about it. We need not seize a club and beat our way out, at least that would not be my way for I believe in quietly going about my business, doing as well as I can from day to day, and in that manner I make the right kind of thought, the kind that will bring me all that is good. You can do the same thing if you will stop lamenting your ill fortune this very moment and spend the same amount of time in trying to realize how it is that power is within you, and having so realized go about your work with a cheerful heart, trusting the power to work for you in ways you know not of. It will not fail you.

All are not just because they do no wrong:
 But he who will not wrong me when he may—
 He only is the truly just. I praise not them
 Who in their petty dealings pilfer not,
 But him whose conscience spurns a secret fraud
 When he might plunder and defy surprise—
 His be the praise; who, looking down with scorn
 Upon the false judgment of the partial herd
 Consults his own clear head and boldly dares
 To be—not to be thought—an honest man.

—Anonymous.

Special Notices.

DO YOU WANT TO MAKE SOME ONE HAPPY?

Then present your friends at Xmas with a copy of "Mental Healing Made Plain" or "Easy Lessons in Realization." The price of each of these books is One Dollar but you can get six copies for Five Dollars by ordering straight from the author and publisher. You can get either the entire half dozen of one book or three of one and three of the other, or four of one and two of the other, or five of one and one of the other. It makes no difference so that you order the full half dozen and send direct to us for them. At this price you get each book for about 83 cents and what other gift could you purchase for that sum which would give such lasting pleasure and benefit to the recipient. Send in your orders now so that they may be filled before the present edition is exhausted.

Our readers will please observe that this is a double number being August and September in one. Next we shall get out October and November in a double number and then December will follow. To do this we were obliged to forego our pound rates of postage and pay at the rate of two cents postage on each paper but we are glad to do this in order to keep faith with our subscribers. That the paper has been late does not argue a lack of success on our part. It simply means that The Editor is at all times so busy with patients that it is almost impossible to edit a paper and she only does so at the earnest request of her many friends who urge her to continue. Next year she has determined to do more teaching and less healing. Her teaching will be entirely through the columns of The Radiant Centre and it will come out promptly on the beginning of each month.

Those who have had Mind and The Radiant Centre for one year at the rate mentioned in Club Offer, on last page, in renewing must send \$2.50 instead of \$2. If you have taken The Radiant Centre previously and not Mind then you are eligible to the Club rate of \$2, but if you have had Mind for one year, then in renewing at Club rate, send \$2.50. Foreign subscribers in renewing should remember this and send not only the extra postage (75 cents) but also the 50 cents called for in renewing, making in all \$3.25. Please bear this in mind.

Admission to the Success Centre is One Dollar. This fee is for letter of advice written by the Editor to each member. Membership is good for one year from date of entry.

Since the June edition of The Radiant Centre containing a halftone of the Editor went out to subscribers very many requests have come for the photograph from which the halftone was made. The Editor would gladly comply with all those requests were it possible, but since they number several hundred it would involve the outlay of as many dollars. Those who desire the photograph will therefore please send one dollar for same.

Elizabeth Towne has sent me her "Experiences in Self-Healing" written by herself and although I have not had time to read it yet, my sister, Mrs. Cheney has gone through it and she says it is "just splendid." She adds: "Elizabeth Towne is always inspiring but I believe this is the best thing she has written yet." Mrs. Cheney is a good critic and so I take her estimate until I can form my own which I know will be equally favorable. For particulars as to price, etc. see advertisement on another page.

We extend the hand of welcome to Eugenio Del Mar who has just sent us the first number of his new journal "Common Sense." It is published at Denver, Colo., and the address is P. O. Box, 1364. Sent ten cents for sample copy. Mr. Del Mar is a fine writer and his journal should be a success.

From "The Nautilus":

Here are "Easy Lessons in Realization," by Kate Atkinson Boehme, all out in a new green and gold volume which sells for \$1. Mrs. Boehme is certainly one of the clearest and most charming writers I know, and this book is especially good and will surely bless every reader with new inspiration and wisdom.

Mrs. Kate Atkinson Boehme,
Washington, D. C.

Dear Mrs. Boehme:

Having just finished reading "Mental Healing Made Plain" I cannot refrain from telling you, for your encouragement (if you have not passed the stage where you need encouragement) that this is the best book on Mental Healing that I have read (and I have read a lot of them). You *really* make the subject *plain* and so simple that the most despairing wretch may get some comfort. I have been studying the New Thought for about two years and have been floundering about among the various doctrines and theories, but I want just to say—Thank God I discovered you and your book.

Your statements are clear and convincing and you put such a lot of *soul* into your writing. Lastly you know how to spell and punctuate, which seems to have become a lost art with nine tenths of the Mental Scientists.

After reading your book I feel that at last I have started on the road to mental and spiritual healing that I have been seeking so long.

Now I want to know what else you have written. I want it and I only hope you are able to "keep it up" to the level of this book. Please let me know what your other publications are. I also want to subscribe to The Radiant Centre.

I wish to inquire your rates for absent treatments. I have a friend who needs mental healing badly (she has melancholia). I only hope that you do not, after the style of some healers, throw all your patients into one hopper and treat them in a bunch. That is a style of treatment I sincerely do *not* believe in. I trust you will pardon this lengthy epistle but I wanted you to know how much you had helped me. One

thing I forgot to say is that there is so much in your book that is full of human *sympathy*, that most of the teachers think so destructive.

Yours very truly,

WILLIS VAN VALKENBURGH,
35 Wall St., New York.

To whom it may concern:

I do not want to take up Mrs. Boehme's space publishing a long testimonial, but any one who is interested, and feels that their case is hopeless can send me a stamped envelope with name and address on it, and I will furnish the paper and the time and tell them what The Radiant Centre has done for me. It has made a little Heaven out of a great big hell.

R. J. BROWN,
5839 Wentworth Ave., Chicago, Ill.

P. S.—Any one in Chicago is at liberty to call on me for the same information.

Sept. 21, 1902.

Losing and Living.

Forever the sun is pouring his gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow:
To withhold his largess of precious light
Is to bury himself in eternal night.

To give
Is to live.

The flower shines not for itself at all;
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the light it freely loses:
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.

To deny
Is to die.

The seas lend silvery rain to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And ever and ever we yield our breath
Till the mirror is dry and images death.

To give
Is to live.

He is dead whose hand is not opened wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies.

To deny
Is to die.

—Boston Transcript.

The Last Dollar.

By S. F. Meader, in "Practical Ideals."

