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PASSES INTO APPEARANCE AND UNITY INTO VARIETY."—Emerson.

JULY, 1901

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# RADIANT THE CENTRE

PHILOSOPHY. SCIENCE. RELIGION.

PUBLISHED MONTHLY BY KATE ATKINSON BOEHME,  
ADELAIDE A. CHENEY, Associate Editor. 2016 O St. N. W., Washington, D. C.  
Entered at Washington, D. C., Postoffice as Second-class Mail Matter.

VOL. II.

JULY, 1901.

No. 7.

## EDITORIAL NOTES.

The great Emerson once said: "As there is no screen or ceiling between our heads and the infinite heavens, so there is no bar or wall in the soul, where man, the effect, ceases, and God, the cause, begins."

Mr. Horatio Dresser, editor of *The Higher Law*, says differently. In his recent review of "Dawn-Thought," by J. William Lloyd, he acknowledges that he finds there the pantheistic theory, that all is God, more rationally stated than in most treatises on the subject. But it is nevertheless pantheism, says Mr. Dresser, and as such, something to be outgrown by the truly philosophical mind.

It seems the central thought of this book by J. William Lloyd is, "There is but One. Call it what we please, the Universe, or God, or by any other name, it is the same. Separateness can not be real, but must be a sort of illusion."

This sounds like Plato's "If One is, the One can not be many."

Nevertheless it is pantheism according to Mr. Dresser, and he says he has had the pantheistic experience, where he saw all as one, but has passed beyond it.

"But," he says, "the pantheistic mood is one of the sublimest in human life. It is the consciousness of one's closeness to everything that lives; it is harmony, peace, beauty. Put in its true light, no state of mind is more inspiring. But it is like the happy unconsciousness of childhood, which knows no time and no care. It is the childhood of philosophy."

Ah, that is just what we are looking for, the philosophy which knows not care, which knows not time. We want to be children again, we are seeking the fountain of youth, and if pantheism is the Floridian garden where it springs, there would we go, and there would we stay.

Mr. Dresser has gone through it and beyond, and what has he found? Something better than the consciousness of one's closeness to everything that lives? Something better than harmony, peace and beauty? If so, I trust he will tell us of it in the September Higher Law.

---

I am told by Bibin Chandra Pal that from time immemorial there have been two sects in India, one arguing for the Immanence of God, the other for the Transcendence. We are doing the same to-day. Let each take what he wants and go his way. It will not make any difference, or serve to establish either the Immanence or the Transcendence that men believe the one or the other to be true. The Reality stands all the while.

---

And a thing that has two sides, be it an argument or what not, is sure to have an axial point from which the two sides are equi-distant. To this point let us converge if we would get at the heart of the Truth.

---

If we do not take Immanence and Transcendence too literally and measure them with a tape line or sound them with a plummet we may see that each can be, without detriment to the other; that there can be Immanence and at the same time Transcendence; in other words, that God can be in His creation and yet transcend it.

---

Some years ago, when Kheiralla first came to this country as the exponent of a Persian revelation I happened to be writing a brief study of Spinoza. One of Kheiralla's pamphlets fell into my hands and as he formed a natural antithesis to Spinoza I wrote of the two under one heading, with an apology to the shade of Spinoza. I will reprint the article in this issue for the benefit of those who wish to follow a brief argument in favor of pantheism.

---

But, mind you, not in favor of pantheism to the exclusion of transcendentalism.

---

When an earnest human soul, seeking the source of life, finds its wellspring in consciousness, and sees there no bar or wall where man, the effect, ceases, and God, the cause, begins, is it strange, is it sacrilegious when that soul, seeing itself one with the Eternal Energy, proclaims itself as God?

---

If any fear to do this, they have not had the inner vision.

---

I grant that man is not God just because he is man, in the sense that ice is not water because it is ice, or water is not steam because it is water.

---

I also grant that the leaf upon the tree is not the tree although it is joined to the tree in an organic unity.

---

But the steam is in the water, the water is in the ice and the tree is in the leaf. One life floods all, though here and there it is shaped and held in bay or inlet.

If my hand could think, and perhaps it can, it would see itself as one with my body. It also expresses all that my body is, else there would be no science in palmistry.

---

The psychic will read your whole life in a lock of your hair, and what is this but the unit, yourself, expressing its whole self in one of its parts.

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You are a symbol of the Universe and what you do on a small scale the Universe does on a large one. That is the only difference. You may read the entire Cosmos in a tree if you understand its language.

---

I have no more difficulty in seeing Unity in Diversity than I have in seeing the fingers of my hand diverge from the palm. Each finger has its own independent and separate action and yet each proceeds from the palm and is one with it. If I did not see the palm and had never seen it I might think each finger entirely separate from the others, and without a common bond of unity. But having seen, I know better.

---

Mr. Dresser says: "Without exception in the history of thought every philosopher who has declared that his metaphysical somewhat is One has forthwith brought forward under the term maya or illusion, or some other X a vast horde of beings or things which his X refused to absorb."

---

Doubtless these philosophers mean that the Palm of the One is hidden while the fingers alone are visible. Hence the illusion of separateness.

---

At any rate, I am not going to see the heart cut out of the Healing Philosophy by Mr. Dresser's incisive steel without a word of protest. Would you? No indeed!

---

I like Mr. Dresser. I admire him, and if I do not understand him, why, I know he will courteously rise and explain. I am all attention.

---

Let me attract the notice of my readers to a short clipping in this issue under the head, "Worry Kills." On the whole, it is good and true. I would qualify it, however, by saying that worry need not injure beyond repair, because I firmly believe in the possibility of repair in any part of the human organism. But why not obviate the necessity for so much repair? Why not put out the Worry Thought since it is so destructive? What, you can't help it? Yes, you can. I know you can from my own experience and I can tell you just the steps you will take if you set out to really try.

---

Something has happened to you, let us suppose, something very unpleasant, and it seems to entail so much. It is not only that it has happened, but so much is going to follow in its train that your days and nights are made miserable through worrying over it, and all the while those little hammers are beating their destructive tattoo upon

your brain. During the day you have some diversion, but at night, when all is quiet, then the "little gray ghost comes and sits on your pillow" and hammers you into madness. You writhe and turn, but you can not get away. You spring up and pace the floor, but the little gray ghost springs up too, and perches on your shoulder. Wherever you go it goes too and hammers, hammers, hammers, on your poor tortured brain until at last a sort of stupor comes over you and you fall on the bed in a troubled sleep.

---

But in the morning, oh, so early, your weary eyes open to a light cold and dreary, and there in the half darkness sits the little gray devil ready to begin its diabolical roulade. It is awful. I know all about it, just as much as you can tell me, for human lives are alike when the Worry Thought beats on the brain.

