

# 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.

JULY, 1902

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## EDITORIAL NOTES.

**A**RE you not conscious of a dark sullen current, somewhere down in the subterranean recesses of your being, a current of thought upon which the happiest hour of your life seems but a rose leaf carried onward to decay and dissolution?

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Of course you are conscious of it. You feel this current all the time and that is really the source of your misery, your ill health and your gloom. You get up in the morning and you go to bed at night borne on this sluggish stream of discontent, and it is that which is destroying your health, wearing deep lines in your face and wrecking your life. It is that rather than the hasty word or any evanescent thought or act that injures you. Thoughts, words, acts, count for little compared to the unceasing effect of that undercurrent of your being.

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And were it not for this dark stream of thought you would not have outbursts of passion, utter angry words, deal cruel blows or in any way bring hurt to yourself or others. All these tendencies rise from the stream as miasma from unwholesome waters.

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That is why your affirmations of health and well being have so little effect. They fall like bits of waste paper upon the current and are carried away and out of sight.

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And why is this? It is because the stream is stronger than your affirmations. It is so strong that at times it seems like your whole life, but that is not true. It is only a part of you and the lowest part.

In my lessons called "Mental Healing Made Plain" I stated at some length my belief that there are three divisions in mind, the Sub-Conscious, the Conscious and the Super-Conscious. If you have read those lessons you will know exactly what I mean when I say that the dark stream is your Sub-Conscious Mind before it is cleansed and vivified by the crystal clear waters of the Super-Conscious flowing into it by the medium of the Conscious Mind.

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I can not say here all that I said in the lessons but will give you in brief my thought concerning the Sub-Conscious Mind. It had its origin long, long ago in the days when man knew little or nothing of the world in which he found himself and as he grew to know something of it that knowledge came through unpleasant experiences, through many pains. He was continually running against something that hurt him and through the hurt his mind was awakened to the consciousness of a power outside of himself. This power, since it hurt him, filled him with fear and that fear with its attendant thoughts was the beginning of the dark current to which I would call your attention. You see it has been a long time in getting to us. It has come down to us through ages and ages, through generation after generation of men and is filled with all their thought about the world and themselves. Very mistaken thought it was to be sure and because so mistaken, very different from the pure clear thought of Truth as it dwells in the Super-Conscious Mind.

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Fortunately for us there is always the tendency in the clear water of Truth to flow downward into the Sub-Conscious current below and there are ways of accelerating and increasing that flow, so that there is a prospect of changing entirely the nature of the lower current until it shall be like the upper and then instead of being thick and sluggish with unwholesome deposit it will become bright, joyous and sparkling with life and health.

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You see, do you not, why it is that a few thoughts, such as we call affirmations could not cleanse the stream? People have been trying that for years and have not become any happier or healthier. The means was not sufficient to the end. You can not cleanse a foul stream by throwing in a cupful of clean water every now and then. You must turn in a full stream of the clean water.

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But people have not known they could do this. They have not known much or thought much about the Super-Conscious, that it existed in native purity, and so they supposed they had to do the cleansing work with their little cupfuls from the Conscious Mind. They

mistakenly thought they had to do the whole thing by an effort of the Conscious Mind and that were a task harder than the labors of Hercules. Indeed an impossible and never ending task, too discouraging to be even attempted.

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No, the best thing about the working power of this Universe is that "God helps those who help themselves." In other words—When a man starts to do something for his real betterment, all force is with him and not against him. Sometimes it seems against him, but it is not. It is only testing his strength and wrestling with him to increase that strength, so that he may go on and do greater things than he has ever done before.

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And so when we find out about this dark and ugly stream and set at work to cleanse it, after making some futile attempts with our little cupfuls of water, we see our mistake and cast about for better means. We discover the existence of the Super-Conscious Stream, all ready and waiting to be drawn upon, we reach out with the Conscious Mind, make the connection, and its waters are ours. They are ours and have been ours all the while, only we did not know it. And here is the mystery of it all. The simple fact of knowing it is sufficient to make the connection between it and the Conscious Mind. When that connection is once made then the Super-Conscious Stream flows steadily into the Conscious Mind and from thence into the Sub-Conscious, and that is the whole story of the cleansing process.

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But just think what it means for us to have that wretched old deposit of past ages swept away from us. And because our bodies are the hardening or settling of the earth in the Sub-Conscious stream of thought, of course what it is, the body is. When the stream changes, the body changes. When it becomes clear and bright, the body becomes so too.

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So when you feel sick all over, and everything looks black, remember it is that old Sub-Conscious Stream that is at the bottom of it all.