SHALL I draw down the corners of my mouth, and say, "O you poor little miserable pittance; my waning share in the vast treasures of a heartless, selfish world!" Shall I split it into dimes and pennies with a sense of injury that it will yield no more? Shall I bewail it as the sign manual of hard luck, discouragement and poor pay? No indeed! It is an honest dollar, worth its full face value, and deserves better treatment at my hands.

I will look at the American Eagle, emblazoned upon its face and I will say, "O you beautiful bird! There is an aggressive cast to your bold head which appeals to my independent soul. Your strong talons grasp the ensign of a great and prosperous nation, whose wealth exceeds my wildest dreams. Your uplifted wings are, indeed, too suggestive of flight from me, but they also speak of free full sweep in the atmosphere above the nagging cares of daily struggle. Let me take the parting lesson you have for me, and send you forth with my blessing. You represent God's money, and you cannot go astray."

Upon this bill I read the promise of its redemption in the solid coin of the Republic. It is signed and sealed with the proper signatures of the nation's representatives. Its value is repeated again and again, as if to make assurance doubly sure. Surely I may have faith in this last dollar.

There is a numerical line along its face which tells me it is one of many hundreds of thousands, there is enough and to spare of its kind. There is no lack of money, no poverty of the people, except from an individual point of view. Enough and to spare for all, but how to appropriate my share. Looking out from the now hopeful face of this last dollar bill, I see the clear-cut resolute faces of two men. Just men; like myself! Lincoln, the honest, incorruptible, humane man, who won his way from poverty and obscurity to competence and immortal fame, by and through the development of the sterling integrity of his own soul. Grant, too poor to buy his own equipments when he entered the army, but whose courage and determination not only saved the Union, but led him up from a humble artisan to be the honored guest and friend of the kings of earth. Many a time these men, like myself, have looked at their last dollar, but they developed within themselves, that which attracted other dollars, more valuable than this, and gave to the world that which money could not buy, the priceless examples of integrity and perseverance.

Then go, little dollar, with my blessing upon you, straight to your appointed place, carry the blessing I send. In your flights about the world, meet your fellows, and tell them about me. That I love such as you, and will use them wisely and well if they call my way. That they will be gladly welcomed. In fact, urge it upon them that they had better come to tarry a while with one who knows enough to treat a dollar civilly when it comes this way.

A new thought may be false; if it is it will pass away. When the new truth has come to life it bursts the old husks.—E. Heber Newton.

Cure for the Blues.

OF all kinds of sickness the silliest is the "dumps," or "blues." It is conceived in nonsense and brought forth in folly. It is the child of unholy wedlock, fathered by fear and nursed by worry, says the Independent Thinker. There is no more excuse for the "blues" than there is for a house cat to curve its back and spit at a toy puppy. We get the blues simply because we want them; if we did not enjoy misery we would never submit to its association. Of all diseases the most easily conquered by the mind is this ailment.

One good, strong resolution—one positive affirmation of peace, restfulness and buoyancy will drive away the murky curtain of the blues as the mist of morning flies before the rising sun and downy zephyrs of the dawn.

Melancholy wins because of the silly conception of our ignorance.

If aught occurs to bedim the glory of our self-appreciation or the world's adoration, we sink in gloom and grime, hug misery to our bosoms, and swallow our salt tears as if they were the purple nectar of the gods.

There is, however, a way out of this, and but one way—realize that you are a fool and quit your nonsense.

Laugh through your tears; smile, though it pain you; hope, hope in spite of the glaring eyeballs of despair, and see the sun still shining, though the clouds be as the night.

Go out into the fresh air, take one long, deep breath till you feel your very toes tingling with new life and action, then look up to the clear sky, recognize your soul as clear and clean as yon blue curtain, your path as bright and cheerful, your prospects as refreshing—then before the breath has escaped from your lungs assert your superiority over all conditions, your self-sufficiency and unconquerable strength, till you feel that you could challenge the gods to a contest, and push the stars from their course if they oppose you!

Rise on the wings of fancy and believe yourself rejoicing though your eyes are moist with suffering—conceive yourself floating in the clouds though your body feel like lead—see yourself triumphing over all obstacles, though prisons enclose you and guards watch at every exit; realize in thought that you are free, free, free, though circumstance mock at courage and experience laugh at resolution.

The Mind is the artist of life, shapes its plans and builds its structure. Hold the Ideal perfect as thought can conceive, and some time, if the heart fail not, the dream form will come forth, clothed with reality and radiant with triumph.

Most persons will declare that if a man is not naturally cheerful he cannot make himself so. Yet this is far from being the case, and there is many a man who is at present a weary burden to his relatives, miserable through the carking care of some bodily ailment, perhaps, or some worldly misfortune, who, if he had grown up into the idea that to be cheerful under all circumstances was one of the first duties of life, might still see a pleasant enough world around him. Thackeray truly remarked that the world is for each of us much as we show ourselves to the world. If we face it with a cheery acceptance we find the world

fairly full of cheerful people glad to see us. If we snarl at it and abuse it we may be sure of abuse in return. The discontented worries of a morose person may very likely shorten his days, and the general justice of nature's arrangement provides that his early departure should entail no long regrets.

On the other hand, the man who can laugh keeps his health, and his friends are glad to keep him. To the perfectly healthy laughter comes often. Too commonly, though, as childhood is left behind the habit fails, and a half smile is the best that visits the thought-lined mouth of a modern man or woman. People become more and more burdened with the accumulations of knowledge and with the weighing responsibilities of life, but they should still spare time to laugh. Let them never forget, moreover, and let it be a medical man's practice to remind them, that "a smile sits ever serene upon the face of Wisdom."—The London Lancet.

Whiskers vs. Popularity.

From "The Nautilus."

I want to address a serious word of advice to Dr. Paul Edwards, Professor Knox, and such others of the brethren as wear long whiskers. For many moons Elizabeth has been expressing her disapproval of long beards, and insisting that those men who wore them could not belong to the very elect. When I pressed her for a reason for this unaccountable aversion she could not give any—except that it was so. After our very pleasant chat with Dr. Edwards, who called upon us recently, she very nearly became a backslider from her former position, and yielded so far as to admit that a man's teachings *might* be pretty sound even if he *did* wear whiskers. But here the other day I received a letter from Kate Boehme, and among other important matters she mentioned the fact that she, too, did not care for the writings of a man who wore whiskers. This confirmed Elizabeth in her opinion, and now no one will ever be able to convince her that the youth of our land should not be taught early in life to use the razor and soap.

