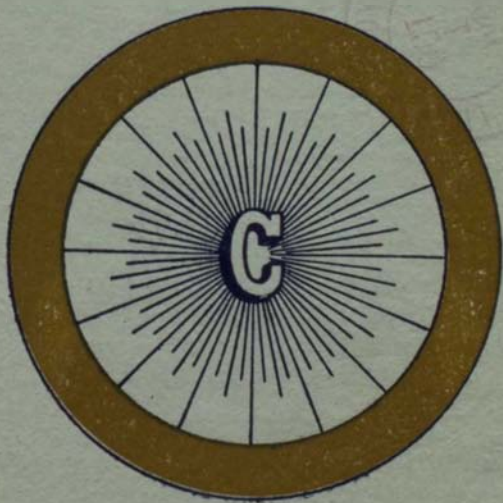


# THE CENTER

SEPTEMBER



LEADING ARTICLE

How To Succeed

# Harmony Club of America

An independent organization of earnest people everywhere, who want to make the most of life and to be happy while doing it. The aim and object is: To harmonize people with themselves, their surroundings and each other; to prove the efficient value of a smile and song in everyday life; to establish the perfect unity of body, mind, heart, and spirit; to investigate, formulate, and demonstrate the scientific laws of Happiness; to enunciate the principles of wholesome, triumphant, sincere living; to present the discoveries of modern psychology in simple, attractive guise; to put those who want vital knowledge in touch with those who have it; to maintain a brotherhood of individuals, where sympathy is the only bond; to impart the secrets of self-help, as the highest form of altruism; to promote free discussion of every subject that makes for clear understanding of life. Literature mailed on receipt of postage. Headquarters at 30 Church Street, New York City.

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# THE CENTER

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*How To Succeed*

We are children not of men but of Destiny.  
Hence, real failure is impossible.

Every living thing was born to be great, each in its own way. And to achieve greatness can be nothing more than to express what is from the beginning.

The marvel of human life is not the greatness of the few, but the blindness of the many. Whoever sees the truth about himself and lives it, must be great. He cannot escape if he would. To the man in full possession of himself, even genius appears commonplace. Because even genius is uncontrolled.

We are all great.

This consciousness, grounded in the depths of our being, is the rock of truth on which any earth-success must be established. Pity the man who ridicules youth's "dream of greatness." The gigantic figures of history have all molded a dream out of star-dust, then taken their stand upon it, and challenged the world to a battle of spiritual musketry. Planets are insignificant before the onset of the man whose dream has become determination.

Of every great man this one thing can be said: *He is himself*. No matter what that self is, to be it is to succeed.

James J. Hill has the tawny look of a lion. And he has grown to be commercial king of the plains.

J. Pierpont Morgan wears the mien of a thundercloud. And when he wills, he sweeps the field of finance clean with a stormlike precision.

Algernon Charles Swinburne resembled a bird, in temperament, in heft, in outlook. Housed, loved and cared for in the dwelling of his friend, he sang and sang his life away.

What these men felt, they have been. What they say, they have done. What they wanted, they have lived for, worked for, waited for, dared hope for. You, or I, or anybody, will succeed by grasping the law under which all men succeed. Wherein we fail, we have simply broken the law.

Success is the power of using one's self as Nature intended. Success is not a definite object to be gained or point to be reached; those who look upon success in this way never succeed. The measure of success is expansion of individuality. If to-day we can do or be or understand more than we could yesterday, we are succeeding. But the rewards, such as money, friendship, or fame, are purely incidental. And that



is why we can never judge of a man's happiness by his apparent success. Only he is permanently happy who is consciously growing stronger, day by day. And whether he lives in a hut or a palace matters little. If Carnegie had not become a millionaire, he would have sinned against himself. But Emerson would have sinned if he had become one. Human power flows through many channels; to succeed is merely to find and use the one that belongs to us.

Success is fundamental to Happiness. To be thoroughly happy, we must have, or have the power to have, many things. In these latter days of metaphysical mummery, you perchance have been led to suppose that Happiness resides in a rose-water expression, alabaster attitude, and general feeling of no-account-ness. Believe it not. The first ingredient of Happiness is *grit*, simon pure grit. And the man who has never been forced into battle is hiding like a coward in a borrowed dream of bliss.

