

JULY AND AUGUST, 1903—DOUBLE NUMBER.

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Editorial Paragraphs.

2016 O Street N. W., Washington, D. C.

I have something very remarkable to tell you, and it proves what I have for a long time believed and stated to be possible. I have said again and again that I knew we could grow a new eye in place of one entirely lost, and here is the proof. It is given in a letter to a friend, and the letter now lies before me. I will give it verbatim :

DEAR FRIEND—Your letter dated March 9 was duly received. As you kindly desire information about my experience with the Lord concerning my eyes, I will say, first: I am a widow, 58 years old. I lost my eyesight when I was a child 5 years old, from effects of scarlet fever. I was totally blind. At the age of 17 my father took me to the best oculist in San Francisco, and he

pronounced my eyes incurable. The right eye being entirely perished and gone, he put an artificial one in its place, which I wore nine years.

God showed me through the scriptures His will in regard to Divine Healing, and I was willing to take Him for my Physician, and had faith that He would restore my sight. I called for the elders of the church, and was anointed with oil, according to James 5:14.

The eye that was gone began to fill out, and is now almost as full as the left. Out of this one I can see well enough to go anywhere in the city, and I do my own housework.

My eyes are not strong enough to read yet, but I believe God will restore perfect sight.

In God's full salvation, I am respectfully yours,

MRS. M. J. CORLEW.

I have given the writer's name, but not her address, because I have not had permission to give the latter; but I know her address, and I am going to write to her myself to ask if I am at liberty to give it. I hope also to get more particulars concerning the case to give you in the next issue of the Radiant Centre.

I know that some of my readers will suppose there is but one way in which an eye could be restored, and

that the way given in this letter—being anointed with oil; but I do not consider that at all essential, for I am positive the Divine Healing Power is not limited in its operation to the use of oil. Of course, if the patient believes in the oil and the anointing, as a means or medium through which the Power works, why then I can see that by its use faith would be increased, and the patient thus made more receptive.

Jesus sometimes healed through material agencies, and sometimes without them, according to the mental status of those whom he healed, and the healing was as perfect in one case as in the other.

I have seen many persons anointed with oil and prayed for by the elders of a church who were not healed, and that proves to me that there is nothing in the mere process itself, unless it inspires a higher faith and a more spiritualized condition.

By a more spiritualized condition I mean a mental state lifted above the lower, heavier, earth vibration, into a finer, higher ether in the thought world, where it becomes more plastic, more easily acted upon, and therefore more easily changed to new and better adjustment.

It is certainly in the spiritualization of the mind and the body that we are to look for better health, and for an indefinite continuance of life in a physical form. To be earthly, I am convinced, does not mean the being attached to this planet, but being held down by heavy appetites, being gross and sluggish, and allowing the stream of life to become so clogged with impurities as to finally stop its flow. To be spiritual, on the other hand, is to keep the current pure, sparkling and ever moving onward.

Henry Wood, in that most excellent journal, the *Higher Thought*, asks and ably answers this potent question: "Ought the body which we use for a time to end its service and be buried out of sight, 'dust to dust'? or is the ultimate and divine ideal its gradual spiritualization, so that there should be nothing to bury?"

His answer is as follows: "There is much said at the present time about 'immortality in the flesh,' and this not only by certain metaphysicians, but by a small school of physical scientists. But the 'flesh' as at present constituted is not fitted to the higher life. Not that it is in any way bad, *per se*, but if it is to continue it must be purified and spiritualized. Is this, as a gradual process and evolutionary adjustment, finally to

take the place of the present disintegration, or dropping out of sight? Analogy and correspondence in every direction seem to indicate that it will. If so, it should be our ideal to work toward such a refinement of body that there finally will be no negative climax, or passing out, and no grossness to be arbitrarily given back to earth. Then, and then only, will death as an objective event be 'swallowed up in victory.' Immortality in the crude flesh would be illogical, while continuance in a more refined form would be reasonable. The revolution of the present universal experience would be displaced by a beautiful and orderly spiritual evolution. We may be sure that immortality in the flesh will never come through any so called scientific device, chemical or otherwise, to prevent waste of tissue, or any panacea of outward application. Man can never be a mere preserved specimen, but must live from the centre."

