

# ❧ 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.

JUNE, 1901

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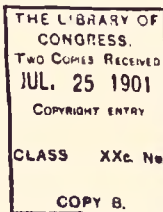
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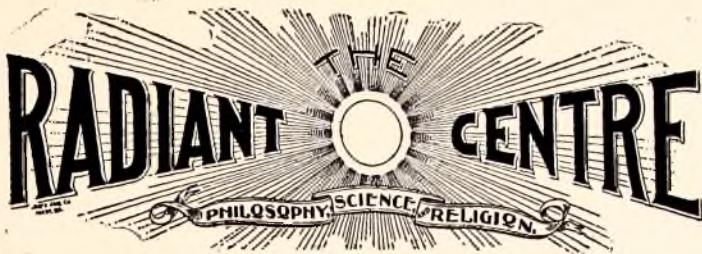
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## EDITORIAL NOTES.

Life itself is a success. Life, wherever it finds expression, so far as it expresses itself at all, is a success.

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And what is success? It is the accomplishment which crowns effort. Effort of any kind and in any direction.

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You stand to-day as a success so far as you have gone, but you have not gone far enough.

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Gone where? Why from out the centre, where you dwell in potential being, to the circumference where you stir and move and express yourself in acting or actual being.

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Brace up in thought and know that however weak, however imperfect you may seem to yourself, and to others, you are in reality a success. Who can look back into your life from its tiniest beginning as an expression and see what you have been through, what you have had to contend with, what you have overcome, and who then can judge of your success or the lack of it?

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For my part I do not believe in failure. I believe that all is success and that failure is only the stopping of motion in one direction to go forth in another.

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Is it failure when the course of a stream is changed? It may fail to reach a certain point, but it reaches another.

Is it failure when a Hawthorne loses a position with a fixed salary and gives us in consequence "The Scarlet Letter?"

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Is that failure? It looks to me like unqualified success. Hawthorne thought at the moment it was failure, but his good wife said, "You have always wanted to write a book. Now is your time. Write one. I have a little money laid up which will keep us till the book is done." And the book was written.

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There is always a good angel at your elbow to suggest another channel for your life to flow in when it sets back upon you with the dismal word "failure." And if that angel be not your other self, as in the case of Hawthorne, it is your own self, the angel within. Listen to its words of hope and set forth undaunted in the new direction.

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No matter how sick, how weak, how deformed, how wretched, how unsuccessful you may be at this very moment, if you will only listen to the angel you will begin life anew and become what you wish to be.

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Don't say "I am old and life is nearly over. There is no use in doing anything now." And don't compare yourself to a flower withering on the stalk or a leaf falling from the tree. They are not true symbols of your life. Their restrictions are not yours.

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Those restrictions are only apparent, after all, for the real leaf never falls and the real flower never withers. It is only their external envelope that is discarded. The real thing, whether it be of flower, or leaf, or man, always and forever is. How else could it be real?

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When once you get the true idea of yourself as substantial, permanent, self-existent, indestructible being you will know that there can be no failure; that it is but an illusion. Known aright, it is the open door to great, and still greater success.

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It makes all the difference in the world what you think about yourself, and if you still cling to the idea that you were fashioned out of the dust of the earth you will seem to yourself very like a mud pie, or at best, a worm of the dust crawling out of the mud pie.

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There is an occult meaning in this "Made out of dust" theory, but it is not worth while to discuss it now, as it leads away from our subject. I will only say that it has been taken too literally, and the exoteric meaning has been held to the exclusion of the esoteric.

You may as well put it out of thought altogether and hear what the angel within has to tell you about yourself. Go into the quiet and you will hear some of the most wonderful things. They will stir your blood and move you to great ends.

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Some one wrote me the other day and said, "Things are not going as smoothly as I could wish," and I answered, "Don't you think it's a bit monotonous when things go smoothly? Is there not a charm in adjusting things to our liking? Does it not develop resource, open up chambers in the mind, clear out brain cells and promote healthful activity, both mental and physical? I am sure it does. If you were sure you had the ability to cope with these obstacles, would you not enjoy it? Is it not because you doubt your power? Is it not because the obstacles rise up and you shrink down that you feel discomfort in facing them?"

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Bring your best effort to bear, and if that be not sufficient then know that the unconquerable obstacle is a closed door in one direction and that your course lies in another. There is a door somewhere, and a door within your reach, which will swing at your touch. Not too easily, but with just enough resistance to draw out your strength. The angel within you knows where that door is, and will tell you. Seek and ye shall find. Knock and it shall be opened unto you. You shall find the door and open it because it is the law of your spirit's outgoing activity. It is the law of your life, the law of success, the law of your highest happiness. It is all for you, and it can not be otherwise.

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Nothing can shut you away from it ultimately, but something can hold you back for a time, and that something is your own low estimate of yourself and your unfolding powers. The low estimate is not the true one.