We are part animal, part human, part god. Corresponding to these three natures in one, the temple of Happiness has three portals: those of *Wanting*, *Getting*, and *Forgetting*. The first is the door of the animal, the second that of the human, the third that of the god. The outer court is *evolution*, the inner court is *adaptation*, the shrine is *transmutation*. We cannot reach the divine state except by wanting something violently, getting it by conquest, then using it for a higher purpose than we first had. In short, Desire is forerunner of Deity. And the Oriental preaching of slaying Desire is equivalent to shutting God out. Being good by being indolent is like running an electric road by stopping the current at the switch.

A concrete example.

Jay Gould had the elemental in him, large. His faculty

of grasping was predominant. Following this instinct, he got what he wanted—all except happiness. He succeeded, and was miserable. His daughter, Helen Gould, began where he left off. She finds Happiness in giving away the riches that the man piled up.

Here is an idea for all men: If you would be really happy, cultivate the mother in you. It is the selfish, brutish, clumsy, blind, and coarse man-pride that crushes the flowerlike things which if allowed to grow would bloom into Happiness. No man is complete until he pities himself for being a man.

It is as natural for a human life to succeed as it is for the lark to sing, the rose to bloom, or the bee to make honey. The vast number of human failures, partial or total, may serve to prove the distortion, repression and artificiality of what we call civilization. The great successes of the world are the souls who would not let themselves be interfered with. The first move toward achievement is to become self-centered.

Clip the wings of the lark, and the song dies; chill the heart of the rose, and the bloom withers; threaten, deny, and discourage the little unfolding child, and another half-man staggers into the ranks of the millions of half-men blindly, sullenly, fighting for bread. To succeed is, primarily, to be educated from within, out.

Failure, contrary to the general opinion, is not mere lack of success. Failure is a disease, like rheumatism or smallpox. And the first help toward cure is elimination. Unwholesome food in the body is the principal source of disease; unwholesome thought in the mind is the principal source of failure. Every man who falls short of his own desire has a wrong idea

somewhere in the back of his head. This wrong idea paralyzes effort, vitiates hope, renders the sufferer inactive, morose, pessimistic. Find what it is, get it out, put a healthy one in its place; that is the way to succeed.

Whoever fails is a monomaniac, victim of a fixed habit or idea. Both ill and insane, he must be overhauled and reorganized by means of hygiene, psychology, and religion. Study the chronic failures that line the street corners or frequent the parlor sofa, and you will observe one or more of the following delusions uppermost. Or if not these, others no less fatal.

*A spirit of rebellion.* This prevails in those who imagine success due to external gifts. "Others have a better chance, a finer education, a larger talent, a luckier fate; therefore they succeed." Emphatically not; chance, fate, good or bad luck, accident, fortune, or misfortune, are myths invented by the weak and cowardly to hide their own shortcomings. Napoleon, Lincoln, most of the world's great spirits, made capital out of hardship and opportunity from limitation. Success, primarily, is a valiant refusal to be downed. We need a lot of healthy discouragements to put our fighting blood in condition. Rebel? Yes, at our inefficiency. The only righteous anger is that provoked by our own weakness.

*A habit of fault-finding.* The way to cure unpleasant things is to ignore them. Yet there are men to whom the universe lapses into chaos for a day because their eggs were scrambled wrong for breakfast; and there are women who see the sun awry when a ridiculous tirty-wirly on a newly made gown slides out of plumb by the fraction of an inch. A mind absorbed in trifles cannot even understand the cosmic force which enlivens those that achieve. Nothing matters,

utterly and everlastingly. Get that fixed—then big things will commence to happen.

*A feeling of self-complacency.* They say that "all is good." Ultimately, yes. But if you perceive the finer meanings of life, you will be torn with a huge discontent and forced to break through the sodden crust of misunderstanding that keeps the souls of men apart. Ages of effort, infinities of power, could not make of this world what it should be. And for any man to be satisfied with what he has done, or had, or been, is for an ant to boast of a hillock of sand in the shadow of the Himalayas.