That expresses my thought on the subject exactly, only better than I could give it. We must learn the secret of living from the centre, or radiating from it, and we *are* learning the secret rapidly. The air teems with it. Lilian Whiting calls her new book "The Life Radiant," and the thought obtains universally. In January, 1900, I named this little journal "The Radiant Centre," because I saw the newly revealed possibilities in living

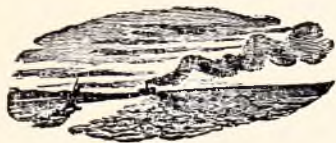
from a radiant centre ; and I am not only deeply imbued with the thought, but am thoroughly given to making it practical in my own life and in that of others. It is so simple, so clear, and so easy to grasp in thought, beside saving so much time otherwise given to diffused thinking and living.

It is the law of every organism to live and grow from a centre so long as it lives at all, and it is for man with his higher intelligence to order his life consciously in accordance with that law, and in so doing to prolong it in health and ever increasing joy and usefulness. The lower, inorganic forms grow by adhesion, i. e., in attaching particles to themselves. They thus grow in bulk, but get heavier and more inert with their growing. The living organisms, while they also lay tribute on the external, attracting that which they need, have also the power of growing from within and of acting from within. Man cannot, if he would, live the life of a stone, but sometimes he approximates it too closely, and then he drops into negative conditions, and his environment masters him as a natural consequence. His help then lies in learning his mistake, in realizing what is meant by living from a radiant centre, and putting it in practice. It is an open secret which all can learn.

About the most difficult thing for us to realize is

that today's consciousness need not be that of tomorrow. The truest thing about us is that we are now in the acorn stage, and just bursting our shells because we are too big for them, and because we are destined to be the oak. From acorn to oak is a mighty unfolding, and from the acorn consciousness to the oak consciousness the change is so great as to be at present beyond our power of imagining.

But the analogy is weak, as are all analogies between the lower orders of life and the human, for the lower orders stop growing when they reach their limit, while the human knows no limit when it radiates God.



How to Renew Your Youth.

LESSON SIX

The Necessity for Relaxation.

Have you not sometimes suffered a sudden shock on the instant of falling asleep which brought you rudely back to consciousness, and made you fear lapsing again into sleep lest there should happen a recurrence of that most unpleasant sensation ?

If you have had such an experience, it meant that you were under great tension at the time, and the shock was due to losing guard over yourself as you fell asleep, while the nerves, that had all been standing like sentinels at their posts, suddenly dropped prostrate from over exhaustion, and the fall hurt them.

The analogy between the nerves and sentinels is not a bad one, for the nerves stand on guard at the outposts of the organism to ward off danger, and when we look back into primitive conditions, when there was greater need than now for such a guard against advancing foes, we can well understand the habit of tension, and see how it has descended to us as a natural heritage.

Tension is wearing. The violinist knows this, and when his instrument is not in use ; he allows it perfect relaxation, or rest, by letting down the strings, knowing

that if they remained taut there would be a steady pull upon their fibre, and a slight but constant giving out, until they would finally snap asunder.

Perhaps at one time the violinist did not know this, and a good many strings may have snapped before he learned to loosen them for those periods of rest which all things must and will have, lest they mutiny or break down completely and enforce the needed rest.

Inorganic things protest loudly enough, but a living organism is capable of the wildest anarchy and riot, until at the expense of much suffering the law of Nature is again observed, and organic processes move in harmonious adjustment.

A riot in the human organism starts, like any other riot, with grumblings here and mutterings there, low and indistinct, but finally swelling into the terrible roar of the mob, and you would better quiet the grumblings and mutterings rather than to wait and have to silence the roar.

When something in the organism is hurt it mutters or grumbles, or even cries out if the pain be severe enough, and the lower sounds of its discontent pass unheeded. Then if the owner of that organism be wise he will look for the cause of the hurt, and do away with it, for otherwise he will have the mob to reckon with, and that is a thing to avoid if possible.

Tension is a good thing, but like many another good thing you do not want it all the time. There is a time for tension, and there is a time for relaxation. The two must be correlated in a healthy organism.

