

# 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.

JANUARY, 1902

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BY KATE ATKINSON BOEHME.

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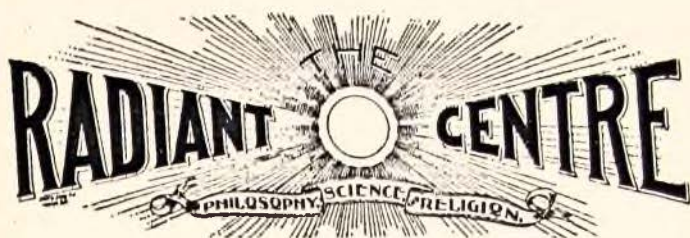
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## EDITORIAL NOTES.

**T**HE RADIANT CENTRE is not only a Journal of Success, but is itself a SUCCESS. It has never asked for a subscriber. It has simply stood on its own merit and subscribers have flocked to it. It has been true to its teachings and is a living example of their power.

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And now, starting in on its happy and prosperous New Year it wishes JOY and SUCCESS to every reader.

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It numbers hundreds of doctors on its subscription list and ONE UNDERTAKER, who said he would UNDERTAKE to find his own radiant centre, and if it proved better than UNDER-TAKING dead people he would follow the new craft if his whole business went to — pieces. Yes, he said pieces, for he was a good undertaker and so accustomed to decorum at funerals that he never thought of using undue emphasis. He said, moreover, that he would promulgate this idea of cheating Death and the Undertaker if he starved for it, which I am sure is as great an effort at self-renunciation as you would find in all the annals of asceticism. A long life to the Undertaker, but a short life to his business. The sooner it goes to — pieces, the better for all concerned.

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But instead of that, we shall go to — pieces, dear friends, if we do not make these truths practical. Now is a good time to begin. There never was a better. In fact there is no time but NOW.

Let us start then NOW, RIGHT NOW.

You will see by my lesson in this number that I started years ago, but you can put your hand in mine NOW and we can go on together. What I have done you can do, and perhaps I can give you a word of advice or encouragement as the months go by. At least I shall try to, for I have no other aim, no other hope, no other joy than that of making my own life with its varied experiences serve others.

Muriel Strode, in *The Philistine*, wrote:

"I am glad the thorn is on my brow, that the blood trickles over my face: when I see my brother's wounds, I will also feel his pain.

I am glad I fell to-day beneath my cross: when I see another prostrate, I will know the weight of the burden.

I am glad I cried for succor: I will know the sound of a heart-cry.

I am glad I suffered alone, deserted: I will know the bitterness of desolation."

I am glad too of all that experience, but I am gladder still that it is passed. If you are going through it now, dear friend, let me tell you that it will pass and that you will be better for it. Your consciousness, like the earth, requires this ploughing, harrowing process but the end is good. I would not have been without it, now, as I look back, nor would you when the ploughing and harrowing is done.

I have chosen for the new formula in the Success Centre the following:

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."—Isaiah 40:31.

Members of the Success Centre will please begin the sitting by holding the formula given in August Radiant Centre, viz:

"I am open on my inner side to the inexhaustible ocean of Divine Love and Power. I flow forth from it and am one with it. All success is mine through the working of this Power. I shall succeed in all my undertakings."

This, as you will see is an excellent introduction to the new formula, because it tells you where to look for the Lord and you must know where to look if you would find.

Spirit is omnipresent, but your mind must focus on it at a definite point and that point is within.

They that wait upon the Lord are they who find within their own souls the temple of the Lord and go there in the Silence to wait for the influx of strength which is promised; to wait for the spiritual force which shall enable them to mount up with wings as eagles, to run and not be weary, to walk and not faint.

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I know the strength and healing power of this formula for I have tested it in many instances with my patients. I have one in mind at the present moment on whom the death sentence had been passed by a council of five eminent physicians. I began giving her absent treatments and used little else than this formula. The patient was said to have an internal cancer and was also paralyzed. She was taking no nourishment and was expected to live only a few hours, but soon after I began the treatment, she called for food, then she wanted to sit up, then she wanted to stand up, finally she walked and within a month she was perfectly well, better than she had ever been in all her life, and she was then over seventy years old.

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The attitude of waiting is one of relaxation, receptivity. You wait to receive. When you have received, give out, radiate that which you have and then you will receive more. Your success in all things depends on this receiving and giving.

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When I began my paper I wanted a name for it, and names seemed exhausted, so I waited on the Lord for a name. I said—What is it? No answer came. I went about my work and asked no more, but all the while I was waiting for the answer for I knew it would come. All at once, one day in a street car, there flashed upon my consciousness "THE RADIANT CENTRE," and I knew I had my answer. They that wait upon the Lord shall receive that for which they wait. Sometimes the answer may be delayed, but do not give up in despair, for it will come. Fold your hands serenely and wait. Then act, and you have life in its fulness.

