

THE CENTER

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JANUARY



LEADING ARTICLE

Have Progress

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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Sane Progress

Geography has little to do with where we live.

What fixes our abode is the realm of thought, feeling, purpose, decision, action, in which we consciously move toward an infinite destiny ever receding, ever expanding, ever entrancing with hope of itself.

We may dwell in the same house all our lives—and a new world for every year.

We may do the same thankless work day after day buoyed with a hope immortal and the endless joy of betterment—or we may flit from pleasure to pleasure yet always be weary of our own monotony.

It is the onward movement in life that gives the meaning. Not where we are but whither we go decrees our habitation. The world is a thicket of pain and confusion until we *know* we are growing! Then the world is an avenue to Paradise. Nothing explains us to ourselves but the realization of our own advance; the consciousness of thinking, feeling, and wanting more, of having and giving more, of seeing, doing, and being more, of loving, striving, suffering, praying, and trusting more.

Life is either growth or death; life has no existence in itself. And the strange thing about life is that we do not see this. Why are children happy? Because they are *growing on all sides*. Why are men perplexed and women downhearted? Because they have ceased growing and commenced dying long before their time. At middle-age the body starts to disintegrate; but the rest of the man, the heart, mind, and soul, should then be only just prepared for real development. The secret of eternal youth? *Eternal growth!* Conquer the slow death of the physical by the rapid growth of the mental, psychic, emotional, spiritual, transcendental.

Growth is a bigger thing than we take it for. It is the motive, impulse, plan, and effect of the Universe. Death is the mortal, growth is the divine. And there could be no more stupendous error than to imagine, as the majority do, that *only children grow*. The record for growth in any family should be held by the grandparents. That is, unless there are great-grandparents.

Every kind of unfoldment, except the mere physical, be-

longs to maturity. Yet, strange to say, only the children watch themselves grow. When you were little, didn't you have a chimney corner, or the side of a door, where you proudly stood up as the months went by, and marked the highest point even with your stature? Maybe, too, you cheated; maybe you brushed your hair pompadour, maybe you stood on tiptoe, maybe you held the yardstick slanting—not to be dishonest, but to help yourself believe you had grown all that you possibly could!

Every child, young or old, needs a calendar, a yardstick, and a chimney corner. Yes, and a friend who can stand away a little, to see that the measure is honestly taken. The service incomparable of true friendship is to whisper our shortcomings so lovingly that we hear but the yearning to see in us perfection. Friendship is only unswerving devotion to a common ideal.

Sane Progress; what is it?

Many, many, things; the first of which may perhaps be the possession of a right standard whereby to judge ourselves. There are few of us who are not self-deceived, largely because we spend all our time watching our neighbors. Moreover, we find self-examination irksome and fatal to our pride. Hence, whatever growth we achieve comes not through emulation of ourselves but through competition with our adversaries. A motive and a method absolutely wrong.

Example of this: Who is the college hero, adored, flattered and idolized out of all semblance to his natural worth? The gridiron warrior, beefy and sinewy, shaggy and crude, born that way and getting more so all the time. What virtue that an ox remain an ox? The athlete grows not by heaving huge weights or sprinting for a medal, but by tensing the muscles of his mind and by striving to expand his sympathies.

Why the Field Day prizes to burly John Fisticuff, who already has more body than he needs?

The plight of the bookworm is even more pathetic. Little Mister Meticulous Moses Megalocephalous, be-ribboned, bespectacled, wearisome and wan, how shall he advance with due precision? Get a husky lad on either side of him, gently propel him to the margin of the river, then with cordial informality—chuck him in! The first religious duty of a bookworm is to learn to paddle for himself.

Institutions are made not for growth but for safety. That is why rewards proposed by institutions are usually meaningless—they elevate the obvious, while scorning the essential, which is always more subtle. In the race toward Heaven the prizes are for those who have seen and outrun their own hidden weaknesses.