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A new thought concerning yourself may not work a radical change in your health, your appearance or your fortunes in a day or a week or a month, perhaps, but it will in time, and a wonderful change, so that you will hardly recognize yourself as the same being. You will change, your circumstances will change, and all things will become new. This is what St. Paul meant when he said, "Be ye transformed by the renewing of your minds."

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And how does it come about that you are transformed by the renewing of the mind? Why, your body is being made over and over again to the pattern of your thought. When the pattern changes, the body changes, too. A nobler thought creates a nobler body.



Thought also acts as a chemical on surrounding conditions and can change them as an alkali corrects an acid, or an electric current purifies a fetid atmosphere.

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To think well of yourself is not to exalt yourself at the expense of your neighbor, Mr. Brown. On the contrary, it is to see within yourself and also within Mr. Brown the same glorious selfhood. To see the angel and not the worm in each. That is the exaltation of spirit which renews the mind and transforms the body. As the artist must see in mind the ideal which he is to place upon canvas, so must you see in mind the ideal self which you would express, and it must be your ideal self. If you see it in thought then it really exists, for thoughts are things, you know. It exists, therefore you see it. You can not see mentally that which is not. If you could, then thoughts would not be things. But we know they are, therefore the ideal self exists, and that part of ourselves with which we see it is as small compared with it as the eye is compared with the whole body.

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Verily, we see in part, but our sight is widening toward omniscience, widening until we shall see the great self as it really is in all its undimmed glory. And thus seeing, we shall know that to such a self failure must be impossible, must be only one of the many and devious paths leading to the perfect expression of the All-Good.

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Affirm, then, that because you live, because you have life, you are a success. You could not be here to-day were you not. You have overcome much to be where you are. You can overcome more by the power of the great self, the angel within you, and you will. From this very hour you will have better health, better surroundings, better fortunes, and you will accomplish all that your imagination can picture. Begin from this hour and build in thought the mansion of your future greatness, your castle in the air, and then bring it down to earth and hold it there. You can do it if you try.

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## Measure for Measure.

Do not look for wrong and evil  
You will find them if you do;  
As you measure for your neighbor,  
He will measure back to you.

Look for goodness; look for gladness;  
You will meet them all the while.  
If you bring a smiling visage  
To the glass you meet a smile.

—Alice Cary.

## Mental Healing Made Plain.

### LESSON II.

**I**N my former lesson I tried to make it clear that thought is a force, a silent force, that can act without the medium of spoken or written word, and that the thought of one mind can act on the body of another person. It can act for good or ill. It can make well or it can make sick. Since it is such a power it is wise to know something about it, and how to use it. That knowledge is open to anyone who will seek for it, and it is so well worth seeking that I feel like calling it—The one thing needful, to be desired above all things.

If you wished to run a locomotive you would certainly acquaint yourself with all its parts; you would learn all about its mechanism and how it worked, or you would be a very poor engineer, and probably have an accident on your first trip. You would go on having accidents until you knew more about your engine and how to control it.

Now, that is just what we have been doing. We have attempted to run a human engine of which we knew far too little, and in consequence have had our mishaps, which we called sicknesses, and our engines have been in the repair shop far too much of the time. To be sure the mechanism of the human engine is much more complicated and difficult to understand than that of its iron brother, but it is possible to learn all that is necessary to know, in order to have it under perfect control. It takes time, of course, and thought, and perseverance, but it is time and thought and perseverance well spent. In fact, it could not be better spent.

Is there any study that can compare with it? I should say not. Indeed, it may well be made the first of all studies, for without health, peace of mind and the ability to master circumstances, what can we accomplish in any direction? To bring our powers, well evolved, to bear upon the vocation which we may choose is to make delightful work of it, and not painful labor.

We are placed in the position of the man who might attempt to run an engine without sufficient knowledge of it.. He must experiment, and so must we. He must find the motive power and learn how to use and control it; so must we. He must be able to increase that motive power; so must we.

But here the analogy ends, for, while the power of an engine has a limit, ours has none.

I once saw a slender, delicate little fellow who had been without food for a week perform a feat which would have shamed a Sandow. He had been thrown into a hypnotic sleep in a public hall and kept under constant surveillance during the seven days of his fast, and at the close he was placed in a chair and held down in it by six strong policemen. At a signal from the man who held him in hypnotic control the little frail creature sprang up and threw off those powerful men as though they had been insects which had settled upon him. Now, where did his strength come from? It was certainly not resident in his flabby muscles.