---

When it gets as bad as that it is no longer simply the Worry Thought. It has become the Worry Habit and is as hard to overcome as the Drink Habit, the Opium Habit, or any other habit which the organism of man is heir to. Something must be done, but what?

---

Now, of course you know I am going to advocate Mental Treatment. Certainly I am, for if you have reached this chronic state of Worry you are where you can not help yourself. Your whole mentality needs overhauling and you have not the strength to do it yourself. You must call upon some one else to do that for you.

---

When I reached that place in my Worry experience I was desperate enough to try anything, even a dose of prussic acid. I had not the least faith in Mental Healing, but was persuaded to try it. For a time I felt no benefit, but finally relief came and it came in the strangest way. There was one scene which particularly distressed me. It was a scene in which I had been an actor and had acted most unwisely, bringing great suffering upon myself and another. That other was dead and there was no possibility of making amends in this life, and I was not sure of any other.

---

But this is what happened. After a time I could no longer go through that scene. When it began a soft curtain would come rolling between it and me, and it was a curtain as real as the scene. I wondered at it, but could not understand. Now I know it was the healer's thought which drew the curtain and brought me peace. A sense of restfulness accompanied the treatment and I usually fell asleep at the time, waking much refreshed.

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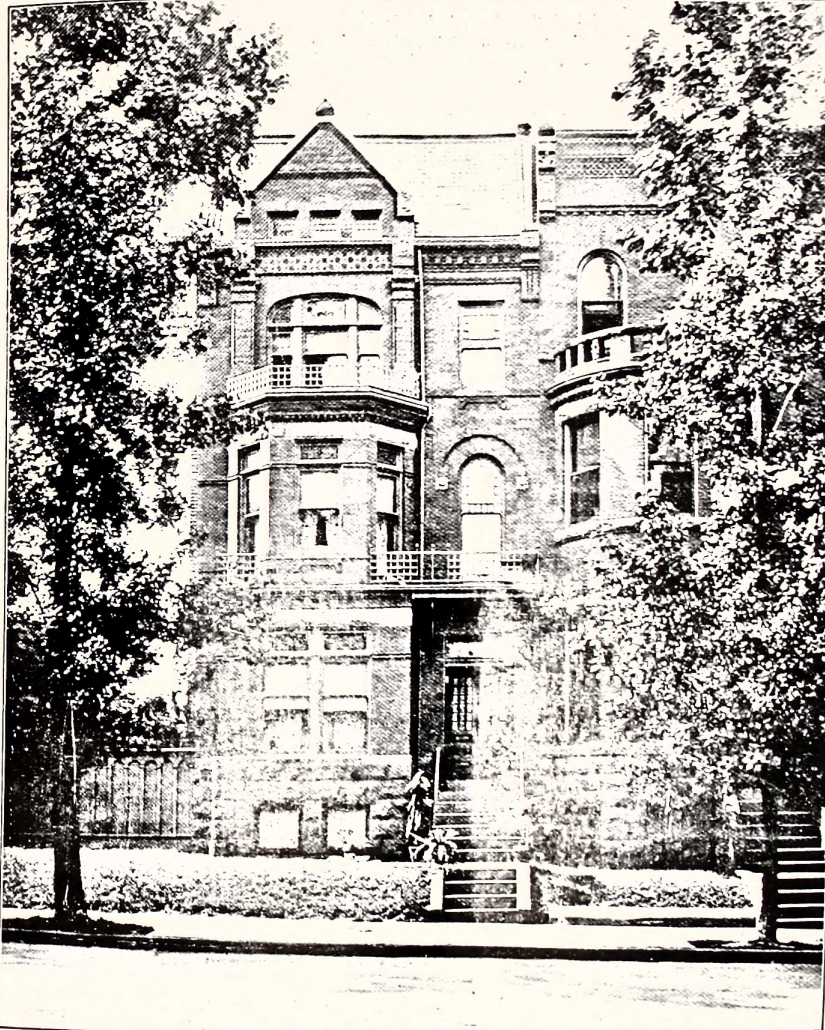
As I grew better I began to feel a deep interest in Mental Healing and longed to help others as I had been helped, for, I thought, if it does nothing else, it can heal mental trouble, which is of all suffering the most dreadful.

---

But I have diverged. I started out to tell you what you could do to overcome the Worry Habit and before I knew it I had told you

of what you could not do unaided in the advanced stages of the disease, for a disease it is.

Taken in its early stages, while you have power over your thought, you can expel anything of an unpleasant character. Simply put it out. If it comes back, put it out again and again and again as often as it



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returns. Remember if you harbor it you are paving the way for a host of similar thoughts to enter, and as there is strength in numbers the reinforcements may be more than you can master.

No matter if debt hangs over you and loved ones are in danger of starving, Worry will not help you or them. It will only cloud your

mind so that you can not see clearly something that you might do to better the state of things. I know there is a way out of the worst predicament and when the sound of the Worry hammer no longer reverberates through your brain, you will hear a voice within saying: This is the way to peace and plenty.

---

But just so long as you have the idea that you are an isolated thing, a little mite, standing all alone in a great world that is too much for you, you will imagine that everything is going wrong and will feel the tendency to worry and fear.

---

When you know the truth that this Universe is One, that you are in and of that One, and that the One is Love, why, what have you to fear? All will come out right.

---

But more than this: If you can see yourself as open on the inner or spiritual side to the great deeps of Eternal Energy and feel it flowing, flowing, flowing through you, you will know that you are nothing less than STRENGTH itself.

---

This is the truth, though that truth be hid from your eyes, **YOU ARE STRONG NOW, AND NO CIRCUMSTANCE CAN WITHSTAND YOU.** Go on and **USE THAT STRENGTH,** and as you use it **MORE SHALL BE GIVEN YOU.** **MORE WILL FLOW IN.** for **YOU ARE ONE WITH THE ETERNAL ENERGY,** and there is **NO BAR OR WALL BETWEEN IT AND YOU.**

---

## Keep Your Mouth Curved Up at the Corners.

The world is not so bad a place  
 As the growing cynic paints it;  
 And life, in the main, is fair and sweet  
 Till selfishness mars and taints it.  
 So don't belong to the pessimist crew  
 And don't be one of the scorers,  
 Don't go about with a clouded brow  
 And a mouth drawn down at the corners.

Though fortune seemeth to frown on you,  
 Be never you disconcerted;  
 If you put your mouth into rainbow shape,  
 Pray let the bow be inverted.  
 Though you be slighted by fortune's pets,  
 Though you be scorned by the scorers,  
 Still keep a heart that is brave and strong,  
 And a mouth curved up at the corners.

Don't look on life through a smoky glass;  
 The world is much as you take it;  
 'Twill yield you back a gleam of light  
 Or a glow of warmth if you make it.  
 However fortune may seem to frown,  
 However may scorn the scorers,  
 Still face your fate with a fearless eye  
 And a mouth curved up at the corners.

