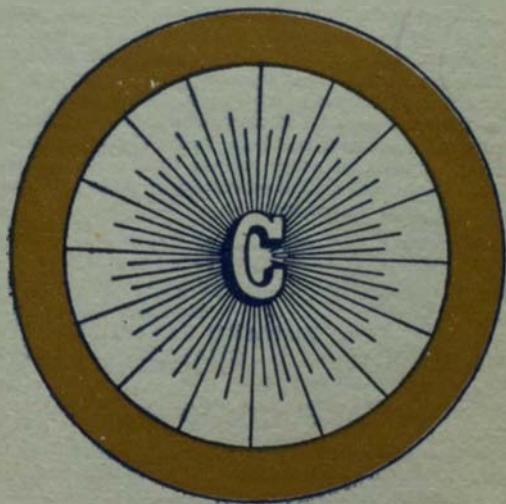


THE CENTER

OCTOBER



LEADING ARTICLE

What Work Should Mean

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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What Work Should Mean

Work is the common avenue to all the uncommon things. And the uncommon man is he who follows Work to this end.

Of all the paths to greatness, Work is the most obscured; of all the paths to goodness, Work is the most maligned. Not workers and shirkers, but watchers and stumblers, compose Humanity; for the man who has visioned opportunity can never work enough. The whole question of labor is, whether we lead or must be led. In the van we exult, in the rear we despair.

The curse laid on Adam was not *having* to work, but *feeling* that he had to work. And they who most nearly resume the stature of gods have changed their feeling about Work from compulsion to volition. The difference between Genius and Mediocrity is that Genius looks at Work through a telescope, Mediocrity through a microscope; the one sees only possibilities, the other sees only limitations. Cure for the man who doesn't like his job: *Find what it leads to*. It is the little man who doesn't like his job; the big man makes himself like it, or gets out.

Efforts to uplift the "working classes" generally fail— for two reasons; there should be no "working classes"; and the position they occupy is the highest attainable. We should all work a little, play a little, learn much, and love to infinity. But for ignorance and selfishness, the worst example is the man with nothing to do. Whoever is not in the working class has never learned his letters in the alphabet of life. We are just as wise as we love to work. And the philosopher, yogi or metaphysician who dwells apart, scorning the activities of the multitude, can teach us nothing except how little he knows. The very rich, and the very learned, must find salvation in a cottage, where the wealth and understanding of the heart may be given full play. It is not Work that frets, wearies or disappoints; it is having no one to work for. And the most abject pauper on earth is the millionaire who has lost the spirit of devotion. If we love we must work; but if we love we do not know that we are working. Thus, to possess an ideal, affection, or inspiration that impels us forever on, is to gain the rewards of Work not having known the penalties.

Work in its normal aspect is the focus of the entire man on a fixed goal. Those who find themselves lacking promotion, or a position, may discover the cause in their own divided purpose, irresolute will, scattered energies, and unformed ambitions. It is a ridiculous thing to want to be President of the United States. No really great soul, with the exception of Lincoln, ever was that. But the aspiration to be worthy of the office has glued countless young fellows to their job. (This is one of the justifications of our system of government.) It is better to aim somewhere and get nowhere than to be put somewhere and stick.

The drone is not the man who does nothing—he may be a royal mendicant in disguise. The drone is the man who does just enough to “hold his job.” Everywhere in the commercial world he is the unmitigated evil. Banish him and you change the market-place from Hell into Heaven. No employé should be taken into a business until his *motive* has been analyzed and judged. If his aim is right, he should be given a personal interest in the concern; if not, he should be shown the door. Aimless employés are the universal incubus of trade. And the surprising thing is that employers do not see the folly of treating their help as machines. The Golden Rule is the most practical business guide to be found; if it had appeared under non-religious auspices, the world would have adopted it long ago. I sometimes wish that names could be totally abolished; what hampers Truth is always the name by which it is called. Prejudice clusters in words, but in feelings lie sympathy and understanding.