The next factor in Sane Progress is a recognition of what really constitutes growth. A popular form of salutation is "How are you getting on?" Yet the man who gets on without getting in other directions will presently have a chance to get off and meditate. Once let a human being declare a limit for himself, saying, "I will go by this way and by no other"—then do fiends and angels unite to encompass his destruction. The lives of the great prove this: that if a man really wants to grow he will suddenly be whirled from his little pathway of human expectation and flung upon the wide thoroughfare of God's intention. If your plans all succeed, they were not God's plans. Nature is loveliest after the storm; so God is nearest after the ruin of mortal ambitions. A blinding grief, an overwhelming loss, a terrible privation, or a bitter punishment, is the universal gateway through which all souls pass into Freedom. The need of this is clear enough; the average human life is one long compromise,

and when the veils are parted they must also be rent. Growth follows upheaval. Half human paroxysm, half divine peace, the measure of attainment is how we value a crisis. Lethargy should madden us—and riot give us poise.

The world is full of men and women who to-day are as they were twenty years ago, and forty years hence they will still be the same. Such people died before they were born. You can't be yourself and be the same to-morrow. Every day, every hour, may witness all the seasons of the year to the soul. And, very often, one flash of illumination has turned a cringing slave into a lord of cosmos. Why do most people *want* to live, feeling nothing, thinking nothing, wanting, loving, and hating nothing? Why don't they die if only for the interest of the thing? Life without growth has all the sting of death without the joy of resurrection. Is it any wonder that the majority fret and worry, being half dead, and blind to the fact? Nothing matters but growth. It is the only human necessity.

What then constitutes growth? Progress to the individual—and there is no other permanent kind—moves in five directions: *inward*, *upward*, *downward*, *outward*, *onward*. A knowledge of self, a hold on God, a belief in Nature, a sympathy with the world, and a clean, strong, dominant purpose, to govern all the rest; these together, and each growing, make Sane Progress.

Sane Progress first is *inward*. Even a little self-analysis betrays how many of our habits are inherited, borrowed, or induced with no understanding or volition on our part. Why do we eat three meals a day? Why do we choose woolen underwear and change the weight of it twice a year? Why do we ventilate our house—or neglect to—in a certain way? Why do we fear “catching cold”? Why do we accept public

opinion as trustworthy, basing our action upon it? Why do we mold our politics, religion, and life-work after the pattern used and worn out by our forefathers? To most of us, the realm of our own nature is a wild, forbidden land. Yet all beneficent discovery proceeds from this. Who controls our "moods"? What are they anyhow? Have we a chronic ailment; do we ever fall ill? The fundamental blasphemy is sickness, and clergymen everywhere have begun to realize it. Are we expressing the huge possibilities born in every living soul; or do we feel like slaves and chattels? We can, if we will, be lords of our own world; and that world, as we occupy it, grows to fill the Universe.

Sane Progress next is *upward*. Do we feel at home amid the stars? If not, we are mere babes aimlessly creeping in a closed chamber, while beyond the door whose latch we cannot reach lies a very palace of rare, glistening beauty. Worlds are but anterooms to space. Cares—world cares—that hem us in and cloud our vision will all be swept away when we fling the portal of our consciousness wide, ever wider, to the sunlight of universal truth and the breath of God in the heavens. For the momentary work of a little human life we have taken human bodies and live among men. But our destiny immortal and our solace eternal lie beyond. A sense of personal infinity, all-impelling, all-revealing, must claim us for its own before we can do the big things we are here for.

Sane Progress next is *downward*. Not how beautifully we can dream, but how mightily we can grapple with the ugly thing at hand; this proves where we are. I suppose there is nothing more useless (I know there is nothing more exasperating) than a so-called student of esoterics who in the face of a serious problem or a mean, disagreeable job

smiles in a bland, superior sort of way and musically murmurs a hypnotic shibboleth! Such illumination is mirage. Heaven must be seen beyond the world, but entered through the world. The people who despise earth haven't made its acquaintance. A mud bath is actually a spiritualizing process. Not by deserting our bodies, but by making them over, do we convey our souls. Muscle and nerve and sinew, flesh and brain and bone and blood, give to the soul its only fortress whence to wage its human battle.