Now, as I said, I want to address a word of advice to the bewhiskered brethren. There is no knowing how far this opposition to the hirsute face covering may have already progressed in the minds of the fair sex, and if you desire to preserve your popularity with them, I advise you to purchase without delay a package of Sydney Flower's "Hirsutan" (patented in Europe, Asia and Africa as well as North and South America) and use it faithfully and persistently. Do this without delay as you value your popularity and success.

W. E. T.

(Since the above appeared in The Nautilus I have looked for a falling off, not in whiskers, but in my subscription list. As it has not happened in the latter I conclude it may have in the former, but let me add a word of extenuation—It is the *long* whiskered writings that I do not care for. They always seem so old-timey and patriarchal. I hope if my subscribers do follow Mr. Towne's advice and send for Sydney Flower's Hirsutan, they will stop with the beard for no right minded woman could possibly object to a mustache. I am sure I couldn't.—K. A. B.)

THE RADIANT CENTRE.

The Soul's Alphabet.

Sate a lover in a garden
All alone, apostrophizing
Many a flower and shrub about him,
And the lights of Heav'n above.
Nightingaling thus, a Noodle
Heard him, and, completely puzzled,
"What," quoth he, "and you a Lover,
Raving, not about your Mistress,
But about the stars and roses—
What have these to do with Love?"
Answered he: "Oh thou that aimest
Wide of Love, and Love's language
Wholly misinterpreting;
Sun and Moon are but my Lady's
Self, as any Lover knows;
Hyacinth I said, and meant her
Hair—her cheek was in the rose—
And I myself the wretched weed
That in her cypress shadow grows."

Jami, in "Realization."

The Spiritual Life.

Eugene Del Mar, in "Common Sense."

THE Spiritual Life is the Life of Love. While all life is spiritual, it is the consciously spiritual life that is being considered, the life of conscious love. And love is the recognition of mutuality, harmony, correspondence, unity.

The generally accepted belief was that the Spiritual Life was one that incidentally neglected, ignored or disdained the physical and the material. Those who mortified their flesh, who mutilated their physical forms, who separated themselves from their fellow-beings, or who immured themselves in monasteries or convents, have been regarded as living the Spiritual Life.

Such is the force of tradition, and so great the lack of spiritual development, that even now the recluse, the monk, the mystic, are regarded as distinctively representing the Spiritual Life. The activities of spiritual and physical life have been divorced: the physical half degraded in estimation and the spiritual half correspondingly exalted.

Such conceptions are the natural accompaniment of a belief in an individualized personal God who is a God of hate and revenge, in a Principle of Evil and an individualized personal Devil, in a Heaven the entrance to which is through the Gate of Death, in a theology that concerns itself with the future and ignores the demands of the present.

Such conceptions voice a Duality, or a consciousness of dual principles. They regard physical existence as a punishment and a penance. They look upon physical man as a victim and a slave. They accept soul and body as distinct and separate entities.

The world has not yet consciously progressed beyond these ideas, for the world moves slowly. It is intensely conservative, and strenuously opposes every advanced thought and conception. There are a few souls,

however, who consciously have risen above these self-regulated limitations. And of these few, there are a handful who live the beautiful truths of the Spiritual Life.

This is a Universe of Love; and God or Good pervades all space, all time, and all life. It is permeated with a kindly motive, and all the principles of Nature or of God are inherently beneficent. All experiences and environments are the manifestations of love. There is no Principle of Evil, no Devil; and there are no dual principles. There is no Deity separated from or outside of the Universe, and no distant space reserved as a future Heaven. Heaven and Hell are conditions of mind, and each of us makes his own Heaven and Hell, here and now.

There is but One Life, inseparable and indivisible. Ignoring the body, deprecating the material, or mutilating the physical, is a denial of God and a defamation of the Spirit. And whoever is "living in the clouds" and neglecting his physical life and the needs of his material existence, is frittering away his spiritual opportunities.

All that is, is spiritual; and all that *exists* is the manifestation of the spiritual. All is Spirit, visible or invisible; all is God, manifest or unmanifest. There is no spiritual life without manifestation, and no manifestation that lacks the life of the Spirit. As matter and energy are the inseparable attributes of the One Substance, so are the soul and body the inseparable attributes of the One Spirit. To deny the one—the spiritual or the physical—is to deny both; to immolate the one is to immolate both. And to defame the part defames The Whole.

Being and manifestation are One. There are not two separate lives, one the spiritual and the other the physical. There is but One Life; and while that life is fundamentally spiritual, it is also essentially material. The One Life is both manifest and unmanifest, visible and invisible, tangible and intangible, material and immaterial, physical and spiritual. And to deny, ignore or degrade the manifestation of life, is to deny, ignore or degrade all life.

The highest thrill of spiritual joy is inseparable from and is dependent upon the physical being. We know of no life, of no existence, except as it is physically manifested, and of no harmony or happiness except as it is physically related. And the most exalted moral attributes are necessarily rooted in the most degraded physical appetites. Every mountain peak has its base, and without its base could not be a mountain peak. Remove the base, and the peak inevitably falls, for peak and base are One.

To those whose development has permitted them the vital consciousness of an all-pervading and ever-present God, a Universal Spirit, and a Heaven and Hell of individual selection, the worship of an abstract and distant personality has been transformed into a religion that actively concerns itself with the *manifestations* of God—with human beings, and with the forms of life by which man is surrounded.

And one of the necessities of that religion is prayer. Not the service of forms. Not the observances of a special hour and place. Not the prayer of words, but the prayer of actions. And our lives should be unceasing prayers. Not offerings to an imaginary Being whom we can not possibly assist, but to our fellow-beings who are in need of our ministrations. The Spiritual Life recognizes the Eternal Present, and the necessity of living the life now.

The Spiritual life voices a Religion of Love, a Religion of Humanity. Now is the time to live the Spiritual Life, and here the place to live it. And there will never be a greater opportunity than is afforded now for a Life of Love or a manifestation of the Spiritual Life. Man's duty is to man; his highest duty is to the Self. Higher than the Self there is nothing; for the individualized Self is an inseparable portion of the Universal Self that constitutes God, Infinite Spirit, the Universe. To degrade the Self—the Soul, unmanifest or manifest—is to degrade God.

The Spiritual Life is the life of principle, the life that takes as its guide that which is eternal and unchanging. It manifests a consistency of thought and action, a comprehension of the grandeur of the Self, and an understanding of its inherent Godhood. The Spiritual Life reflects the knowledge that every disregard of principle inevitably provokes discord and inharmony, and that enduring happiness may be attained only through the observance of principle.