The fundamental principle regarding Work may be given thus: *The end of occupation is not to earn a living but to mold a life.* And the few who apprehend this are, strangely

enough, the men who amass great fortunes. Work whose only end is money is the least profitable of all imaginable things. The one form of suicide sanctioned by law is to "work for a living." No man has found himself until he must work when he doesn't have to. The compulsion, financial, social, mental, under which the majority labor will be necessary until every human being has within him a self-regulating, self-renewing, motive for working up to his limit. Slaves are those who are forced to work, sovereigns are those who force themselves. The ten-dollar clerk who eyes with envy the apparent freedom of the millionaire employer is pitifully ignorant; for a thousand constraining powers hold the man of wealth—each more inexorable than the gaze of the clock, which alone governs the employé. It is not Work that enslaves, it is the complaining spirit back of Work.

Labor is delight—or degeneration. And the man who toils grudgingly insults the whole world; his employer, his fellows, his Creator, and his own soul. If a law could be framed compelling everyone to enjoy his occupation, or to live on a pension from the State—I believe the State would be actually richer. Incidentally, the pauper-system should be wiped out. Indigent men, women and children should be taught some useful occupation, and thus be enabled, at least partially, to support themselves. No man is too aged or infirm to be self-respecting. And self-maintenance is the keystone of self-respect.

Work and drudgery should be at the opposite poles. To men who achieve, Work is play and play is Work. So they are playing most of the time. President Taft and ex-President Roosevelt are temperamentally as diverse as the arctic region and the equator. But when they play they are alike

—they both work harder than the day-laborer will who gets paid for it. Indeed, the purpose of rest is to exercise faculties and powers usually dormant. Fatigue is unnatural—like everything else that has to be cured. The loss of enthusiasm is the beginning of fatigue. And if our working-day could be normally regulated, we should quit our job the moment we lost enthusiasm.

Feel — Think — Plan — Hope — Work — Wait — Enjoy ;
this is the true order of human expression. Yet how many observe it? The poet feels, the metaphysician thinks, the schemer plans, the cheer-up philosopher hopes, the slave works, the idler waits, the aristocrat enjoys—and not one of the lot is satisfied. Each blames somebody else for his own incompleteness.

What this world most needs is to make its philosophers workers, and its workers philosophers. The rarest thing is to blend vision and vitality; if ever a seer becomes a captain of finance, he will do more to uplift the world than all prophets have done, thus far, since the Creation. Work belongs halfway between Poetry and Philosophy; Poetry should greet it but Philosophy say good-bye. Work, though, is usually friendless, with the scorn of the poet and the exhortation of the philosopher adding to the misery. What we look down upon is what we could not see over. Till Poetry has done things, it is mere pretense.

The one relationship of universal importance is that of Work to the brain, body, heart and soul of Man. Work that interests and exercises the whole of us means joy, progress, contentment, success. Work that leaves a part of us unawakened and unemployed means anxiety, weariness,

restlessness, failure. Drudgery is working from duty instead of desire, the cure being to instill a fresh motive into one's occupation. The way to make Work enjoyable is not to lessen duty but to increase desire.

Labor holds three prime factors: *Motive*, *method*, and *co-operation*. Motive belongs to the soul, method belongs to the brain and body, co-operation belongs to the heart. And if any one of these be lacking, Work fails to satisfy.

Motive should be altruistic. The scientist delving in search of truth; the artist lost in the creation of something beautiful; the mother agonizing and exulting to give life to her children; these know why they toil.

Method should be selfish. The ideal business man is curt to the point of rudeness; and he has no use for his friends and relatives in the office. Business and friendship positively do not mix. Friendship is a luxury, business a necessity; and you need a great deal of the latter to afford a little of the former. Next to habits, friends are the most expensive things.

Co-operation should be give-and-take. As a rule, those who endeavor to practice it are too unselfish. You can't *give* until you *have*. You don't have until you're an egoist. Therefore the instinct of grasping is pre-angelic as well as pre-historic. Communities and brotherhoods founded on the share-alike principle go to pieces because nobody had anything worth sharing in the first place. Only individual successes co-operate successfully. Fight for something and get it—then trade it off or give it away; that is how to keep your interest in life perennial.