A few years ago we heard nothing of relaxation, and even now very many people do not know what is meant by it, supposing it to be recreation, change of scene, the stopping of regular work, going upon a vacation, or attending places of amusement ; but these things are not relaxation itself, although they should tend toward it. I have seen people who made very hard work of a summer vacation, and who were in a higher state of tension then than while plying their regular calling, and to those people I am sure the terms vacation and relaxation are anything but synonymous. Fortunate the individual who knows something of the latter before he starts on the former, for when he knows how to relax in mind and body then he is ready to enjoy a respite from labor, and profit by it. Until he does understand relaxation, the would-be respite is but an exchange of one sort of labor for another.

In the days before I knew anything of relaxation I found a summer outing very exhausting. To begin with, I worked up considerable tension in getting a suitable outfit. I lay awake nights planning for all the necessary and unnecessary things to take with me ; I worried over

gowns and gownmakers, and was beset by fears that all would not be ready on the day of the start. Usually it was not, and at the moment when my trunk had been delivered to the baggage express some delinquent but essential article was sent home and crowded into an already over-crowded handbag. The train was caught at the last instant, and an uncomfortable half-hour spent in wondering what I had left behind me in the way of indispensables, and if after a careful inventory nothing seemed to have been forgotten, then my worried and caretaking attention would be turned to the future: What if the train were late, arriving perhaps in the middle of the night, and my friends did not meet me! What if a dreadful accident happened, and I were horribly injured! What if the train were held up, and the passengers robbed! What if this, and what if that, until every nerve was tense and braced against impending disaster. Naturally, under such conditions a summer outing did me more harm than good. But I learned better after a while. I discovered that, in spite of my worry and my fears nothing ever happened so adverse that I could not turn it to good account by a reasonable display of intelligence and self-possession. I began to realize that the time spent in worrying over what might occur was time worse than wasted; but then the question arose: Could I help worrying? and I thought I could not. I said to

myself: There is always a chance of accident or misfortune, and knowing this how can I, as a reasonable and intelligent being, help seeing that chance and being disturbed by it?

At about that time I read a book by Josiah Royce of Harvard, in which he said that few soldiers would ever go into battle were it not for the postulate that they would come out unharmed. I then began to think that the normal, sensible people of the earth were all acting on a similar postulate, otherwise they would be subject to a sort of mental paralysis, and the world's activities would suddenly come to a stand-still. I thought of all the brave men and women who to my certain knowledge were occupying posts of responsibility and danger, and whose serenity and self-poise made my cowardice and fear seem wholly despicable. And yet I knew that at heart I was not a coward. I knew that in any great emergency I was capable of courage and endurance, but here was this ingrained and inherited habit of forecasting trouble and living it through in advance. What was I to do with the habit? Did I not suffer more through it than I would from the trouble itself were it upon me in reality?

But what was the remedy? Could I in the course of a lifetime rid myself of a habit so deeply fixed, and how? At any rate I would make the experiment, but not knowing exactly how to begin I said: I will take the soldier's

postulate that nothing will happen to hurt me, and if it should happen, why I'll endure it, and get through it somehow. I tried the simple experiment, and within a year it had proved itself a success. Whether at home or abroad, I was absolutely without fear, and I found my nerves and muscles relaxing accordingly. As the fear left me a feeling of confidence and trust grew up in its place ; a confidence and trust in that Universal Love and Power which holds us all in its keeping, and which, though it sometimes seems to desert us, never really does so, bringing good out of our misfortunes, happiness out of our sufferings, and compensation for all ills.

A child, when in a happy, healthy state, knows nothing of the tense mental and physical conditions which come with adulthood. It is possible to return to the relaxation of childhood, and it is well to start with some simple experiment such as I have cited. Your experience in life may not be analogous to mine. It may differ widely, but I am quite certain there is something you fear, and that something is of course in the future. Take my advice, and let it alone until it comes upon you, if it should come at all, and there are nine chances in ten that it will not.

When you retire at night, do not lie down with the nerves on guard. Relax completely by using your will to that end. Say that you will relax, and then throw

your arms out loosely upon the bed. *Think* a state of looseness through your entire body, and you will discover from the difference in your feelings how tense you have been. Think of the violin with its strings let down, and imagine yourself in the same condition. Then when you get up in the morning, ready for a day's work, you can tighten up the strings again, but you must let them down at intervals all through the day. After a time you will do this unconsciously, and be able at any time to relax for a few moments to the great renewing and refreshing of overstrained nerves. You may think of your body as old and worn out, but it is not. It has a wonderful power of recuperation, provided you know how to provide the means with which it is to be accomplished.



