

PROMOTING HAPPINESS WITH THEIR VOCATION.

Men and Women whose Sole Profession is to Love Their Neighbor Better than Themselves.

BY E. J. EDWARDS.

AMONG the host of promoters now engaged in floating and popularizing the thousand and one enterprises, good, bad and indifferent, which are in the competition for publicity, there is danger that the splendid effort of a little band of workers for the highest good may be overlooked. The profession adopted by this little company is so unfamiliar to 20th-century methods that it is a veritable act of heroism to embrace it. Theoretically, it is attractive even to the confirmed pessimist, but practically it will never become popular until the injunction to "love thy neighbor as thyself" becomes "love thy neighbor better than thyself."

The business of promoting the happiness of others will never be overworked. The statement that the ranks of the profession are overcrowded does not apply to it. It is a profession which has been adopted by a few present-day men and women, not as a necessary adjunct to a life of religious consecration, but as a matter-of-fact, every-day business, conducted with the energy and system of any legitimate enterprise. According to his recent announcement, it is the profession which has appealed so irresistibly to George W. Perkins—associated long and intimately with J. Pierpont Morgan in his financial deals—that he has severed his connection with the business of piling up capital and will devote the remainder of his life to breaking down the barriers between capital and labor, thereby promoting the happiness of a host of his fellow men.

Few of those who have engaged in the practice of this profession have been attracted to it in the manner that has led Mr. Perkins to halt in the full development of a financial career of great brilliancy, but the motive is always the same—the promotion of happiness. It is a profession which embraces as many distinct specialties as belong to law or medicine. Judge Benjamin R. Lindsey, of Denver, devotes himself to the cultivation of the new smile. Helen Gould is a practitioner who likes best to cheer up the monotonous lives of soldiers and sailors. Mrs. Russell Sage, whose opportunity to engage largely in the practice of the profession came so late in life, is a general practitioner; Booker T. Washington is a specialist in advancing the wrinkles from the faces of those of his own race; John Wanamaker's Brotherhood of St. Andrew and the Episcopal guild under the patronage of the same saint are showing young men how to save their money and make a success of life, and there are other specialists whose lines of activity range from the Reformed Episcopal bishop of Chicago, started the movement about four years ago, and since that time it has gained the globe, and now has a membership representing over 300 occupations, from men of the highest professional rank to cowboys.

As an example of organized effort to promote happiness, the Harmony Club of America is unique. It treats happiness as an art and a science, and how happiness is gained, lost and recovered again is taught by the club and disseminated in its publications with scientific gravity. Edward H. Fallows, a lawyer of New York and a son of the Reformed Episcopal bishop of Chicago, started the movement about four years ago, and since that time it has gained the globe, and now has a membership representing over 300 occupations, from men of the highest professional rank to cowboys.

It starts out with the understanding that happiness is a science to be acquired under proper instruction, and it goes so far as to furnish the instruction. A regular system of lessons has been devised, which are progressive, and their nature and lead gradually to the desired proficiency. The first two lessons are "Knowing" and "Smiling." These must be learned thoroughly before any advance can be made. For the rest, the club tolerates no faddists, isms or doctrinaires, is not organized for financial profit and can never be, has no race, sex, age or social order, has no fees or dues of any description, and follows no stated rules or regulations. It disclaims clapping, frowns on occultism and omens, and has common sense for its inspiration.

The Harmony Club is not in any sense a colonization scheme, a form of religion or a refuge for the morose and discontented. What it professes to be is a militant out-in-the-world organization, banded together to face the problems of life with cheerfulness, even with a smile. This does not mean that it is anything but serious, thoughtful and downright in earnest. It is not merely a sunshine society. It has a theory which it is prepared to defend with the pen or on the rostrum, but it does not cease laughing and singing while it is doing other things. Moreover, it has its own way of meeting emergencies as they arise, and the club button bears the legend, "Be Happy."

The actual head of this interesting experiment in happiness promotion—the advocates declare—is a man named beyond the stage of experiment, and is now an accomplished fact—is the venerable Bishop Samuel Fallows, of the Reformed Episcopal Church, who has been rector of St. Paul's Church of his denomination in Chicago since 1875, and presiding bishop eight terms. Born in England, he came to America at the age of 13, was graduated from the University of Wisconsin at the breaking out of the Civil War, entered the service as chaplain and rose to the rank of Brigadier-General. Previous to the formation of the Harmony Club, he was a member of the church by Bishop Cummings, of Kentucky. Dr. Fallows was a Methodist minister 16 years. Throughout all his career a militant cheerfulness has been his dominant motive.