The purpose in Work should be feminine, the system should be masculine, the affiliation should be both. In those who do not love Work, the symmetry is lacking. What

lessons in life are worth learning, men must learn from women, and women learn from men. Put the *heart* of the home in the office, put the *head* of the office in the home; then if you add to each the *body* of the jungle and the *soul* of the air, you will have an existence approaching that designed by the Maker.

Work should mean Opportunity. Business and marriage are alike in that each betokens not the end but the commencement of things. A girl whose ambition is to *get* married equals in folly none but the youth whose ambition is to *get* a job. An easy berth is the hardest to hold. And the person who tries to take advantage of his position has a more difficult task than the one who sees and follows the aisle of opportunity extending down the vista of the years. The less you look at a pay-slip, the larger it grows.

Work should mean Education. The honest wage-earner is really being paid for developing his own character. He learns punctuality, obedience, accuracy, insight, thoroughness, good-nature, system; in short he gains the ready knack of using himself, at the expense of his employer. The heart of education is to know your job.

Work should mean Independence. The man who slaves is merely bound by his own limitations. And the oppression of the many is to free them of indolence, weakness, irresponsibility and self-indulgence. When your purpose is your clock you will need no office-hours.

Work should mean Loyalty. There is no higher quality in human nature than allegiance to a principle. And the principle of honesty demands that every worker be true to his employer—no matter what the employer may be as a man. Incidentally, a new commandment for this age would

be: Take no money from him you cannot respect. Some wives could apply this to advantage.

Work should mean Sincerity. No man fails who really believes in what he does. And the chance to act out one's belief is worth more than all the Presidential Salaries on earth. All necessary toil is humanitarian, and the consciousness of being helpful should inspire every toiler.

Work should mean Sentiment. Not sentimentally—logically. Power is electric, and the human machine operates best under the force of elation. The worker never wearied, oppressed or dismayed, is the woman absorbed in caring for the one she loves most. Nothing but affection warrants execution, nothing but romance justifies reality.

Work should mean Health. The so-called "lower animals" are never sick. Each does what Nature intended. From the ant to the elephant, each determines occupation by instinct. The few men who are wise enough for that, give pills the go-by.

Work should mean Fate. And it always does. What we enjoy to-day we earned yesterday, possessions are not enjoyable otherwise. Nothing affects us but what we effected. Destiny is nothing more than doing the next thing with a heart of fire and a will of steel.

Work should mean Religion. Sundays furnish the text of goodness, but week-days the illustration. And we, being children, look at the pictures first. The sight of a man's face Monday morning is how God measures his Sunday prayer. Consecration vitalizes, Truth empowers, Light fructifies and Love garners. Failure is, primarily, spiritual death.

Work should mean Immortality. The souls that die are those who have never lived. For to live, through and

through, is to leave a memory that nothing can destroy. Who are the immortals but they who have done their best? Swift on the wings of the poem flies the soul of the poet, caught in the strain melodious breathes the soul of the singer, brooding over the manse watches the soul of the builder, crying out in the clay of the forge speaks the soul of the iron-master. Shaped anew in the Work lives the soul of the worker. This is the Plan Eternal; for in Heaven we shall work, work and *know why*.

WAYS OF PRODUCING HARMONY

By Helen M. Fogler

Part II—Practical Application

“Ways Of Producing Harmony,” translated into practical language, means “How To Be Happy.” This being the aim of our Club, it is well to understand what kind of Happiness we are seeking. In the ordinary acceptance of the word, Happiness is the result of some ideal state of affairs which “makes us happy” for the time being.

The most natural thing for many people to say in discussing this subject is, “How can you expect me to be happy under such circumstances as I have to contend with? It is easy enough for people who have nothing but smooth sailing, but in my case it is quite another story!”