How to Renew Your Youth.

LESSON SEVEN

A Special Providence.

It matters not what argument is brought to bear against there being a Special Providence, my unalterable faith proclaims that there is one, and that it watches over you and me, and all things throughout the length and breadth, the height and depth of creation.

Can you get away from the conviction that there is a Universal Mind, large enough to cover all, see all, and do all to the very limits of Being ?

If you can, I cannot, and I well understand how it is that in one form or another all men have had such a conception. Emerson called this brooding Power the Oversoul, and in that it covers all, and provides for all, it is called Providence. In that it sees all, it is called Omniscience. In that it does all, it is called Omipotence.

Seeing all, it has the details requisite to special acts of Providence ; and doing all, it has the power to perform them.

It neither annuls law nor sets it aside, and yet it transcends or holds in abeyance one act of the law in order than another act may be performed.

When a seed is placed in the ground the law of

gravitation holds it there ; but when the seed opens and pushes upward, it then and there transcends the law of gravitation sufficiently to serve its purpose, though not enough to tear it from the soil.

These *acts* of the law (or *laws* as we usually call them) are always transcending one another, and in that very fact is the glory and hope of the world, the story of the seed being its story too. What the seed does the world is doing, while over it all broods a loving Providence cognizant of its smallest grief and of its greatest joy.

Looking out upon the world as we do through such a small peep-hole, it is hard to conceive of a mind that can see it all at once ; but when you reflect that there are minds so unevolved as not to be able to count more than two or three, and on the other hand minds so comprehensive as to cover great tracts of mental territory which to us are unexplored, we can get some idea of what Mind is, and what must be the Power of the Universal Mind, or Mind in its entirety. Then we can understand how this Universal Mind, acting toward us as Providence, can be cognizant of the smallest life in all its details, and we can also understand how there can be special acts in times of special need.

Every suffering creature appeals to this Providence in its hour of anguish, and it often seems that the appeal is unheard ; but Providence hears and answers in its own

way, not our way perhaps at the time, but our way when, later, we see it in the light of a fuller knowledge.

Confront me with the untold anguish of Humanity throughout the ages, and my faith will rise triumphant over all, knowing that somehow and somewhere there is compensation given to every soul for all its pain.

It seems to me that each one of us could return to the happy-heartedness of childhood if we were fully convinced that a loving Power has us in its keeping, and I wish all my readers could be as certain of this truth as I am. If this lesson helps you it will be because you are getting telepathically my vision of a Special Providence.

But do not get confused because I speak of this Providence as of something apart from yourself, to which you appeal. Do not fail to keep the symbol before your mind's eye of a sun or luminous body, representing Being, from which you proceed as a ray. If you have my "Easy Lessons in Realization," turn to Lesson One, and look at the diagram, reading also the lesson so as to fix in your mind your oneness, and then you will understand that this Providence is not separate from you. It is not far away. It enfolds, evirons, and embraces you, and feels your every heartbeat.

Can you remember how you felt when your mother held you in her loving arms? Be a little child again, resting in the Everlasting Arms of Divine Love, and see

how your troubles will fall away, your bruises be healed, and your sorrows be forgotten.

If you can get away from the literal sense of the word *arms*, and think of the tenderness and love which an embrace signifies, you will know how it is that every creature can lie in such an embrace, to the exclusion of no other creature, so that a special Providence need not invalidate a universal Providence.

We are apt to take too literally the symbols which stand for spiritual truth, and it is that which makes Religion seem unreasonable and illogical. It is that which makes human love so dependent upon personal touch and physical sensation. When the spiritual touch is quickened we feel the presence of a loved one, though far removed from us in person, and get the telepathic current from the Ego itself, reaching out through space and touching us, independently of the body which is its common medium of expression. As we grow finer and finer we shall not need such a medium to convey our affections to each other, but shall love as the angels do, with the breadth of Heaven between us.

Then shall we more clearly understand what is meant by the Everlasting Arms encircling us, and know how it is that there can be to each one of us a special Providence.

