

## Rolla Clymer correspondence

### Section 52, Pages 1531 - 1560

This series of the Rolla Clymer collection includes sent and received correspondence arranged chronologically beginning in 1909. With few exceptions, the correspondence provides a continuous and very complete view of his activities. Much of the earliest correspondence in the Clymer collection pertains to information about the College of Emporia for the period Clymer was a student there. Scattered throughout the remainder of the correspondence is information about Emporia athletics and alumni activities and letters with former classmates. From 1914 to 1918, Clymer was editor and manager of the Olathe, Kansas, Register. In 1918, Rolla Clymer moved his young family to El Dorado, Kansas, where he became editor and manager of the El Dorado Republican. Except for a six month hiatus in 1937 as editor and manager of the Santa Fe New Mexican in Santa Fe, New Mexico, Clymer served the remainder of his professional career in El Dorado.

In his later years, Clymer devoted much of his time to efforts to preserve the Kansas Flint Hills region which he dearly loved. In addition to newspaper editorials, he wrote and published numerous widely circulated articles and poems about the Flint Hills. Perhaps his best known tribute was his poem "Majesty of the Hills," which helped earn him the designation as Poet Laureate of the Flint Hills. Rolla Clymer died on June 4, 1977, having been the editor of the El Dorado Times for fifty-nine years. For a complete contents list of the Rolla Clymer collection, see the External Links below.

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It is a large heart, gentlemen. No true Rotarian could get along with one of any less size. In order to inspire the brain and the tongue and the eye, this heart must be large, warm and tender in all its human relationships, and ever functioning with love for its fellows.

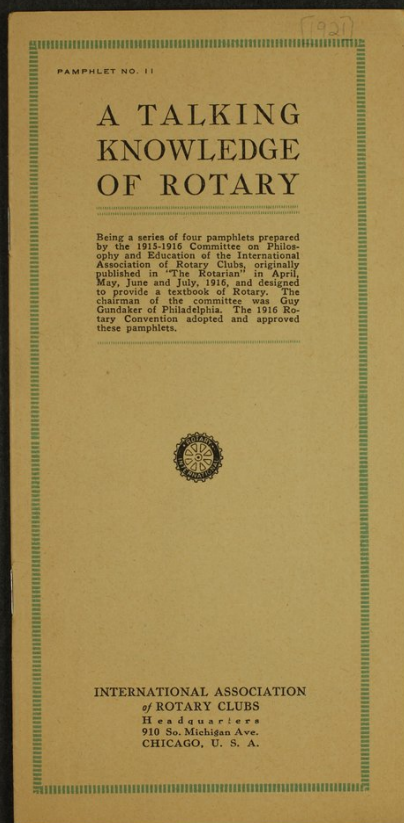
His legs are straight and strong and true, enabling him to walk straightway on the paths of service for which he is bound as a true Rotarian. May they never become bent and broken, or allow him to deviate from the high and worthy course to which he has set himself.

Gentlemen, we have examined this patient carefully. We have found him perfect in all the essential requirements. He is keen of mind, attentive to hear the summons of duty, ready with words of comfort and good cheer, high of vision, large-hearted straightforward and true. He embodies in all these essentials the qualifications that go to make up a real man--a Rotarian--which we strive to perfect in this, our pleasant and worthy association, one with another.

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### Rotary Program of Educational Work

Authorized by the 1917 Rotary Convention by adoption of the following recommendations made by the Committee on Education:

The committee records as its firm conviction—

That if the understanding of Rotary is ever to be made approximately uniform among the mass of Rotarians it must be through the assertive and sympathetic co-operation of the officers of the several clubs. (Applause.)

With the help of the club president and secretary, progress may easily enough be made with such a program as that formulated this year. Without such help such a program is certain to make headway slowly, if at all.

Club directors who desire to serve Rotary could hardly do better than to set aside their first meeting of each year for the reading aloud of some accepted outline of Rotary. Certainly copies of the "Talking Knowledge of Rotary" booklet of the International and standard local constitutions, and of the proceedings of the latest International Convention should be under the hand of the chairman at every meeting of the club.

Club officers may set for their clubs the fine example of reading "The Rotarian" and encouraging discussion of its articles at club sessions. Those who read the magazine not only find it of unusual interest from many sides, but increase thereby their own helpfulness to others in Rotary.

Beyond these recommendations in the judgment of the committee the outstanding needs for a level interpretation of Rotary by the great body of our members are four:

1. That Rotarians who attend the International Conventions shall accept their particular responsibility in behalf of a uniform understanding of Rotary as revealed at the conventions. (Applause.)
2. That there shall be a general exchange of speakers among the clubs.
3. That every club of the International Association shall be visited twice every year by some representative of the International Association (applause) for the purpose of keeping that club in key with the spirit of Rotary.
4. That not less than one meeting of each club out of four shall be allotted to the discussion of Rotary and the wondrous range of kindred themes and that each of the clubs contribute of its skill to give to such programs in all Rotary the charm of distinctive entertainment. (Prolonged applause.)

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### Scope and Purposes of a Rotary Club

A Rotary club consists of men selected from each distinct business or profession, and is organized to accomplish:

First: The Betterment of the Individual Member.

Second: The Betterment of the Member's Business, both in a practical way and in an ideal way.