The Spiritual Life, above all, means a Life of Integrity. It means the fulfillment of obligations, the payment of just debts, the faithful discharge of all duties. Forms and observances bear no direct or even necessary relation to the Spiritual Life. Motives and actions alone constitute its vitality.

The one who cheats, who steals, who lies or who hates, does not live the Spiritual Life. Nor does one who lacks in honesty, in fair dealing, in toleration, in love, in integrity. He may be a church-member of the highest standing, his intense respectability may be beyond dispute, and his reputation may be the highest, but he is not living the Spiritual Life.

The Life of Principle manifests the Christ Ideal. And this has no necessary relation to the man Jesus, to the Christian religion, or to the Bible. The Christ Ideal is universal and eternal, and it knows neither beginning or ending. It means an ideal life, a Life of Principle, a Life of Integrity.

The Spiritual Life is a life of conscious love, conscious harmony, conscious mutuality. It involves a vital recognition of the principle of Equitable Exchange; that one receives as he gives, and reaps what he sows. Such a consciousness demands and compels full payment for whatever is received. To live the Spiritual Life involves a gladness and a joyfulness in paying one's debts, and fulfilling one's obligations.

If one is unwilling to discharge his just debts, to give full return for what he receives, to pay the price of what he has bargained for—if he is not disposed to transfer that which he has expressly or impliedly agreed to exchange for what he receives—is it likely that he will willingly give to others what is more important, more valuable, more beneficial? If he will not pay in gross material wealth, will he render compensation in the spiritual wealth that is far, far more valuable?

Is it possible to do this? Does he not close himself to the consciousness of the spirit when he degrades himself on the material plane? Can he lead a life of beauty in the realm of Cause while he manifests a life of ugliness in the realm of Effect? Is it possible to lead a life of spiritual integrity while violating the principles of material integrity? Are there two contrasting sets of Principles?

The Spiritual Life demands the rendering of full compensation on all planes. The Life of Love requires that one render unto others what belongs to them; and others already own and they are entitled to re-

ceive that which the principle of Equitable Exchange has devoted to the payment of one's obligations.

The Spiritual Life requires no outward authority. The Soul is its own authority. It links itself to no special observances; it requires no church or organization; it demands no holy book or sacred scripture. All these have their use, and they all have their place as the agents of growth and development. And all of these instruments are possessed of beauty and value as we discern in them their spiritual significance and discover beneath the form and the word the underlying essentials.

Everything has its beneficial use and purpose. All conditions meet the requirements of the particular time at which they manifest. All forms of worship have their rightful place. Material conceptions and the grossest forms of superstition—as we call it—are all necessary to the growth of the Soul and of its manifestations. And as vegetable life developed into animal and animal into human, so has the growth of the Soul kept an even pace in its development into consciousness.

The Life of Principle, the life of equitable exchange, the life that gladly gives its full measure of return, is possible to all. The Life of Integrity of thought and action is at the command of each. It is all a matter of wisdom, all a question of a consciousness of the truth. For the truth luminously demonstrates that the happiness all are seeking is bound up in the understanding of principle and in the thoughts and actions that serve to express and manifest them.

No great learning is necessary; no highly developed intellectual faculties. No; the higher the truths the more simple they are and the easier are they to follow after one has vitally absorbed their significance. It is the confused or ignorant who are mysterious, and it is the lack of wisdom or knowledge that is reflected in clouded and obscured expressions of the truth.

It is not sufficient to "love your neighbor as your Self." That is not a full statement of the requirement. When one degrades the Self—when one lowers either the spiritual or the physical force from its high state—and then "loves his neighbor as himself," he is simply *hating* his neighbor as he hates the Self. One must first elevate and glorify the Self, and then only may he elevate and glorify his neighbor. One cannot raise others except as he raises the Self.

The man who lives the Spiritual Life is a man of character. He holds his head erect in his Godhood whatever others may say or do. He recognizes only love in what has the appearance of abuse and calumny. He is unmoved by the anger or passion of others. He recognizes God and love in all life and all of life's manifestations. He pays his debts, whether they are spiritual, moral, mental, physical, financial or otherwise. He cheerfully gives full compensation for what he receives. He faces the world fearlessly. Having discharged his obligations as he progressed, he is nowise in arrears. He senses the spiritual and the material as One, and infuses into the physical a consciousness of the spirit that inherently pervades it.

Such a one is living a Life of Integrity. And this is the Spiritual Life.

Lovers do not love each other, but their own ideals of each other.—
From the Symphony of Life by Henry Wood.

Rolling on to Glory.

No matter how the old world goes,
This is its brightest story:
For all its sorrows and its woes
It's rolling on to glory!

For every shadow that it throws,
With bitter storms controlling,
For all its friends and all its foes,
To glory still it's rolling!

And still Love's gentle way, it knows,
And heeds Love's tenderest story,
And brighter every sunset glows
That marks its path to glory!

—Atlanta Constitution.

Revelations of the Hand.

By Mayne Ravenscroft in "Mind."

TO THE critical examiner of a hand the first point of observation should be the thumb. It is to this member that one must look for affirmation or negation concerning the qualities shown by other portions of the hand. While the possessor of an otherwise good hand is capable of being led into ways of error if his thumb be weak in development, so a person whose hand displays marked evil tendencies has every chance of partaking of the reward divinely promised "to him that overcometh," should there be shown by his thumb a large amount of will power. This member consists of two phalanges (divisions,) the first or nailed phalanx being the seat of will, and the second that of logic—reason. In the ideal thumb, these divisions are equal in length, and its possessor is not weak nor stubborn; neither is he rash nor prudent to excess. In other words, he is evenly balanced.

Excess, wherever found, is bad. Thus abnormal development of the phalanx that represents will is undesirable, being the mark not only of stubbornness and tyranny but of a tendency to "go ahead" regardless of consequences, whatever they may be. Should the other division be too short, the person is apt to be easily led—to conform to the opinions of every one so far as possible. Should this hand display unusual talent, there is even then a chance that neither the possessor nor the world will benefit by it because of lack of concentration. Fortunately for such cases, the will-power can be strengthened; and in most instances it would require only the kindly warning of some student of chiromny to produce marvelous results. With the phalanx too short, there is action without reason—impulsiveness. The owner of this type of thumb seldom looks before he leaps; consequently, unless favored by fortune, he is usually in trouble.