So it is singularly appropriate that the Harmony Club should be under the leadership of this "joy" really must judge me by my hair. I wear a wig."



CYNTHIA WESTOVER ALDEN.

Club movement, its machinery—that is to say, its business end—is conducted by Edward Earle Purinton, of New York and everywhere, who stands near the top of his profession of happiness maker. An insurgent against accepted tradition of every description, he pins his faith to the simple creed that happiness is possible for everybody, that it is every human being's inalienable right to possess it and that the only thing that interferes is lack of knowledge as to the means of acquiring it. This obstacle in the way of universal happiness the Harmony cult purposes to remove, and it is Purinton's specialty to show how easily it may be done.

"Thinking down" by the venerable Purinton, nothing could be more distasteful to him than the accusation of being like other men. He is a bundle of strange contradictions, but he has the faculty of bringing extremes together into a more or less harmonious whole. In his college days he was a militant advocate of "no football," but before he finished his course he was leader of the sport. He was outspoken in his disapproval of secret societies, yet he became an enthusiastic fraternity member. He abhors noise and bustle, yet he works best in a babel like that of a boiler shop. He delights in a generous table, yet eats as sparingly as an ascetic. He is a mystic, he writes with sledge-hammer directness and talks in epigrams. Domestic in his tastes and disliking travel, there is scarcely a town above the thousand class in America that he has not visited in the interest of his cult.

Such is the man who, after running the gauntlet of a dozen strange cults in his search for a haven of rest, has convinced himself that happiness begins and ends with oneself, and that the most unpromising conditions may be transformed into positive joyousness by those who know the secret. When he talks of matters affecting human happiness, such as how to have a good time, or how to obtain the mastery over emotional weakness, he is both eloquent and convincing.

Next to his profession of teaching the way to universal happiness, Purinton is most interested in the outdoor life. He holds that there can be no healthy spirituality without a healthy body, and that a healthy body is the result of a healthy mind. He is a devotee of the outdoors, and he has a healthy diversion strengthens moral fiber and tones the mental sinews. The winning game is the exercise that exhilarates, he says, and he is a devotee of the outdoors, and he has a healthy diversion strengthens moral fiber and tones the mental sinews. The winning game is the exercise that exhilarates, he says, and he is a devotee of the outdoors, and he has a healthy diversion strengthens moral fiber and tones the mental sinews.

Eminent practitioners of the profession of disseminating happiness as Dr. Fallows undoubtedly is, there is still another, perhaps a greater, in the Lake metropolis. Among all the notable Americans who make an exclusive business of providing happiness for others, Jane Addams stands pre-eminent. Her Hull House plan of making society's extremes meet on terms of apparent equality, has long been the dominating personality of all her imitators the world over. It is a work the success of which has inspired attempts at duplication, but with the dominating personality of Jane Addams left out, the result has been more or less disappointing. That means, of course, that Hull House is but a reflection of its founder's remarkable skill in the practice of her profession.

But few outside the immediate influence of Hull House have been able to define accurately its working method of reducing social equality to an exact science. So capable an authority as William T. Stead was not able to grasp it. At the close of a faithful attempt to solve the problem, he confessed that it was beyond him. "I only know," he said, "that if Christ should visit Chicago he would stop at Hull House." That was a tribute which was more precious to Jane Addams than any other the veteran journalist could have offered.

Miss Addams' call to the work came in rather a remarkable way. Her father was a banker in Cedarville, an Illinois country town, and there was never any lack of opportunity to enjoy life from the social and financial viewpoint. She had no special preference, but fancied that she might do something with art, and with that end in view was making the tour of the European galleries in an indolent and desultory fashion, when she had an experience that awakened her from her lethargy. One night she was a member of a party which was making the rounds of the London salons. The Saturday night auction sale of left-over vegetables was in progress in a White-



EDWARD E. PURINTON.

chapel market, and the party halted to take in the strange scene. The incident that made such a deep impression on Miss Addams was the "knocking down" by the venerable auctioneer of a badly decayed head of cabbage to a wild-looking and haggard man who stood near her. The instant it came into his possession he dug his teeth into it like a ferocious beast and proceeded to devour it in its raw state, apparently crazed by hunger.