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And when you go about filled with a fear of something, you know not what, only that the whole world seems against you and you are afraid of everything in it, why just remember that you really have not any cause for that fear. You have it because long ago a poor old ignorant ancestor of yours, stubbed his toe against a stone, a small stone at that, one that he could easily have removed from his path, but instead of that he was afraid of it, and imagined it held a whole lot of power in reserve which it could use against him. Full of this mistaken notion,

he fell down before that silly little stone, that great brawny man did, and begged it not to hurt him. His first fear was not his last and before long he was fuller of fears than of good sense, and that is the sort of thought stuff that has come down to you by inheritance, in this dark current of which you are so painfully conscious.

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One morning early, when I was up betimes, I overheard a sky lark telling a ground sparrow a thing or two about this ancestor of yours. It seems the sky lark in one of his flights saw more than the ground sparrow and this is what he saw. He said that your ancestor, who worshipped the stone in such a ridiculous manner was once a god, but getting tired of having things so easy in Heaven he tumbled out on purpose, and the sky lark saw him do it. He struck the Earth with a great jar, so great that it shook out his memory and he forgot he was ever a god and there wasn't much left in him but scare. Still he managed to get along until one day he had another bad tumble and this time he would have saved himself if he could, but he couldn't, because he had grown so stupid. This last fall landed him in a place called Hell. The second fall was worse than the first, for it hurt more, but it served a good purpose for it jostled the scare out, some of it at least, and left room for a wee bit of memory to creep back. That memory strengthened and grew, in pain it is true, but it grew until one day he sprang up shouting—Why, by the immortal Jove, I'm a god, and I'll get out of Hell and back to Heaven where I belong, as fast as my legs can carry me. So he started on his upward journey and the lark said, that when last he saw him, he was getting on quite fast, even developing wings to use when his legs failed him.

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Now I believe that story, every word of it, but of course I don't know whether you do. It will not hurt you to think about it any way.

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The reason that I believe it is because I find so much in my own experience to prove its truth. If we had not been gods at one time and come down to Earth, just for the experience which it would give us, why do we talk so much about recognition (re-cognition) which means knowing again? Why do we not say instead, "cognition," which means knowing. But no, we say "re-cognition." There is a largeness of wisdom back of all our words which governs their usage, which actually frames language itself, but that is a great subject, greater than I can handle in this brief editorial, only I think it helps us to sometimes look upward at those things which are above the common every day understanding.



And did you ever think of it that our ideals even those that hover on the extreme edge of imagination have a strange familiarity, like a brief cadence which suggests, but does not fully recall, the entire symphony of which it seems a part, like a phrase from a forgotten sentence, a petal from a lost rose?

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How sweet in its second unfolding is the mystery of Life.

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But to return to that undercurrent that has bothered you so. I want you to believe from this hour on that it can and will be changed and that you who have come into the New Thought are here for a purpose and that purpose a good one; good for yourself and good for all who know you.

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Something holds you to it, though you have not yet attained your heart's desire, and that something is the Law working in you and for you. That small part of you, which you call yourself, and which really is the Conscious Mind is not the whole of you by any means, any more than that little gimlet hole which you see in the sky is the star itself. You look small, just a gimlet hole through which the Divine Light is shining, but instead of that you are a great star, a centre of radiant light. If the star looked down at its reflection in a stream of water it might say of itself—What a wee little point of light am I? And so you seem to yourself when viewed in the mirror of your Conscious Mind. But it is not yourself you see there it is only your reflection.

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And you get a still poorer idea of yourself when you look into the Sub-Conscious stream, for there you see the likeness of that poor old ancestor of yours nursing his sore toe. Not an inspiring spectacle to be sure, but somehow his phantom gets in front of you and is imaged in the stream rather than your true self.

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Don't look, as he did, for your God in a stone or in any form whatever, not even as a Great Man, seated on Heaven's high throne. All such conceptions are childish, and even children of this generation question their truth.

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Your God is without form because He is everywhere present and being everywhere present, He of course sees all things and knows all things, is therefore all wise and all sufficient to the needs of His Universe and all things it contains.

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Now I believe that God has a Personality, not like that we see mani-

fested in humanity perhaps, or at any rate involving and including much more. It seems to me that Wisdom, Power and Love might constitute a Personality coextensive with the boundaries of the Universe and that in this Personality we may rest, trusting that which is and that which is to come.

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This Wisdom directs us, this Power sustains us and this Love enfolds us. Of what then shall we be afraid?

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And remember, O friends of my heart, that story of the sky lark told in the early dawn.

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## The Irrepressible Goodness.

By ISABEL GOODHUE.

**A**BSORBED in efforts and longings toward the attainment of some *especial* desire, many of us are apt to overlook the thousand ways in which the Spirit of Eternal Goodness breaks through the encircling gloom of our own emanating and that of other thought atmospheres in which we ignorantly linger. The Spirit of Good, or "the light which lighteth every man that cometh into the world," is shining at the very centre of our individualized beings urging us, with its life-giving activity to let its radiance out that we may see the exuberance of bounty which it has already drawn to us.