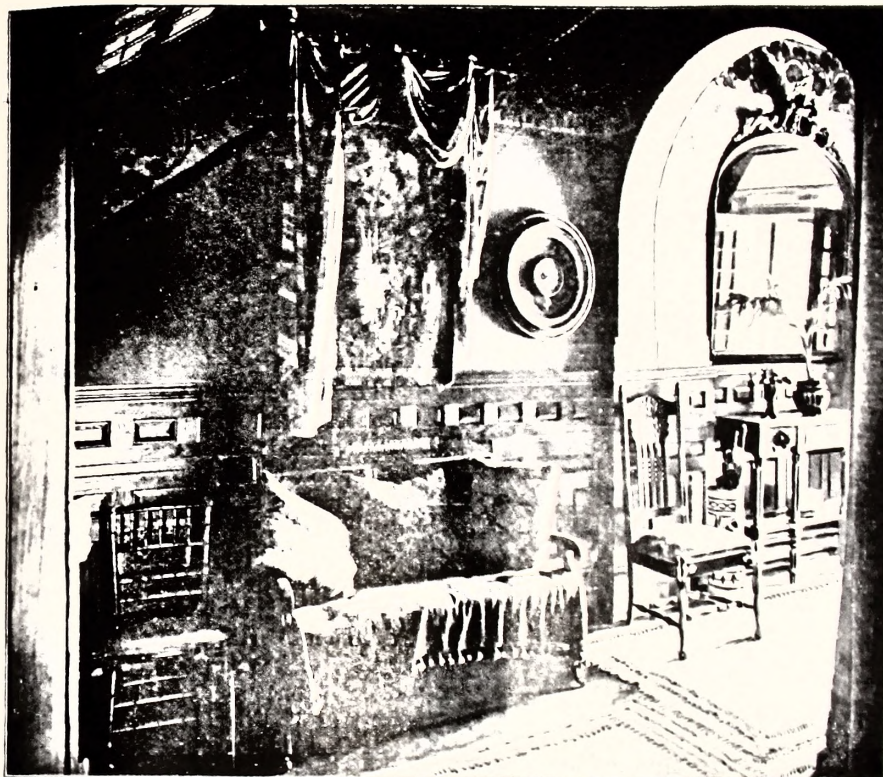


## A Study of Spinoza.

By Kate Atkinson Boehme.

Spinoza defines God as "Being absolutely infinite; that is to say, substance consisting of infinite attributes, each one of which expresses eternal and infinite essence;" and substance as "that which is in itself, and is conceived through itself; in other words, that, the conception of which does not need the conception of another thing from which it must be formed."

If God be infinite substance, there can be no substance outside of



CORNER IN HALL, 2016 O ST. N. W.

God, and man is therefore, no substance, or he is God. One man can not be God, for one man does not include infinite substance; neither do all men taken together constitute God, for the entire universe is necessary to the conception of infinite substance. Consequently the universe is God, or God substance.

But because man is not the whole of God, it does not invalidate the statement that man is God, for man is substance, and substance is God. Substance, according to Spinoza, is not a material apart or distinct from

God, which He manipulates in the formation of worlds and systems of worlds. He teaches instead—"Extension is an attribute of God, or God is an extended thing." If God or substance be an extended thing, then no point of extension can be other than intelligent substance; for unintelligent substance could not be God substance; and as there is no substance but God substance; therefore, all substance is intelligent, or according to Mental Science, "All is mind."

Man is formed through the extension of substance, the pushing forth into expression of God or Infinite Substance. He is, indeed, God in externals or existence. Man is man then only on his outer or expressed side; on his inner he is forever God. But while man is formed by the extension of substance, he is also formed by the limitation of substance; for God is limitless in extension, and also limited in extension. This sounds like a paradox, but it is as though infinite and unlimited substance had set up within itself limits. Indeed, the very conception of infinite extension implies infinite limits; for when the mind attempts to think of extension infinitely extended, it reaches out into space, until it is forced to set up a limit; but just as surely is it forced to look beyond that limit, only to set up another, and so on through infinity.

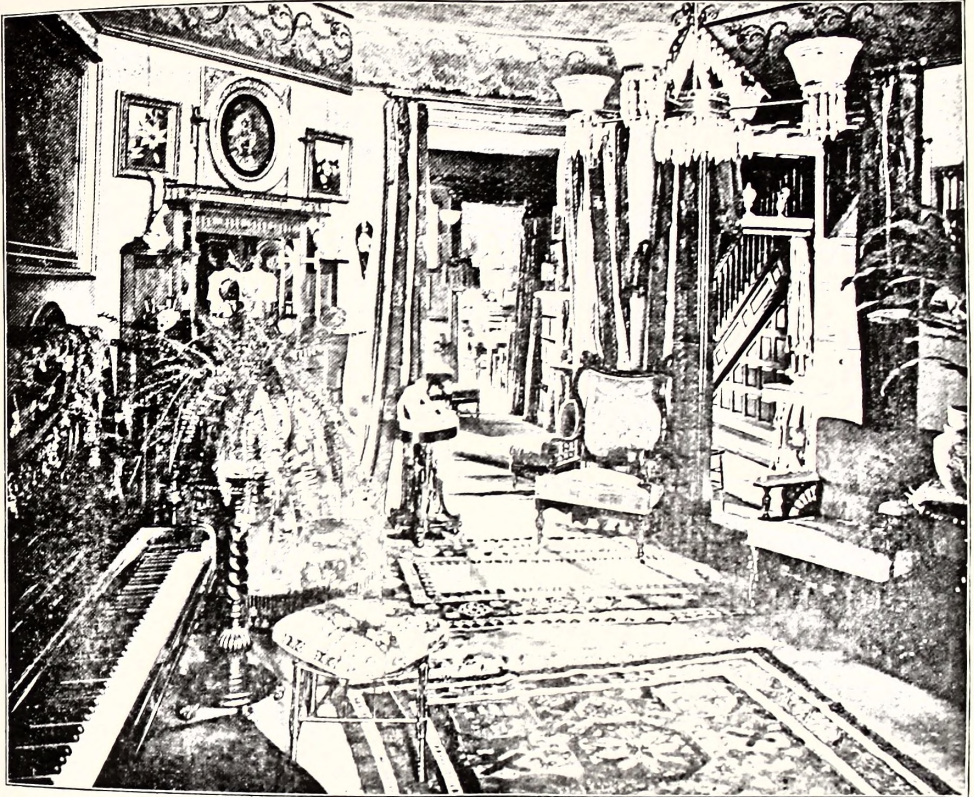
Now the limits seen in this conception are analogous to those representing the finite in man. They limit him something as does the horizon, for when he rises and goes forth towards that horizon he finds it gradually receding from him, so that he discovers (through his effort) that in truth it is not a limit to his progression. And so with the vault which closes down upon him from the heavens; it is not the roof to his prison house, but a wide and open passage to illimitable space.