I have seen many exhibitions of this kind, and it all goes to con-

vince me that we are open on the inner, mental side to a great reservoir of strength, which can pour into weak muscles and strengthen them on the instant. Once, before the Society for Psychical Research in Boston, I saw two hypnotized subjects impersonate Bill Nye and a political speaker. The operator simply suggested to the one that he was Bill Nye and to the other that he was on the stump in the interests of his candidate. The pseudo Bill Nye was irresistibly droll, and his eloquence flowed in a steady stream to the end of his long address. The stump-speaker was just as good in his role, and to me it was remarkable that each should so excel in his oratory, for certainly the operator could not have given more than a suggestion for each to carry out. If he had given to either speaker his discourse word for word he must have been a remarkably fine orator, while to give two such addresses simultaneously to the two speakers would have implied more ability than I for one moment could have believed him to possess.

What, then, was the alternative? Each speaker must have tapped for himself the source of inspiration. In some inscrutable way the suggestion to the one that he was Bill Nye must have brought him in touch with Bill Nye's current of thought, while the suggestion to the other that he was a stump speaker must have connected him with that current.

These instances and many others of a similar character have led me to think that back of each one of us is this great reservoir containing all that it is possible for us to express of strength, of vitality, of health, of harmony, of beauty, of all that we can imagine, of all that we would be. We have but to open the channel and let it flow through.

There stands the engine on the track, a motionless thing awaiting the touch of the engineer's hand. The throttle opens and away she springs, a creature of life and power. Is it a miracle? No, an everyday occurrence and yet a matter of law, a matter of adjustment, a matter of scientific certainty, and of greatest importance to you and me; for power, or life, is let loose in us exactly as it is in the engine. It is done by knowing how. Complicated as the human machinery certainly is, it is not so difficult to understand and control as it would seem.

If you expect to run an engine you will save yourself a great deal of time and trouble by accepting without question the instruction which an experienced engineer can give you. Don't stand and argue with him about it, but go ahead and do what he tells you to do. He is able to run an engine, and run it satisfactorily; therefore he is a good man to listen to at the start. You may improve on his methods later on and get more speed out of the engine than he can, but you can not do it now, and you are likely to make a mess of it if you try. Put in practice his ideas now and evolve some of your own after a time.

For the same reason I shall ask you to accept and act on my statements, because they have served me well in running my engine and because I know they will also run yours. You may need something to suit the particular adjustment of your machinery, to get the very best out of it, but that will come to you afterwards easily and naturally from your own thought and experience.

Human engines, although differing greatly in detail, are all run on



the same general principle, and it is only that which I am giving you. The detail you will work out for yourself.

All railroad engineers use water for the generating of steam. They are of one accord in that respect. One does not use water and another vinegar and another molasses. They all use water. Why? Because it is the best for the purpose. There are reasons why vinegar or molasses are not as good, but if you attempt to argue with an engineer and ask him why they are not as good, a look in his eye will pronounce you a fool for your pains, or he may say, brusquely, "Better go along and try 'em."

The engineer is a practical man, you see. He has good, sound, solid sense. He does not stand mooning about the "why" and the "wherefore," as too many of us do, but straightway goes ahead and does something and gets somewhere.

Now, the using of water in the engine is a general principle. Something not to be questioned, but put in practice. And so of the general principle which I would give you and which I ask you to accept on trust. It is this:

In running the human engine you must turn on a certain current of thought, and that current is yours to command.

When I hear people say that they can not control their thought currents I know better. I know they have not tried long enough or in the right way.

And I want to say another thing to you which I hope you will accept on trust until you can prove it for yourself. I want to say that there is nothing but the Water of Divine Truth or True Thought which will serve you well in your engine. You can let in currents of thought which correspond to vinegar or molasses, but you will get from them only corrosion or stickiness instead of motive power.

There is a True Thought concerning yourself, and there is also a False Thought. The False Thought is nothing but an illusion, and yet while it is in your mind it seems real, and you act from it as such. You think of yourself as weak and you act so, but you are no more weak than was the hypnotized subject who threw off six strong policemen. How did he do it? Because for the moment his real strength was revealed to him. You have often seen the quotation—"As a man thinketh in his heart so is he." That applies to the case in hand. This man thought he was strong, and in consequence he was so.

The same principle applies to disease of any kind. You may have some internal trouble, and you may think it is a cancer. If you think so strongly enough it will be a cancer. Or, on the other hand, you may actually have a cancer, and if you can be made to think strongly enough that you have not one the cancer will go away.

But, how are you to be made to think you have not a cancer when you have? Ah, but have you? That is the point. It all depends upon what you regard as you. If you are your physical body, why then you have the cancer sure enough. I shall not deny it. What I do deny is that you are your physical body, and I declare instead that you are a birthless, deathless spiritual identity, having the power to put on many envelopes of flesh which you will call your body. No one knows how many of these envelopes you have had already. No one knows how many you will have in time to come. The one you have

now is continually changing, and if it has a cancer now, it need not have three months hence. The length of time required to heal it will depend upon the control you have over your body.