Then and there the half-hearted art student made up her mind that there was something out of tune in the social order; that a system which made a scene like the one she had just witnessed possible was rotten as that cabbage. How did it happen? None of her friends could give her a satisfactory answer, and she resolved to investigate the matter herself. No more dilettante art puttering for Jane Addams. She took the next steamer for New York, and on landing took the first train for Chicago. Not once did she ask herself, "What can I do?" The only question that occupied her mind was, "Where shall I begin?"

She began in Chicago, and Hull House is the result. With Ellen Gates Starr, she opened the social settlement in 1889, and has been head resident ever since.

A skillful specialist in the profession of disseminating happiness is Esther Josselyn Giffin, who is in charge of the wonderful collection of books for the blind at the Congressional Library in Washington. In short, she has gone out of general practice and is devoting herself and all her energies to the exclusive treatment of those who "sit in the twilight."

Miss Giffin is amply qualified to become a specialist in the practice of her profession. She has made an exhaustive study of the business, and much of her work is done in the Congressional Library. She has a collection of books for the blind, and she is a devotee of the outdoors, and she has a healthy diversion strengthens moral fiber and tones the mental sinews. The winning game is the exercise that exhilarates, he says, and he is a devotee of the outdoors, and he has a healthy diversion strengthens moral fiber and tones the mental sinews.



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able optimism and even began to assimilate a portion of it to their own use. With willing hands they enlarged his dwelling, making it possible for him to put in operation his long-cherished plan of opening a school by means of which some of the mountain lads might be lifted out of their depths. By dint of unceasing labor with his own hands and never a sign of discouragement on his face, this apostle of cheerfulness became the active center of a community of teachers and workers that had converted that Tennessee highland into a region of happiness and prosperity. Father Hughson's work has made him known as the man who has achieved the hitherto impossible—implanted a smile on the face of a Tennessee mountaineer.

Another member of this profession of whom altogether too little is known, although her happy face is shut out from the world by the veil of a Dominican religious, is the daughter of Nathaniel Hawthorne. As Rose Hawthorne, and later as the wife of the brilliant George Parsons Lathrop, she made it evident to the world that she had inherited a goodly share of the literary faculty which made her father America's leading fictionist.

But Rose Hawthorne had a call to a profession even nobler than that of letters. It was strong enough to lead her to turn her face upon life as she had known it and to reach out into the dim uncertainty of an untold experience. It was a call such as no other woman in like condition has ever received and its acceptance meant courage that was akin to heroism. She did not fail. It was a plain case of "loving thy neighbor even better than thyself," and the woman who had everything save her throat to promote happiness had made her from the step took it joyfully.

She sought no wide field in which to practice her new profession; she chose the most circumscribed that the one she chose. It was enough for this gifted daughter of a genius that she be permitted to minister to the comfort of the victims of incurable cancer who are inmates of the charitable refuge which she directs.



EDWARD E. PURINTON.

The devotee of the newspaper society page is more or less familiar with the name of Miss Mabel T. Boardman among the chosen few who are intimate at the White House. That the woman to whom the name belongs has more than mere social distinction to make her interesting. She is, in fact, one of the most successful specialists to be found in the profession of promoting happiness. Of independent fortune, she is cultivated and a member of the most exclusive society at the National capital, Miss Boardman's work is not a fad or a passing fancy. She is as fervid as a fanatic in the practice of her profession as is any lawyer or surgeon in the type of which woman who dabbles in social uplifts and never gets through the crust.

Miss Boardman's interest in the business of making others happy is so genuine and so much a part of her that all other matters are relegated to a subordinate place. She has an office in the State and Navy building, and there is no one in any of those departments who keeps more regular business hours. Her activity in the Red Cross service has made her indispensable to the cause and she is consulted in all important matters that come before the executive board of that wide-reaching institution.

The promotion of woman's welfare, the efficiency of associate charities, and the prevention of tuberculosis, are subjects which appeal strongly to this energetic worker. That her propaganda for woman's welfare has borne abundant fruit and has become a national power for the protection of working women, has been demonstrated in various ways, for example, by the number of wealthy and influential women who, led by Miss Anna Morgan, took part in the recent shirtwaist workers' fight in New York, and by the sanitary improvements brought about by the Government offices in which women are employed, a reform due directly to the influence of Miss Boardman. Mrs. John Hays Hammond and other women of commanding social position.