It is simply irrepressible and works in innumerable ways and through every experience we bring upon our lives or ignorantly drift into to awaken us to a recognition of its presence; while unawakened to this consciousness one of its greatest services to us is the Divine Unrest with which we are stirred, for it is this living fire shut within our own souls that makes the outer life seem so cold and dark. When its warmth becomes unendurable, we are obliged to focus all of our forces and our faith and burst the barriers of fear, doubt, and distress.

In this positive faith, our Good leaps forth in power, we see it manifested in relief. Naturally praise next sheds abroad its radiance and in its shining all of our blessings become available to us. We see how often we have grasped at things that could never have satisfied and, "we give thanks for the blessings that flew over our heads and were not suffered to alight."

We see that those hard burdens have brought into use greater strength.

We longed for a prosperity that seemed to be denied, perhaps, but now are shown that we were drawn into just the work and contact necessary to bring to maturity the undeveloped side of the character that was retarding our success.

Bye-and-bye we make the discovery that however stern an experience may seem, if rightly faced it comes escorted by a suite of com-



pensations, and departing endows us with a realization of new freedom and power.

We cry, "truly all things work together for good! Nothing can down me! I go from strength to strength!"

It has made us conscious of the great, sweet joy of growth. As we continue to let out the light, we gaze with broader vision, and desire becomes aspiration. We no longer wish to quaff the lotus wine of forgetful ease. We want nothing on the material plane so much as to become fully conscious of the Light within and to radiate this spiritual sunshine, well knowing its power to evoke the life, love, and beauty in every form and every circumstance.

Freed from the tension of hungry longing and the fear of evil, we are led not to overlook the simple happiness stored in every day. We become more and more receptive to the friendly health of the sunshine and the elements and invite the life currents to sweep through our bodies. We are free to appreciate the beauties of nature and learn a thousand lessons assisted by her parables. The merry child-heart awakes again and literally doeth good like a medicine. Just the thoughts, the friends, the books we need are brought to us.

The recognition of this Omnipresent Goodness pushes us gently down from the judgment seat into which we are prone to climb, and when we have placed ourselves on a level with our fellows and freed our minds from the responsibilities of that self-assumed position, we see a rainbow of promise arching over every life we meet and know that the one spirit "is in all and through all and over all," and that each individual is infinitely precious, so a splendid patience with ourselves and with the race begins to guide our enthusiasm.

The blessedness of service is taught us and even though we walk now and then through a barren bit of country, we go on our way with good cheer for we know that just beyond lies a fairer view and behind us in the desert we shall leave some refreshing spring and blossoming rose for other travellers, this being the happy mission of him who carries with him the conscious Presence of the Good.

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## The Law of the New Thought.

By WILLIAM WALKER ATKINSON.

I have just read carefully from cover to cover this splendid book by William Walker Atkinson and commend it heartily to my readers. Mr. Atkinson is a deep thinker, a clear writer and an excellent teacher. His meaning is always unmistakable, his sentences short and to the point and his exposition of The New Thought the best I have seen. Beside all this you know in reading the book that it is the outcome of the writer's own life. You feel that he has suffered deeply, has been crushed nearly to earth by trouble and yet has risen vigorous and triumphant over all. What he has done he teaches you to do likewise, and in that lies the great practical value of his notably excellent work, "The Law of The New Thought." In ordering, send directly to William Walker Atkinson, 3835 Vincennes Ave., Chicago, Ill. Price of book \$1.

## The Spirit Leads.

ELIZABETH TOWNE, in *The Nautilus*.

**D**ID you just notice that a button is off? It was THE SPIRIT that showed you that. Sew it on this minute.

Have you discovered that your hair looks greasy and will not do up nicely? It was THE SPIRIT called your attention to it. Go wash it to-day.

When you took off that green skirt you noticed a stain and a number of wrinkles. It was THE SPIRIT telling you not to hang the skirt up in that state.

Did mother ask you to return your library book on your way to Mary's? It was THE SPIRIT that spoke through her.

Did you think last evening of your music? It was THE SPIRIT telling you to practice then instead of waiting for the usual hour to-day.

But you read a story last evening instead of following the spirit. You did not take the library book on your way to Mary's, though you had plenty of time. You were impatient to reach Mary. When THE SPIRIT told you about that green skirt you answered back, "Oh, some other time will do—I don't need it to-morrow anyway,"—and you hung it up. It hangs there yet.

And for the same reason the button is still off. And these are not all the things that are still undone. You have just received that hoped-for invitation to visit Nathalie, and she asks you to come on the 9 o'clock train to-morrow morning. THE SPIRIT, and incidentally a few other folks, are taking occasion to remind you of a dozen undone things that might just as well have been done, the aggregate of which will seriously interfere with your preparations to go away. Your music practice of course must wait. If you go at all the library book must wait until you come back, when a forfeit must be paid; or else mother, who has her own leadings of the spirit to look out for, must make up for your not minding that same spirit. Then there is the green skirt—the only one really suitable to wear with your only clean shirtwaist; and your hair must be made fluffy and sweet; and oh, those buttons and things. Altogether Jordan's a hard road to travel, and the way well lined with the thorns of regret. And after you do get patched up somehow and go to Nathalie's you will feel all the time an ugly little undercurrent of regret that you are not looking quite as well as you might have.