Now listen—When I say **THE CONTROL YOU HAVE OVER YOUR BODY**, does it not sound as though you were something above and superior to your body? Else how can you control it? As long as you think of yourself as your body, or your body as yourself, you can not establish any claim of superiority over any of its states or activities or be able to bring them under control.

When you say of the real self, which is you, that you have not a cancer you are speaking the truth, for the more you know of this real self the more strongly you will realize that it can not have cancer or any defect or disease and, as you realize this, your thought takes on a positive character because **IT NOW IS THE REAL THING** and not subject to illusion. It is now **THINKING THE GOD TRUTH, IS FIRED WITH THE DIVINE ENERGY AND CAN HEAL YOUR BODY.**

And what is true of healing disease in the body is also true of healing the mind of its worries, its troubles, its apprehensions, its griefs, its weariness and all its woes.

I can feel within myself how it is that the true self is not touched or hurt by any of these things, but the difficulty is to make my thought clear to others. Just as I was thinking how I might best express myself on the subject I came across the following, which seemed to throw a high light on my thought. It is from an article by M. E. Carter in *The Humanitarian*, originally published in *Mind*:

"Some years ago, while at Greenacre, Eliot, U. S. A., I saw a picture that impressed me deeply. It was painted by an idealist, a girl only nineteen years of age. The picture represented a beautiful head, the face being perfect in outline and color; but the large, dark eyes seemed to be looking far away, seeking with a hungry, unsatisfied expression something apparently unattainable. The face was inexpressibly sad, with all its beauty and earnestness. Close beside this head, with a cheek almost pressed against it, was another head—the face perfect in serenity and a study in its calmness and peace. Both were beautiful; but one left on the beholder a sense of hunger and anxiety, while in the other there was nothing to desire. The picture interpreted itself as one looked upon it. There in graphic outline was the oft-repeated story of the human being not yet awake to its divine Self—hungry, anxious, sad, yearning for it knows not what; and all the time the divine Self, the real Self, the true being, close at hand, waiting for recognition! It is this true Self of each one of us with whom, sooner or later, we must become acquainted, and whose presence we must learn to realize every moment of our lives thereafter."

Now, if you begin to argue and question the possibility of there being two selves and get involved in a lot of metaphysical perplexities, you will be like the man who spends a lot of time questioning whether vinegar or molasses will do the work of water in his engine. Don't waste time over that foolishness, but turn on the water and go ahead.

Seek the real self and if you do not find it, or even get a glimpse of it, or feel a vitalizing sense of its presence, if a great peace does not come over your spirit while your troubles melt into thin air and

your diseases fall away like the old plumage from a bird in the spring—why, if all this does not happen, and much more that is good, then you can go back to metaphysical discussion, but in my opinion you will never need to go back to it, for you will have found something so much better. Instead of theorizing about the REAL THING you will have found it.

It will help you very much to see in mind the painting just mentioned with the two selves so well portrayed. One restless, sad, unsatisfied, hungry, anxious and longing for it knows not what, the other perfect in its serenity and a study in calmness and peace. And remember that Other Self, that Great Self, is so close, so close!

The little self compared with it is as a wave on the surface of the great ocean. It rises, asserts itself, then seeks again its source and is one with it. Some writers call this the loss of identity. I call it the finding. The wave is not lost when it mingles with ocean, for does it not come forth again?

(To be continued.)

## Extracts from Recent Letters.

Our little girl whom you are treating certainly is better. She is not so nervous, and goes to sleep without her usual crying spells. She walks more firmly and her complexion has a pink tinge to it, instead of that deathly pallor which it had when you began with her.

I want to know the Way, but I have not the time to wade through tomes of Metaphysical mystery and confusion to find it. You will better understand me and my wants when I tell you that the Dr. Pfeiffer incident which you so graphically describe, your car incident and your instruction as to how to make yourself one with the Spiritual power of Love and Life, have opened to me the way more than anything I have ever read, all put together, and it is not a very small lot, either, for I take the following journals.

(We will not say which journals he takes.)

It is remarkable the demonstrations of the Divine Power that come to me at every sitting of the "Radiant Success Centre," also at any time in the day when I think of the formula you gave me. Surely a great change has come over me. What I realize most is a greater confidence in myself and less fear of everything. I feel these vibrations many times a day and quite different from any I have before experienced. They are something palpable, and not to be mistaken.

## From the Mother of a Patient Who Had Paralysis of the Sciatic Nerve.

"Your patient is out walking to-day."

## From One Who Was Almost Blind.

"My eyes are improving daily. I can now read fine print without glasses."

## Mental Tonics.

By Kate Atkinson Boehme in Freedom.