A casual glance at the situation would make this seem to be true, but a closer study reveals the fact that these temporary states of mind which we call happy or unhappy are the result of allowing ourselves to be controlled by surface

winds and blown hither and yon as helpless victims. The better way is to learn to manage our sails and utilize even the adverse winds to carry us to our chosen port of Happiness. Like everything that is worth while, it cannot be accomplished without strong desire and persistent effort on our part.

As members of the Harmony Club, we have undertaken the earnest pursuit of Happiness. Our desire for it is so great that we are willing to start just where we are without waiting for more favorable environment. To this desire must be added the determination to "Be Happy" in spite of adverse conditions. These two requisites must be closely followed by persistence and perfect faith to supply the staying qualities which we shall be sure to need later on.

Happiness implies wholeness, and in trying to find the kind which is real and enduring instead of fleeting, we again follow the Harmonic law, and make use of the chord-form which we have already studied.

Starting with our *problem*, or view point, as the keynote, our *desire* for happiness is expressed through the *heart*, our *determination* is furnished by the *mind*. The hardest test comes during the long period between our *determination* to be happy and the *realization* of true Happiness. The enthusiasm of the start has waned, and the certainty of victory is not yet reached. There may come an hour when, far out at sea, we have not yet sighted the shore of the new country; then it is our faith alone which makes us conscious of things not seen, and carries us safely into the haven of realization. Calmly resting in port for awhile and looking back over our course, we find our values in life are readjusted, and we realize that in the future we can govern the varying conditions of body, heart, and mind.

There is a Happiness belonging to each one of these planes, which has a legitimate place in our lives. Who can deny the joy of possessing a strong body, tingling with the glow of health? Then the heart life with its wonderful experiences and phases; and the delights which our mental attributes bring us; these are all perfect in their way, but living on any one plane and refusing to develop and enjoy the others, results in an unbalanced existence, vibrating between a delirium of joy and the numbness of despair.

It is the balance of each and the unity of all which makes for the Happiness which is worth while.

In the case of young people, whose habits of life are forming under the guidance of wise teachers, it is possible to bring about that harmonious blending of their natures which will result in a normal happy life.

But most of us have struggled through the bitter experiences of unhappiness before we are ready to study the Law and claim our birthright of Happiness. Our first step is to look to our ideal, or chord-form, and find out where we are *failing* to express the ideal. Then, with the sound of the perfect chord in our ears, we proceed to work on the tones which are out of tune until we can vibrate in unison with the perfect expression.

The life problem of each one of us is in a different key from that of our friend or neighbor; and as in music our Harmony is dependent upon the foundation chord-form, so in life our Happiness depends upon our expression of the fundamental principles of true living. In our every-day work there are numberless opportunities to help others in establishing their harmony. A timely bit of assistance to an elderly person in crossing a crowded street, an encouraging word and a smile to some disheartened and forlorn way-

farer, a friendly interest in some young boy just getting a start in life, or a loving faith in some girl who has lost courage in her struggle for an honest existence, go a long way toward solving their problems as well as our own.

As we look around among our friends, we can quickly detect on which plane the false notes are sounding, and it may lie within our power to bring about greater harmony for them. In the meantime, if we can succeed in keeping the corners of our mouth turned up and present a cheerful face to the world in our determined quest of Happiness, we have done much toward "harmonizing people with themselves, their surroundings, and each other," and have known the joy of taking an active part in establishing "the perfect unity of body, mind, heart and spirit."

CLUB NEWS

We are growing.

Last month we had to move into a larger office; which is rapid expansion for a co-operative organization three months old. The Secretary has been deluged with offers of time, thought, energy, and hospitality, from so many New York people that we have caught ourselves imagining this huge, cold, impassive building a Western ranch ruled by generosity, or a Southern home where courtesy blooms in every corner. We want to thank you, dear friends, in this public way, because we haven't time to recount your favors any other way—often some of us are here until seven or eight o'clock at night just answering the business letters and doing the indispensable work.

You will all hear, through the columns of the Monthly, when each new vantage-point is gained. Every bit of growth

concerns every member. For we are planning to inaugurate features of benefit to all—on the day that the Club has become self-supporting.

First: we should like to say a word about the harmony established in this office.