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Elbert Hubbard says he WANTS TO BE RADIANT. Why, bless his dear heart, isn't he RADIANT? His wish is father to the man. O, wad some power the giftie gie 'im to see 'imself as ithers see 'im!

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The Rev. Stanley Krebs, in Suggestion, gives an account of a slate writing, which he had with Pierre Keeler, of this city. I regret to say that his version is unfavorable to Mr. Keeler. I know nothing of Stanley Krebs, but I do know something of Pierre Keeler, who is held in high esteem by the best people in Washington. Many of my friends have had wonderful slate writings from Mr. Keeler, on new slates

which they carried to him and which were not out of their hands during the interview for a single instant. I have had the same experience with him, and although I am not a Spiritualist, that is, I do not belong to the Society or Organization of Spiritualists, I have found it advisable to look into Spiritualism to see for myself what there is in it. The people who dismiss the whole thing with a sneer seem to me not so wise as they might be and they could learn a thing or two of Professor Hyslop, of Columbia College. They could, I say, but they will not for when did Prejudice ever learn anything of anybody? Never since the world began.

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In my next issue it will give me pleasure to relate some of my experiences with Pierre Keeler, which, as you will see, redound much to his credit. Don't be afraid of Spiritualism. Give it a hearing and then decide whether it appeals to you as Truth. Don't be afraid of anything or you will surely block your progress.

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I saw the other day the woman who does not believe in change. She stood on a street corner, attired in a garb of the past, the most striking feature being a large hoop skirt, which stood out from her equally on all sides. She looked like a barrel, and was hooped about by the grace of a day that is dead. It was a dreary sight.

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But opposite me lives an army officer, with his wife. They are old people, and yet so bright and happy. She dresses tastefully and is lovely in pale blue and pink. I know he is proud of her. I can tell it from the way in which he helps her up the steps, and she, well, she just revels in his love for her, and the two do not know what age means, for their love is ever young.

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But would it stand the test of the hoop skirt and its attendant mental monotony? I think not. Keep up with the times, girls, and may each one of you have a nice sweetheart to look adoringly at you. Even if you and he are both sixty. What does that matter. Love is always young, if fed on the proper diet and well nourished, but it will not thrive on old hoop skirts and that sort of frumpery, because as a woman thinketh in her heart, so is she and she can not wear old stuffy things without thinking them, too.

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If you are a radiant centre you will radiate clothes as the flower does its petals and each of you will bloom in your own individual way.

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And what of the boys? Why, they'll bloom, too, of course. Why shouldn't they? Even the dear young boys of seventy or so, to wit, our Chauncey Depew.



## Has the Metaphysical Movement Found Its Soul?

THE fault-finder, in whatever circle of life you encounter him, is unquestionably voted a bore and a nuisance; and I do not wish to assume this role, or even that of a self-appointed critic. But, from all sections of the country, so many letters have come to me burdened with complaints, as to the lack of harmonious action and unity of thought and purpose on the part of the leaders of the New Thought movement that I am forced to conclude that there is some ground for the complaint. Among other things it has been stated that almost no effort has been put forth in any public-spirited way—such as the formation of clubs, libraries, or reading-rooms, or the giving of free public lectures; and even when these conditions exist, instead of receiving the hearty cooperation of those who are prominent and have long been identified with the movement, they have to depend mainly for support on the people who have just become interested.

Repeatedly have I known of New Thought devotees uniting with Christian Scientists, because in so doing they could always attend lectures, reading-rooms, or churches provided by this body of people. The New Thought leaders may say that they do not wish to found a church; but it would seem as if all the other advantages that would aid in up-building and establishing the cause of Truth should receive first the most careful consideration and afterward the most practical application. If this is not being done, we may well inquire whether we are fitted to carry on a movement of such magnitude and moment to the world as this one has promised to be. Many are coming to feel that there is something radically wrong that calls for a remedy before the movement can receive its first real impulse of being.

The old theology has ever laid great stress on the thought of saving the soul; but it has seemed to the writer that the most necessary thing in life is first to *find* what one is trying to save—that the *finding* of one's soul is the real quest of life. Man, as he is constituted, has power to feel and to think—the literal way of expressing it is that he has heart and head; and any one who has made a careful study of himself must eventually reach the conclusion that only as the heart and head are united—only as they work harmoniously for the common end—is the real success of life obtained. If this is true in individual existence, how much truer must it be in the life of a great movement!

Anything, then, that would tend to divorce the heart from the head must necessarily prove disastrous to the cause. We speak of the heart as the seat of the love-nature, and the head as the seat of thought. Love is beyond doubt the greatest force in the life of man. What one *loves to do*, that he does; but if there is no love in the doing, then thought may be made the pretext for not doing it. Love is that unselfish element in life which works for universal good, regardless of private gain; but thought, whether philosophic or metaphysical, if separated from love, may be the very acme of selfishness. Yet some of our

New Thought leaders, seeing an evident lack in the movement, advocate the study of Spinoza, Leibnitz, Heine, and other philosophers, or depend on the practical knowledge of anatomy, physiology, and kindred studies for the thorough equipment of the New Thought movement.