*A tendency to impatience.* The earnest and ambitious are as overanxious as their sluggish brethren are indifferent. But consider how the masters of the world toil and plan and wait for their object of endeavor. Hill, Ryan, Harriman, did comparatively nothing till past the meridian of life. Emerson, Whitman, George Eliot, were older than the average before they even commenced to write. The airship authorities of Dayton, Ohio, spent their youth in obscurity, ridicule, and thankless labor; now, world-fame overtakes the Wright Brothers in the space of a few weeks. The one sure way to win is to hang on a little longer.

*A confusion of desires.* Do you know just what you want most? If you don't, you aren't living; you are merely vegetating. In every life there is, originally, one supreme desire. Uncover it, focus on it, make it your duty, joy, and religion. Then you will see God. It is the divine fire of a consuming purpose that justifies and glorifies creation. Would you melt away the doubts and cares and worries of routine existence? Then dare to burn with fervor until the veils of compromise part and fall to earth.

*A dread of solitude.* Isolation is the birthplace of great



ideas. And great ideas, grown, become great achievements. I think the most colossal picture of history is that of Napoleon guarding his lonely watch-fire while the world slept, and in his mind sweeping opposition off the globe. The world never wakes until the man who has been aloof returns with his vision. Be much alone, think to yourself, look far ahead, partake of the Infinite, and grasp human destiny in the hollow of your hand.

To the cells of the brain, erroneous thought is actual, virulent poison. It destroys or impairs nerve tissue with unfailling potency. In addition to the foregoing pathological ideas or habits, we may note the following: Envy, anger, idleness, irregularity, overseriousness, flippancy, dependence, self-indulgence, pride, egotism, fatalism, fear of public opinion, ancestor worship, imitativeness, greed, hate, a mixed motive. These all invalidate success, which is but a normal, healthy state of mind in action.

To cure the ills of the body, we administer a large increase of pure air, food, and water.

To cure failure, a disease of the mind, we suggest the following wholesome, invigorating thoughts:

1. *Get a reason for living.* Most people have lost theirs. And with the reason, vanished the joy. Vision some one thing you are going to do or be; then hold to that purpose though the skies fall. A fixed aim is the backbone of spirituality, without it the moral nature collapses.

2. *Study the lives of the great.* Not because they lived, but because they are living. Men make history, history unmakes men. Read biography—not history. Note the insurmountable obstacles that great men plowed through—then dismiss your pet sorrow with a long farewell. Best

friends are not relatives or acquaintances; rather will they be found in the pages of a book that grips the heart. The lives of the pioneers are the richest heritage provided for human sustenance.

3. *Esteem all conditions good.* Ultimately they are. And to see just how, we have only to look far enough ahead. Attain the vision of Robert Browning, and you must love the world as he loved it.

4. *Be positive.* Gritting the teeth, compressing the lips, or stamping the foot, is a fine spiritual exercise. If you lack the nerve to strike out from the shoulder, take boxing lessons. One of the current fallacies of the day is the delusion that spinelessness accompanies a high state of unfoldment. God gets things done.

5. *Eliminate the nonessentials.* Including pink-teas, gossip-parties, newspaper headlines, fashion promenades, polite conversation, duty correspondence, society calls, summer resortings, four-fork etiquette, senseless bric-à-brac, and heirloom junk. About one thing accomplished out of twenty is useful; banish the other nineteen.

6. *Oxygenize your worries.* Most of the readers of this publication are natural-born thinkers. That means more blood in the brain than ought to go there. Consequence: a dire plight of auto-intoxication which many take for profundity. Play something and get jolly; run around the house a dozen times when night has fallen and respectable folks are nursing the fire; enroll in a gymnasium and learn something worth knowing; dance a jig, or start a pillow-fight, or belabor a punching bag; make vigorous exercise a habit of second nature, and achievement will come a great deal faster.

7. *Develop imagination.* The men who forge ahead are those who can see without their eyes. And every notable

deed was fully pictured in the mind before it could be given outer shape. A constructive ideality is the ground-plan of material progress. Men like Edison and Rockefeller, summon whole troops of fairies—and put them to work. Fairies are lazy; that is their principal fault.

8. *Make improvement your watchword.* The top is always reserved for the best. What one does matters not, if he does it better than the other fellow. Unhappy conditions are intended to strengthen happifying qualities. And failure is impossible while one keeps trying.