It is a common experience of Truth-seekers that when they know the message-bearer, they lose faith in the message. This because the men and women who exhort most vehemently are those who *see* Perfection but cannot *live* it, and inveigh against their own shortcomings. In fact, you might suppose that a leader in a Harmony Club would be a natural belligerent, who had never learned to get along with people and was making a violent endeavor to that end.

Now, this is not so. There will probably be a lot of whole-hearted mistakes to our credit, before the Club has progressed very far; but *inharmonious* shall not be one of them. We have adopted a rule that eliminates any such possibility. It's a good illustration of how to produce harmonious conditions out of diverse elements.

The Editor is a natural iconoclast—the President is a natural pacifier; the Secretary is a natural giver—the Treasurer is a natural saver; and you could find a dozen other respects in which the working force naturally differ among themselves. A large degree of illumination ensued—occasionally preceded by thunder. Everybody was agreed as to *motive*—but the method came by slow stages. Finally, this rule was adopted: "If anybody objects to anything, cut it out!" The solution works perfectly. Nothing is written, planned or undertaken until the rule has been applied. Result; an occasional wounding of personal egotism—and a uniform sympathy, understanding, purpose, enthusiasm.

If paupers and millionaires, poets and bricklayers might

come together on this platform—the Harmony Club would be out-of-date, for Heaven would have been ushered in. Whenever two mortals dispute, both are blind. The real things are what we all feel; the artificial things are what some of us think we think. And I tell you it's a joy to know that some honest friend is waiting to prune the output of your brain when it needs pruning. Friendship is that rare eminence of Love that makes us want the truth no matter how it hurts.

In point of serenity, our executive sessions are like a Quaker Meeting—in point of activity they are like an engine-room. In short, we are *doing* what we preach.

That isn't all. Our helpers have caught the spirit of joyous, harmonious, work. Some of our girls actually don't know when it's time for lunch or departure in the evening; they have to be told to leave. Last month, the Treasurer was called away for a week, and the Editor for two weeks. Affairs moved along without a hitch. Don't tell us that young folks are irresponsible; we know better. Youth labors where the heart abides. And old age is heralded by a tolerance of the work that we fail to enjoy. The young folks in this office want to see the Club grow. Their hearts are here. And we all are inspired with that consciousness. How to promote a business: Make all the workers feel as valiantly responsible for their part as the President does for his.

One Friday afternoon in September, a harmless-looking, simple-appearing young man entered the office and asked for the Secretary. Miss Fogler, being impressed with his evident earnestness, took him generously into her confidence, treated him as a loyal member, explained the workings of the organization from A to Z, and was on the point of conferring the benefits of the Club—when the visitor calmly announced

that he was a reporter and eager for news only! Straightway, five more of his ilk followed him; and, *volens nolens*, we were entertaining the *Herald*, the *World*, the *Journal*, the *American*, the *Sun*, the *Times*, in a public reception not of our choice or expectancy.

Confronted with the issue, we met it squarely; treated the newspaper men like human beings, gave them all the information they wanted, invited them to come again, told them we hadn't any secrets, and asked them to be as fair as we had been.

Next morning the whole city knew of the Harmony Club. And for a week thereafter every moment was filled with appointments to receive inquirers and friends. An advertising expert who belongs to the Club says that we could not have obtained such publicity for less than \$5,000—if we had attempted to buy the space for announcements. Each metropolitan daily gave the Club from a half-column to a column and a half; city papers throughout the United States quoted liberally, many of them adding personal favorable comment; and already a number of Harmony centers have been established among the friends thus gained.

We asked the reporters why they came.

The answer was prompt, emphatic, unanimous; "We don't know what to make of your Charter, which we have just read and digested. Your aim and object is philanthropic, yet you want as much legal protection for your enterprise as the corporations deem necessary for selfish purposes. What are you anyway—a charity with brains, or a business with heart?"