It has seemed to the writer, however, that Jesus and Buddha resorted, after all, to the more scientific way of life by making their knowledge practical rather than theoretical: they made their living faith evident by their actual works.

Philosophy, physiology, and anatomy undoubtedly have their spheres of usefulness; yet, when placed in the balance against love, any kind of earth-knowledge has but a feather's weight. It is not so much what one knows as what one does and the way in which it is done that is important. The poor, ignorant fishermen who became the disciples of the Master accomplished more for the good of humanity than the world's greatest philosophers.

If New Thought people would put as much energy into what they are trying to accomplish as the average business man puts into his business, the result would be something marvelous. But if the movement has not found its heart—if the soul is not yet born—and it is still in the wilderness of metaphysical questioning, it can not reasonably be expected that such energy will be displayed.

There is a religious element in human life that can not and will not be ignored. All the science and all the philosophy of the world will not satisfy the deeper cravings that well up in the life of man—the desire to know God, to become conscious of Him as a living Presence, working within “to will and to do.” If this religious element is left out of the New Thought movement, and it is simply to be an intellectual renaissance, then it may be of temporary use as a stepping-stone to a higher order of development; but it will find no lasting, no abiding place in the hearts and minds of the people.

If New Thought leaders expect to reach the masses with their teachings they must appeal to the *heart* as well as to the head; they must work as well as think; they must be willing to forego all petty jealousies and the desire for personal leadership, and, setting aside all selfish ends, work unitedly for the good of the cause.—From an Editorial by Charles Brodie Patterson, in *Mind*.

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Henry Frank has written a magnificent book called “The Shrine of Silence.” A friend of mine who purchased it became so deeply interested in its perusal as to forget she was due at a reception. Not until the carriage was at the door did she emerge unwillingly from “The Shrine,” hustle into her gown and leave “The Shrine of Silence” for the Babel of many tongues. The book can be obtained at this office. Price, \$1.50.

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Those who subscribed for *Mind* and The Radiant Centre at \$2 last year must send \$2.50 for renewal. You can not get *Mind* for anything less than this as a Club rate with any other paper. In other words, if you are already on the mailing list of *Mind* you can not get it at the same reduction for the second year, so the Publishers inform us.



## Mental Healing Made Plain.

By Kate Atkinson Boehme.

### LESSON IX.

**S**OME years ago I heard of a man who had chronic rheumatism. It was so severe that he was almost helpless, not being able to walk a step unaided or to get in and out of his clothes. Every morning he was taken out of bed and dressed by a member of the family, and every night he was undressed and put to bed like a child. One night after safely tucking him into bed the entire family left the house to attend Church, as was their custom. They had so left him on previous occasions and nothing adverse had happened, but on this night the house caught fire. He called loudly for help, but no one came to his relief. The smoke grew stifling and the situation critical. Nearer and nearer crept the flames, denser and denser grew the smoke, until in an agony of fear our invalid sprang from his bed, got into his clothes, dragged a sheet from the bed, pulled out bureau drawers, threw everything of value into the sheet, slung it over his shoulder and made for the street. Where was his rheumatism? Gone completely. And what is more it never returned. This story is vouched for by reliable people.

The man really had the rheumatism. He was not making believe. He was perfectly honest and sane. How was it then that his malady vanished like a dream or a figment of the brain?

Well, I will tell you. The thought of FIRE and its accompanying DANGER filled the man's consciousness FULL. There was not a niche or cranny anywhere in it where the thought of RHEUMATISM could lurk. It was driven out. SCARED OUT.

Then disease must be in the MIND, though it may AFFECT the BODY.

Still to SCARE a disease out is a good deal like some of the old methods of healing in which one disease was made to take the place of another.

Why not instead fill the consciousness full of something better than FEAR of ANYTHING.

Why you can fill your mind so full of HEALTH that disease (you notice I spell it in small type) will not have a shadow of a chance.

In Hypnotism there is an experiment which helps to prove that disease is in the mind. It is as follows: An Operator takes two subjects, one with a cough, the other without, and throws both into a state of hypnosis. He then transfers the cough from one to the other and wakes both from sleep, when the subject who had the cough is free from it while the other coughs violently.

The Operator accomplishes this by telling the subject with the cough that he is without it, and telling the other subject that he has it. Each subject being negative to the Operator's mind, receives the mental statement given him and an immediate effect is produced in the body. "As a man thinketh, so is he" from centre to circumference.

This is the Law and why not work with it? I am sure you wish to but possibly you do not know how. That is usually the trouble.