Wherever an easily aroused temper exists it is accompanied by a thumb turning aggressively backward. This formation indicates extravagance also—an utter inability to retain that which may be acquired. Conservative, prudent and inclined to avarice is he whose thumb is held

inward—toward the palm of the hand. To this class belong those who neither forgive nor forget. Wherever the second phalanx curves in on each side, giving the appearance of a "waist," diplomacy, ease of manner and tact—qualities sometimes leading to deceit—will be found. Brutality, a nature belonging to the lower order of humanity, is indicated by a club-shaped outer phalanx. The large thumb is the thumb of ideas, of self-reliance, of action; it is the thumb of a leader. The small thumb belongs to the dreamer; it is the thumb of him who is led.

To mankind in general, a hand is merely a hand—in some cases useful; in others ornamental. To the keen observer, the hand is a diary wherein many things are written—many secrets told. He who laughs that the world may laugh with him, while laboring under a great nervous strain, would be astonished to learn that the tale of trouble is told by the swollen veins and the corded, knotted appearance of his hands. If your acquaintance with him be such as to warrant the liberty, you may with safety assure the person whose habit it is to hold his hands clenched that he has a secret that engrosses much thought. Its existence is plainly indicated by this position of the hands. When the space between the fingers is abnormally wide, the person is generous almost to a fault. He is incapable of secrecy—a weakness that, while he may be aware of its existence, seems utterly beyond control. To him system is unknown and concentration is a hardship.

While a hand, generally, may present certain indications that cannot be classified under any particular type, the fingers will have phalanges bearing nails of such form as to admit of their classification under the head of spatulated, square, conical or pointed. Among the younger generation, the purely spatulate type is seldom encountered. It resembles in form the spatula used by the apothecary, the tip being slightly wider than the other portion of the finger. The possessors of spatulated fingers usually have large and well-shaped thumbs. They have confidence in their ability to overcome obstacles and obtain desired results, but are frequently afflicted with bashfulness arising from a morbid self-consciousness, which is not, in their case, conceit. They are fond of outdoor sports and of music well executed. In religion they are seldom orthodox, having views peculiarly their own, and with these views the "courage of their convictions." They are energetic and systematic, pleased with nothing that does not reach a high degree of excellence. For them success will be found in the exact sciences, such as statics, dynamics, navigation, military and naval architecture.

Persons the tips of whose fingers are square, while possessing many characteristics in common with those in whom the spatulate type predominates, are more polite and not so prone to speak the "unvarnished truth." Having much respect for public opinion, they are conventional in the extreme. Their views are just, but not liberal. In consequence of their instinctive respect for authority, they make excellent citizens. They possess great commercial talent and excel in moral, philosophic, and social sciences, grammar, language, logic, and geometry, and in exact literature. The fingers of Aristotle were square.

Conic fingers belong to those who, while not fanatics, are enthusiasts. Their possessors are worshippers of beauty; indeed, so strong is this instinct within them that constant association with ugliness, whether in persons or things, will frequently reduce them to a state of nervous

irritability. This type of finger is found among sculptors, artists, monumental architects, and poets of imagination and senses.

Pointed fingers are the fingers of idealism. Among the matter-of-fact people of America and England this formation of the finger tips is comparatively rare, but in southern Asia it is found in large majority. Sculptors and artists have united in giving the pointed fingers to those works of art which represented the highest degree of perfection, D'Arpentigny, in his work on chirognomy, attributes qualities more divine than human to the possessors of these fingers. (This attitude on his part can perhaps be accounted for in a measure when it is understood D'Arpentigny himself possessed them.) Essentially religious, they will willingly die for their religion; but of bearing daily one another's burdens, of the small and ever-recurring sacrifices, they are utterly incapable. These fingers belong to the dreamer, the poet, the composer, and among their possessors will be found some of the most unhappy people in the world.

Of the finger nails Balzac said: "The line where flesh ends and the nail begins contains the inexplicable mystery of the constant transformation of fluids into horn, showing that nothing is impossible in the wonderful modification of the human substance." By the shape and formation of the nails, certain characteristics are indicated, and by their quality the state of health is told. Large, hard, and pink, they are the signs of a sanguine temperament, strength and energy; pale and very brittle, they tell of debility and weak lungs, and when extremely pale and "fluted" there is danger of consumption. With nails, long, thin, and curved, the possessor will be cruel, besides having a nature that, morally, leaves much to be desired. In general, long nails usually indicate physical weakness, short ones self-possession and quickness of intellect. It has been said that if a woman have long and very white nails she is treacherous. In ascertaining the length, only the portion of the nail from its beginning to the tip of the finger should be considered, as beyond that length is regulated by individual taste. The nail of refinement, good temperament, and correct taste is of normal length, transparent, slightly pink, and has a natural polish.

While the sense of sight in the domain of hands tells us many things, the sense of touch also has an important part to play. Thus, when the hand that you touch gives the impression of extreme softness, you may correctly conclude that indolence is its owner's besetting sin. If the finger tips be of the pointed or conic order, the artistic or poetic tendencies will be satisfied in admiring the works of others and possibly in building castles in the air regarding the time—always coming—when the possessor himself will be famous. When, with a soft hand, the finger tips are spatulate or square, the desire for activity thus denoted will spend itself in watching others move and in reading of travels, adventures, etc., instead of actually experiencing them. Unless the soft-handed person acquire the habit of putting his shoulder to the wheel, his life will be a most unsuccessful one, its best hours having been slept and dreamed away. Of tenderness this type of hand is capable, but true and lasting affection is with it a rare virtue.

Energy, endurance, and great activity are characteristics of people with hard hands. Abrupt in speech and never demonstrative, they are,

nevertheless, capable of sincere and ardent affection. To this class belong those who are "faithful unto death."

The hand that forms the happy medium between the extremely soft and extremely hard is firm and supple. The possessor of such a hand will have an active mind and be well provided with common sense; he will have the quality of combativeness to a degree that will enable him to triumph over adverse circumstances, and will love—with heart and head combined—tenderly and truly. Indicating alertness, adaptability, and concentration, this is the hand of him who, by his own efforts, makes life a success.

An Obstacle.

I was climbing up a mountain path
 With many things to do,
 Important business of my own
 And other people's too,
 When I ran against a Prejudice
 That quite cut off the view.

My work was such as could not wait
 My path quite clearly showed;
 My strength and time were limited,
 I carried quite a load;
 And there that hulking Prejudice
 Sat all across the road.

So I spoke to him politely,
 For he was huge and high,
 And begged that he would move a bit,
 And let me travel by—
 He smiled, but as for moving—
 He didn't even try.