No wonder the friends were mystified; we hope to combine the *methods* that have proven successful in business

with the *motives* that underlie the school, the church, and the home. Such a work has a vital "news interest." And what a commentary it is on civilization; that the brightest men from the strongest dailies in the largest city of the most progressive country in the world should be ordered, *en masse*, to investigate the suspicion of altruism and acumen—honesty and experience—united!

On this phase of our development the *Houston Chronicle* (Texas) declares: "It is a hopeful sign of the times if the Harmony Club marks the beginning of an era of organization for good as well as for gain." Yes—for mutual good *and* for mutual gain. There is no separating the two. Until egoism and altruism are perfectly blended, each is incomplete. Neither can be satisfied away from the other. It is a toss-up which does the greater damage; Business without a heart, or Charity without a brain.

The *Columbus Journal* (Ohio) of September 6, 1909, quotes the aim and object of the Club, then speaks editorially as follows:

"These are individual policies which, if carried out, will do the republic more good than the demands of all the political platforms ever writ. For it is not on great principles concerning political duty that our social and industrial progress rests; it is in doing the decent, honest, kindly things in individual life. Everything good in this land depends, at last, upon the home and business life of the people."

"It would be a good thing if we could all join that Harmony Club, and practice the ideas that it proclaims. Why, it would make this world more like "Kingdom Come" than all the libraries, schools and churches could; in fact, it would be the culmination of the aspiration of all these. Cut out

these objects, gentle reader, and paste them in your hat close up to where the brain works. They will do a power of good."

Thank you for seeing what we should like to do—and more for telling us you believe in our work. Understanding is sweet but avowal is great.

Our desire is not to supplant the "libraries, schools and churches," but rather to animate them with a spirit of honest, brave, original, independent thought, and to uplift them through the combined means of religious fervor and scientific research. No good wars with any other good. Give Religion brain and a body, give Science a heart and soul, and they will be partners for life.

We shall open the campaign in New York City on Friday evening, November twelfth, at Carnegie Hall (the Lyceum), 57th Street and Seventh Avenue. A public meeting is being arranged, wherein the President, the Editor, and others will take part. Full announcement later. Meanwhile, please tell your friends living in or near the City.

"How wide is the scope of the Club, what territory does it cover; is it local, national, or international in province?"

We often hear this question from people who wish to learn more before joining.

Let the records answer, which we have just consulted.

Every State in the Union is represented. Also Canada, Mexico, Canal Zone, Philippine Islands, France, England, Tasmania, China, Japan.

As for occupation of members, a partial descriptive list follows:

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|-------------------|--------------------|--------------|
| Accountant | Architect | Astrologer |
| Actress | Artist | Author |
| Advertising Agent | Asst. App. Customs | Auto Cleaner |

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|-----------------------|----------------------|-----------------------|
| Banker | Engraver | Mechanic |
| Boarding-house Keeper | Evangelist | Mechanical Engineer |
| Boat Dealer | | Merchant |
| Bookkeeper | Farmer | Miller |
| Book Specialist | Food Scientist | Milliner |
| Box Maker | | Mining Engineer |
| Bricklayer | Gardener | Missionary |
| Broker | Glass Worker | Musical Composer |
| Builder | Governor of State | Music Dealer |
| | | |
| Cabinetmaker | Healer | Newspaper Reporter |
| Carpenter | Hotel Man | Nurse |
| Cashier | | |
| Chauffeur | Illustrator | Oil Producer |
| Chemist | Inspector | Orange Grower |
| Civil Engineer | Insurance Agent | Osteopathist |
| Clergyman | Inventor | |
| Clerk | Iron Pipe Mfr. | |
| Clothier | | Packer |
| Collector | Jeweler | Painter |
| Companion | Journalist | Pharmacist |
| Contractor | Judge | Physician |
| Critic | | Photographer |
| | Kindergarten Teacher | Plumber |
| Dentist | | Police Commissioner |
| Dermatologist | Laundryman | Postman |
| Designer | Lawyer | Poultryman |
| Domestic Servant | Lecturer | President R. R. |
| Draftsman | Letter Carrier | Printer |
| Dressmaker | Librarian | Proof Reader |
| | | Public School Teacher |
| Editor | Machinist | Publisher |
| Electrician | Manicure | |
| Elocutionist | Manufacturer | Railroad Conductor |
| Engineer | Meat cutter | Real Estate Operator |

| | | |
|-------------------|--------------|--------------------|
| Salesman | Stenographer | Telegrapher |
| Schoolgirl | Stonecutter | Translator |
| Secretary | Student | |
| Settlement Worker | | U. S. Army officer |
| Sign Painter | Tailor | |
| Silk Weaver | Teacher | Weaver |
| Stationer | Teamster | Writer |