During her early girlhood Miss Boardman was a member of the household of her uncle, the late William Walter Phelps, when he was minister to Germany, during Harrison's administration. Mr. Phelps was very proud of his brilliant young niece and made a point of introducing her at the principal European courts and she attracted a great deal of attention. Afterward she was designated as the champion of Miss Alice Roosevelt, when the President's daughter was presented to the emperors of China and Korea.

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The excellent work of Cynthia May Westover Alden, founder of the International Sunshine Society, must not be overlooked. In connection with the achievements of those who have displaced the tear with the uplifting smile. Hers is a nature ever generous in its response to the calls made on its capacity, but self-reliant, intolerant of trickery and not easily imposed upon, a nature which has in its makeup much that is typical of the best in 20th-century womanhood, and is kindred and illumined by a burning desire to banish the cloud and let the sunshine have full sway.

In her more recent development, Maud Balfour Booth has identified herself heart and soul with this most fascinating of all professions. Her latest inspiration as a gloom dispeller, her "Tahiti House" in which the wives of men imprisoned for their misdeeds may earn a livelihood for themselves and their children until the breadwinner's sentence is served, entitles her to high rank in the profession which makes for happiness.

And how about Secretary Knox and his recent proposition to the International Court of Arbitration, which would be a long step toward ultimate human happiness? Has the Secretary embraced the profession of happiness promoter in addition to his well-worked callings of lawyer and statesman?

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VANDERBILT STIRS WHIPS

Yankee Millionaire Revives in England Fine Old Pastime.

LONDON, Dec. 31.—(Special.)—Thanks largely to the initiative and enthusiasm of Alfred G. Vanderbilt, there is a marked revival of the fine old English pastime of coaching. After three seasons' experience of the Brighton road and its many attractions, the famous American whip has decided to continue running the Venture coach down from London to Brighton next season.

Preparations are well advanced for putting several fresh coaches on the road in the season to begin on May day next year, for members of the Coaching Club are determined to let the world see what can be done with good horses. Lord Londesborough has made arrangements to bring back the Old Times to the scene of its famous trips of 1888, and it is hoped this famous coach will repeat past exploits, when the famous American whip drove it to Brighton and back, a distance of 108 miles, in seven hours and 50 minutes. P. S. Wyndham is qualifying to take the place of an Argentine coachman, who when he wants the exhilaration of a spin, last Summer the Old Times ran daily for a couple of months between Brighton and Arundel.

Among other aristocrats interested in the revival of coaching, Lord Charles Beresford and Lord Penrhyn will also be occasionally seen as whippers next season. Don Miguel Martinez de Irujo, who was second to W. H. Moore in the first coaching Marathon of 1909, is sending more of his Argentine bred hackneys to England after Christmas, and he will once more be seen on the road. The Chester and Shrewsbury coach is also likely to be put on again.

Other revivals of a like nature are under consideration, and American visitors next Summer are likely to have a wide choice of trips in coaches handled by aristocratic whips.

BRONZE GLORIFIES WOMAN

Classical Group May Find Place in Public in New York.

NEW YORK, Dec. 31.—Woman will have her apotheosis in a great bronze group portraying her holding two infants in her arms. The plans of the Maternity Monument Association are approved by the Supreme Court, to which it has applied for incorporation. The group which is to be of heroic proportions, has been designed by the sculptor Giovanni Rappelli, a sculptor of Weehawken, N. J., and several of his friends who became attracted by the idea of a group worthy of the place in the metropolis.

Clarence D. Randall, a broker, who is one of the incorporators, declares that several wealthy citizens of New York were so impressed by it that they subscribed to a fund for its erection and that additional support to the project has been promised. It is said that the group will cost from \$25,000 to \$30,000. Another of the incorporators of the association is Albert P. Baumann, of No. 22 East Fifty-second street, who is interested in real estate. The attorney for the petitioners, William Donohue, said the design of the proposed monument was so artistic that he felt confident it would meet the approval of the Municipal Art Commission and that his clients were convinced the authorities would give it a good site either in Central Park or in some other public place. The petition asks for authority to acquire real estate if it should be found necessary for the association to do so. Including the pedestal the group is to be ten feet in height. In its outline it is inclined toward the classical.