9. *Cherish one friend.* There is nothing so empowering as to be understood. In our hearts, the wisest of us are just little babies, wanting to be mothered, and loved, and praised for being good. If we have some one to share ideals with, we can never be lonely or despairing. It pays to cultivate such a friend.

10. *Establish connection with the Overbrooding Spirit.* By way of prayer, song, meditation, sacrifice, mysticism, poetry, or any other avenue to the Larger Life, let the real advance be toward heightened consciousness and broadened sympathies. What we gain is but the answer to what we feel. And to be in quivering touch with the vast Divine Purpose is to move things of earth with a force overwhelming. A religious devotion to somebody or some thing is the motive power for success. They who fail are but disconnected with their Source. Infinite light, infinite energy, infinite joy of living, await every mortal who puts himself in line.

## THE SECRET OF POWER

By Rt. Rev. Samuel Fallows, D.D., LL.L.,  
Chicago, Ill.

Archimedes was so enamored of the power of the lever that he said, "Give me where I may stand and I will move the world." All he wanted was the standing place, the point of leverage, to move the old earth out of its orbit.

Goethe said with great force, "Make good thy standing place and *move the world.*"

Illuminating and inspiring is the legend from our Norse ancestors, which I paraphrase. All created things rebelled against Man. He had come amongst them, they knew not whence, with a commission to rule them; and they had discovered that among them all he was the weakest creature. "I can drown him," said the Sea; "I can burn him," said Fire, "like anything else"; "What can he do to me," said the Air, "that I should listen to his word"? "I would bury him with pleasure," said the Earth, "but he would only rot." "He cannot run," said the Horse; "or swim," said the Shark; "or fly," said the Eagle; "or even climb," said the Monkey, "like me." "He has no tusks," said the Elephant; "or teeth," said the Dog; "or claws," said the Tiger; "or fang," said the Snake. "We will bear this no longer; let us go before Odin and have him sentenced to death; or at least deposed." And they swept the unhappy being before him, cowering with cold and shivering with fear, all naked and torn. And as the created things made their complaint, the gods looked at Man with tearless eye and condemned him in their souls. "This creature, mas-



ter!" thought Thor, "he is not even the strongest." "I see no foresight in him," mused Heimdaller. "And where is his beauty?" said Freya. "Why should the All-Father choose him?" asked Odin; and he arose from his throne to pass the sentence of the gods. But suddenly Odin started back and trembled, for above the throne he saw two luminous eyes, piercing, yet calm as stars; and he knew the presence of Destiny, always the bearer of the All-Father's will. Form there was none, nor robe, only the eyes were seen, but into those eyes Odin dared not gaze; while from below them came forth a Voice, gentle as the south wind, yet chill as the blast from the glacier. "It is the will of the All-Father," said the glacier, freezing resistance in every heart; "It is the will of the All-Father," said the viewless voice, "whose messenger I am, that man should rule, *for he is my child.*"

Faith feels, knows, that "dust erect in a living man" is the realization of the divine ideal, in which "the unity of thought, the freedom of choice, and the capacity of love blend." All are potential in his intellect, will, and heart.

Guyot said: "The hand of man prefigures his destiny as an intelligent worker." It does more than that; it prefigures his destiny as a successful worker. It is the sure, optimistic prophecy of his ever-widening mastery of the universe, and of the conquering of an ever-broadening and ascending highway to the thought and heart of man and God.

The divine design, written so clearly and indelibly in the world of nature that no hand can blot it out, means man's supremacy. Out of all seeming discord within and without, he is to evoke harmony. Every Alp and Appenine of difficulty he is to conquer. Out of all evil he is to bring

forth good. If that evil is not "good in the making" it has the making of good in it by his invincible force. He cannot deny that he has transgressed law, but his very sinning he may make, through God's grace, the means of his sanctity. He is thrown down in wrestling with temptation, but Antæus-like, he gets strength to rise by touching the earth. He finds at last there is no Hercules who can lift him from the solid ground while his faith is unshaken.

Faith thus means the shut teeth, the closed lips, the defiant eye, the tense muscles, and the unconquerable will beneath them all.

The old Pagan poet wrote in sonorous Greek: "The gods give us all things for our labor," but it was labor filled with the spirit of joyous confidence and glad success.

Faith knows no *ne plus ultra*. It strikes off the *ne* with the hand of human omnipotence and says, "There is more beyond." Yes! there is more beyond and still more to follow.