For instance—You have an awful headache and you say: "Now is my time to put in practice some of my knowledge of Mental Healing." Your head aches so that you can hardly think at all, but making a great effort you say: "I have no headache," and then in parenthesis (What a horrible lie for my head is just splitting). But recovering your hold you add: "I can not have any headache, for my spiritual self is my true self, and that is perfect. It can not have aches and pains. This headache is only an illusion of the senses and I will rise out of illusions into Reality. My headache is gone and I am well."

But it hasn't gone. It is worse than ever. The more you declare it gone, the more it stays with you. You are in the condition of a certain student who was in pursuit of the occult. His teacher had told him to repeat a given formula, but to be very careful not to think the word "Rhinoceros." The consequence was that he thought little else but "Rhinoceros." Finally in despair he said to his teacher—Why did you tell me not to think "Rhinoceros"? It would never have occurred to me if you had not put it into my mind, while now I can think of nothing else.

So you virtually think "Rhinoceros" when you think of that headache at all, even to deny it. Do not say or think headache at all, but get away from it in thought, something as the man got away from his rheumatism, only don't be scared out, if you can help it, lest your last state be worse than your first.

Right in the midst of your pain if your house should take fire or startling news be brought to you, the headache would vanish I am quite sure, but in that event you are very much like a piece of timber that is floating down the river and carried here and there by the tide, sometimes tangled with a lot of other driftwood, and sometimes skimming along smoothly, but all the time inert and acted upon by one thing or another, instead of being a strong swimmer, battling with the tide and going where you will.

Don't be driftwood for it is in you to be the swimmer.

But to go back to a consideration of how to get rid of your headache (and let the headache stand for any other ailment), it is quite possible that you will have to make a great many trials before you will be able to throw off the malady quickly and easily. In the matter of healing, as in everything else, practice makes perfect, and the best time to practice is when you are not sick. That sounds queer, does it not? But what I mean is that you should build your ark before the flood. Then you can get into it and ride the waters in safety.

As I look back over the ten years which I have spent in getting to my present status, I wonder that I did not give up in despair, for so many of my earlier efforts at self-treatment ended in failure. I will not go over a list of my ailments, but they were many, and neuralgic headache was one of the foremost and most difficult to vanquish. An effort at self-treatment usually ended in a dose of phenacetine or antipyrine. This was followed by remorse and a promise to myself to be

truer to my principles on the next occasion, but when the next occasion came (shall I confess it?) history repeated itself.

Once I sat by the seashore and saw some thoughtless boys throwing sticks into the water and sending their dog after them again and again until the poor thing was so weary that he could hardly get to the shore, and I finally had to interfere in his behalf. The tired creature reminded me so of myself that it seemed an object lesson. The dog did better than I, though, for he secured what he went after and brought it to shore, while I, so far, had not and I wondered if I ever would. Still there was something within me that led me on and on in spite of failure and discouragement, and I now see that I was really advancing all the while, though I was not conscious of it.

Even after I began healing others I was subject to many a setback myself. I remember on one occasion I had been suffering all night with an attack of facial neuralgia, and one side of my face was swollen badly. On the day following a patient called and my first impulse was not to see her. That seemed cowardly, so I conquered the impulse and went down to the drawing room, though at every step I felt like turning and running the other way. The patient noticed the swelling, but she did not mention it till long afterward. She then said her heart went down at the sight of it and she wondered if I could help her when I was in such a state, but, strange to relate, I did help her. I gave a very strong treatment and shortly after that the swelling in my face went down completely.

For the moment it had seemed an untoward circumstance that a patient should come just at that time and find me in such a condition, but instead of that it was a means to an end, a hill to climb in the path of higher attainment. Even the swollen face had its meaning and good was to come out of the apparent ill.

But the most difficult of all to conquer was my tendency to hay fever which had afflicted me from a child. For a time I seemed to make very little headway, but after a while I noticed that each year it came a little later and left me a little earlier. That encouraged me to believe that in time it would go entirely, and it did.

But I must tell you a curious circumstance connected with the hay fever, showing again that disease is in the mind. At times when I was suffering the most, if friends came in who were particularly interesting so that my mind was completely taken away from myself, every trace of hay fever would disappear and I would suddenly be conscious of myself as perfectly free from every symptom, but they would all come back again when my friends left me and my thoughts centred again upon myself. It is said that hay fever is caused by pollen floating in the air at a certain season of the year. It is not probable that the pollen was abstracted from the atmosphere just while I was entertaining my friends, to be restored to it upon their departure. It is more reasonable to suppose that the pollen was present all the while and that I was sensitive to it in some mental states and not sensitive in others, or to put it more correctly—When the thought of hay fever was in my mind the pollen affected me, but when the thought of hay fever was crowded out the pollen was powerless and could not produce

in me the same symptoms, although I was breathing it in and it was in contact with the mucous membrane. Evidently then the pollen could not produce hay fever in me until its proxy, in the form of a correspondence (a thought) entered my mind.