To show you more clearly how such a power may work for us, I will quote from the third Essay in my series

on the Attainment of Happiness. The Essay is upon The Universal Mind, and in it I endeavor to show how it is that our desires or prayers are answered, in illustration of which I wrote as follows :

A friend of Mark Twain's, a resident of Hartford, Conn., had been repapering his parlors. When the work was nearly finished the paper ran short, and the dealers sent to the factory for more, but the stock was exhausted. Then they sent all over the country to retail dealers, but to no purpose. Finally it was decided that another paper must replace that which partially covered the walls, and paper-hangers were accordingly sent to the house. Just as they were beginning the work the bell rang, heralding the entrance of an old friend of the master of the house, to whom he naturally related the shortcoming in paper. The friend turned upon him with a peculiar smile, saying : Now I know why I was impelled to come here this morning. It was in obedience to an impression which I was powerless to resist. Your thought has drawn me, and I am here in response to your silent appeal. I have that paper on a room in my house, and there is still some unused, which is at your service.

It turned out that there was enough paper to finish the work, and I can vouch for the incident as a true one. I know of other incidents quite as remarkable and equally true, so many, in fact, that it is easy for me to believe that

"I stand amid the eternal ways,
And what is mine shall know my face."

It argues nothing but personal telepathy when a thought directed to a certain person reaches that person ; but when it goes out into open space, without any definite direction and is carried straight to the person from whom it is to receive a return, and indeed to the only person who can give that return, it shows me beyond a doubt that there must be a great central office through which our telepathic messages are carried, and that in that office there is an intelligence cognizant of the special place to which each message is to be sent.

If you want to send a telephone message you ring up Central, and Central connects you with the one you wish to reach. Central has the means for doing this, and without Central you are shut off from any and every one with whom you might communicate.

This may be rather a crude illustration of the way our messages get to their destination through the Universal Mind, but I believe, so far as it goes, the analogy holds good, and it is in this way that we send our desires into the Universal Mind, and receive our returns in the form of special providences, special protections, special aids, special gifts, special joys, and all the details that go to make up our life experiences.

Sometimes the desire may be a passing illusion, a

something which we imagine we want, while deep beneath it, in the subconscious mind, lies the real desire, of which we are not conscious. In that event the surface desire may not be satisfied, and we may fret and moan over it, thinking Love has left us alone and desolate, that fate is against us, that bad luck attends us, and that our state is altogether miserable. But wait. Time passes, our mood changes, and that which we desired no longer attracts. Something so much better comes in its place, and we wonder why we did not seek the better thing before, or at least seek it consciously, for now we know that we really wanted it all the time.

The Universal Mind, acting as a Special Providence, knew what we wanted deep down in our being, and it knew better than to satisfy the desire, which was only an illusion. Sometimes, though, when it is needful to have such an experience, the illusive desire is realized, and after it has turned to ashes in our hands we learn to trust the Higher Wisdom, which is also Love, and which covers us with its Providence as a hen gathers her chickens under her wings.

We have more of this trust now than we realize. It is a subconscious trust, and belongs to the larger self, of which we as yet know so little, but of which we are learning more and more as the years roll on. It is because of this subconscious trust that we resign ourselves to sleep every night, instead of lying awake to watch for burglars,

fires and accidents. It is because of this trust that we venture to do many things involving danger, instead of settling back in an apathy of fear.

But we can increase our trust to our everlasting gain, and we can so increase it by realizing more fully the Power watching over us, that slumbers not nor sleeps.

(To be continued)



Kind Words for The Radiant Centre.

DEAR MRS. BOEHME—

Your writings are much appreciated here. Please send 3 copies each of all your books.

ALICE M. CALLOW,
Secretary *The Higher Thought Centre*,
London, England.

MY DEAR MRS. BOEHME—

I must tell you of my appreciation of your excellent Journal, and of the blissful experience I am finding in the radiant centre of my being. I seem submerged in an ocean of spiritual love. I use the word "spiritual" to distinguish from love in the ordinary sense. The love I feel in my soul seems at times seraphic. Your writings radiate such a sweet spirit that I am charmed with them, and I am sure all who read THE RADIANT CENTRE appreciate your helpful articles.

I have found heaven within my soul through a knowledge of occult science, and owe much to you for your very excellent Journal.

May success attend you, dear Mrs. Boehme.

Sincerely your friend,

T. L. W., Waterbury, Conn.

I receive mind illumination and heart cheerfulness
from THE RADIANT CENTRE.