And then I reasoned quietly
 With that colossal mule;
 The time was short, no other path,
 The mountain winds were cool—
 I argued like a Solomon,
 He sat there like a fool.

And then I begged him on my knees—
 I might be kneeling still
 If so I hoped to move that mass
 Of obdurate ill will—
 As well invite the monument
 To vacate Bunker Hill!

So I sat before him helpless
 In an ecstasy of woe—
 The mountain mists were rising fast,
 The sun was sinking low—
 When a sudden inspiration came,
 As sudden winds do blow.

I took my hat, I took my stick,
 My load I settled fair,
 I approached that awful incubus
 With an absent-minded air—
 And I walked directly through him,
 As if he wasn't there!

—Charlotte Perkins Stetson.

At the request of subscribers I give the following reprint:

Mind Cure—Superior to Systems of Medicine.

IT CURES WHERE THEY FAIL.

IF YOU are sick and your case has been pronounced incurable by the most noted physicians and specialists, do not give up in despair, for you have a last resource and a powerful one.

It is the Mind Cure!

Thousands are being cured by it of so-called incurable diseases, such as Cancer, Consumption, Bright's Disease, Epilepsy, Deafness, Blindness, Deformity and all the other diseases and infirmities which afflict suffering humanity.

What is Mind Cure?

It is the power of thought over the atoms composing the body. Of course you have discovered that your physical system is *affected* by your thought, but you have yet to learn that it can be also *controlled* by thought.

Even Professor Tyndall, the most conservative of physical scientists, writes as follows of the power of thought. He says: "An eminent friend of mine often speaks of the mistakes of those physicians who regard man's ailments as purely chemical, to be met by chemical remedies only. He contends for the psychological element of cure. (In other words, the Mind Cure.) By agreeable emotions, he says, nervous currents are liberated which stimulate blood, brain and viscera. The influence rained from ladies' eyes enables my friend to thrive on dishes which would kill him if eaten alone. A sanative effect of the same order I experienced amid the thunder and spray of Niagara."

And now even the regular physicians, who have been so bitterly opposed to Mind Cure as to apply to legislation to suppress it, are introducing mental suggestion into their practice, and medical journals are teeming with such statements as the following, clipped from the Medical Summary of Philadelphia, which says editorially:

"A popular writer has said that suggestion is the moving power in the treatment of disease. Experienced practitioners habitually employ it to advantage of the patient. Prudent friends and callers at the bedside practice suggestion by taking with them the assurance of better things to come. A word of cheer, the reassuring smile, inspires hope—this, too, is suggestion. Rheumatic rings, magnetic healing, and divine healing all have their tap root in suggestion. Pain, sleeplessness, neuralgia, rheumatism, headache, etc., often yield to suggestion. If, with ability to diagnose disease and without the aid from coal-tar sedatives and opiates, the physician can relieve such maladies as headache, lumbago, sciatica, or the anguish of rheumatic joint, duty imposes the obligation to do so."

This is certainly a great concession on the part of the medical profession, but the fact is the race is getting beyond the use of crude remedies, and physicians of intelligence and progressive tendencies are keeping pace with the world's needs. As we trace back the science of medi-

cine we see that it has been a steady growth from material remedies to those which are more and more refined. The allopathic school has given place in large measure to homeopathy, and the latter in its turn is yielding its place to Mental Science or Mind Cure.

Homeopathy itself is now using more highly refined remedies than it has in the past, and its practitioners are divided into two classes—those using the old-time “low potencies” and those using the later “high potencies.” Some years ago the thirtieth potency was considered “high,” but now it is low before the five hundred thousandth potency, in which the original drug is diluted until it bears about the proportion of one part crude drug to five hundred thousand parts of the dilution.

It seems almost incredible that this infinitesimal portion of the drug should have any effect whatever upon the physical organism, and yet that effect is unquestionably greater than that of the low potency. The homeopathist states that every drug has an essence which is imprisoned in raw material, something as the human spirit is held within the body, and that by the process of dilution or attenuation this essence of the drug is released and enabled to act with greater power; hence it is stated to be a high or low potency, according to the measure of power which it attains through its attenuation or release.

Nature's highest forces are subtle, refined and invisible. These forces remain unknown to man until he advances sufficiently in refinement to enter into vibration with them and use them understandingly.

Electricity and magnetism have already been subjugated to the world's use, but there is a higher force still which has been discovered and is becoming better and better understood.

THIS FORCE IS THE POWER OF THOUGHT.

We have long recognized the fact that the mind possesses a power over the body in which it dwells, but it is not so generally known that thought can be transmitted from the mind of one person to the body of another so as to produce an unmistakable effect.

This transmission of thought is called telepathy and it has received endorsement as a fact from such celebrated scientists and physicians as the eminent Professor Crookes, of London; Prof. Luys, member of the Academy of Medicine, Paris; Prof. James, of Harvard University; Dr. Charcot, of Paris; Dr. Bjornstrom, the head physician of the Stockholm Hospital, and others too numerous to mention.

These physicians and scientists have proved the existence of telepathy by many and varied experiments, as, for instance, a drop of cold water when placed upon the flesh of a patient can be made to produce a blister through the suggestion that it is boiling oil, while on the other hand a fly blister can, by negative suggestion, remain upon the flesh for hours without producing any irritation.

In the earlier experiments it was thought necessary to use mechanical means, such as audible words, etc., but it was found later that mental suggestion alone was sufficient for the purpose, and that even the force of this was not impaired by any intervening distance.

The law by which these impressions or suggestions pass from mind to mind is sufficiently understood to prove beyond a doubt that

THOUGHT IS DYNAMIC AND CAN BE TRANSMITTED FROM BRAIN TO BRAIN TO ANY DISTANCE WITHOUT PERCEPTIBLE MEDIA.

The mind curist, to be successful, must know how to generate health-giving thought and send it to the body of one who is diseased, in such a manner as to act upon the atoms of that body and restore it to health.

But how is it that thought can thus act upon the body? It is because every particle of matter is intelligent and thus capable of yielding obedience to a mandate. Our physical scientists are acknowledging this fact, and even our practical Thomas Edison, the great electrician, writes as follows of the intelligence of matter:

"The intelligence of man is, I take it, the sum of the intelligences of the atoms of which he is composed, for it is my belief that every atom is intelligent. The human body, I think, is maintained in its integrity by the intelligent persistence of its atoms, or rather by an agreement between its atoms so to persist. When the harmonious adjustment is destroyed the man dies, and the atoms seek other relations. Every atom has an intelligent power of selection and is always striving to get into harmonious relation with other atoms."