It was to save you all this hurry and skurry to get ready, and this needless regret and self-condemnation, that THE SPIRIT prompted you to do each one of these little things in its proper place. You see, you don't know what is coming, but THE SPIRIT does; and if you pay attention the spirit will lead you to do things in just the right time and place, so that you will be ready for anything that comes. Then there will be no regrets, no hustle and strain. There will be instead, the "Well done" of THE SPIRIT in your own heart, and in the faces of those you meet.

Now this is exactly the way the spirit shall lead you in green pastures and beside still waters, and into all truth. There is nothing too

small for the spirit to neglect. To the spirit there are no small things. Observe the wonders of microscopic life and you will begin to realize this. Just as the infinitely small details of a fly's wing are worked out in perfection, so the infinitely smallest detail of your daily life comes in for the spirit's perfect work.

In your smallest ways acknowledge the spirit and you will be directed in paths of pleasantness and peace and plenty; plenty of time as well as of all other good things.

Helen Wilmans calls the spirit the "Law of Attraction." Principle of Attraction better expresses it. Her idea is that each thing and each person is drawn into place and held there just as the stars and suns are drawn and held, by their attractions and counter attractions.

The attractive power of each depends upon its nature. A planet all of gold would have a different attractive force from that of an all-iron planet. Just so persons of varying degrees of intelligence manifest various degrees and qualities of attractive force. It is the same with animals and things. As the character of a planet or person or thing changes its attractive power changes. Gold once went through the same stage with iron, diamonds were once coal. So people change in nature, and as they change they attract different friends and environment.

The principle of attraction, or what the Bible calls "the Spirit," permeates and acts through everything in creation. This spirit is above all things orderly. As fast as a planet, person or thing changes in character the spirit moves it to a place where it fits; or draws away from it all which no longer is in order with it. This it is which keeps all creation eternally changing. Everything is growing in intelligence and environment is being readjusted to fit.

Your attention is subject to attraction, just as the needle of a compass is subject to the attraction of steel, or as a planet to other planets which hold it in place. What your attention is attracted to depends upon your intention in life—upon your character. If your aim in life is to "have a good time" your attention will be attracted by all sorts of things of the moment, aimless and unrelated things which interfere with each other and end like a falling star. Your orbit will be erratic and will interfere more or less with the orbits of others, and eventually you will be pulled to pieces by conflicting attractions; and end as does the falling star, by being absorbed by other and more purposeful creations. Your attention continually veers from one direction to another as things attract it; you follow for a time; and there is no center of rest to come back to.

A purpose in life is the center of rest for the magnetic needle of your attention. "Having a good time" is an unstable center. Almost any steady purpose is better to come back to. A purpose focalizes your attractive power and thus draws to you the sort of things you need to accomplish your purpose. Without a steady purpose you dissipate your attractive power and become a light thing whiffed about by the attractions of others. It is because we feel this truth though we may never have thought it out, that we call having-a-good-time people "light-minded" and "light weight."

A purpose concentrates a mind and it becomes compact, steady, attractive, and a firm center for a good, hair-trigger attention.

Everything grows by accumulation, concentration and organization. A small purpose, say money making alone as an example, gives room for an immense amount of accumulation and concentration, but there is not scope enough for organization, for the complex, all-round accumulation and concentration which unfolds a man as "an infinite little copy of God." There is not in money-making alone scope enough for a life time, let alone an eternity, of accumulation and concentration of power.

We must have an infinite purpose, as well as a finite one; even as we are infinite as well as finite, divine as well as human.

Now this infinite purpose no finite being is able to comprehend. And yet we must have it. Consequently there is THE SPIRIT to lead us step by step in the working out of this infinite purpose which IT knows in its fulness, but which we can only grasp in detail and work out in detail.

Remember, THE SPIRIT is the all-pervading and all-animating wisdom and power of the universe; that soul from which the body of all creation its form doth take. THE SPIRIT in action is the principle of attraction.

Since we need an infinite purpose and yet can not mentally grasp one we must adopt one on trust. "It doth not yet appear what we shall be"—only a few details of it have appeared. But since a few details have appeared; since this much of us has appeared without our knowing exactly how it got here, or whence or why; and without our having seen anything of the plan except a few specifications; would it not be reasonable for us to adopt the rest of the infinite purpose on trust? This will give us the purpose we need around which to organize our life-times of accumulation and concentration. It will give us an eternal, indestructible and solid, even if uncomprehended CENTER upon which to rest the needle of our attention.