"Substance is that which is in itself, and is conceived through itself." Now since man forms a conception of substance, and is himself substance, it follows that substance forms a conception of itself, or, in other words, sees itself. Hence the appearance in man of two selves, the one seeing the other as thinking or acting. This seeing when confined principally to merely external adjustments of the individual to his environment is called consciousness; but there comes a time when the gaze turns within, or becomes introspective, and then it is that man begins to catch faint glimpses of his relation to the infinite. He is thus acquiring self-consciousness, or the knowledge of himself as self-existing substance. As he attains clearer and still clearer conceptions of his oneness with this eternal substance, the relativity of his limits becomes more and more apparent; and as the infinite or God side of him is always pushing forth into expression, it follows that limit after limit must be swept away by the resistless outflow of infinite intelligence.

It does not invalidate the reality of substance that it is seen through a veil of mystery and illusion; for behind this veil it stands forever permanent and true, while man's growth in its recognition lies in a constant pushing aside of this veil of mystery. He has not yet reached a point where he knows why this is so, but he realizes it to be a fact, and just so far as he learns to distinguish the reality existing behind the veil does he grow in self-recognition and power. In illustration let us take the fact of a perfectly straight rod appearing bent when immersed in water, and note that man when attempting to reason upon this phe-

nomenon is taking his initial step in the study of optics. Again, he hears an echo, and discovering it to be his own voice in rebound, thus obtains a primary lesson in acoustics. Throughout all his growth in knowledge it is only by peering behind the veil that he discovers truth in endless sequence.

Why man, or extended substance, should evolve self-consciousness by a continuous effort to behold self as in a mirror, and why this mirror should ever be covered by a film so that the self is never clearly visible, we must for the present relegate to the unknowable. Some



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metaphysical systems profess to have an explanation of the process, but it is much like the commentary on the Bible, which the puzzled student found more difficult to comprehend than the Bible itself. It seems impossible to get back of the fact that infinite substance is capable of infinite extension, and that extension involves and implies limits, which are milestones in man's progress, rather than mill-stones about his neck, as he has been led to believe. Moreover it would seem a truth that the fact of man's limitation does not prove him to be a thing apart from God, but rather proves him to be a part of God, or universal being.

In Spinoza's Ethics, Prop. III, pt. 2, we have, "In God there necessarily exists the idea of His essence, and of all things which necessarily follow from His essence."

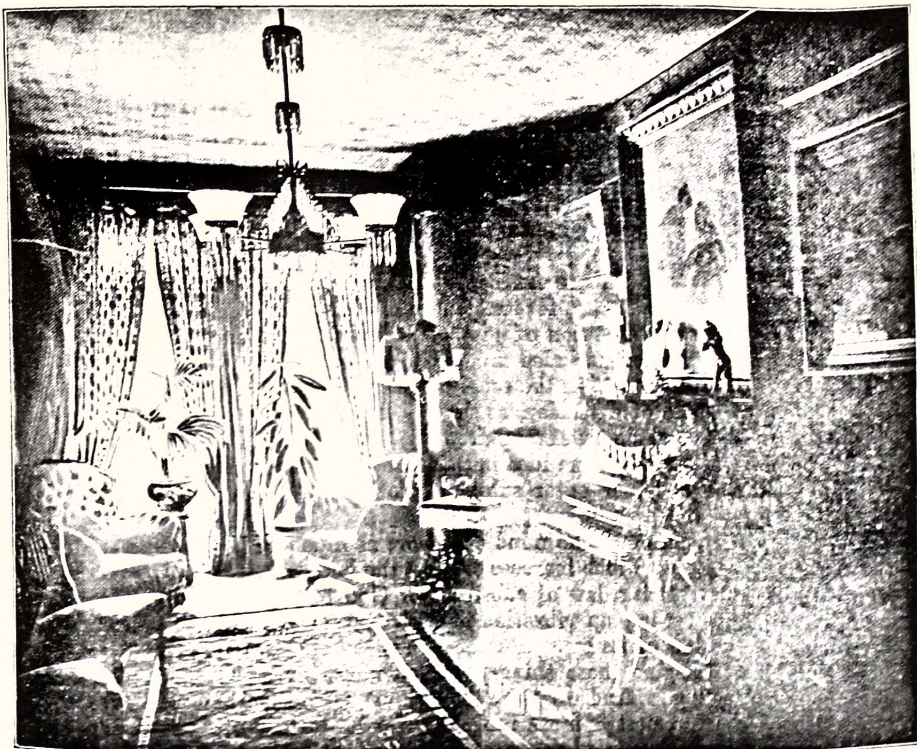
From which we infer that in God, or universal substance, there exists the idea of that substance, the idea being the hidden or metaphysical side of substance, of which the seen or physical side is the symbol, presentation or extension. When this extension goes forth it is composed of an infinity of vibrations, constituting the separation of the one into the many. With the setting up of these vibrations, differentiation begins, as illustrated by the evolution of heterogeneous man from the homogeneous amoeba, which is a symbol or image of the process by which man proceeds from his inner source, or God, the Life Principle. Now, these vibrations being differentiated, they by virtue of that very differentiation act and react upon each other, and from that action and reaction polarization ensues, resulting in form, color, sound, odor and all other attributes of the manifested universe.

Prop. IV, pt. 3. "A thing can not be destroyed, except by an external cause. Demont.—This proposition is self-evident, for the definition of any given thing affirms and does not deny the existence of the thing; that is to say, it posits the existence of the thing, and does not negate it. So long, therefore, as we attend to the thing itself, and not to external causes, we shall discover nothing in it which can destroy it."

Prop. V, pt. 3. "In so far as one thing is able to destroy another, are they of contrary natures; that is to say, they can not exist in the same subject. Demont.—If it were possible for them to come together or to coexist in the same subject, there would be something in that subject able to destroy it, which (prop. IV, pt. 3) is absurd."

Taken together, these propositions form a strong argument against the possible destruction of man; for if we concentrate the attention upon the real essence or substance of man, we shall discover nothing in it which can destroy it; and as it can not be destroyed, except by an external cause, there being nothing external to substance, it follows that man can not be destroyed. That he seems to be is undeniable; but in the evolution of self-consciousness we are learning to look beyond the appearance for the reality; and since we have seen that man is one with God or indestructible essence, he must of necessity be also indestructible. What becomes of him at death is still an enigma, but it is possible that he may reincarnate on this planet to engage in another hand-to-hand encounter with death, that "last enemy to be destroyed;" yet there are doubtless individuals now living who will never see death, extravagant as the assertion may seem to those who have not dreamed of such a possibility.