Sane Progress next is *outward*. Having found ourselves, the needful thing for us is to lose ourselves. We must plunge into the midst of the fray, and by combat, not by meditation, liberate the powers of the soul. Knowledge alone measures responsibility. Truth to be kept must be shared. The plight of the world, the problem of the man next door, the sorrow of the stranger whom we pass on the highway, the longing or the heartache of our own kinsfolk—these call to us no less than the hunger for growth of our individuality. At some time in our lives we must yield all for another, else our lives, at the last, are meaningless.

Sane Progress next is *onward*. The men who grow most are the men with colossal ambitions. The price of material success is always a form of spiritual discipline. We make our moral backbone by riding rough shod over obstacles; and we never get the nerve to do this save as a huge ambition leads us on. There is a bliss of divine calm and there is a bliss of human triumph. Once we have tasted either, we must have the other.

Now for the application.

The world at large, and America in particular, during the past five years has witnessed a veritable epidemic of unusual

thought. New sects, cults, modes of healing and schools of philosophy everywhere abound. Each is true and good up to a certain point, then each fails because the *progress of its devotees has become onesided*.

There are people to whom their own stomach is the Universe. Naturally, having eaten, they "see stars," comets, nebulæ, and approaching storms galore. They weigh each morsel of food with a gravity befitting the inaugural of solar systems. They have made Pepsin king, Calories queen, and Jeremiah Longface prime minister. Their disposition, in wild revolt, betrays the inner chaos, and a gloomy line of tedious, turbulent health reformers perpetrates itself on the world.

There are other people who are lodged amid the clouds. Nothing arouses them but the interstellar cycle of the soul through a million speculative lives. Hence they are interested in nothing on earth—and fit for nothing. May there not be such a thing as a transcendental Polly Pry? The *study* of occultism enlarges our vision, heightens our perception, broadens our sympathy, and empowers our faith; but the *worship* of occultism incapacitates us for a healthy, sane, joyous human life.

There are other people whose fetish is barbarism. They retire to the woods; taboo knives and forks, barbers, clean clothes, and civilized manners; take the animals for model citizens; and hilariously vegetate. They do this until they get arrested; then they are metamorphosed into anarchists or political reformers. And the world goes on just the same.

There are other people in whom the fever of social unrest burns brightly. They organize, agitate, and labor—earnestly enough but sadly mistaken. The world grows better as the man grows greater; it is the man, not the community, whose

growth signifies. Worlds are but playgrounds for individuals.

There are other people to whom life is merely a struggle for wealth, fame, position, or perhaps the adulation of a host of followers. They are "concentrating" on a goal of achievement, and relaxing their grip on themselves. With an altruistic motive, they could be messiahs. Lacking that, they are conscious failures in spite of their worldly pinnacle. The saddest, most hopeless failure is the successful man who has acquired *things* before he mastered *principles*.

The aim of all development must be symmetry. Whether growing inward, upward, downward, outward, or onward, we will reach perfection sooner by taking a different route from the one we have traveled.

Sane Progress may be told in three words: *Bravery, Breadth, Brotherhood.*

It is no easy thing to leave the multitude in search of Truth. It is a much harder thing, having made friends with Truth, to remain loyal. Not as a fad, or a pride, or a passing whim of curiosity, but as a quest eternal and crusade indomitable must the endeavor be to know and have and live truly.

Then to belief must come balance. Every soul follows its own predestined path. Ours is best for us—our neighbor's best for him. Interference would retard both.

Yet, we can shine without interfering. And a loving sympathy, wide as the heavens, clear as the sun, is perhaps the ultimate signal of progress.