Let's adopt the infinite plan which is being worked out in us; let us adopt it, rest in it, and trust the spirit of it to guide us in the very small details by which any plan is successfully worked out.

When once we have really adopted the infinite purpose, and our hearts are fixed upon it and upon working out our part of the details, the rest is an easy matter. Immediately you give your attention this solid center of rest it ceases to be jostled about by your running after things. Having a settled purpose you grow quiet. You keep still so as to know what next is to be done.

As soon as you do this you can trust the guidance of your attention. When your attention is drawn to a missing button, or a soiled dress, or the errand to be done, or the music practice, you will know THE SPIRIT is leading you and that NOW is the accepted time to follow. These are the details the spirit NOW calls to your attention. Do each as it comes, and your attention will instantly return to its position of rest. This is the peace which passeth understanding—it comes from doing as the infinite spirit leads, instead of doing according to your finite understanding. It passes understanding and accompanies faithful work.

When you first adopt the infinite purpose as your purpose all the excitement and hurry and strife will die out of your life. It may seem

even a tame sort of living compared with the old erratic life. But there will be in it something you never felt before—that quiet, steady peace. From every act and from every little emotional and mental excursion you will come back to your infinite purpose to do the will of the spirit, and there you will rest in peace.

And as time passes and you become more familiar with the life of obeying the spirit it will “grow on you.” Your peace will deepen and widen until it swells to a tide of JOY which will bear you gloriously through all things. And you will find this joy is strength—power and wisdom in all things.

You will find that by losing your having-a-good-time life you have really gained it; by laying down your own way for the spirit's way, your finite purpose for the infinite purpose, you have for the first time been able to have your own way. The spirit's way and your way have become consciously ONE; where before they were really one but you denied the wisdom which would have enabled you to have your way.

Don't you remember how hard and often you tried to do things and something prevented? And how often you did things and then wished you had not? You see your understanding was at fault. But the spirit, which is the soul of us all, knows all, and would have showed you how to really have your way without bumping up against all those hard experiences. We are all members of one spirit you see, and if we are all guided by that one spirit we shall work together for the joy of all. But if we fly off at all sorts of tangents according to our short-sighted judgments, it is as if the great Whole had St. Vitus dance and every separate member were twitching and jerking away from all the others, instead of moving with them. None of the membris can really get away, you know, and neither do they enjoy themselves.

The cure for St. Vitus dance is to be still and let the spirit of the Whole direct the parts.

“Lean not unto thine own understanding, but in all thy ways acknowledge” the spirit of the Whole, and “he shall direct thy paths.” And be sure that all the spirit's ways “are ways of pleasantness and all his paths are peace.” Whenever you are not in pleasant and peaceful ways it is because you have set up a little St. Vitus dance of your own.

Be still.

Colonel Oliver C. Sabin, Editor of The Washington News Letter, has gotten out a book in German called “Christologie” giving in the German language the principles of Reformed Christian Science. This book has been given away, but after Oct. 1st the price will be 25 cents, or 12½ cents each when taken in lots of ten or more at a time. Address Oliver C. Sabin, Lock Box 374, Washington, D. C.

Received from E. Marsh Stiles a pretty little book entitled “Concentration and Personal Magnetism.” It is written by O. Hashnu Hara, Editor of Wings of Truth, 12 St. Stephen's Mansions, Westminster, London. Price of same in our currency about 60 cents.

Received from Leroy Berrier his book called “The New Life.” Price \$1. Address Leroy Berrier, Davenport, Iowa.



## Mental Attitudes—Their Vital Relation to Health.

[From one of the semi-weekly lectures regularly given at The Jackson Sanatorium, Dansville, New York, by Dr. James H. Jackson, Physician-in-Charge.]

**T**HE relations of our soul life—of our mental attitudes and habits of thought to our bodily health is a very close and vital one. This relationship was recognized by my father—our founder—many years before what is known as the “new thought” found general expression in this country. And the term psycho-hygienic which he employed as signifying the character of our work applies to it to-day as truly as in the old days.

I should state at the outset that this is not a Christian Science institution. Under this name has been established by its promulgator, Mrs. Eddy, a dogma which in my judgment is unsound and misleading, and which is not borne out by facts. It must be divested of many errors before it can be of lasting value. I believe that the teachings of so-called Christian Science which possess any real value have been and are held, taught, practiced and preached by people who do not ally themselves with those followers of Mrs. Eddy who accept her as a second Christ and her books as the only ones in which the truth is contained. But when I have said this and have distinctly stated that this Institution in its belief and practice does not represent Mrs. Eddy or her interpretation of Christian Science, I wish to say as positively that long before the tenets of so-called Christian Science were presented to the public, we of the Hillside preached and endeavored to demonstrate the necessity of the dominance of the spiritual life in the life of the individual in the restoration and maintenance of bodily health and the development of character.