Conservatism may hold that because man has not conquered death in the past he will not in the future: but the argument that what has been must ever be is constantly refuted by facts, one mechanical invention being sufficient for the purpose, since to-day it is, while yesterday it was not. Does the conservative weigh facts like these in the balance with his theories? And whence came the invention? Yesterday it was a dimly defined thought in the mind of the inventor, yet to-day it stands manifest to the world. And so with this idea of conquering death. In



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“So long as we attend to the thing itself and not to external causes, we shall discover nothing in it which can destroy it.” This is a strong point for the Mental Scientist, inasmuch as it suggests the value of looking within for renewed force; for when man fully realizes his indestructibility as substance, his beliefs are changed regarding himself, and he sees that those things which are apparently external to him are but differentiations of the same substance, and, therefore, can not destroy him, since substance can not destroy itself. They can only affect him as being also a differentiation of substance, and the effect of differ-

entiation is simply to modify or produce change in a manifestation of substance, which does not necessarily imply its destruction.

Now, if a man sees this clearly enough to formulate into a belief, is it not apparent that his position must of necessity become a strong one, from being based on the verity of substance? He sees as from a mountain top the panoramic change in the life below him, and feels himself to be firmly posited in Eternal Being.

Prop. VII, pt. 3. "The effort by which each thing endeavors to persevere in its own being is nothing but the actual essence of the thing itself." Self-existent essence must persevere in its own being by very nature of its essence, and by what does it persevere? By its desire. For Spinoza distinctly states in Def. 1.—"Desire is the essence itself of man." Whence it follows that if desire be essence or substance, it must be eternally indestructible, and those who teach the "killing out of desire" are (according to Spinoza) treating of an impossibility, for they contemplate the destruction of the indestructible.

Man's desires are good, pointing as they do ever in the direction of happiness. The electric needle points truly, even though the mariner be long in finding a passage to the North Pole, and though that passage be outlined with wreckage, still the needle points just as truly, and is not at fault.

Prop. X, pt. 3. "There can be no idea in the mind which excludes the existence of the body, for such an idea is contrary to the mind."

If body be the extension of substance, it must be a part of it and, therefore, not to be excluded from its existence; that is, it is not a thing apart and outside in the sense of being separated from, but outside in the sense of extension, as the outside of a globe or ball is one with the inside as an extension from it, an extension of substance. Therefore, there can be no idea in the mind, or inner substance, which excludes the body, or outer substance, for a thing can not exclude itself.

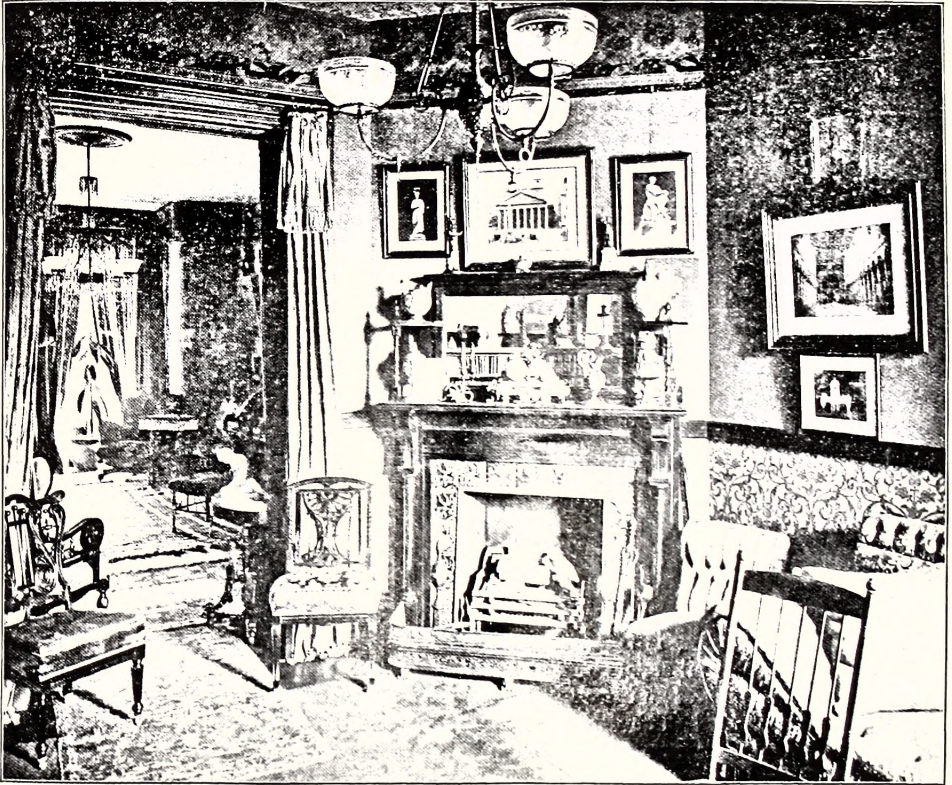
Prop. XII, pt. 3. "The mind endeavors as much as possible to imagine those things which increase or assist the body's power of acting." Why is this? It is a law of substance or God to push forth into externals, thus setting up vibration or activity; therefore, the mind is obeying the law of its own substance when it "endeavors as much as possible to imagine those things which increase or assist the body's power of acting." And what are those things which increase activity? Among the foremost Spinoza ranks joy, for he states—"Joy is man's passage from a less to a greater perfection;" while "Sorrow is man's passage from a greater to a less perfection." Then since joy promotes the body's power of acting (the body being God or Being in expression) and through this power of acting man is in passage from a less to a greater perfection, it follows that the pursuit of happiness must be legitimate; and, indeed, even the most severe ethical or religious code postulates happiness as its ultimate goal. It is only a question of its immediate or deferred attainment, and in the latter event it is supposed to increase so that a man may hope to gather a more abundant harvest.

Happiness being a lawful aim, and joy, man's passage to a greater perfection, the Mental Scientist can not greatly err when he affirms joy to be his portion here and now. Moreover, desire being the essence of

man, and the nature of that essence being to persist, man must persist in and through his desires. He desires joy, then, by very nature of his essence.

In confirmation of the Mental Science statement that there is no evil we will cite Spinoza as follows: Prop. XXXV, pt. 2, "Falsity consists in nothing but the privation of knowledge which inadequate ideas involve, nor do they possess anything positive on account of which they can be called false."

His idea of freedom is given in Prop. LXVII, Demonstr: "A free man—that is to say, a man who lives according to the dictates of rea-



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son alone—is not led by the fear of death, but directly desires to act, to live and to preserve his being. He thinks of nothing less than of death, and his wisdom is a meditation upon life."