### PART II.

PROFESSOR MELLONE, of the University of Edinburg, states that from the modern biological point of view evolution is possible only because a spirit of hopeful endeavor possesses everything—there is something in every creature such that its action is in advance of its experience, at every stage of its growth; it acts spontaneously, and learns by acting, and in learning qualifies itself for a new sphere of life, with which come new experiences and fresh enterprises.

This statement hardly needs corroboration from the writings of the many scientists who have either indorsed it or given utterance to substantially the same view; for it receives an intuitive response in the affirmative from every student of evolution. It is a fact beyond question wherever the doctrine of evolution finds acceptance.

It follows, then, that this spirit of hopeful endeavor possesses all things, from a bit of protoplasm up to man. The atmosphere must be filled with it, for the intermolecular spaces are alive with infinitesimal creatures all thrilling with this same spirit of hopeful endeavor. Man can not place himself outside of its pulsating presence, and yet it is a curious metaphysical fact that if the eye of his consciousness be closed to the light of this hopeful endeavor, it fails to stir to vibration the retina of his spirit. He is in the dark, however, only so far as he is ignorant of the sublime facts of the universe, one of the greatest being that just stated; the fact that a spirit of hopeful endeavor possesses everything.

When once he knows this to be a fact he begins to realize that he himself, even in his darkest hours, must be also instinct with this spirit of hopeful endeavor though he be not conscious of its presence within him, for it is ever at work in sub-conscious processes, in the circulation of his blood, the pulsations of his heart, the digestion of his food and all vital action. It is there, and always has been there, from the earliest inception of the body. To consciously recognize its presence is to reach out with the prehensile arms of the spirit, to touch, to grasp, to hold it. And what follows? The spirit becomes consciously one with this omnipresent omnipotent spirit of hopeful endeavor and takes on its tremendous vibrations. It is thus impelled to fresh and vigorous effort, for it has assimilated a mental tonic. It then naturally follows that as the mind builds the body the tonic effects are soon incorporated into the body in bone, sinew and flesh, of new and more highly vitalized quality; while its every fiber thrills at the electric touch of this influx of the great world-spirit of hopeful endeavor.

Now, if thought is a substance, and this in view of sufficient proof I think we must grant, why then this world-spirit of hopeful endeavor must be a substance, a fine electric current, an etheric flow, or in other words substance in a highly tenuous condition; and this tenuous condition is one of great power, as is being shown by the scientific experiments of Edison, Crookes and many others in that special field

of inquiry. The high potency of the homeopathist is educed by the attenuation of substance, but this is a low potency compared to that of a tenuous thought current. Therefore, to get into synchronous vibration with a thought current of hopeful endeavor must of necessity mean an actual contact with a living and vital substance; a tonic substance far above any tonic which the medical pharmacopoeia has to offer.

Following closely upon the tonic of hopeful endeavor comes that of accomplishment. Who has not felt the vitalizing thrill which attends completed endeavor in any line of action, either physical or mental? This shows that man can generate within himself his own tonics. In other words his thought force reacts upon himself according to its character. This we know to be a fact. The hopeful spirit of endeavor is hopeful only because it looks towards fulfillment, and each fulfillment stirs hope anew, because it is a pledge of reward for future endeavor. Then, to go still deeper into metaphysical processes, by recognition of the tonic effect of one's own individual accomplishment, as also the individual accomplishment of every creature in the universe, there must come to the one so recognizing, a still greater accession of tonic effect.

Then, because accomplishment spurs to continued endeavor, it results in persistence, and persistence being an attribute of eternal energy, the individual manifesting persistence is thus one with that eternal energy. He is allied to it by his persistence, and by the intelligent recognition of the fact that he is so allied, he gains an added consciousness of power. Now, since to have a consciousness of power is to possess power, he therefore has added power not only through his persistence, but also by his recognition of that persistence and its relation to the infinite and eternal energy. Persistence, therefore, not only in itself, but also in its recognition is a powerful tonic.

To be true in speech and deed is also a tonic, and why? A tonic is that which induces healthy and harmonious vibration. The senses are quick to report any discord or inharmony in the motions of spirit and body, and anyone comparing his sensations when uttering a truth, with those experienced when uttering an untruth, will speedily detect the difference in vibration. It is said that a man can not tell an untruth with his hand open; that the restrictive action in his soul contracts the tendons in the hand, that expressive index of the human soul, in which the palmist reads a whole life's history.

When a man speaks the truth there is a healthy outflow of his soul currents, and the greater the effort needed to speak the truth the greater the resonance of the soul's harmonious utterance. Uplifted by its vibration, the man stands erect, his eye clear, his voice ringing, his heart beating with strong and steady pulsation and his entire body responding healthfully to that law of the soul which calls for truth between man and man.