What is known as spirit is the one Energy—that wonderful expression of our God and Creator from which all things proceed. I believe that spirituality of life consists in being in harmony with the laws of God expressed in His visible creation, as well as with those laws and forces of the inner life, of thought life, born into His children and which come from the subjective side of the universe. There are always two sides to be considered, two poles, the positive and negative, the subjective and objective, the inner and outer. I believe God has not revealed Himself wholly to us until He has revealed Himself objectively, that is, in visible form, in and through His created material world of nature, as well as subjectively in and through the inspirations and emotions He gives us. We need to realize that God has created our bodies as well as our souls, and that they are to be recognized and cared for as the temples of our souls. But I believe in the dominance of the finer and higher forces. There is no externality or objectivity that does not have for its basis the energy or spiritual life lying behind it as its cause, director and fashioner.

We, ourselves, by our own thought, are in large measure the creators of our own environment. For our external life expresses our



internal life. It is coming rapidly to be understood that we have a large hand in shaping our environment and that our environment in turn has prominent influence in the evolution of our structure and character. Since conscious life dawned upon us we have had the environment which we ourselves have created, and its conditions for which we are largely responsible have reacted upon us. We have lived in it, been moulded by it, and have taken on characteristics which we denominate personality.

The terms individuality and personality have in my view led to confused ideas in the public mind. Individuality signifies separateness. Individuality as I conceive of it is of small account, but personality is of vital importance because in the last analysis it means character. We make too much of the individuality, of separateness, but we can not make too much of personality.

Our thought life, of which I wish particularly to speak, makes its own constant impress upon our bodily structures. We are to a large extent what our habits of thought make us. The very expression of our faces shows what lies behind them, what it is that brings the lines and the lights and shadows there. The influence of our thought so expresses itself externally in our faces, our attitudes and movements, to say nothing of our "atmospheres," as to enable observing ones to divine in large degree each other's characters. To dwell in thought, as many of you are tempted to do, upon your diseases, symptoms and ill feelings is just to intensify these conditions. They are in the first place the result of wrong living, of wrong thought, of disobedience, of a course of life which, as a rule, is chosen for one's self. We may try to shift responsibility by referring it to our peculiar circumstances or obligations to other people, but that will not hold in the last analysis. We are responsible. If we do not live as well as we know how, if we do not conform to our highest ideals we are sure to suffer the consequences. I will admit that if one simply holds high ideals in thought, it is possible to live under unfavorable conditions and yet be in a measure protected from consequences. Because the power of an ideal simply held in mind is great. But how infinitely better to have standards toward which you press actively than to sit supinely down and submit to adverse influences. Indeed it is hardly possible to cherish in thought an ideal, to keep in mind a true and righteous standard of life, without expressing its meaning practically in our lives. We grow to be that which is uppermost in our thoughts and desires.

There is altogether too much talk about your diseases. Live toward your healthy side. Do not keep in each other's minds all the symptoms and bad feelings from which you mutually suffer. Live courageously in the presence of a controlling spiritual power which dominates the body. Many of our infirmities can be overcome by dominance of will and desire and an absolute direction of life thoughtwards toward the things and conditions that make for health and righteousness. There are some among you who are digging the ground from under you as fast as the doctors can build it up. You have opened the way for such impressions on your bodily organs by your habits of thought and feeling as practically to dissolve and keep in solution the life forces wherewith your physicians are trying to build you up into solidity of structure and healthfulness of function. And you do this by

—I don't like to say it—whining, but that term nearly expresses it. You are not positive in your attitudes and tones of voice, but you come up on the negative side. You go over and over in mind every pain, symptom and ache, and tell it to your neighbor and cuddle it in your thought until the very breath of your nostrils is charged with discouragement and discontent and everybody around you feels it. Instead of looking up, instead of pressing forward toward an ideal of health and goodness, instead of saying I will, you somehow look to the doctors to do it all. And all the time the doctors' main province is to point out the way, while your part is to walk the way sturdily. My father used to say to his patients, "You are not to say die till you do die." Why, some of you are dying here two or three times a day. And don't you know that every time you die in that emotional sort of way you just de-vitalize and de-polarize every cell in your body? These cells are held together and do their work in the various organic structures by virtue of the vitality which expresses itself in polarization. Now a dominant healthful mental tone—call it spiritual tone, an attitude of aspiration, desire and will to do and to be the best possible is necessary to keep that polarity correctly expressed. Fear, doubt, anger, jealousy, any passion born of selfishness, will tend to destroy the normal relationship of the cells and organs of the body. Many a man fails to digest and assimilate his food, simply because of wrong mental or emotional conditions. He is mean, jealous, stingy, over-reaching, thinks of himself first and always and then wonders why he can't be as healthy and happy as his whole-souled, law-abiding neighbor. There is nothing that more surely deranges the functional expression of our vital force than fear, worry and doubt. And there is nothing that will so enable us to carry ourselves erect as children of our Heavenly Father, inheriting the possibilities of the Christly life, as the power of an intelligent and consecrated will in positive accord with the divine will. Be sure of that. Although salt rubs, electricity, massage and other material measures of treatment are good and important in their place, the unseen forces at our command are of the first importance.