Spinoza also foresaw the type of a true Mental Scientist, for he said: "He who desires to assist others, either by advice or by deed, in order that they may together enjoy the highest good, will avoid referring to the vices of men, and will take care, only sparingly to speak of human impotence, while he will talk largely of human virtue and power, and of the way by which it may be made perfect; so that men, being moved

not by fear and aversion, but solely by the effect of joy, may endeavor to live under the rule of reason."

The teachings of Spinoza may be more clearly defined by placing them in antithesis to those of Kheiralla, a new teacher who has drifted to us from the Orient, teaching the identity and personality of God, also that God is not in the universe, and that man is not God, nor a part of God.

He claims—"God in all ages has taught his people by a great system of Prophets and Teachers sending new light and fresh revelation through them," (a priesthood) "teaching not by inspiration," (then whence did the so-called teachers get their wisdom, the difference between revelation and inspiration being a mere verbal quibble) "but by a constant succession of appointed messengers," (appointed by whom, and who is to judge of their fitness for appointment?) "and as it was in the past, so it is now, and so it always will be." (Kheiralla has evidently been appointed conservator over his modicum of assorted truths.)

He goes on to say: "All real truth is fact, and about facts there can be but one sane opinion." (And that, the opinion of the Brotherhood of his Order.) But there may be more than one sane opinion about facts, since there is not an isolated fact in the universe, and opinion is the result of generalization. Given a new fact and a new generalization ensues; hence a changed opinion, not challenging in the least the sanity of the one preceding.

"Neither can the ancient Fathers help us, for they depended for their knowledge without proof upon the say of someone else, and interwove therewith their own personal speculations and ideas."

Very true. A man is perforce a person, and, naturally, subject to personal ideas; a limiting condition from which we are not justified in exempting either Kheiralla or the "Great Head of the Order" to which he is committed.

"Man is not God, nor a part of God. God is an identity and an individuality, and, though an individual, he is omnipresent." "The real pith of the teaching is to know God, not to gain a vague consciousness of His powers, but, in plain English, to be acquainted with Him," saith Kheiralla. How is this? Man is not God, nor a part of God, there being an eternal separation in the very nature of things between God and man, and yet an introduction is pending? Now, what does an introduction imply? The word is compounded of intro (within) and decere (to lead); therefore, man, though never to be a part of God, is to be led within God. But hold? The acquaintance proffered is not so intimate after all, for it consists in a sort of pauperism. "We are to become children of God by adoption"—surely a scanty privilege, but possibly all we can aspire to, considering our waif-like origin.

"And to be acknowledged by God as His children." An appreciable condescension, but savoring slightly of prevarication.

And now for the proofs that God is not in the universe. Kheiralla claims: "If the universe be the body of God, the natural conclusion must be that each particle of that body possesses all the attributes of the whole, whereas we find all the parts differing from each other." If this be a rational as well as a natural conclusion, then a man's body is not his body, because his hand differs from his head, or his head from



his foot. Suppose we divide a unit into fractions; will not the sum total of these fractions constitute the unit, even though some be eighths, some sixteenths, and others still smaller subdivisions? Or let us cut an apple into many and varied segments. Are they any the less parts of that original apple? Moreover, science is daily proving the unity underlying all differentiation, showing that the leaf breathes, and has its venous circulation as well as man; that rivers constitute the arterial system of the earth, while the rocks form its osseous framework; and the soil its fleshy covering; that the plant has its intelligent method of



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preserving its species, its likes and dislikes, its discouragements and aspirations; that the ape has its language, and the house dog its series of inflections by which it makes its wants known to its master—therefore, its language; and so throughout all nature, as in the words of Goethe:

“All forms have a resemblance,  
None is the same as another,  
And their chorus complete  
Points to a mystical law”—

which is the underlying continuity of substance. Pope also saw this unity in variety when he proclaimed—

"All are but parts of one stupendous whole,  
Whose body nature is, and God the soul."

"God," or the Infinite Being, as we understand the term, signifies that which contains all, and is also capable of infinite differentiation.

The next proof offered by Kheiralla is that division implies imperfection, and that as there is an entire separation between soul and matter, they must be of separate essence; that, therefore, if God be in the universe He is divided, and division implies weakness in essence and power. Here, of course, we take issue on the ground that we believe soul and matter to be one substance as before demonstrated.

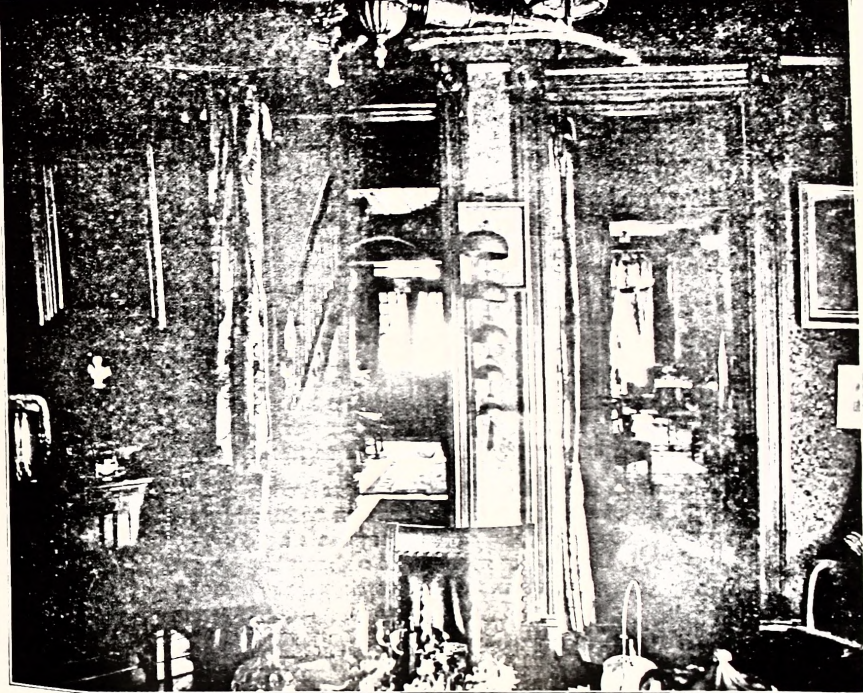
Then comes his statement that we find in the universe things varying in degree, and that where there are degrees, there must be deficiency and consequent imperfection. This takes us back for answer to the possibility within God for infinite differentiation.

Next he argues that if the universe were one body, every part of it would suffer when one part received an injury. Perhaps it does. Who knows? One teacher of the past has said "the whole creation groaneth and travaileth in pain together." It is possible that not a living thing suffers without sending forth a vibration of pain to those who are negative to its influence. Or, on the other hand, the universe might be one body, and yet not be in all its parts equally susceptible to pain, as in the body of the individual the cuticle possesses great sensibility, and the bones little or none.