A HARMONY STORY

The following letter has just come from a young lawyer who has been acting on the Harmony Club idea. We print it because we hope it will inspire you as it has inspired us.

DECEMBER 4, 1909

DEAR FRIENDS:

"It is indeed with pleasure that I address the following letter to your organization. I do so because I feel it my sincere duty to thank you for the good that I have derived therefrom.

"Has it ever occurred to you in moments of despair, when everything seems blue, and life at an end, that a change of mind to the brighter side injects new spirits and makes you feel like one new born? Well, this has been my experience, and not until I became a member of your Club was the change of mind felt.

"I recently had the misfortune to be overtaken with a serious attack of pleurisy; I lost my strength and much weight, and was sick for several weeks. I was advised by my physician that rest, fresh air, etc., might bring me back to myself; so I left this noisy city for a quiet resting-place in the Catskill Mountains. My thoughts seemed to trouble me more than my health; I was lonely on that distant farm, and felt like a hermit cast in the woods. It seemed as if the world were at an end, and the only friends I had were the fresh air, the blue sky, the big hills covered with the thick green woods. I thought of how miserable it was for a young man in the prime of life, looking forward to the grand opportunities ahead, to be cut off from making further progress. Finally, it occurred to me to join your organization. I wrote to a

friend in the city to make me a member, and send me your books, of which I had read considerable in the press.

"I immediately entered upon the Harmony Club Resolve, 'To create Happiness in myself and others.' I have made my password and watchword 'Be Happy.'

"I read your literature and digested its philosophy; I began to smile at everything, took long walks and drives through the green, hilly country, admired its grandeur, breathed in the fresh air, and looked and thought only of the good things in life. I have found your book 'How To Be Happy' my best physician, and while I don't advise anyone to pass through a serious illness without consulting a doctor, I found your literature my greatest help.

"When I discovered that I was on the road toward health and activity again, and realized my power to free myself from the conditions which had seemed so hopeless, I felt as though I must help some one else to do the same thing.

"A young man, suffering from nervous attacks, came to this same farm. I began by telling him he must make up his mind he was not sick, or, at least, to stop thinking about his sickness. At first, he would laugh at such suggestions, but finally I persuaded him to try my plan. He went with me on my long walks and drives, and as we talked of matters relating to the farm, etc., he would forget his troubles, and begin to whistle and sing. Soon after he joined the Harmony Club, and agrees with me that its philosophy helped him along the road of recovery. Not alone have I profited by your kindness, but since my return from the country I have persuaded thirty of my friends to join the Club, and I trust that many will derive the same benefits.

"I feel that the best way to forget your troubles is not to think of them, and the only way to keep from thinking of

them is to read and digest your good philosophy and mingle with friends who are happy. I trust that your great work will reach all those who feel unhappy, and I wish you success."

This young man's condition of weakness and despair was hardly the material in which to find the elements of Happiness. But his positive attitude of mind, cheery faith, and sound common sense in providing physical treatment for physical trouble, not only furnished a cure but wrought a new education, religion, and purpose in life.

We are all grateful to this loyal member of the Club, who has verified so perfectly the strength of our beliefs and who by sharing his experience has multiplied the good results.

Who will be the next to send us news of progress?

CLUB NEWS

Under this heading will be given records of our growth, individual and collective; with ideas and suggestions for enlarging the scope of the Club. Every member is asked to contribute, and to aid us in promoting the work.

We have had our first public meeting.

Judged by numbers and enthusiasm, it was a real success. About eight hundred of our members and friends gathered in Carnegie Lyceum, with a hearty welcome for the opening of our Club campaign.

From this meeting, a number of ideas are surely developing on which to base a definite, and we hope a rapid, growth. As these are developed, they will be announced.

Bishop Samuel Fallows, Edward H. Fallows, and Edward Earle Purinton were the principal speakers.