Can the beliefs, experiences and view-points of all these different classes be made to harmonize? We think so. And there's a deal of inspiration in the magnitude of the effort. Hard jobs are the only ones worth tackling. And we shall not be satisfied until every member of the Club is openly enthusiastic, radiant, quivering with the message we are trying to bring.

The following letter is a joy to read, and must have been a greater joy to write.

It is from an Educator—a woman prominent in the broader scholastic work—to a friend of her girlhood. As an object-lesson in How To Interest Others, it could not be surpassed. The writer has kindly granted permission, at our request, so the letter appears for the benefit of the Club.

DEAR MURIEL:

What a far cry it is from our college days when we studied ethics together and pondered in thorough disapproval over Mill's Utilitarianism, to this autumn evening when I mail you a notice of the Harmony Club and try to show you the great privilege of being a member. I laugh now to think of our superior pessimism in telling each other that happiness was of no great importance, and in planning to mould our characters through utter misery. Philosophy to us meant infinite complexity, and how utterly mistaken we were. How simple a real philosophy of

living can be we have both come to learn through years of experience.

The Harmony Club notices speak for themselves, but I want to tell you something additional about the joy of membership. A good many people say to me: "Why, we admit that happiness is desirable, and we want to be happy, but we don't have to join a club for that." You see they entirely ignore the force and value of co-operation—of striving together.

There is an art in being happy—you must have discovered that for yourself. You have to see the best in everything, to look up reasons for rejoicing in spite of your natural disappointments. Yes, it's raining and we can't go driving, but what a wonderful opportunity to write those letters and finish that interesting book and clean up our desks. The philosophy of cheerfulness! Just get in that habit of thinking, and you'll find yourself in possession of a power as valuable and marvelous as the Midas touch of the old mythology, transforming dingy actualities into golden possibilities.

But it is so hard to work alone—so hard to feel that it matters much when poor little insignificant *you* fails. True, perhaps, if you really were alone, but in the Harmony Club you're a member of a big, militant body, and the co-operation is going to restore your energy and awaken your pride. When you bargain with weakness you are betraying the whole great army behind you and with you; when, on the other hand, you call for help, the whole army responds silently through your consciousness that it is there.

I always think of it as a formation like the flying wedge of our football enthusiasm—a hole in the ranks of the enemy and in we go, alone at the start, holding the ball, happiness, but knowing that behind us comes the ever-ready, ever-increasing band of helpers, pushing us, carrying us, fighting, striving, cheering for us, because we're all enlisted under the same colors and working in a common cause.

Villages, towns, cities exist because men banded together;

institutions grow and flourish because numbers have enrolled for their success. The patriotic song gains in emotional effect as the huge, swaying, palpitating crowd takes up the refrain; prayers reach our soul with greatest intensity and fervor when a cathedral congregation drops on its knees and breathes, to the same petition, one grand amen. The brook in the hills pleases our fancy, but before the volume of Niagara we stand in awe and bow our heads.

You can best be happy, best strive for the happiness of mankind by joining the ranks of those who have come to know that happiness for themselves means happiness for others. Happiness is contagious. We are all molecules in the bowl of water which is the world, and no one of us can keep cool while the water boils.

When you really feel the meaning of this philosophy you cannot keep silent, you too will want to become incorporated.

NEW YORK, September 26, 1909.

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 7. Mr. W. B. P.—New York City.

"Are you not laying too great stress on Happiness as the object and end of life? Can one really find Happiness by seeking it?"