On the other hand, he who utters an untruth sets up restrictive or inhibitory centres here and there throughout his body. It is as though each atom said to its brother atom: "We must conspire to hide this man's soul." Then there is concerted action to that end; for the atoms of a man's body are the servants of his soul. So filmy draperies of secretion are drawn across the soul's window, the eye, and it ceases



to be clear and transparent. Then circulation is impeded, the action of the heart is lowered, while congestion, tumefaction, degeneracy of tissue and all the attendant effects of inhibitory causes make their appearance in greater or less degree. It will thus be seen by the devitalizing effects of untruthful speech upon the body, that truthful speech must be correspondingly tonic in its effects.

The acquisition of universal truth is also a tonic. A man is all mind, for there is but one substance in the universe, and that is intelligent substance or mind; therefore man's body is mind as well as his inner self. Both are mind manifesting in different rates of vibration. Man is a mental statement, and truth is also a mental statement which is in accordance with reality. Man, as a mental statement, gets out of accord with reality, but when he absorbs truth, his vibration is changed and he comes into accord with reality, or that which is, the eternal infinite substance, the underlying energy whence all strength proceeds. As, for example, when a man receives into the depths of his being that truth regarding universal substance, that it is "All Good," he readjusts all his former conceptions of life. His pessimism is transformed to optimism, and his entire mental vibration is changed. Then, when he learns that the law of life is the "Law of Love," or the "Law of Attraction," he is in possession of another truth, which he combines with the former, and another note is added to the vibrant chord of his being, swelling it to richer harmony.

When truths come to us in disagreeable or repellent guise, it is because we see them as isolated or individual truths, and through lack of adequate knowledge fail to see them in their correct relation to the universe. When Pope wrote:

"One truth is clear; whatever is is right,"

I hold that he had a larger view than had Thomas Huxley in his criticism of Pope's phrase, of which he said:

"Its fittest place would be as an inscription in letters of mud over the portal of some 'stye of Epicurus;' for that is where the logical application of it to practice would land men, with every aspiration stifled and every effort paralyzed. Why try to set right what is right already? Why strive to improve the best of all possible words? Let us eat and drink, for as to-day all is right, so to-morrow all will be."

Now, I believe that when Pope said, "Whatever is," he meant it to cover man's endeavor as well as the conditions upon which that endeavor is brought to bear. Both the endeavor and condition are but parts of "whatever is."

Moreover, it is strange that an evolutionist like Huxley should not see unripe conditions to be right. To drop the unripe condition from the chain of evolution would be to lose a link far more important than the one now sought by scientists to complete the sequential chain. Nay, more, for instead of a "missing link" they would be forced to bemoan a "missing chain;" for without the unripe condition there would not even be a beginning of the chain.

Truth is a tonic which, unlike some medicinal tonics, can be taken with great frequency and in ever increasing doses without deleterious effect upon the system, and even though some distillations seem most distasteful, they are beneficial. Many a medicinal tonic is extracted

from weed or poisonous plant, and the same process holds good in the thought realm whence mental tonics derive their origin.

One may cultivate his mental garden to a high degree, and yet there will be borne in upon it by the wings of telepathy the pollen from other minds. Seeds of worry, anxiety, fear, anger and other obnoxious growths are continually springing up to the discouragement of the mental gardener, but experiment will soon prove to him that, while these intruders should be uprooted from the soil, they can still be turned to good account; for each contains a tonic essence which it will yield to him who endeavors to extract it. That is, there is an essential thought in each which can be utilized as a stimulant to higher achievement.

In that mysterious inner laboratory of the living organism, processes go on which are wonderful in the extreme. Professor Conn, the biologist of Wesleyan University, stated not long since in a lecture on "Bacteria," that, although bacteriologists had long sought a means for destroying the diphtheria germ, they could find nothing which would kill the germ without also killing the patient. Finally, it was discovered that by inoculating the horse with the poison generated by the bacteria, there was at once generated in his blood an element which neutralized the poison or toxine of the diphtheretic germ. Upon examination it was found that not only was the toxine neutralized, but that this new element in the blood of the horse served as a destroyer of the toxine in the blood of a diphtheria patient. This is the Anti-toxine which is used by physicians in the treatment of diphtheria.

The natural inference is that if the horse can develop in his blood this anti-toxine, why can not man also do the same without causing all this vicarious suffering of continued inoculation on the part of his noble brother, the horse. Surely, he can, and has done so in many instances. The human mind has at its command an unlimited variety of anti-toxic processes, some of them well and accurately defined, others to be yet evolved. It is not then difficult to believe that it can educe tonic effects even from such formidable bacilli as the toxic thought-germs which attack its vital forces.

Any statement regarding the great possibilities of man in his unfoldment is a tonic, because it conduces to the spirit of hopeful endeavor. For instance, the statement that immortality in the flesh may be possible under certain conditions. It does seem, however, that this statement should be modified, for when flesh shall have been so spiritualized as to become immortal, it will have so changed as to be no longer flesh as we now know it. Ice changes to water, water to steam, and steam to invisible ether, and to every change of state we must of necessity apply a different name. The word ice does not fitly describe the condition in which the same substance appears as water, nor does the word water describe steam, nor steam, ether. And so the word flesh can hardly stand for that body of the future to which we so fervently aspire, and which our highest intuition tells us we shall surely attain, even though it may be after many incarnations.