Bishop Fallows emphasized the world's need of Harmony, beginning with subjects of international significance, then dwelling on the relations in business life between the employer and the employed; in the school between teacher and pupil; and in the home, where the constant exercise of love conjugal, love parental, love filial, and love fraternal proves the presence or lack of Harmony and consequently of Happiness. Quotations from the world's greatest authorities in science and philosophy made it clear that Harmony is the one element of universal importance.

Mr. Fallows' address was purely that of welcome. He announced the universality of the Club, showing how the Romanist and the Protestant, the Jew and the Gentile, the American and the Asiatic, were equally welcome. He urged the necessity of combining altruism and individualism, keep-

ing the balance of power wisely between them. He read letters from all parts of the world telling what the Club is doing in the lives of the members, and what they expect to do in turn. Tracing the growth of the Club from a vague desire in his own mind to its present influence, he thanked the friends who have helped so largely to realize the ideal. Meetings would be arranged, he said, and extension work begun very shortly.

Mr. Purinton spoke of the need of "Harmonizing Oneself." Extracts follow.

"The essence of life is the spirit of song.

"Most people do not *live* at all; no man lives until his reason for living is the melody that sings itself in his own heart.

"Civilization viewed thus becomes a tragedy and a crime. The tragedy is that we are born out of tune, and the crime is that we are willing to remain so.

"Misery, all misery, can be nothing more than a phase of inharmony. Suffering is erring; and erring is not seeing. We do wrong for one of two reasons; either because we have hearkened to the voice of another, or because we are deafened by the jangling notes of our own composite nature.

"The few really happy people are the ones who are doing their own work so intently that their minds are closed to the interruptions of sight, sound, time, place, and personality. In short, we can positively drown out the consciousness of evil anywhere on earth by tuning our voice to chime with the Universal Good. Nature is the organ, God is the Choirmaster, we are the singers; realizing this, we can make of life what we choose—a lullaby, a dirge, or a pæan.

"One man out of tune with himself can disorganize a home or a business for an entire day. The business, perhaps, will

recover, but the home will not. Men starve for bread, children for affection, and women for understanding. This world, being primitive, is a man's world. In reality, men are younger than children and ages younger than women. When babies and mothers are given a hearing, men will be taught that love is more vital, more essential, more sustaining, than bread. The real work of man is to attune his brain and body to the heart of the child and the soul of woman.

"The first move toward 'Harmonizing Oneself' is to realize that *Motive* is the melody in life. Make this clear enough, strong enough, pure enough, and the music of heaven will flood the realms of earth. The orchestra player, before he can blend his instrument with the others, must have been able to carry a solo part. Wherever we are, in the home, the school, the shop, or the temple, we ordain the harmony by the management of our own voice.

"The life unmelodious is the life with a mixed motive. You cannot play the 'cello and the drum at the same time. No more can you play a compromise—and keep an aspiration in tune. Which of all our instincts means real self-expression? Discern, cultivate, and empower that, harmonize the others with it, and Life becomes to a man the joy it is to a bird or a flower."

A recent book compiled by one of our members, Mr. Charles R. Skinner, former Superintendent of Public Instruction in New York State, devotes a page to the Harmony work as typical of the universal uplift now in process of development. This little volume in red and gold is a matchless embodiment of the title "The Bright Side." It starts this way:

“The inner side of every cloud
Is bright and shining;
I therefore turn my clouds about
And always wear them inside out
To show the lining.”

Then follows a delightful symposium, from great and small folk the world over who have learned how to wear their clouds inside out. Several hundred gems of philosophy and fun—epigram, poem, admonition and observation, make you feel that life is really a panorama of wondrous beauty and amply worth the struggle.

Mr. Skinner says: “I gathered these bits of cheerful philosophy one by one during times of depression to get what help I could myself. Finally, I decided to put them together in book form, hoping that some one else who needed cheering might be helped in the reading as much as I have been in the selecting and compiling of these optimistic sentiments.”