I repeat that we believe in the existence of matter, and in the influence of mind over matter. We have no sympathy with the dogma which compels denial of the fact that we have corporeal bodies or that disease and sin do exist. We do not believe that there is wisdom or sound sense or Christianity in such denials. The human need is not for denials but for mastery. Our physical natures must be trained, lifted up and transmuted in all their activities until they obey the high behests of the spirit. He who seeks to improve his external conditions or to restore and maintain health by the power of mind and thought needs to understand the law of normal relationship between mind and matter. Sin and sickness exist by reason of wrong relationships. Our first study therefore should be to find out what are right relationships and then to conform to them in our lives. Not until we have conformed to the law of right relationships can we "be free from the law of sin and death."

I am in earnest to enforce the truth that your mind, your spiritual nature, the higher and better part of you, the "divine consciousness" within, can through its relationship to the source of all life and power

bring to bear upon your sick, weak bodies healing forces and influences which will not only hasten your recovery to health, but enable you to keep well.

## A Mental Science Allegory.

**A**N OLD man was sitting by the wayside gazing sadly around him, his palsied hands grasping the staff which supported his tottering steps, while his bent form, his white hair, his deeply lined face, all spoke of the sapping of the life tissues.

As he sat there a beautiful woman with her arms full of flowers came singing along the road. She saw the old man, and moved with a great compassion she took from her girdle a tiny phial and gave it into his shaking hands, and smiling passed on. The old man gazed after her until she was lost to sight, then with trembling hands he drew the stopper from the phial, and lo! the power of the New Thought was in the air—the singing of birds, the warm breath of the sun, the perfume of a thousand flowers—with a smile he raised the phial to his lips. Then a great change came over the old man, the bent form straightened, the palsied hands became firm, the white locks took on the dark hue of earlier days, the shrivelled skin grew smooth, the bleared eyes bright. He arose and stretched his arms with a great cry; he flung far away from him the staff upon which he had been leaning, what need of it now? He felt the warm current of youth tingling in his veins (he was young again), he laughed aloud in his glee, and as he looked at the tiny phial in his hand he saw it was still full as if he had not previously drained it. With glad steps he went on his way like the flower-laden woman, a smile on his face and a song on his lips.

—E. F. Goodman in Freedom.

## The Differing Ways.

A dismal way is a downcast way,  
 Saving up shadows for a sunny day,  
 Nursing sorrow but to make it last,  
 Scowling at joy till it hurries past,  
 Living life as a nightmare dream.  
 Seeing gloom in the place of gleam—  
 O poor soul!  
 Paying by choice such a bitter toll!

A happy way is the uplift way,  
 Looking for the sunlight every day,  
 Banishing sorrow with a spirit high,  
 Clinging to joy till it can't pass by,  
 Living life as real and sweet,  
 Seeing its beauty and grace complete—  
 O rich soul!

Knowing the truth of God's control!

—Ripley D. Saunders in St. Louis Republic.

## Answers to Correspondents.

Dear Mrs. Boehme.

I saw in New York one of your little booklets on Mind Cure and I noticed among the testimonials many who had been benefited by you, so I come to you to tell you my trouble and to see if you can help me. There is a gentleman who is very fond of me and I adore him. I am all alone in the world, sad and unhappy. This man has a wife who is an invalid and not a particle of use to any one in the world. She would be better off dead. Then he could marry me and make me rich, prosperous and happy. I suppose it is wrong in me but I am continually wishing that God would see fit in his infinite mercy to arrange this affair so that I can marry the only man I ever loved. I am the most unhappy woman in the whole wide world. I love him and can never be with him. He prefers me to any other woman on earth and only for the obstacle we might be so happy.

Hoping and praying that you can give me help,

I am,

---

My Dear Miss ———.

Not for worlds would I help you in this thing. Not for worlds should you wish that man's wife out of the way. It is not for you to determine that she is of no use in the world and would be better out of it. Life is too intricate in all its bearings for you to see the meaning and necessity of her life.

Your wish to have her out of the world is murder, justify it to yourself as you will. The thought is as truly a murderous weapon as though it were poison or steel.

You fondly imagine that if you were in that woman's place you would be better loved. You know very little about it, for let me tell you that while you two are separated you neither of you know what life would be were you united. I have seen the fondest love grow cold at closer touch and I well know that love never prospers when purchased at the price you would pay for it.

Take my advice dear girl and put the thought you have cherished out of your mind. Be willing to walk alone so that you walk nobly. Then if in the Infinite Purpose it is fitting and good that you two should be united, it will come to pass. That is the only way of true happiness without a shadow of remorse. There is something better than the love of man and woman. It is the peace of the soul that does no wrong to another. May that peace be yours.