Now, while it is impossible, in so short a space, to give an epitome of mental healing, which, in itself, is a great system of philosophy, it may be briefly stated that since the atoms in man's body are intelligent they are capable of response to a thought image of health and soundness, and, therefore, when the healer commands the chaotic atoms to take up a certain position conducive to law and order they come into the right adjustment and the body is restored to health. In other words, when an atom gets out of place its natural striving is to get back into harmonious relations, but it needs the reinforcing intelligence of the conscious mind (which is of course greater than that of the atom) to help it back into position. To give this reinforcement is the work of the mental healer.

The body is the expression of the thought, so that the palmist can read the character in the lines of the hand, the phrenologist in the conformation of the head, and the physiognomist in the facial expression. It then follows that to change the thought is to change the body. The physical atoms arrange themselves in a design to which they are magnetically drawn by a law as certain in its operation as that which produces the frostwork upon the window pane, or the pearl in the oyster shell.

The work of the mental healer is not visionary, but in exact accordance with law. It is as reliable as the science of Chemistry and Astronomy.

I do not deny the palliative effect of drugs upon the human system, but I do most emphatically deny their power to produce that exuberant and joyous vital condition which only is worthy of the term—perfect health. This can only be attained through that greatest of sciences, the Science of Mind Cure.

And when I say Mind Cure, I mean that Mind is the agent of a higher principle, a Higher Consciousness, which descends with healing power upon the mind when it fulfills certain conditions. It is my conviction that mere mental functioning never cured disease and never will, for the mind cannot heal until it has found its radiant centre in the Divine Consciousness. When it has found that it brings the influx of Spirit, for it is primarily the Spirit which heals.

In the beautiful words of Edward Carpenter:

"Though you have health—that which is called health—yet without **ME** (the Spirit) it is only the fair covering of disease. Lo, the Healing Power, descending from within, calming the enfevered mind, spreading peace among the grieving nerves.—Lo, the eternal Savior, the sought after of all the world, dwelling hidden (to be disclosed) within each. O joy insuperable!"

This, and this alone, is true healing.

KATE ATKINSON BOEHME.

A Few Words to Show the Power of the Radiant Centre Thought Over Disease and Poverty.



The full names and addresses of persons giving the following testimonials will be sent to anyone upon application. They are not given in print to avoid publicity.

Mrs. Kate Atkinson Boehme:

It gives me pleasure to say that my cough, which had troubled me for two years, and would not yield to material remedies, was entirely cured by you in two absent "Mind Cure" treatments. This happened seven years ago, and as there has been no return of the cough, I can confidently assert that the cure, though almost instantaneous, was permanent.

Very respectfully,

Dear Mrs. Boehme:

Both Mr. C. and myself are living in awe, wonder and surprise owing to the disappearance of the tumor. It has vanished like the dew before the sun. Where it has gone to in so short a time we know not. Words are too feeble to express our love and gratitude to you.

Yours, in the truth,

My Dear Mrs. Boehme:

This is to certify that you cured my grandmother, over 70 years of age, of an internal cancer and paralysis, after her life was given up by a council of five physicians. She is now in perfect health.

Very truly yours,

Mrs. Boehme:

Dear Madam—Your fame as a healer is only exceeded by your power to bring financial prosperity to your patients. Money has come to us from the most unexpected sources. Verily, we are under the Law of Attraction, and all good is ours.

Gratefully yours,

Dear Mrs. Boehme:

I can not tell you how surprised I was when in your kind letter you mentioned the very thing from which I thought I was suffering. You helped me at once, and I have called upon you many times during the month to connect me with my source and always have experienced relief. Your grateful friend,

Dear Mrs. Boehme:

When I sent you fifty cents for the R. C. and thought I could not go on with it I was way down the hill, and the upward look seemed greater than I could accomplish. I was like a wilted leaf, but your kindness and sympathy revived my waning courage and gave me strength to make a beginning.

Your cheering words, "Everything is coming out beautifully for you," have come true. We have lived well, paid all bills and have something left. Please accept my heartfelt thanks.

With a great deal of love,
Yours,

Dear Mrs. Boehme:

I wrote you on the 3d of January, saying you might discontinue the Radiant Centre. I had tried to read the last number and for the life of me I could not grasp anything. But last night, although very tired, I lay down on the couch to read, when lo and behold, the whole paper seemed illuminated. The lesson on Realization seemed so clear, and I could see my subjective self as I never could before. I can not stop the paper now, so enclosed find one dollar.

Yours respectfully,

Mrs. Boehme:

My head was entirely relieved after you treated me yesterday. Before your treatment the pain was excruciating. Have been very comfortable ever since.

Very truly,

Extract from letter:

Don't lose sight of the fact that in my husband and myself you have positive proof of the efficacy of your success treatments. Success is booming with us.

Extract:

My attack last night was so sudden and so alarming that my daughter decided to telegraph you for help. The timely help your treatment gave me brought a quiet night's rest, and I am much better this morning. Please continue the treatments until I am well.

Extract:

My son is in excellent health, and has made a grand success of his work, and we feel it has all been accomplished through your vibrations.

Now, I want you to treat my husband. He needs his will power strengthened, and you, if anyone, can do it.

Extract:

Since entering into correspondence with you and receiving your paper things have taken a decided turn for the better. Money, which was very scarce, has come in from three unexpected sources, and doors of usefulness have opened which promise much in the future.

Dear, Sweet, Blessed One:

I will now answer your kind and comforting letter. We are happy and hopeful, while fear has become almost entirely a thing of the past, and we feel assured that we are going to be cared for. When we fully realize the prosperity which already seems in sight you shall not be forgotten. You who have stood by us in our dark hours without one penny of compensation. When people talk of the greed among mental healers they ought to know how good you are. I could tell them.

Devotedly yours,

My Dear Madam and Friend:

I have received your very kind and welcome letter of January 16th, and must thank you very sincerely for the strong magnetic expressions therein contained. I must certainly confess that they did me good. After reading your letter I felt, as it were, a new process of building up. In fact, I may say that on the night of the 16th, same date as your letter was written, I felt a beneficial change, no doubt, through your strong and kindly vibrations. I have gradually gained in nerve and strength ever since. Again thanking you, I remain,

Yours very truly,

Good Morning, Radiant Centre:

Have had no pain in my neck since Thanksgiving Day, and the growth is decreasing.