We are proud to have a corner in what is, we truly believe, the finest collection of hopeful sayings yet given to the English-speaking world. The price of the book is fifty cents, postage five cents extra. The Secretary of the Club will be glad to order copies for those who want more light on “The Bright Side.”

One of the splendid things in connection with our work is the kindness, thoughtfulness, and generosity that the members of the Club are expressing in their letters to us and their everyday activity. If the Club is to expand, as we all hope it will, ways must be developed whereby we are all co-operating to the very utmost. And the following letter, just received from a professional woman in Michigan, illustrates the principle that animates us all.

"I want to tell you that I do greatly enjoy the monthly visits of THE CENTER which is read from the first to the last word eagerly. Whether one agrees with it or not it is stimulating and suggestive.

"I am sending a list of names for the Harmony Christmas Package, which is certainly a bright idea.

"I'd like to offer another suggestion; that if one could get the 'Harmony Club Resolve' printed prettily on a card, suitable to pin up in one's room just to remind you, it would make a valuable Christmas card.

"Moreover, a little Christmas seal for packages and letters could be made of the pin emblem, such as the holly seals and so forth made by the Dennison Paper Company.

"Perhaps it's too late for this year, or might not pay financially. But as the Harmony Club grows there ought to be a demand for these things.

"May I say how I like the pocket size of the magazine? It will be carried and read where bigger things will not. Personally, I could wish it might always be published without any advertising pages, it is so much more simple and dignified in its present guise. Yet of course one must recognize the business side, the need of financial return to carry on such a work. But it is refreshing nowadays to encounter something which has no flavor of commercialism.

"Of my two copies of THE CENTER, one I place on our reception-room table, the other I keep and loan to friends."

This letter is just the kind to make us want to go right out and win the world for Harmony. The suggestions here given are distinctly valuable, and we shall consider ways of adopting them and others like them as soon as possible. Let us take up the points briefly as they have been offered.

We are glad that it is not possible to agree with all that

appears in the Monthly. There would be no occasion for harmonizing people if any two could or should agree in all particulars. We want to become and remain individuals. But there is no reason why we should not feel perfect sympathy with one another and all the world, in spite of, or because of, our individuality.

The question of the motto, card, seal, and so forth has been already uppermost in our minds. But the necessary work of the Club has compelled us to postpone these things for a little while. Will not all the members take a special interest in planning other features like these, which would attract and benefit the general public as well as our own circle?

In regard to the advertising pages, a definite statement should be made. Thus far the extension of the Club has devolved, financially, on the President alone. The motive was altruistic and will always be that. But no charity deserves to live as a charity—it must be rendered self-supporting. Any one familiar with the publishing business knows that a magazine cannot be issued and an office force of ten workers be maintained from the income of membership fees at twenty-five cents each. The financial backbone of all modern publications is the advertising section. We believe in following the ordinary business methods, but in adding to them a sympathetic and idealistic motive. Therefore, when the advertising pages are embodied in the Monthly, we bespeak for them a sincere, understanding, welcome.

The one thing needful is a vital interest taken by all the members equally with the officers and workers who are personally responsible. If we only combine forces, and believe absolutely in the world-wide success of the Club, nothing can stop us or discourage us in an undertaking which means everything to the individual and to the world at large.

QUESTION BOX

Questions of general interest will be answered so far as we are able and numbered consecutively. Please make them brief. If you wish a personal reply by letter, kindly forward subscriptions to Club and Monthly for seven new members with names and addresses of seven friends. Letters for Question Box should be marked "Personal to the Editor."

At the first Harmony Meeting, the following requests for information were submitted among others. The ones here given seem to bear a vital connection with the general spirit of inquiry manifested toward the Harmony Club. Therefore we include them in the list regularly proposed by members.

QUESTION 17. Anonymous.

"Would the true exercise of Harmony remove bodily ills?"