Edmund Burke wrote to a friend: "Never despair, but if you do, work in despair." Working in despair means holding on with the unyielding grip of faith. In more senses than one are the words of Jeremy Taylor true: "A man may be damned for despairing to be saved." Again, with great truth he says: "Despair belongs only to passionate fools or villains"; that is, despair utterly without faith or hope.

Nothing we see but means our good. Of earth and sea and sky we may say: "The whole is either our cupboard of food or our cabinet of pleasure."

"Never lose faith in the boys and girls," President Angell said to an assembly of teachers. The inspiration of instruction would go entirely were faith to be lost. It is this faith in human nature which gives the vital personal power that is transmitted by sympathetic contact of man with man.

The man of faith is no unthinking optimist. He knows that "all things are possible to him that believeth," but only as he shall make the most of self and not-self, getting the best out of them. He can justly say: "We are going along well only if we get well out of our going. We need not worry about the future if we are doing our best now. But let us be sure that we are doing our best."

The man of faith never fails. He says with Browning's "Andrea Del Sarto":

"What is our failure here but a triumph's evidence  
For the fullness of the days?"

He will not reach his loftiest ideal, but he will exclaim with Rabbi Ben Ezra:

"What I aspired to be,  
And was not, comforts me."

He becomes not only in tune with the Infinite but in tune with the Finite, and the glad harmonious strains of that tune he can triumphantly sound with St. Paul, the invincible master of circumstances and men: "I can do all things through Christ, which strengtheneth me," for "this is the victory that overcometh the world, even our faith."

## WAYS OF PRODUCING HARMONY

By Helen M. Fogler

### Part I—Theory

There are two ways of producing Harmony.

The first is by building, or growing, according to Law—resulting in the orderly sequence which all natural growth exhibits.

The other is by bringing “order out of chaos”—applying the same Law, and restoring right relationships.

In the natural world, and in the animal kingdom, the first method prevails; but, in the human family, where the will of man takes the place of instinct, the process is more often from discord to Harmony.

The word Harmony is used to express right relationships whether applied to color, form, music, architecture, or groups of people, and its connection with our Club is to be interpreted in its broadest sense.

Yet in the minds of many people it is so closely related to music that the most natural thing seems to be to translate our fundamental principles into musical language.

Plato said long ago, “Music to the mind is as air to the body”; and in these later days Science has proved the power of music in developing both the physical and spiritual man. The instinctive love of music is so common to every race, and the knowledge of it so general among all classes of people, that it may well be called the “universal language” which we all understand.

This fact was once brought to me forcibly when crossing the ocean. I was on the steamer *Ryndam*, of the Holland-



American Line, and was asked to take part in the usual "Sailors' concert." I was to be the accompanist for the evening, and when the first violinist in the orchestra came for a rehearsal of his numbers, we suddenly faced a dilemma. He was Dutch and could not speak a word of English, nor could I speak his Dutch, and our attempts to talk were very curious. But, when he put the music in front of me, and we began to play, there was no further need for words. In the "universal language," we understood each other.

After a long experience in active business life, in close touch with human lives of every type, and during the same period serving in the musical world as an organist, having the knowledge of Harmony which such experience involves, I am convinced that there would be more Happiness in the world if the simple laws of Harmony were applied to our everyday lives. Music would then become a living reality, and the "discords" which are sounding all around us might, through our knowledge of right relationships, be easily "resolved" into harmonious chords of human expression. It is always a joy to *hear* music, but to *live* music would be a joy not only to us, but to others.

Music is made up of melody, rhythm, and harmony—all of which can be reproduced in our lives, at our will.

To bring out clearly the analogy between music and our expression of life, we must know the correspondence between the materials to be used.

The "melody" is the part of music which speaks to us, and which we remember long after it has ceased. Its quality depends upon the choice of tones and their arrangement in some definite plan, which is left largely to the individual talent or the acquired skill of the composer.

In the expression of a musical thought, time is absorbed,

so it is the province of "rhythm" to establish order and regularity in this passage of time.

Under the laws of association and attraction, the notes in the "melody" belong to certain other notes of the scale, and the grouping of those tones into chords and their progression from one to another, results in the "Harmony" upon which all music is based.