L. D. GOWEN,
Santa Ana, California.

Your April RADIANT CENTRE is very fine, and full of
high suggestion. Your explanation of the Presence,
pages 20-21, reaches deep.

Your friend,

HARRIET B. KELLS,
(President Mississippi W. C. T. U.)

MY DEAR KATE—

Last Wednesday I took up your "Mental Healing
Made Plain," and read the first four chapters, and then
took up some work. Before I was aware of it I was say-
ing: "I am perfectly well—I am *perfectly* well." And the
strange part of it was it didn't seem that it was I who said
it, but it came, and kept coming, and, what is to the
purpose, I have been so much better since. Not once
that terrible tired feeling.

Blessings upon you, dear child.

E. S. L., Boston, Mass.

Answers to Correspondents

Question—What is it that makes some people attractive, and brings to them many friends, while others seem to repel, and stand in this world alone and unloved? Is it a natural personal magnetism? or is it something cultivated by its possessor?

Answer—The magnetic, attractive quality emanates from a mental state, which is sometimes already developed, and sometimes cultivated. In either instance it is inherent. It exists in all people, and all can develop it, if they will to do so, and understand how. Some one has said that in order to have friends one must be one. If, like a crab, you are crabbed, and live inside of your shell, only reaching out to pinch something, or to grab anything within sight that you want, your shell and your claws hold off and drive off living creatures through their instinct of self-protection. Take Sam Walter Foss's advice: "Dwell in your house by the side of the road, and be a friend to man," Your friendliness will beget friendliness in others, and you will no longer stand alone and unloved.

There are, however, those who, with the kindest intentions, seem to repel others, because they have a depressing mental aura, which is as obnoxious to the mental health of their fellows as bad odors are to the

nostrils. Bad odors can be corrected, and so can an unpleasant aura.

If, instead of seeing God afar off, you will reconstruct your belief, basing it on the truth that you and God are one, as the ray is one with the sun, then, as a natural consequence, your mental state will become radiant and attractive. I need not go into details, and tell you in so many words, as a mental recipe, just what to think and how to act so as to gain friends, because if you tried to follow my directions your life would not be spontaneous, and it would cease to be natural, whereas the most attractive characteristics in the world are spontaneity and naturalness. When the life of the Spirit flows out through you, it makes *you* and not *me*. Let it make *you*, and stop thinking so anxiously how to win friendship. You do not have to desire friends in order to get them, for there is a subconscious desire which is working for you all the time. When you add to that the conscious desire, it is apt to get top heavy, or abnormal, and an abnormal desire for friendship is more likely to repel than to attract.

Be a ray of light from the Sun of Righteousness, and you will never lack either friendship or love.

Question—Ever since I came into the New Thought, I have had a steady run of bad luck, and it seems so strange when I have tried earnestly to follow the teachings, reading everything I can find on the subject, and

trying to put in practice all that I read. Can you account for my failure?

Answer—Perhaps not, but I could account for my own if I attempted to read everything in the New Thought and to put it all in practice. My state would be worse than failure, for it would be lunacy. Get hold of some one statement which seems to appeal to you deeply, as though it were a part of yourself, and stick to it. Should it be the Christian Science statement, hold to that. Should it be the Mental Science, Divine Science, Practical Christianity, Radiant Centre Science, or any other presentation of the Healing Power, just make it your own, and work from it as a practical hypothesis. In time you will see that all are flowers on the same bush, and, if the shape or color of one flower pleases you better than another, that is your flower. Some one else will prefer another flower. Let him have it, and you keep yours, and each will be provided with what is good for him. But, dropping the figure, it is essential to your success that you get a central idea and work from it. Between two stools one falls to the ground. Take one, sit squarely on it, and you will not fall.

Special Notices

William Towne of Holyoke, Mass., in his excellent publication, *Points*, has this to say of MENTAL HEALING MADE PLAIN:—

"Mrs. Boehme is well known as editor of THE RADIANT CENTRE, and one of the clearest, most logical and interesting writers along the New Thought line. This new book on mental healing covers the whole ground from a to z. In a series of eleven concise, clear lessons, Mrs. Boehme unfolds the philosophy of life. She tells you how to live from the radiant centre. She tells you how to practice living the truth. She draws many illustrations from her own experiences. If you want to know what mental healing is, and how it's **done**, read this book.