Absolutely; if by the true exercise of Harmony you mean the rational blending of the physical, mental, emotional, psychic, and spiritual factors in Health. Every bodily ailment may have a cause, therefore must have a cure, in any one of these different phases of human expression. When we are equipped with sufficient kinds of knowledge to locate the origin of our trouble and to apply the corresponding method of relief, henceforth we are immune to disease. The very word "dis-ease" proves lack of Harmony. And whether the source of our malady be wrong food, shallow breathing, insufficient exercise, overwork, uncongenial atmosphere, worry, or any other of a hundred abnormal conditions, we are sure of regaining Health by reestablishing Harmony.

QUESTION 18. Anonymous.

"How can one be happy when everything goes wrong?"

Nothing ever goes wrong. What seems to go wrong comes

either in consequence of our own rash, selfish, or unwise action; or else for the purpose of strengthening in us those qualities of poise, faith, alertness, and endurance which would remain undeveloped but for the presence of the seeming hindrance. In the midst of perplexity and confusion there are always these immediate helps; first, the recognition of what is vital and what is non-essential; second, the realization of the underlying purpose in all experience—namely, the growth which proceeds most fully from the conquest of difficulties. Probably what you need is a complete readjustment of your attitude toward life. You are impressionable toward the world instead of toward Nature, Self, and God. You may have to become adamant, even at the expense of hurting people's feelings. The stand of the conqueror—and we should all be conquerors—is utterly positive, unwavering, self-reliant in the face of all external happenings. This consciousness of real domination is a habit of mind. Like any other habit, it may be cultivated. We are now planning methods whereby this feature of mind training and character building may be actually embodied in the lives of the members of the Harmony Club. The fundamental question of human expression is How To Think. And we believe that one great work of the Harmony Club will eventually become the self-government by the individual of his own consciousness.

QUESTION 19. Miss C. D. H.—New York City.

“Can true Harmony exist in a nation where large numbers of foodless workers are out of employment (in enforced idleness) through lack of opportunity, because no one will hire them?”

This question to be answered properly would require a lengthy treatise on our system of government. Two things

however are certain. First, that the cause of enforced idleness is not lack of employment on the part of the rich, but lack of equipment on the part of the poor—it is the consensus of opinion among the leaders of commerce that the really difficult problem of business is to find high-grade men for high-grade positions. Most of us need friction, privation, disappointment, to compel us to learn self-mastery. Almost invariably, the man out of work has lost his position through laziness, carelessness, impatience, or incompetence. And these faults will not be remedied by casting the blame on the mass of employers. Second, perfect Harmony in a nation will always be impossible. The greater the nation, the more types of human beings compose it. This means that in proportion as a country expands it will hold as criteria of Happiness a multiplicity of ideals increasingly diverse.

That is, Harmony depends more and more on the individual, as the institution grows. The Harmony Club believes in reaching the State through the individual. Therefore we have neither any quarrel with social propaganda nor any part in them.

QUESTION 20. Anonymous.

“Would children be controlled best by Harmony or force?”

Only ignorance of a child's nature impels force, and even that does not excuse it. If the parent and teachers who resort to corporal punishment would analyze *themselves* more closely they would discover that their own weakness, mental, psychic or emotional, is always back of the rod. In short, the use of brute strength in the management of children proves the last degree of incompetence on the part of those who inflict the punishment. There is no more effective way to lose a child's respect than to lay hands on it. Moreover,

recent experiments in psychopathology have shown that even the child of criminal tendencies may be wholly reclaimed by establishing a physiological Harmony in brain and body and by suggesting only the good to the child's mind. A child is like a sensitive plate; even before birth, the impressions of surroundings, including the feeling, thought, and action of the parents, are being recorded day by day. Children are literally made by what they see and hear. The only true parental authority is that of example—the parents who bluster and threaten accomplish nothing but confession.

QUESTION 21. Anonymous.

“Is it a mistake to try to develop your psychic powers; if so, why so? Is it not about the same as trying to find out anything else which seems beyond the normal, such as flying, electricity, and so forth?”