The argument next in order is that the manifestation is not a part of the manifestator. If not, what is it? Kheiralla fails to enlighten us on this point, going on, however, to say that if a man says, "I am glad to see you," that sentence is a manifestation of the man, but not a part of him. Now we claim that it is as proved by telepathy; for in the utterance of those words there is an electric discharge in which a small volley of psychological missiles is projected into the organism of the recipient, who gives a return salute in the exchange of amenities by saying, "I am glad to see you," thus illustrating in miniature the flux and reflux in universal essence, wherein nothing is lost.

In attempting to prove that God, though an identity, is everywhere present, Kheiralla summons the entire universe into a crystal room, and setting up his God in the center under the old simile of a flame, proceeds to show that the flame represents the identity of God, and the light flooding the room His omnipresence, explaining that by presence he means that relation existing between two persons, where one of them is in a position or condition to comprehend the other, to know his thoughts and to see his movements.

Does Kheiralla offer this as illustrating a reciprocal relation? If so, we must ask how a manifestation can comprehend its manifestor? Imagine the sentence, "I am glad to see you," in the act of comprehending its speaker. If not reciprocal, and God is represented as comprehending His own manifestation, then there is a deficiency in the Kheiralla God, for the mental act of comprehension implies an effort to grasp by the understanding, that which was not previously understood. So we are driven to the conclusion that such a God is subject



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to humanity and its duty to Him. In one breath they pronounce Him incomprehensible, and in the next proclaim His attributes.

Spinoza may be called a pantheist; but his is a transcendent pantheism, in that it claims for this circumscribed world about us only its relative position in the infinite unfoldment of an Immanent God, equivalent to our conception of the Immanent Life Principle.

Let the thoughtful student judge for himself whether the system of Spinoza, in correlation with Mental Science, or that of Kheiralla, seems most in accordance with reason. To him who has once realized what it

is to have a living sense of his oneness with all being, the teaching of Kheiralla must be as unwelcome as the extinguisher to the candle, for the light of being seems to go out under its pressure.

Ah no, Kheiralla! We credit you with all honesty in the preaching of your doctrine, but the certificate of our birthright has been long mislaid, and, having found it at last, we will not sell it for a mess of pottage.

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#### **A RADIANT SUCCESS I**

The many admirers of Mr. J. C. F. Grumbine will be glad to learn that he is to be with us again during the month of September. Write to him at 1718 West Genesee St., Syracuse, N. Y., for program of lectures.

This number contains some cuts of the home of The Radiant Centre. The pictures are so dark that one might imagine the radiant centre to be under a cloud, but it is not. The house is very bright and cheerful and the shadow lies only on the photographer's negative.

Later we will give the editor's study, the editor herself and the associate editor. Then you are requested to favor us with your photos and we will shake hands all around and feel acquainted. So here's love and good wishes to all who are with us, and nothing but kind thought for those who are against us, if there be such.

Dr. Letitia Kuchinski has opened a Temple of Health at 221 N. Eighth Street, St. Joseph, Mo. Dr. Kuchinski is thoroughly in earnest and is bound therefore to make a success of her undertaking.

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## 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.

## Mental Healing Made Plain.

By Kate Atkinson Boehme.

### LESSON III.

In my second lesson I intended to speak of subconscious action, but in leading up to it I covered so much space that I concluded to defer the topic to this lesson.

Various writers use the term, subconscious, in different ways. With some it seems to indicate, what I should call instead, the super-conscious, or what Emerson called the Over-Soul.

That is not what I mean by the subconscious, for I would use it to denote a mental power governing what is known as the involuntary action of the body, such as the beating of the heart, the circulation of the blood, digestion, or any process not immediately dependent on or controlled by the will. The act of walking is largely subconscious, while the direction in which one walks is generally dependent on the will, although it often happens that when one goes in the same direction daily the feet will seem to turn corners of their own accord while the mind is fully occupied with other things.

The subconscious mind is a bundle of habits, and habits of long duration, at that. The subconscious mind contracts habits of disease, that is a part of it, gets to moving in a wrong direction and keeps on so moving to the disturbance of the general harmony until something happens to set it right or all the other parts adjust themselves to the erratic action and establish a sort of truce among themselves, compromising as it were for the sake of temporary peace, though not for the greatest good of all concerned.

It is well known that the different parts of the body will change position to make room for a misplaced organ, and though they could perform their work much better in their own proper places, after a little grumbling and complaining they settle down to business in their new quarters and get on quite amicably, though there is always a lingering element of discontent. They seldom break out in open riot, but simply make the owner of the body in which they are ensconced feel somewhat uncomfortable. He knows something is wrong with the servants in his inner chambers. He can not see what it is, but is made to feel that something is not as it should be, and there is discord in his house of flesh.

The subconscious mind is really subordinate to the conscious mind, although it has a way of asserting itself and going off on its own hook just as all subordinates will do at times

One writer has ingeniously put it that the human organism maintains itself by holding in leash lower forces that are always struggling to get away and gain their freedom. It certainly looks like it, for no sooner does the spirit, which holds the body intact, take its departure than the wildest anarchy ensues, every atom hurrying to get away from organic control.

It may be mere fancy on my part, but I can not help thinking that if we treated these atoms with a little more consideration we should

get better and happier service from them, but that is a mere thought in passing.

We have accepted the fact that somehow the physical economy is regulated with intelligence, but have not been so ready to believe that the regulating intelligence dwells within the organism itself. That it does is one of the strongest points in our healing philosophy, and in proof of this let me quote from one of my own articles on the subject:

"The body is like a clock which has been wound up at some time in the past, and death is the running down of its mechanical action. The conquest of death then is the winding up of that clock and the process is simple when once learned.

Let us see if this is not true.

Long ago in the early beginnings of life on this planet that little protoplasmic form, the amoeba, had a desire for food. Impelled by this desire it floated here and there until it came in contact with the object of its desires when it folded itself about that object, absorbed that which it could assimilate and released the balance. As time went on its desire grew stronger and stronger, and its need for more varied food greater, so that instead of letting its prey go quickly it held on to it, so as to extract, if possible, still more sustenance. This resulted finally in a settled contractile effort which converted the flat surface of the amoeba into a tube-like formation, the first nucleus of a stomach.

But this little stomach could not digest all that it stowed away and would probably have had a severe touch of indigestion had it not in time gotten rid of that portion of its food which could not possibly be assimilated, therefore ducts or channels were formed for liquid and solid matter to pass out of the little organism which no longer needed them. These ducts were primitive bowels and kidneys. To supply other needs, eyes, ears, heart, lungs and other organs were formed.

These organs owe their origin and growth to conscious action on the part of the individual projecting them. No matter how low the form of life, if it has any knowledge of external objects it possesses consciousness, for to be conscious means simply to know, the word "conscious" being from the Latin *conscius*, from *con* and *scire* to know. The amoeba was conscious, because it knew of the presence of its prey, and it had volition because it willed to grasp that prey. It acted then with conscious volition and in this way it projected the organs which it afterwards developed.