To find Happiness for keeps, we must look the other way and let her take us by surprise. Butterfly-fashion, Happiness alights where no hand hovers to detain her. But we must be on the right road—else how can the shy thing over-

take us? Briefly: we may not seek Happiness, but we must follow the path which Happiness frequents. And if people have lost their way, how shall they return save through realizing what they are missing?

The man who eats wrong, breathes wrong, thinks wrong and acts wrong is on the short-cut to a sanitarium. But he won't stop and listen until he arrives at his proper destination—few people know how bad they are until they go to the doctor. Likewise the unhappy millions refuse to be warned on grounds of hygiene or ethics; they want pleasure, and acknowledge moral delinquency only when the pleasure-capacity is dulled. In the work of the Harmony Club, we expect to allow for the human weakness in people—and to bank on the divine strength! Of course the mere “pursuit of Happiness” is childish; but the entire human race is in embryo, and if we were wholesome children we should be doing very well.

QUESTION 8. Miss B. L. J.—Chatham, N. Y.

“I should like to know how to develop my latent psychic powers.”

Get good and human, then your latent psychic powers will develop themselves. Clairvoyance, clairaudience, the magnetic touch and hypnotic eye, are doubtless within the range of human possibility. But the men and women who allow psychic phenomena to *absorb* them, grow sickly, weird, morbid, and generally out-of-plumb with life. I have had occasion to observe a good many psychic mediums and hypnotic subjects. Not one is normal. They all evade actuality. They would isolate the functions of the soul from the soul's helpers, brain, heart and body. Result; perversion, obsession, neurasthenia, monomania, crime. The occult world is

a good one to recognize, and a better one to stay out of. If you will specify which of your latent powers you want to cultivate, and why, we shall answer more in detail.

QUESTION 9. A Subscriber from Connecticut.

"How is a woman going to be happy when her husband drinks? If there's any way to happiness for her, please let me know."

The faults of others cannot make us unhappy except as they reveal deficiency in ourselves. You are miserable not because your husband drinks, but because you haven't learned the way to love him out of it. Any form of weakness marks the absence of love. And the man who goes wrong needs, most, the unyielding faith of some one who loves him enough to behold him perfect.

Alcoholism is a *disease* of the will, the nerves, the stomach, and the emotions. The victim of intemperance must be treated as an invalid—not as a criminal, demon, or outcast. Work *with* him—not for him, against him, or in spite of him. Make his battle your battle; let him feel your sympathy, confidence and strength in every moment of struggle; give him the joy of knowing that some one understands—and you are on the way to Happiness for you both.

The first element in temperance reform is dietetic. If home cooking were as palatable, hygienic and attractive as it should be, no man could bear the taste of liquor. Foods that are soggy, greasy, pasty, rich, ill-prepared, with excess of meat, condiments, and white-flour products, literally drive a man to the saloon by force of artificial irritation. A well-balanced menu of simple things—fruits, nuts, vegetables, cereals, salads, and light desserts—has been known of itself to cure the liquor-appetite.

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The second factor is rejuvenation of the nerves. This requires distinct mental, moral and spiritual help. Ordinarily, specific treatment is required, such as may be had at any of the several institutes for the relief of alcoholism. If you wish to know the name of the sanitarium that we prefer, please send a request marked "Personal" to the Editor.

The next move is to reform the home. Men seek the alone because it meets a vital want. There they can relax, forget their worries, find sympathy, generosity, goodfellowship, and permission to be themselves. Let the home fill every need of a man's nature, and the "night with the boys" will be forgotten. Share your husband's pleasures and he will share your woes.

Lastly; praise him for what he is, appeal to the manhood in him, stir his pride to show himself a hero in your eyes. Let him once taste the joy of battling for an ideal—your ideal—and this will be elixir enough. Men emerge gods beneath the transfiguring touch of a wise and loving woman. And the faults of a man, great as they are, become sources of power when the woman of his heart lays her hand on the weakness, bidding it reverse.

THE LEADING ARTICLE FOR NOVEMBER

WILL BE

"The Joy of Knowing"

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"