I do not deny that material things have power to harm us, but I believe they are admitted or barred out by mental states, and for this reason I am convinced that we can fill the mind with something which will make us impervious to disease. I am also convinced that while disease is present with us we can drive it out, either all at once or by degrees, as the case may be, and that we can do this by filling the mind full with the very opposite of disease. Every one has the power of imagination and every one can use it in picturing health. Every one has known a comparative state of health for brief moments at least, and the recollection is sufficient to form a suggestion or pattern for a mental picture to hold in the imagination. Try it, dear friends, and you will be surprised to find how much you will accomplish.

And do not think because you are not well yourself that you can not help another. Remember my experience with the swollen face and take courage. The more you try to help others, the more you will put out of mind your own ailments and finally they will disappear entirely.

I really believe that I owe my own perfect state of health to the fact that I am always treating others and totally forget my own physical state, except once in a while when I am recalled to myself and realize for the moment how well I am.

(To be continued.)

**T**HE supreme prayer of my heart is, not to be learned, rich, famous, powerful, or "good," but to be Radiant.

I desire to radiate health, calm, courage, cheerfulness and good-will.

I wish to live without hate, whim, jealousy, envy, or fear.

I wish to be simple, honest, frank, natural, clean in mind and clean in body, unaffected—ready to say "I do not know" if so it be, to meet all men on an absolute equality—to face any obstacle and meet every difficulty unabashed and unafraid.

I wish others to live their lives, too—up to their highest, fullest and best. To that end I pray that I may never meddle, interfere, dictate, give advice that is not wanted, or assist when my services are not needed. If I can help people I'll do it by giving them a chance to help themselves; and if I can uplift or inspire, let it be by example, inference and suggestion rather than by injunction and dictation.

That is to say, I **DESIRE TO BE RADIANT—TO RADIATE LIFE!**

—Elbert Hubbard, "The Philistine."

Marcus Aurelius, the great Roman Emperor and philosopher, said: "Look within—within is the fountain of good, and it will bubble up if thou wilt but dig."

## Special Notices.

We are still giving information concerning that "Splendid Investment," and will say to present stockholders that dividends are a little late, but there is a good reason for the delay, and all is well with the Company.

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After a most successful tour through Australia, Mr. Colville is to be with us for a short time on his way to England. He will lecture in Washington January 27, 28, 29, 30, 31 and February 1. Mr. Colville is always an inspiration, and we shall be glad to hear him.

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Mr. Towne has written an article for The Radiant Centre which is well worth attention.

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Now is the time to renew your subscription. Very few of our old subscribers have left us, and for one who has dropped out fifty have dropped in, so we are opening the New Year with splendid prospects.

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Give your address in full in every letter and save us from hunting it up. Write our address plainly, and remember we are no longer at 1528 Corcoran Street. For about two years our address has been 2016 O Street. Exchanges please notice.

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Local Exchanges will please drop us from their list. By this we mean papers from towns all over the U. S. They may have merit and local interest, but unless metaphysical they are not read by any one in this office.

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Do not send Canada money if you can help it, as it does not pass here, and we are obliged to take it to an Exchange, where it is not worth its equivalent in American money.

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Do not stick stamps to your letters.

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No matter how many sample Radiant Centres you may have received, do not feel that we hold you liable to a subscription. We simply wish to fairly introduce the paper to you, and if after several readings you do not wish to subscribe, do not bother to send even a postal, for the paper will stop coming to you. Like its editor, it never persists in going where it is not wanted. Cause why? There are plenty of places where it is wanted and received with open arms. Ditto editor.

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The Success Centre now numbers several thousand members, who report great results. The new Formula is in this issue.

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Admission to the Success Centre is no longer included with subscription. The charge for entry is One Dollar and this charge is on account of the letter of advice which is written by the editor to each member.

## Theory and Practice.

By William E. Towne.

THE story printed in the December issue of RADIANT CENTRE, about an old darkey who was frightened out of his wits by the too immediate prospect of an answer to his prayer, reminds me of a similar anecdote which I have heard related.

Old Caesar was in the habit of praying loudly in his cabin every night somewhat as follows: "O, Lawd, you know old Caesar is ready en willin' to go any time you calls him; you know he's been ready en willin' to go these many years," etc., etc. One night some young men climbed upon the roof of Caesar's cabin, and hearing his usual prayer, one of them cried down the chimney in sepulchral tones, "This night the Lord demands the soul of old Caesar." At the sound of the voice Caesar's knees began to shake and he jumped into bed, blew out his light, and tremblingly shouted, "No Caesar here!"

I wonder if there are any New Thought people who, like Caesar, shrink when it comes to the point of putting their theories into practice?

Practical application shows up the weak points in many an otherwise fine system of philosophy. Yet it is by practical application that the real helpfulness of any system of teaching is demonstrated, and unless your philosophy will stand this test it is worthless. The real value and helpfulness of the New Thought ideas lies in the fact that they may be applied successfully to each little affair of daily life. Yet so many people say, "The New Thought is beautiful, I believe in it thoroughly, yet I can not seem to apply it so as to get actual results in my own case."