But as its desires grew apace it dropped the control of the first established activities, because it could do so by virtue of mechanical law. If you set a ball rolling it is carried forward by the momentum given by your hand, which is the agent of your conscious volition, and the ball rolls on until the force transmitted is spent. By the same law the mechanical action which was set up at first in the body by conscious volition continues until the force imparted to it is exhausted.

In this way our bodies are running as the result of an action set up long ago. As we go from childhood to old age we get farther and farther from the original impelling force until finally the mechanism runs down, just as a clock would with no hand to wind it.

But just so surely as a clock can renew its action just so surely can the human body do the same and escape that cessation of activity which we know as death.

What we must learn, then, is how to wind the clock and also how to regulate its machinery."

I will tell you how to do this.

The machinery in the subconscious mind is not like wood or steel and so you regulate it with different tools. The tools you must use are words either in thought or spoken. You can also use emotion, which is sometimes utterly without words.

If people understood this better they would know why a Mental Healer tells a patient that he is well and strong when he is evidently sick and weak. If the subconscious mind were not under the control of the conscious it would not do the slightest good to make such an affirmation. It would produce no more effect than a pebble thrown against a stone wall.

That it does produce an effect is due to the fact that the subconscious mind is sensitive, vibrating substance, mind substance, and when it is touched by a living word it moves in accordance with that word.

Living words are words of health, words of success, words of good cheer and the subconscious mind responds to them by producing better circulation, better heart beats, better muscular and nerve action, better sight, better hearing and better digestion.

On the other hand, dead words, such as: "Oh, I am so sick, so miserable, so poor, so unfortunate and so hopeless," all have a depressing effect and lower the tone of the whole system, producing in every detail the very opposite of the live words.

Not once alone in the history of the world was the Word made flesh, but every day and every hour and every moment is it occurring.

The Word is always being made flesh and happy he who chooses the living Word.

If I tell you that you are well when you think you are as sick as you can possibly be and live, it will seem to you like a baseless and unreasonable assertion, but it is not, and why?

Well, it is not baseless or unreasonable from the fact that I am not talking about that physical mood which constitutes your present state. If I see you in a rage at a certain moment and yet know you to be naturally a person of equable and sweet temper, shall I pronounce you a savage brute? Shall I take this ephemeral state to be you? You know I would not.

Very well, your sickness is just as much a passing mood of the body, and I take my firm stand on what I know to be true of the real you. I speak from that standpoint, and thus my statement is true.

You know there is a real you, which is back of all moods, all experience and all change. You feel it to be so.

I know that much, and I know something more, something of great importance to you, something that will serve to lift your head above many a trial, many a sickness, many a loss.

It is this: The real you is a Great Self, as glorious as an angel, as radiant as the sun. Some have called it The Shining One, and I think that a very beautiful name.

But why does anything so perfect find difficulty in expression, and if it is so great and glorious, why does it manifest all these scars and blemishes, these deformities, diseases and sorrows?

For the same reason that a shadow encompasses the earth when clouds get between it and the sun. The sun shines just the same, though the earth knows it not.

There is a state in consciousness which corresponds to the earth in shadow. In that state we do not see The Shining One. It does not penetrate the clouds. It can not manifest where the atmosphere is not a good medium, but it still shines on, pure, serene and perfect.

It is hard to prove in so many words that which the soul knows to be true, but there is no truth of which I am more fully convinced than that of the Perfect Indwelling Self as a radiant centre of life. I am also convinced that this Perfect Self, acting on the conscious mind and through it on the subconscious, will dissipate the clouds of disease, of trouble, of poverty and all that offends, leaving only that which is beautiful and sweet and good as the bodily expression of The Shining One.

I said in the preceding lesson that I must ask the student to take some statements merely on the strength of my assertion, not that I would be dogmatic, but because I know so much time is wasted on metaphysical argument which might be at once utilized for practical ends. Let us again take the case of a man who would be an engineer, and say that he must in the beginning accept and act upon the instruction of an engineer of some experience.

All I ask is that you who read these lessons shall try the effect upon the subconscious mind of vigorous, positive, living words. Even though you are in the midst of poverty, sickness and sorrow, affirm the opposite. Say with all the earnestness you can muster, I am rich, I am well, I am happy. Say it again and again, though all things conspire to give the lie to your words. If you do this faithfully, just as sure as you live, the words you thus utter will fall into the subconscious mind and become there a power to work for good in all your conditions.

If you throw bicarbonate of soda into an acid you correct that acid. By a law as certain and unvarying you can sweeten by affirmation the sourest states of mind, body or environment.

I have proved this over and over and over again in my own life, and in that of others, and, knowing what it has done for me and for them, I ask you also to see what it will do for you. It will cost nothing but a persistent effort on your part and that effort is good for you. You have therefore nothing to lose in the attempt. You risk nothing and you have so much, so very much to gain.

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## Worry Kills.

Modern science has brought to light nothing more curiously interesting than the fact that worry will kill. More remarkable still, it has been able to determine, from recent discoveries, just how worry does kill. It is believed by many scientists who have followed most carefully the growth of the science of brain disease, that scores of the deaths set down to other causes are due to worry, and that alone. The theory is a simple one—so simple that anyone can readily understand it. Briefly put, it amounts to this: Worry injures beyond repair certain cells of the brain; and the brain being the nutritive center of the body, the other organs become gradually injured, and when some dis-



ease of these organs, or a combination of them, arises, death finally ensues. Thus does worry kill. Insidiously, like many another disease, it creeps upon the brain in the form of a single, constant, never-lost idea; and, as the dropping of water over a period of years will wear a groove in a stone, so does worry gradually, imperceptibly but no less surely, destroy the brain cells that lead all the rest—that are, so to speak, the commanding officers of mental power, health and motion. Worry, to make the theory still stronger, is an irritant at certain points which produces little harm if it comes at intervals or irregularly. Occasional worrying of the system the brain can cope with, but the iteration and reiteration of one idea of a disquieting sort the cells of the brain are not proof against. It is as if the skull were laid bare and the surface of the brain struck lightly with a hammer every few seconds, with mechanical precision, with never a sign of a let-up or the failure of a stroke. Just in this way does the annoying idea, the maddening thought that will not be done away with, strike or fall upon certain nerve cells, never ceasing, and diminishing the vitality of these delicate organisms that are so minute that they can only be seen under the microscope.—Pharmaceutical Products.

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From Ursula Gestefeld, "The Builder and the Plan," a magnificent treatise on the Science of Being, particularly suited to advanced students. Price, \$2 net, postpaid. Address, The Gestefeld Publishing Company, Pelham, N. Y.

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