In life, the "tones" with which we begin to build, are our acts—or, in other words, the different qualities of our nature in action. In music "melody" is a manifestation of tone-relations which we *choose* and arrange according to a definite plan; so in life we are free to *control* the acts which will give expression to our dominating motive and desire, and the choice of those acts will depend upon our attitude toward life. The living of life just as it looks and feels from our viewpoint, results in the "melody" which is characteristic of us; does it not behoove us to make this a strong and helpful message while we are living, and its memory an inspiration in the after years?

The element of time is also involved in living, and the orderly expression of life day after day, according to the nature of our melody, constitutes the "rhythm."

Harmony is the third element we need to complete the music analogy, and in everyday life we find we are happy or unhappy, according to the conditions under which we are living.

It is at this point that the Harmony Club begins its work—"to harmonize people with themselves, their surroundings, and each other."

Every note in the "melody" has, under the Harmonic law, its right relationship to a chord below, which is its foundation, and when we succeed in establishing our right

chord, we begin to hear the music of living. It is a comfort to know that whatever "discord" we are now expressing, can be resolved into a perfect chord. The misplaced tones by the divine right of their nature belong to some chord; and the knowledge of the Law will change a note here and there, until it suddenly establishes its right relationship, and life becomes a joy instead of a torture.

Is it not worth while to learn to build those foundation chords in our search for happiness? We already know that some qualities of our nature are greatly superior to others in producing happiness; so in our combination of tones to make Harmony we find certain tones more important than others—namely, the *root* or keynote, and the *third* and *fifth* of the scale. These notes when struck together make the fundamental chord-form of every key.

Let us go to the instrument which is most familiar to us all—the piano—and find middle C, which we will use as the "root" upon which to build our chord-form. As C major is a natural scale and represents a normal expression of life, we will find out what its possibilities are as a working model.

We make C represent the *body*—the part of which we are first conscious.

Under the natural law of Physics the note most closely connected with the C is the fifth above—G. The faculty which distinguishes us from the animals, is the ability to think and reason; so we will let G represent the *mind*.

We still need one more note—our human affection—to complete the harmonious chord. So in making the third, which stands between the root and fifth, represent our *heart*,

we construct a perfect chord-form which can be used in any key.

We are now well started on our Happiness quest—for to have a strong body, a trained mind, and a well-balanced heart, is a pretty sure guarantee that one will live well, and “Be Happy.” For a while we are satisfied with this kind of happiness, but there is sure to come a time when we are weighed down with a sense of monotony and limitation. We are discontented and wonder if life is really worth the effort. Some of our “tones” have fallen in pitch, and we find ourselves in a state of “discord”—disappointed and rebellious.

Although we do not realize it at the time, we are—even then—taking our first steps toward better and greater things. It is the beginning of that soul-unrest which makes us seek until we find the Law which governs our life at this point.

After suffering until we are driven to some action we again seek the law of Harmony, and discover that the solution of our problem lies within the chord-form. We are told to “double the root”; in other words, to take from the “root” its own higher self—the octave C, which is its *soul*—and place it *above* the notes with which we are already familiar. We are now ready to live our music in four-part Harmony, and when we strike the four notes together and hear the full grandeur of the completed chord—we understand! We have had our first glimpse of the glory of living.

We begin to realize that in sounding our first octave we have stepped through the door of a new world and entered the realm of spiritual things. From that time on, our “melody” is voiced through the soul quality, and its foundation Harmony is expressed through the right relationship of body, heart, and mind.

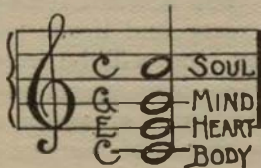


I wonder if our "Club Resolve" comes to the mind of any reader at this point?

Let us examine it closely:

### I WILL

Keep a strong BODY for the work I have to do;  
A loving HEART for those about me;  
A clear MIND for all truth, whose recognition brings  
    freedom;  
A poised, unconquerable SOUL for the ideal whose cham-  
    pion I declare myself.



This is the complete chord, and when we are able to give it full expression we are living in two worlds—the light from the spiritual world revealing the true meaning of life in the material world.

Then shall *we* attain the peace of Abt Vogler, when he sings:

"For my resting place is found, the C-major of this life."