Now I am going to tell these dear friends who have failed to demonstrate the truth in a manner satisfactory to themselves, just how I believe they can obtain more and better results from their efforts.

I have been over this same ground myself. It was years before I could see much result from my study of mental science and efforts to apply its teachings, beyond an increasing hopefulness, but I now know that a change was going on in my sub-conscious mind during all these years. Little by little the Fear Thoughts and the Error Thoughts of every conceivable character were growing less in number or being transmuted into well behaved and intelligent Good Thoughts.

This change is a matter of *growth*, and the same change is going on in the minds of all whose souls are consciously turned towards the Light. The seed once planted is bound to grow towards fruition, if given only half a chance. This growth is gradual. "First the blade, then the ear, then the full corn in the ear."

Now I believe the most essential thing for each person to do who is not getting satisfactory results in the demonstration of truth is to *let go the seeking for results* and recognize that they are a matter of growth.

Just as soon as your consciousness is developed to a point where the



results which you are seeking can manifest they will do so just as surely as water will find its own level.

*You hinder manifestation by too intense a seeking.*

You do not spend your time in worrying about the ripened ears of corn as soon as the blade appears. You trust to the All Good to develop the ears in good time and meanwhile you make the conditions as favorable as possible for the tender blades.

Your real self, your I AM consciousness, will make the way plain for you and guide you into paths of peace, harmony and health if you will still the clamor of the sense consciousness and LISTEN inwardly, in the silence, for the promptings of this unseen self. This self is the Law of your Being, and this Law is growing for you all the things which you really desire. But you are like a petulant and impatient child and refuse to learn one lesson before going forward to another; you refuse to trust this Life Principle which is constantly seeking to develop in you a consciousness of itself.

You are doing too much "hard thinking" with your physical brain and not enough *listening* to the voice of the Spirit (Principle). You need to trust your intuition more and make less effort to reason out the why and wherefore of things. Reason is GOOD, and to be used, but it is not to be your only god. When you have learned to trust your intuition a little you will begin to discern truth by intuitional methods.

Now just remember that the consciousness of truth which will enable you to satisfy your desires is growing within you constantly night and day, when you are asleep and when you are awake, when you are consciously thinking about it and when you are thinking of other things. The one thing essential is to LET it grow without worrying about the results which it produces.

Trust your ideals and trust the Principle of all things to make them real to you. Let no apparent failure turn you from a belief in the ultimate realization of your ideals.

"There is no chance, no destiny, no fate,  
Can circumvent, or hinder, or control  
The firm resolve of a determined soul."

You may not attain just the particular, individual thing you are looking for, but if you do not, something better will take its place. At all events, you but stand in your own light by spending time in worrying about it.

*Worry always puts further away the things you are seeking.*

LET GO of worry, let go of fear, let go the straining after results, and do faithfully, gladly, trustingly, the smallest duty that is near at hand, KNOWING that whatever comes to you day by day is for your best good, and that all the time if you are faithful to your ideals they are bringing you nearer the point of their fulfilment, whatever the outward seeming may be.

Once more I say, stop racking your physical brain in the effort to find a short-cut to results, stop worrying about ANYTHING, stop holding on, and just rest, relax, LET GO and trust to the Great Reality

while your tired nerves and muscles have an opportunity to generate the force which will aid in bringing your ideals into manifestation.

In this way I am sure you will arrive much sooner at a point where you can demonstrate truth than if you try to force the action of the Law by striving and straining in an effort to realize your desires. Do each thing that comes to hand as if it were the only thing on earth to demand your attention. Live in the PRESENT. By so doing you will lay the foundation for a successful and satisfactory future.

*We climb to greater heights always by making the best possible use of present opportunities.*

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## The Optimist.

Two mice—so they say—  
 One grave and one gay,  
 Fell into a pail of rich cream;  
 “What a fine thing we’ve done!”  
 Said the optimist one;  
 But of course, he didn’t once dream  
 What a difficult thing  
 He would find it to spring  
 From out of the slippery tin!  
 “Ah me!” sighed the other—  
 His pessimist brother—  
 “What a terrible fix we are in!”

Round their prison, aghast,  
 They swam, till at last,  
 Discouraged, one sank in despair;  
 But the other kept on  
 Till the rise of the sun,  
 Swimming slowly, but surely, and there—  
 When the milkmaid looked in,  
 She saw in the tin

She had left for the churning that night—  
 One mouse lying dead  
 In his buttermilk bed,  
 But above him, alive and “all right,”  
 The optimist sat  
 On a fat little “pat”  
 His swimming had churned through the night!

B. E. E., in National Magazine..

---

Let’s sing about the good times, when every cot and clod  
 Shall send a benediction to the living skies of God;  
 When the world a brighter beauty and a rarer grace shall win,  
 And life shall sing the sad times out and ring the glad times in.