It is possible that the body of the Christ in which he was seen after the resurrection may have been his fleshly body changed, as it were, "in the twinkling of an eye" into a spiritual body as he lay in the

tomb. There is no proof of this. It may be speculative fancy, or it may be intuitional truth awaiting scientific verification.

It is impossible to give more than a partial enumeration of the tonics in the world of thought, but from familiarity with the few here delineated, the mental therapist may be able to recognize other varieties. Some he will find already distilled for his use; others lying latent until he calls them forth.

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### A RADIANT SUCCESS I

This is the June number. It is very late. July is not yet out, but will soon follow. The editor wishes to thank her subscribers for the kindly manner in which they are taking this unavoidable delay, and to add that she has given up her summer outing in order to catch up with her correspondence and her date of publication.

We are continually sending out sample papers to new lists of names which come to us from one source or another. If you have not subscribed you may possibly get one or two copies of The Radiant Centre. This does not mean that we shall hold you responsible for a subscription. You need not even send us a postal requesting us to discontinue, for we shall do it of our own accord if we do not get your subscription after one or two samples have been sent you. If you are a subscriber and happen to get more papers than should come to you each month it is not owing to a mistake in our office, but to the fact of your name being on several sample lists. Please hand the extra copies to your friends, and do us and them a good service.

We have been having some beautiful photographs taken of our residence, 2016 O street, and they are now at the engraver's being made into half-tones for the paper. We have one view of the exterior, one of a corner in the hall, two of the drawing-room, one of the library, one of the dining-room, and several others. They are beauties, and you will wish to see them if you are interested in the home of The Radiant Centre. Subscribe now and thus be sure of getting the views.

Elizabeth Towne's wonderful little booklet, which has even evoked favorable comment from Dr. Franz Hartmann, is having a great sale, and deservedly so. Have you sent for it? If not, please do so at once. The booklet is entitled, "Just How to Wake the Solar Plexus." The price is 25 cents, and you address William E. Towne, Dept. 7, Holyoke, Mass.

# I Am the Centre.

Robert J. Brown in Revolution.

I Am the Centre of the Universe.

Hold on. Don't turn loose that exclamation yet.

I Am the Centre of the Universe—and so are you.

What is the Universe but infinite space? If I move ten feet East or a thousand miles West is there not as much of infinity on either side of me as there was before?

I can have no conception of a Universe which does not extend indefinitely in all directions. For me there is no Universe of which I Am not the Centre. It could not be otherwise. My consciousness is the very centre of all things, so far as I am concerned, for there is nothing outside of my consciousness which concerns me in the least.

These things being so, from my universal centre I command all things in the Universe. From me radiate the conscious conceptions which make up that Universe and around me revolve all created things. This may sound absurd, but it isn't. It is a fact. You can state the same thing about yourself and tell the truth, too, if you will. The chances are that you won't, however. It is quite the custom to locate the centre of things somewhere else and take a back seat yourself. I used to do that way, and I find myself doing it sometimes, even yet. But I am getting out of the habit.

It is a glorious thing to realize that I Am right in the Centre of the Created Universe. The Bible says that God is everywhere, occupying and comprehending All. This means that God occupies, comprehends, fills the Universe. I Am the Centre of the Universe—the Centre of God—surrounded, to the utmost extent of infinity by the Goodness, Love and Power which constitute the essence of God.

When I say I AM, I don't mean this body of mine, any more than I mean the clothes which my body wears. I mean the very central centre of inmost THOUGHT which replies when I look within and ask myself who and what and why I AM. If I AM right when I say I AM the centre of the Universe, if the Bible is true when it tells me God is All and EVERYWHERE, then the Voice which replies to me and says: "I AM," is the Voice of God. I AM right and the Bible tells the truth.

My clothes are in many ways the expression telling to the world what kind of Man I am. My body is the medium for expressing the Will of God, and like my clothes, it may be a very slovenly and unlovely expression of what is inside it. When I begin to understand and realize my Self, the expression changes, even to the clothes and the way I wear them. When I realize that God is ALL and I AM the Centre of the Universe, a conscious change begins and expresses itself, from that Center outward.

I am a firm believer in the theory that THOUGHTS are things—that a thought once born, registers its existence on the sensitive ether and goes on and on forever. From the Centre, then, of Infinity, I may CREATE THOUGHTS of Love and Life, of Health, Hope, Happiness, Success, and they will radiate out from me like golden rays

from a glowing sun, and to this Centre I may attract all things which have an affinity for what I AM.