*(Concluded in October)*

## QUESTION BOX

Questions limited to 25 words will be answered in order and numbered accordingly. If you wish a personal answer by letter, kindly forward subscriptions to Club and Monthly for seven new members, with names and addresses of seven friends.

QUESTION 4. Mrs. F. F.—New York State.

“What are the privileges of members, and the helpful features of the Club?”

It is not practicable, at this time, to announce all the plans we have in mind. You are not risking very much, only twenty-five cents a year; and if you will exercise patience as well as sympathy, you will be informed as the work develops. Partially, we may answer as follows:

Benefit One: *The power of united effort.* All the big triumphs of history—financial mergers or penitential crusades, have been the result of concentrated thought. Here we are, fifteen hundred strong, all focused on Happiness, Harmony, and real Success. This old world would have to be pretty dark to resist the shining of fifteen hundred miniature suns. And the number is growing at the rate of a hundred a week. Just to feel the presence of a host of well-wishers and fellow-helpers should be worth as much as twenty-five cents a year.

Benefit Two: *A practical knowledge of the scientific laws of life.* Great discoveries have recently been made in psychology, therapeutics, and applied mysticism. These will be given members of the Harmony Club as rapidly as the growth of the Club warrants enlargement of the Monthly. I know people who charge as much as \$500 for a course of

lessons that don't explain life any better than we shall do in the course of twelve numbers. Fuller announcement later.

Benefit Three: *Reduced price on everything we issue.* The book "How To Be Happy" retails for thirty-five cents—members get it for nothing. The subscription price of THE CENTER is fifty cents a year—you have paid twenty-five. Other items to appear, will carry a similar privilege.

Benefit Four: *Advantages of local fellowship.* We want everybody in a community to know everybody else whose thought and feeling runs parallel. Meetings will be held, lectures given, centers organized, rooms engaged, and methods of wise cooperation gradually evolved. Entire freedom will be urged, respecting local management. But suggestions, plans, and vital encouragement are forthcoming to the extent desired. Already, enthusiastic members have offered studios, parlors, and reading-rooms in different cities of America and England. We will establish centers wherever the demand warrants.

QUESTIONS 5 and 6. Miss E. C.—Dalhart, Texas.

"How can I gain concentration of thought?"

"How can I apply it so as to drive out fear?"

You will gain concentration of thought by establishing fixity of purpose. The remedy for a scattering mind is a vow, so earnest, so real, so all-compelling, that nothing can break it or weaken its hold. The writer has been a victim of "confused ideas" to a degree bordering on hysteria or insanity. He cured himself by discerning just what he most wanted to do, then at the beginning of each day saying "I Will" enough times to make sure he would. If necessary, clench your fist and pound the table with each declaration of purpose. Shout it if you have to. Be so positive that

the unused remnants of ideas lodged in your brain will be swept clean out like drift before a deluge. Look in the faces of the world's big men and you will see that the masters of concentration have all been masters of purpose. Get one idea of your own, then act it out, repeat as often as needed, and you will find the incoherence is gone.

There are more tangible ways of accomplishment. Certain games will aid concentration; notably chess, diabolo, polo, tennis, and cycling. Learn to play one of these until you can surely win. The feeling of mastery, of itself, renders a man alert. And the divided mind is always sluggish.

Another method is linguistic. A knowledge of Latin, Greek, or some other synthetic language, requires attention to the slightest change in form of word or position. Intense watchfulness results, before which all jumbled ideas vanish. Another good practice: shut yourself in a room with a paper and pencil, take an unsettled theme, such as Telepathy, Free Will, Immortality, and write all the possible arguments on both sides of the question before leaving the room. Join a debating society for like benefit.

Perhaps the best way is to infuse a different motive into the regular work of the hour. Whatever you are doing—from washing dishes to managing a corporation—begin practicing this: "How quickly *and* how well can I do it?" Speed alone, or thoroughness alone, might fail to produce concentration; together, they can't fail. To work rapidly demands a focus of the objective mind; to work conscientiously demands a focus of the subjective mind; between these foci the entire mind is absorbed.

No man living can tell you how to "drive out fear."  
Fear cannot be driven out, fear must be loved out. Fear



is darkness, and the remedy is light. The majority of human souls are born spiritually blind. And our struggle through the ages has been to free ourselves from the dread of the shadows lurking in our own heavy eyes.