—Atlanta Constitution..

## Springs of Life and Death in Electricity.

Startling Statements as to Promoting and Prolonging Life  
Made by Dr. Mathews and Prof. Loeb Before  
Convention of Physiologists.

(Garrett P. Serviss, in Chicago American.)

**T**HE great discovery concerning the nature and manner of action of the human nerves announced by Dr. Albert F. Mathews to the American Physiological Society yesterday, backed by the authoritative approval of Prof. Jacques Loeb, of the University of Chicago, is so fundamental and so far-reaching in its consequences that it seems to warrant the hope that we shall soon know what are the conditions and the limits of man's power to prolong his own life. It comes closer to the solution of the mystery of vitality than physiologists have ever before been able to approach.

Some of the experiments that have led up to this discovery have suggested a new idea of the nature of death, and have resulted, in the case of the rudimentary forms of life experimented with, in the indefinite postponement of dissolution.

Even the discoverers do not think that they can indicate the real depths to which they have reached or toward which they are being led. The whole foundation of physiology and medicine may be reconstructed, and we may find that we possess a control over the phenomena of life more masterful than anybody has yet dared to dream.

### WHAT THE DISCOVERY IS.

Let us see what, in plain terms, the discovery is and why it is so far-reaching.

Briefly stated, it has been discovered that our nerves, or at least the inner cores of them, consist of what is called a colloidal solution—that is to say, of matter resembling gelatine held in solution in water before it has jellied or assumed the state of a stiffened elastic mass, and these colloidal particles in the nerves carry charges of positive electricity.

When the nerve particles pass from the colloidal condition into the state of gelatine, or, in other words, become jellied, the nerve experiences a stimulation or becomes active.

Now, this passage of the nerves from the dissolved to the jellied state is produced by the action of atoms or ions, bearing charges of negative electricity. Whenever such charges are introduced into the nerves the latter are stimulated, and contract.

This fact at once explains the action of certain chemical substances when introduced into the human body, some of which tend to quiet the nerves and others to excite them. The nerve-quieting ions are those that bear charges of positive electricity, such as the atoms of sodium,

potassium, calcium and hydrogen, and their presence tends to keep the colloidal particles of the nerves in a state of solution, so that the nerves remain inactive.

#### NERVE STIMULATORS ARE NEGATIVE.

The nerve-stimulating ions are the atoms of such substances as fluorine and chlorine, which carry charges of negative electricity, and when introduced into the system cause the nerve particles to coalesce or become jellied, in which condition the nerve is active, the degree of activity depending upon the intensity of the stimulation.

Death appears to be the result of the stagnation of the nerves, resulting from inability to respond to stimulation. How far the discovery of the manner in which nerve action is or can be produced will enable physiologists to oppose the processes that end in death can only be determined by further experiments.

It has been accepted by scientific men that the food one eats nourishes one by furnishing the tissues and the muscles of the body with heat energy. This, according to Professor Loeb, is totally wrong. Instead of the potential energy in the food furnishing the muscles with heat energy, he says it supplies electrical energy, which, after being converted into mechanical energy, is responsible for all the muscular contraction and organic processes of living things.

#### GOAL OF ALL EXPERIMENTS.

Professor Loeb has arrived at this conclusion only after a series of difficult and intricate experiments extending over years. All his work along the line of artificial reproduction of animals, of determining the effect of salt on the heart beat and the rhythmic motions of the other muscles, and of the ascertainment of the character of the destructive processes at work in the eggs of simple unicellular animals, have been only means to the end of determining the answer to the one great question, "What is the cause of the phenomena of life?"

Dr. Loeb said that he regards all his previous discoveries as merely subsidiary to this one.

Dr. Loeb received the first hint of his new theory through an observation of the long-recognized fact that electricity is able to affect protoplasm in a more effective way than any other form of stimulus. From this he drew the inference that if electricity is able to affect the protoplasm in the form of currents it ought to do so in the form of what is known to the scientists as ions. An ion is, simply stated, an electrically charged atom or group of atoms.

All last summer Dr. Loeb was engaged upon experiments to determine the toxic and anti-toxic effects of ions on protoplasm which is the basic substance of all life.

#### TEST WITH JELLY FISH.

"The energy of foodstuffs and the motions of the heart and other muscles of the body are not, after all, due to the production of heat, but to the chemical energy in electrically charged molecules," said Professor Loeb. "A part of the chemical energy of foodstuffs is transformed into electric energy, which gives chemical energy to the body..

In one of my experiments at Wood's Hole, last summer, I put a jelly fish in contact with a solution of electrically charged substances and the jelly fish immediately responded by muscular contraction. I then placed the jelly fish in a substance which was a non-conductor of electricity, and there was no response.

"In this way I arrived at the conclusion that it was the electrical charges which effected the muscular action. I found that a pure salt always acts as a poison to the egg.