No, it is not about the same. If a helpless infant who had not learned to walk were to be lifted bodily, placed in a flying-machine, and set adrift on the ocean of space, we should all recognize the absurdity and criminality of the thing. Yet this is what occurs time after time in the metaphysical ranks. Psychic investigation is distinctly valuable as a proof of race unfoldment; until recently, the minds of men have been closed to the phenomena of the unseen world, and any recognition of the intangible things avails to quicken the perceptions. But the natural and the human must precede the celestial. Those who yield their personality to the control of psychic forces generally run the risk of losing their physical, intellectual, and moral health. An indication of the unnaturalness of psychic absorption may be witnessed in the séance. The mediums declare that their “control” is usually the spirit of a child, an Indian, or some other low-grade

intelligence. If the Divine Wisdom intended communication with the departed spirits by this means, would not the great, generous, noble, and illumined spirits be the first to get in touch with the medium? We must use the powers that we have, or lose them. Did you ever know an extreme occultist who was perfectly healthy, normal, sane, and a source of joy in everyday companionship? In the case of electricity, we make use of our bodies and our minds together with our desire for knowledge. But in the case of hypnotism, clairvoyance, psychometry, and other phases of the supernormal, we must relinquish our human attributes in order to advance.

This conclusion may appear unsatisfactory to those just beginning the study of higher truths. But it is the result of ten years' earnest observation in the psychic field. If you take exception, as you doubtless will, to statements in the Monthly, please do us all the kindness to come out frankly and tell us how and why. Only thus can we reach, by honest discussion, the finality of Truth.

QUESTION 22. Anonymous.

"Do you offer this movement in lieu of a religion?"

Emphatically no. The Harmony Club stands in lieu of nothing, but in fulfilment of everything. If a man has lost his faith in God, himself, and the world, we hope to help him find it again; or if he has the old-fashioned religious belief we want to show him how to live it through and through. But there never can be a movement wise enough, strong enough, good enough, to take the place of religion in any human life.

Our purpose is fulfilment. Too often Religion has been uplifting but impractical, Science has been accurate but

cold, Education has been informative but inactive, Work has been profitable but joyless. The desire of the Harmony Club is to blend the finer aspects of Religion, Science, Education, and Work, so that every life may become all-round, sympathetic, and powerful in each expression of itself.

THE LEADING ARTICLE FOR FEBRUARY
WILL BE
“Ought-To” versus “Want-To”

The Harmony Club Resolve

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

"HARMONY AT THE CENTER RADIATES HAPPINESS
THROUGHOUT THE WHOLE SPHERE OF LIFE"

CENTER PHILOSOPHY

We know as we grow.

Doubt is a form of dallying.

Life at the best is yearning and earning.

A proclivity, unwarned of itself, becomes a declivity.

When a man stops to pat himself on the back, you may know he's behind the procession.

Most of what we call heresy is but a rash protest against hypocrisy.

Martyrs die not because of their faith but because of their folly.

Consistency appears a virtue to none but the nearsighted and a possibility to none but the rut-bound.

Radicals are juveniles in go-carts, conservatives are juveniles in high-chairs; the way of progress is to leave them all playing with their toys and learn how to walk for oneself.

Whoever wears a label is ready for the shelf.

The highest capacity of the human mind is to hold all things possible, but nothing actual till proven. The error of skepticism is to halt at possibility, the error of fanaticism is to outrun proof. To be fair with himself, the materialist must acknowledge that immortality is *demonstrable* through psychic means, but the occultist must declare it not so *demonstrated* while any chance of fraud remains unexplored.

Woman lacks immensity, man lacks intensity; when she looks out and he looks in, then will Paradise open.

Spiritual advancement is totally impossible save as our *senses refine* and our *powers expand*, together. A good man is always energetic, and a sensitive man is usually good.

The way to keep young: Discover how mile-stones were made to be stepping-stones.

Greatness is but the courage to grow.