Fear is one of three things: *ignorance, auto-intoxication, or inertia*. And the cure is threefold: *knowledge, purity, activity*.

The two main objects of apprehension are people and future events. But to know people is to love them, and to know ourselves is to command fate. "Editha's Burglar," which I trust every child among you has read and enjoyed, contains a very pretty sentiment—and a very great truth. No man can "burtle" while a little child watches him in perfect faith. If you fear burglary, commence to love the burglar (and put a good stout lock on your door). Lion-tamers declare that what keeps the animal in subjection is the man's *consciousness* of power. The beast has more strength—but the man knows his. Know the heart and you trust your neighbor; know the mind and you trust yourself; know the soul and you trust your Creator; *know*, and you trust. Faith is not blind, Faith is all-seeing.

The second element in anxiety is physiological, what the doctors call "auto-intoxication." Most people are food-poisoned, and consequently stupid. I think it may be held a ground-principle that the man with a chronic fear is a victim of self-indulgence at the table. Even the purest food when taken an ounce in excess of the actual needs of the body, turns to poison within twenty-four hours. This toxic matter passes through the abdominal walls into the blood, thence to the brain, thence into all forms of perverted thought. Most of our anxiety is the ghost of what we ate for dinner yesterday. Wholesome food, individually chosen, naturally prepared, and rationally consumed, is the begin-

ning of clear thought as well as of clean life. This would take a volume to elaborate; the suggestion is given merely by way of hint.

The other constituent of fear is apathy. Very bad people are usually very bold. Not because they are bad, but because they are up and doing. There are two sorts of conscience, the positive and the negative. One says "Do," the other says "Don't." For a long while, very good people have cultivated the negative one to death, leaving the positive one for the reckless use of people with vitality to squander. The cry of to-day is for men and women who combine the martyr's motive and the conqueror's method. Do you imagine Edison has time to be afraid? Read the history of Dr. Cook, the man whose ardor set the Northern Night aglow; see him facing colossal hardship with a smile, and calmly rejoicing in the hugeness of his task; then snap your fingers at your foolish little worries. We are wont to fear, not in the presence of real danger—for then God appears in the breach; but in the expectation of mere unpleasantness, where the human of us may have to suffer as it should. Life is nothing, growth is everything; and if the worst thing should fall upon us, namely, death, we grow more, at a leap, when we die than we could even vision while we lived.

THE LEADING ARTICLE FOR OCTOBER

WILL BE

"What Work Should Mean"

## The Harmony Club Resolve

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TO CREATE HAPPINESS  
IN MYSELF AND OTHERS

### I Will

Keep a strong body for the work I have to do ;

A loving heart for those about me ;

A clear mind for all truth, whose recognition  
brings freedom ;

A poised, unconquerable soul for the ideal  
whose champion I declare myself

### And

I WILL possess a faith mighty enough to rout anxiety, ride over difficulty, challenge hardship, smile through grief, deny failure, see only victory, looking to the end ; by which hopeful assurance now attuned, I am at peace with myself, the world, and the Infinite

SEP 20 1909

## CENTER PHILOSOPHY

Scars are the trophies of the soul.

Infinite achieving grows from infinite believing.

Desire is the engine of Destiny, but the engineer is Prayer.

To the idler, clay is refuse ; to the potter, clay is opportunity.

It is better to act with Ignorance than to talk with Impotence.

The man who both wins the world's respect and keeps his own has learned how to walk over people without walking on them.

We exist on earth, but we live in a world that we ourselves people with our inmost thoughts.

The end of development is to become wholly fine but not a whit feeble.

Success is nothing more than seeing principles to the exclusion of objects.

He empowers me most who tells me I cannot. For then I know I will, if but to prove him wrong.

"Struggling to keep body and soul together" is a delusion of the self-deceived. He struggles in whom body and soul are apart.

Efficiency, not effect, is the purport of desire. The joy is in the strengthening, and not in the securing. Grow able and you cease to want.

Those who envy Power forget her lineage ; Power is the first-born child of Privation.

The greatest gain is the greatest loss turned to account.

The shield and sword wherewith to conquer Fate are a laugh and a longing. Fate is your master so long as Fate can embitter you ; Fate is your slave from the moment you smile and determine.