"I took the eggs of the fundulus and found that these eggs after they have been fertilized will develop in sea water. In a sodium chloride solution I found that they will not develop, but by adding a trace of calcium as many eggs will develop as in the sea water. This is due to the electrically charged atoms of the calcium.

#### CONCLUSIONS FROM INVESTIGATION.

"I have come to two conclusions from my study. In the first place, rhythmical contraction occurs only in the presence of electrically charged substances. In the second place, the efficiency of the charges depends upon the number of the charges or the different ions. Professor Mathews has arrived at a third conclusion. This is that the negatively charged ions are those which stimulate, and the positively charged ions are those which hinder contraction."

The reading of Dr. Loeb's paper and that of Professor Mathews on "The Nature of the Nerve Stimulation and Alterations of Irritability" caused a decided stir among the assembled scientists.

"Dr. Loeb's discoveries have revolutionized the basic principles of physiology," declared one of the members of the American Physiological Society, who did not wish to have his name quoted. "A great part of the text books on the subject will have to be rewritten."

Prof. G. N. Stewart, of Western Reserve University, who presided at the meeting of the society yesterday, eulogized Dr. Loeb for his work.

"Professor Loeb has given us an insight into the mechanics of living tissue which we have never before had," said Professor Stewart, addressing the meeting. "No greater discoveries in the field of physiology than those of Professor Loeb have been made within the last twenty years."

#### THEORY APPLIED TO NERVES.

Professor Mathews' paper showed that motor nerves contain or consist of a colloidal solution of which the colloidal particles carry positive electrical charges. He said: "The nerve is stimulated to action by the passage of the colloidal particles from a condition of solution to one of gelation. The change is caused by the electrically charged atoms or groups of atoms which bear negative charges." Professor Mathews' discovery throws light on the cause of anaesthesia. As long as the nerve can be kept diluted no stimulus can be carried along it.

#### DEATH MAY BE HELD BACK INDEFINITELY.

(Special to the Chicago American.)

Detroit, Mich., Dec. 31.—"Physical immortality is a possibility," declared Dr. C. T. McClintock, bacteriologist for Parke, Davis & Co., to-



day, discussing the theory of Prof. Jacques Loeb, announced in Chicago last night.

"Professor Loeb's work is intensely interesting. His theory is that the processes of life are reversible; that one can go from childhood to old age and back again. In carrying out his theory he has done some tremendously valuable work in the lower forms of life. It has been observed in the cases of tumors and cancers that the cells grow into the thousands and then go back again and disappear. This is unexplained, as is also the reason for the gradual disappearance of the tadpole's tail, after a growth in which nerves, blood vessels and other organs are formed.

"Regarding the work of Professor Novy, of the University of Michigan, there is also great interest and curiosity. It seems certain that he has put into practical form a germicide which is a hundred times more effective than any known agent of like character. His benzozone is not a discovery, however, but the better use of a substance quite well known to chemists, though only known theoretically.

"It remains to be seen what limitations there are in his benzozone. The sterilizing of the entire intestinal tract will not cure typhoid fever and like ailments, in my opinion, because we know that the entire system becomes impregnated with germs in such cases. The sterilizing one tract will hardly effect a cure. It seems beyond cavil that the work of Novy, Loeb and Metschnikoff, the latter of the Pasteur Institute, Paris, will result in an ultimate unlimited prolongation of life."

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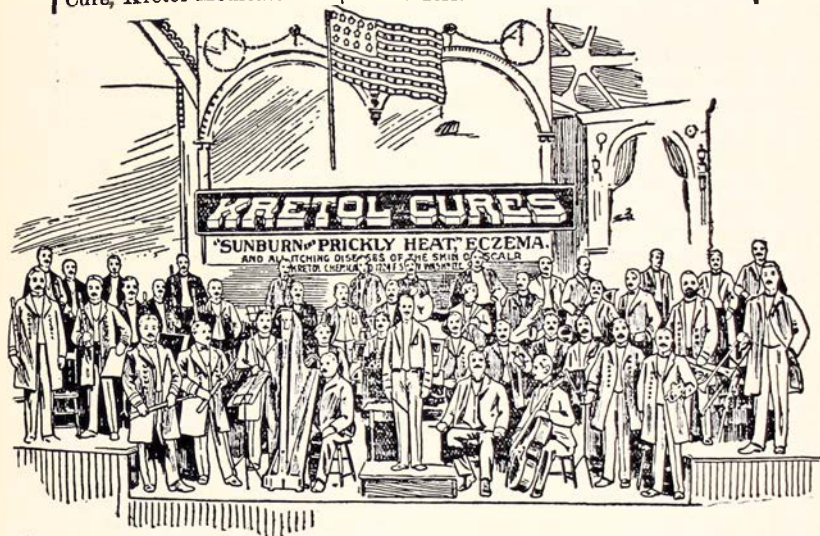
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