And of EASY LESSONS IN REALIZATION, by the same author, he says: "Here is a brief synopsis of what this book contains: How to be Happy; The Central Truth of Being; How to enlarge your Consciousness; Thought Control the Key to Realization; Man is ensphered in Divinity; You are a Ray from the Central Sun; How Spirit acts; What Consciousness is; Transcendental Knowledge; The Outer and Inner Consciousness; The Power to Function in Perfection Dwells

at the Centre of Life ; How to Outgrow Pain ; Pain a Factor in Evolution ; Extreme Pain may Merge into Pleasure ; The Awakening of the Human Consciousness ; How to Glorify the Human. The object of this book is to teach a man how to find himself."

The International New Thought Convention is to be held in Chicago on November 17, 18, 19 and 20. Address Elmer Ellsworth Carey, Sec'y, Room 600, Masonic Temple, Chicago, Ill., for particulars concerning railroad and hotel rates.

We hope all our friends who have the time and opportunity will be present. Mrs. Bøehme extends thanks to the Union New Thought Committee for her nomination as one of the Vice-Presidents of the Convention, and regrets that pressing duties at home will prevent her acceptance.

Union New Thought Committee.

HEADQUARTERS, 600 MASONIC TEMPLE,
CHICAGO, SEPT. 1ST, 1903.

Editor Radiant Centre.

DEAR FRIEND: We enclose a call for an International New Thought Convention, to be held next November, in this city. It gives us great pleasure to announce that you have been chosen as one of the Vice-Presidents of the Convention, and you are earnestly requested to send at once your acceptance and your promise that you will be in attendance. This Convention is entirely in the interest of Truth, and its sole object is to bring into closer relations the various elements of the New Thought movement; consequently, we ask your assistance and co-operation.

The Committee, representing all phases of the New Thought, has met with the most cordial manifestations of good-will and harmony, and it is hoped and believed that every friend of Truth will cheerfully co-operate to make the first International New Thought Convention an abiding success. It is so.

And the Committee furthermore earnestly requests that you send your views regarding the Convention, together with any suggestions you may have to offer, and also your assurance that your assistance and co-operation can be relied upon.

In the universal spirit of love and truth, we remain
Cordially and sincerely,

UNION NEW THOUGHT COMMITTEE.
ELMER ELLSWORTH CAREY,
Secretary.

Religion of the Young.

Complaint is often made that young people in these modern days are without religion, little effort being made at home or in school to instil religious principles into them. A test made among the students of Bowdoin College by President Hyde of that institution hardly sustains the assertion. President Hyde asked each member of a class of sixty students to state as exactly as possible both his belief and his unbelief, and to define as far as possible what he believed, and the sense in which he rejected the things he did not believe. President Hyde then reduced these sixty replies to a composite creed, putting into it everything which any student had affirmed, except what some of them had denied, aiming in this way to get a class creed to which each individual member would assent. He distributed copies of this composite document, and after discussion and modification a creed was adopted by unanimous vote. The expression of belief thus evolved reads thus :

“I believe in one God, present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty, and supremely in Christ as our highest ideal.

“I believe in the Bible as the expression of God's will through man ; in prayer as the devotion of man's will

to God; and in the Church as the fellowship of those who try to do God's will in the world.

"I believe in worship as the highest inspiration to work; in sacrifice as the price we must pay to make right what is wrong; in salvation as growth out of selfishness into service; in eternal life as the survival of what loves and is lovable in each individual; and in judgment as the obvious fact that the condition of the gentle, the generous, the modest, the pure and the true is always and everywhere preferable to that of the cruel, the sensual, the mean, the proud, and the false."

This is not the creed of theological students, but of a senior class of students from average homes, and with the religious instruction gained in such homes and in their school and college life. It varies in some respects from the orthodox evangelical creed, but not in essential respects. It certainly embodies religious principles sufficiently safe and strong to live by—and what more is needed? If the senior classes of all colleges can accept this as their own, there is no cause for worry over their religion.

— *The Indianapolis Journal*

The World has Moved.

The world has moved forward a little in the past twenty-five years.

It is now a better and a freer place to live in than it was a quarter of a century ago.

A man may think for himself more fully than ever before, especially in religious affairs.

Men are learning that they do not know all about the future, and that some of the things which they accepted as truths a few years ago are open to serious question.