(From a patient with goitre.)

My Dear Mrs. Boehme:

It has now been several years since you healed me, but I feel that you would like my testimonial, even at this late day.

I have been sick for years, beginning when I was 15, and the physicians gave me no encouragement, saying that nothing could save me but an operation, and that I was too weak to undergo it.

Then I turned to you for help and you simply made me over. The change you wrought in me was like a miracle, and since I was healed I feel there is hope for every suffering person.

You did not ask me for this testimonial. I give it voluntarily, hoping to help and encourage those who are seeking health.

Your power as a healer is wonderful.

Sincerely,

(MRS.) A. L. GARRISON,
Abbeville, South Carolina.

March 25, 1902.

Dear Mrs. Boehme:

Since I am a member of the Success Centre I have done a great deal better than I ever hoped for in so short a time. I am in better health and my financial condition has improved. Wishing you all success,

I am, sincerely yours,

Mrs. Kate A. Boehme:

Dear Friend—My wife still continues well. Ulcers all healed, eczema all left her body. It is wonderful, and to think she never knew and don't to this day that you were treating her.

One day last summer while she slept a lady came into her room and my wife said to her: "I guess I don't know you." The lady answered: "Your husband employed me to treat you." Then the vision vanished. Could it have been you? I think so. How sublime!

Yours,

Buda, Nebr., Jan. 24, 1902.

(This case was one that had defied the efforts of physicians for years.)

I wrote Mr. ———, asking if I might make use of his statement and asked further particulars concerning the vision. This is his reply, although I withhold the names of the persons who treated Mrs. ——— without benefitting her, for it is not my purpose to depreciate the work of other healers.

Mrs. Kate A. Boehme:

Dear Friend—Yours received. You are at liberty to use my name. Am willing to help humanity all I can.

As I said before, my wife had been sick nearly four years, tried local doctors first, then went to the mineral springs, then seven weeks in the hospital at Omaha. Then I took her to ———, where we succeeded in curing one limb, but there the work stopped. Then tried absent treatment with ———. No results. Sometime after this I heard of a Dr. ———, a Divine Healer. Paid him \$100 down before he ever saw the case. He demanded it. He relieved her some for a time. Then it was worse than before. He wanted her to come back again, so she went. He wanted \$50 down, first thing. He treated her a few days, when my wife left in disgust.

She was also treated by ———, Divine Healer. Some peculiar experiences but no benefit. Then she was treated by a spiritual firm in ———. No results.

She was so bad at one time that she was anointed for death (she is a Catholic).

You have cured her by your Divine Power. You did not solicit this statement from me.

Your sincere friend,

Buda, Nebr., Feb. 10, 1902.

P. S.—Yes, she was asleep, lightly, when the vision or astral body appeared at her bedside. She said it seemed so real to her.

These are only a few of the testimonials which are daily coming in from all parts of the world, even from points so remote as South Africa and Australia.

Advice to Patients.

It will not be necessary for you to observe any special time for treatment, as the mere fact of knowing that I am treating you will render you sufficiently receptive. From a long and varied experience in the work, I have learned that the patient becomes more or less anxious to be receptive during the sitting, and that very anxiety makes the mental condition less receptive.

By the study of my ideas in my several publications, you will come into my sphere of thought and thus more readily receive my vibrations.

I am specially desirous that you should realize the existence of a radiant centre within yourself, and when you attain that realization you will no longer need me. My work with you will then be accomplished, and you will stand alone, self-centred, self-poised, full of the majesty of creative being, master of your environment, monarch of your possessions.

Poverty and disease can no longer exist for you when you come into the consciousness of your own radiant centre. I am in that consciousness and can reveal it to you.

Faithfully yours,

KATE ATKINSON BOEHME.

Terms \$10 a month, or \$2.50 a week, in advance. Where the patient is not able to pay this a reduction will be made. Single treatments, \$1.00.

Have You Talents?

WOULD you like to know what line of effort you will be apt to express them in to the best advantage? If you will send me a dime I will send you *Astrology Made Easy, or the Influence of the Stars and Planets Upon Human Life*. This 54-page book is complete in itself, and it will enable you to read any person's character with accuracy. It contains much useful information on how to train and develop character. Two people born into the same environment but under different signs will need to adopt different courses to secure the best development of character. This book will explain the course which each should pursue. It will explain what sort of business you will be apt to succeed in, what qualities your husband or wife should possess, etc. Send me 10 cents NOW, and I will send you with the book copies of two Advanced Thought magazines.

WILLIAM E. TOWNE

Dept. 7, Holyoke, Mass.

The Success Centre.

When many minds concentrate upon one thought a mighty power is aroused to action. The Success Centre is based upon this principle and is composed of several thousand members who hold in unison a certain thought formula. This formula induces in each member the mental attitude which brings success. There is a thought vibration which means failure, and there is also a thought vibration which means success. When you associate with people who are in the vibration of failure you cast in your lot with them. You are like the Irishman who said to a brother inebriate, lying in the gutter: "Faith, and I can't lift yees up, but I can lay down beside yees."

To lie down beside those who are prostrate does not help them up, and it pulls you down. First get into the attitude of success yourself and then you can lift up others. Get into the thought vibration of the Success Centre and generate SUCCESS.

The fee for entry is \$1. This is for the letter of advice which is sent to each member. Address,

KATE ATKINSON BOEHME,
2016 O St. N. W., Washington, D. C.

WILL YOU JOIN US?

We have 3 clever little books sold singly or the 3 for 25c. **Beauty and Health**, a new and delightful book of choice formulas, 20c. **Packingtown**, an inside history of the meat trust, not in newspapers, 10c. **Astrology Made Easy**, equal in its scope to most of the dollar books, 10c.

The purchase of one or all makes you a member of the COMMON-SENSE CLUB, and shows you how to make money at home in a new, easy way on less than \$3 capital. Address, **J. K. Reynolds, R. C., Green Bay, Wis.**

Mental Healing Made Plain

By **KATE ATKINSON BOEHME.**

These lessons in Mental Healing appeared in THE RADIANT CENTRE and such a demand was created for them that the writer issued them in book form. The first edition is now nearly exhausted. Those who are cheered and uplifted by Mrs. Boehme's writings should not fail to possess themselves at once of this book, which contains much of her own life experience and outlines the steps by which she attained her health and power.

The book is bound in cloth, and sells at \$1.00.

Address the author,

KATE ATKINSON BOEHME,
2016 O St. N. W., Washington, D. C.

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