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Question. In observing the sitting of the Success Centre shall I commit the formula to memory? Shall I simply repeat it and then remain passive for one-half hour? I am anxious to know full particulars so I can get all possible benefit which I so much need. Shall I think earnestly of what I desire to accomplish, viz., a favorable change of environment, business success elsewhere, and the light to know how best to take advantage of all conditions (so unfavorable here) for the

change. I thank you for your letters but they were not clear on these points I so much desire to know.

Answer. Commit the formula to memory but do not simply reiterate it. And do not become passive but keep your mind actively meditating upon the formula. It is better to drop out of mind all thought of what you desire to accomplish and your desire for change of environment. You see the idea is to get above all that, during the time of sitting at least, and to realize your spiritual fullness, to get up into a thought atmosphere above the worries, cares and anxieties of business, to let the influx from the Super-Conscious Mind flow through you, bringing its own plans and purposes for you to fulfil. If you desire anything too definitely you may crowd out something better which the Infinite Wisdom has in store for you. The formula of the Success Centre is intended to lift you into a great impersonal attitude, where larger things are possible to you. We sometimes hold our penny whistles so tightly that our hands can not open to receive the nobler gift.

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## Special Notices.

The Editor now has another book ready for delivery. It is called "Easy Lessons in Realization" or "Thinking in the Heart." It is composed of a series of lessons which appeared in The Radiant Centre in 1900. Each lesson is headed by a diagram which helps to explain its meaning and every one who is seeking Realization, the one thing needful, should possess this book. In the Editor's estimation it is the best thing she has ever written and she offers it to the public with the greatest confidence. Bound in Cloth. Price \$1.

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

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

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



## Mental Atmospheres.

By THE REV. HENRY FRANK, in the *Metaphysical Magazine*.

**G**UARD the atmosphere that envelops you. Each of us is surrounded by a zone of influences we unconsciously cultivate. If we are negative and receptive we welcome every current regardless of what effect it may produce. If we are positive and aggressive we control the currents and suffer such only to enter into our lives as exhilarate and harmonize our powers. Each breeze that greets us daily as we inhale the morning air carries a special message in its breath. It arouses, invigorates and empowers us, or it depletes, enervates and discourages. Each sound trummed upon the great Harp of Life—the jangling voices of the street, the whirl of busy looms, the rattle of the wheels of traffic, the screeching of whistles, the snorting of horses, the barking of dogs, the laughter of children, the groans of the unfortunate—each sound and sentiment of earth—emits a vibration that polarizes the forces which constitute and quicken the essence of our beings. Shun those influences that deplete, welcome those that converse. Avoid the Growler and the Grumbler as you would the scorpion and the snake. Avoid the pessimist and the prophet of despair as you would pestilence and the plague. Cultivate whosoever laughs and smiles, grasps the hand with energy and scatters sunshine athwart your path. Cultivate whatsoever inspires confidence and courage and spreads confusion in the ranks of doubters. Cultivate whatsoever helps you to believe in yourself, and flee what belittles and demeans you as you would the fang of a viper. Make him your friend who lifts your eyes to the stars and conjures the moral forces of nature to your aid. Carry good cheer in your heart, gentleness on your lips, encouragement in your voice and firmness in your tread, and you will disperse cowards as the sun dispels the fog. If you wish to be strong, cultivate the company of moral giants. If you wish for success, walk in the company of those who have succeeded. Their very presence surcharges your being with new life as does a crisp December day vibrating with electric energy.

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## New Formula for the Success Centre.

Members of the Success Centre will please begin the sitting with the formula already given and add to it the following:

Power is within. I am a generating centre of Power, therefore my power is within myself and not outside of me. I will not wait for circumstances to change for I will change them by the power that is within me. **POWER IS WITHIN.**

In repeating this formula you are not merely uttering what is called an affirmation, for this with the preceding formula, used from the beginning of the Success Centre, will serve if rightly understood to revolutionize your ideas concerning yourself and your relations to the world about you, and this is needed in order to make you fearless, active, magnetic, hopeful, loving, wise and successful.



The Success Centre is for the purpose of developing the strongest, truest manhood and womanhood, teaching the reliance upon self and the understanding of self.

To get the money of the world into your possession is not success from the viewpoint of the New Thought, but it is success to give the world something which it wants, needs and is helped by, and to take in return the compensation which is fairly won. This is I am sure the sort of success which all members of the Centre seek.

And really it is not the dollars they seek, but attainment of one kind or another, in art, in music, in literature, in business, in work of any sort and in health. In a word they desire more Life in attaining good ends. That is what they desire in itself, and if that brings in the dollars also, why so much the better. New Thought people know how to spend dollars too, so as to spread happiness.

The Success Centre stands for noble men and women, inspired by a noble purpose and its power for good is tremendous.

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