In other things the point of view has changed. We all have our Santa Claus, but the Good Nick of our mature years is not he that made glad our infantile days.

Upon this idea Bishop E. G. Andrews of the Methodist Church says, in harmony with modern thought: "We do not think now as we did half a century ago. We see God and Christ and the Holy Ghost in a different light. I must confess that I see God differently than I did in my young years. I thought of Him as a personal being in some distant part of the universe. Now I think of him as a power within us, and I am impressed beyond measure with the all-pervading beauty and glory of love as a means of transforming humanity. We see that it is love that accomplishes God's work in man.

— *The Philosophical Journal.*

It is Evolution Everywhere.

Evolution ! Evolution ! Evolution ! Everywhere and every day, evolution ! Lectures, books, magazines, newspapers are all full of it. The evolution of the solar system, of the earth, of planets, of animals, of man, of mind, of society, of morals, of art, of cooking, even of love itself.

What is this evolution? What does it mean?

Simply this: Evolution means change.

The earth was once a burning mass, like the sun. Now it has cooled enough to have animals and plants on it. Some day it will be entirely cold and dead, like the moon. It has changed. It will change. That change is its evolution.

The horse once had five toes. He was then as small as a fox. He lost one toe at a time. Gradually he became bigger. Now we have a large one-toed race-horse, which goes a mile in 1.35½. That is the evolution of the horse.

In a savage state each man hunts and fishes for himself. No man depends on others. Each lives for himself. Now we all depend on each other. There is division of the labor. One man makes shoes, another hats, another does the carpenter work. We have bakers, weavers, salesmen, teachers. So our social system has come about, changed, or evolved.

Men once traveled on foot or in canoes. Then they used horses and sailboats. Steam replaced these. Now electricity is taking the place of steam. That is the history of the evolution of our means of transportation.

Once a man's thoughts had to be laboriously written out by hand, and copied word for word. Then came printing from wooden blocks. Now we have books turned out by thousands every day. Newspaper presses print, cut, fold, paste and count more than 100,000 papers in an hour. Such has been the evolution of printing.

One hundred years ago Americans worked twelve or fourteen hours a day for thirty-five cents. Now the carpenter works eight hours a day for \$4. The bricklayer for eight hours' work gets \$5.60. So American labor has had its evolution.

Primitive men love fat girls. The fatter the girl is the more she is raved about. Mothers feed their daughters on milk. If a poor girl stops drinking she is whacked over the back. These girls get so fat that they cannot walk, but have to be carried.

Now, civilized men admire the bright, active girl, alert in mind and body. That is the evolution of what man has admired in woman.

Evolution means change. Things have changed, are changing, and will change. The best part of it all is that we now use our brains to bring about changes ourselves, without quietly waiting for Nature to do it for us.

—*Frederick Breithaut.*

Philosophy Revolutionized.

If the recent announcements of some of the scientists that all forms of matter are essentially the same, differing in form only because of the difference in the potential energy of electricity applied in a greater or less degree, then our whole system of philosophy will have to be remodeled, and the theory of the old school of idealists in measure adopted. Profs. Crooke and Lodge and Curie are pronounced in declaring that, in the light of later revelations, due to the study of radium and polonium, which was suggested by the energy displayed by the Roentgen rays, that all forms of matter are but the varied forms of a single all-prevading energy. The new theory, if supported by later experiments, will utterly displace the atomic theory, which has so long held its place in philosophy as a satisfactory explanation of much of the natural phenomena for which the scientist could not otherwise account, and it will entirely wipe away the line of demarcation which has hitherto been drawn between the material and the immaterial universe—between mind and matter, we might say—and place thought itself in the same category with the rock of Gibraltar, the only difference being the greater number of electric ions exercised in the creation of one than in the creation of the other.

Thus Helmholtz and Tyndall will be driven to join the shade of Pythagoras, and upon the shores of the Styx unite in ghostly lamentations over the downfall of the wave theory of sound.

—From the New Orleans Times-Democrat



The Hindu Yogi Science of Breath

BY YOGI RAMACHARAKA

This book is unlike any other book ever written. It is from the Hindu yogis, adepts and masters, that the deepest, most profound occult wisdom is derived. They excel in knowledge of the marvelous powers of the inner self. The yogis perform feats which seem like miracles. This book gives in plain language the methods of self-development which these wise men employ.

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