I don't know if you will understand all this, but it is very clear to me, and I THINK you can see the Truth too, if you WILL.

I will make another bold statement. The Universe of which I AM the Centre is all my own. Everything of which I have cognizance is nothing more and nothing less than a conception within myself. For me there are no people, no houses, no things of any kind or character except such as are pictured within my own understanding and held up before me by my imagination. The same causes may present to me a world entirely foreign to that in which you live. It all depends upon our respective powers of reception and appreciation. This being so, I am as different from you as my world is from your world. This all depends on our respective powers of expression. Our universes differ, too, in proportion to our powers of comprehension and of THOUGHT.

I can look upon my world with jaundiced eyes of an ill-kept physical being and see in it a multitude of ills and distress, and I can warp and distort my surroundings and environment with anger and over-sensitiveness; or I can color all about me with the rose tint of good will and the royal purple of success. I can narrow my horizon with prejudice and fears, until my universe is nothing but a cramped and restricted field peopled with despots, devils and doubts, or I can expend it indefinitely and fill it with visions of celestial joy which materialize in obedience to my Will. All this I can do within my own world and within my own universe, my Realm of Mentality, of which I and I alone am the Centre.

I have said that not only is the world I live in a different world from that in which you live, but that I am as different from you as are our worlds different from each other. Our worlds differ, as differ the impressions received and recorded upon our inner selves. We, as men and women, differ as differ our powers of expressions. If we would be better men and women, we must improve our powers of expression. Every thought, every act tending or intended to approach such a result is a divine effort and will be sustained by the unfailing Power of God.

Can't you see what the result will be?

Health of body, peace of mind, and success in its full complete, perfect sense.

Will.

That is the first requisite.

Do.

When you Will, and Do, something is bound to "happen."

Now.

There is no time but NOW.

Then awaken your will. Have an object in life and let it be a lofty one. Give wings to your ambitions. Dare to believe you can accomplish what you want to do and set about DOING it. Don't fear to make the effort. Set about it NOW. You will find all things shaping themselves your way.

Commence at the centre. Have confidence and faith in yourself. Set to work systematically and let order and determination rule your ways. From the centre, outward, will radiate the order and harmony



you establish until all your universe is comprehended in the peaceful, powerful, all-pervading influence, and serving thus the God of your Infinite being, you will find all things working together for your good.

I know this is so, though I have myself but just begun the establishment of order and harmony in the Citadel of the Universe of which I Am the Centre.

## Steadfastness.

A little of thy steadfastness,  
Rounded with leafy gracefulness,  
Old oak, give me—  
That the world's blasts may round me blow,  
And I yield gently to and fro,  
While my stout-hearted trunk below,  
And firm-set roots unshaken be.  
—Lowell.

## A Splendid Investment.

A great many have written asking all about this investment, to all of whom we gladly made answer. Very many have invested and others are preparing to do so. I recommend it in the spirit of helpfulness, because I desire to see my subscribers prosper and for those with small means this is a fine opportunity in which their money can be multiplied many times. Stock is going up rapidly, so it is advisable to make an early inquiry. Address, as before, Kate A. Boehme, 2016 O St. N. W., Washington, D. C.

## Insight.

By Ella Wheeler Wilcox.

On the river of life as I float along,  
I see with the spirit's sight  
That many a nauseous weed of wrong  
Has root in a seed of right.  
For evil is good that has gone astray,  
And sorrow is only blindness,  
And the world is always under the sway  
Of a changless law of kindness.

The commonest error that truth can make,  
Is shouting its sweet voice hoarse,  
And sin is only the soul's mistake  
In misdirecting its force.  
And love, the fairest of all fair things  
That ever to man descended,  
Grows rank with nettles and pois'nous stings  
Unless it is watched and tended.

There could not be anything better than this  
Old world in the way it began,  
And though some matters have gone amiss  
From the great original plan,  
And however dark the stars may appear,  
And however souls may blunder,  
I tell you it all will work out clear,  
For good lies over and under.

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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,

.....

Mrs. Boehme.

Dear friend: I want to thank you for the cure now in evidence from your treatment.

For some time I had felt symptoms of a severe kidney trouble. Was finally prostrated so that I could not walk a step. While flat on my back, with pencil and tablet, I asked you to treat me, explaining my trouble.

In less than a week after which I was able to walk out over the premises, and in about six weeks every symptom had disappeared. I took no other treatment. You healed me. I am now entirely well.

Respectfully,

.....

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.

Extract:

You have cured me of Rigg's disease. My teeth are now perfectly firm in the gums and show no sign of loosening.

Extract:

Nothing left of the cancer. I am entirely cured. What a heavenly relief! I can lie down at night now and sleep without that dreadful fear of an operation.

Extract:

My asthma has entirely left me and I can breathe freely for the first time in years.

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