Third: The Betterment of the Member's Craft or Profession as a whole.

Fourth: The Betterment of the Member's Home, his Town, State and Country, and of Society as a whole.

#### THE BETTERMENT OF THE INDIVIDUAL MEMBER—PERSONALLY.

For its members Rotary provides activities which will:

- (1) Extend their horizon of business experience.
- (2) Stimulate their minds to travel in unfrequented channels of thought.
- (3) Arouse them to service for others.
- (4) Help them attain their greatest possibilities.
- (5) Make them leaders among men.

#### THE BETTERMENT OF THE MEMBER'S BUSINESS—PRACTICAL AND IDEAL.

On the practical side, the Rotary activities provide an opportunity for increased business through the establishment of cordial, intimate, friendly relations between members. Mark! They provide an Opportunity—nothing more—nothing less. If, by participation in club

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affairs the member gains the confidence of his fellow members, and if, with this fundamental business asset, he combines satisfactory goods, correct prices, and service, his opportunities are often translated into results. Business between Rotarians is not an obligation of Rotary—is not its essence—nor is it the reason for Rotary's existence—it is only an incident.

On the ideal side, the Rotary activities provide members with codes of correct practices and high standards in business. In Rotary, ideals are not mere dreams of aspiration—they are working models for the member's daily life. They are equally applicable to his personal habits as to his business conduct. The ideals of Rotary cover all phases of business morality as well as the whole range of the various elements which enter into what is called "service." The practices and ideals connected with the member's business are happily blended in Rotary's slogan: Service, Not Self—He Profits Most Who Serves Best.

The foregoing Rotary activities which concern themselves with the individual member and the individual member's business are all there is in Rotary as its founders understood it and as their followers have carried forward the original beliefs.

The other Rotary activities, which arise mainly out of the inspiration of Rotary teachings, are distinguished as "Applied Rotary." When a man has been developed and educated in Rotary he is inspired with the desire to do something worth while—to create, as it were, a survival value. If the education of the member has been well done, "Rotary-at-Work" follows as naturally as day follows night. The essence of Rotary put-to-service becomes "Rotary Applied." Rotary here offers the member two definite fields for service.

### THE BETTERMENT OF THE MEMBER'S CRAFT OR PROFESSION AS A WHOLE.

Rotarians are representatives from Rotary to their respective classifications. The bet-

terment of the member's craft or profession can be accomplished by carrying to the craft or profession Rotary's ideals of business morality and service. While a member of the Rotary Club, filled with Rotary spirit, may make his business practices conform to Rotary ideals, this does not relieve him from the Rotary duty of trying to influence others of his classification who are outside of Rotary to do likewise. Let all Rotarians pay their debt of service in this way, and by this heaven can the whole business world be leavened. This is Rotary's greatest opportunity for service.

### THE BETTERMENT OF THE MEMBER'S HOME, HIS TOWN, STATE AND COUNTRY AND OF SOCIETY AS A WHOLE.

The activities of Rotarians in accomplishing these betterments naturally group themselves into two main lines of effort—Civics and Charities. Rotary's province is to train each of its members to be a better citizen, a better member of the Chamber of Commerce, a more loyal American, Briton, Canadian, etc. All phases of local civic activity should be freely discussed at meetings, and it is the duty of the club officers to provide the members with knowledge of and inspiration for active participation in civic betterment. As a general rule, the manifestation of the Rotarian's interest in civics should result in his activity as an individual or as a member of the Chamber of Commerce, etc., rather than in concerted action in the name of the Rotary Club. There are specific instances, however, where service to the community demands that the Rotary Club shall act collectively, but such action should take place only after the most careful prior consideration. The activities of the Rotary Club should not duplicate the work of the many highly efficient organizations which are found in all towns and cities.

Any question on which the respective political parties have taken sides should not be submitted to a vote in any club. This re-

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striction is obviously intended to safeguard the precious friendships which exist in the club.

No limitation or suggestion covering Rotary's work in charity has been attempted, and, therefore, the activities along this line are as numerous as the many forms of charity.

Rotary has a distinct field of its own, and it is mainly educational in character. It is differentiated from other organizations (1) by its limited membership, and (2) by its activities concerning the individual member and the individual member's business, and (3) by its placing on the members the responsibility of awakening their respective crafts and professions to higher standards.

Rotary arose in 1905 out of an inspiration—literatureless. Since then much has been written on Rotary and some precedents established. There are two which are of sufficient importance to be kept constantly before us. One is: "Rotary meetings must never rely for enthusiasm on the false exhilaration of liquor." The second precedent is: "No unworthy jest should be told by speakers at Rotary gatherings." This excludes not only the smutty story, but also the double-meaning impromptus hurled at the speaker from the floor. There are many other precedents, but none so strongly entrenched as the two just mentioned.

In so far as you give of yourself to Rotary, you will receive. You cannot take more out of Rotary than you put into it.

## The Business of Being a Rotarian

### ATTENDANCE.

There is no such thing as "absent treatment" in Rotary. Each man elected to Rotary should be told that his acceptance of the honor places upon him an obligation to be regular in attendance at all Rotary gatherings.

When the membership committee is satisfied:

- (1) That the proposed member is one of the directing forces of a business.
- (2) That the firm he represents is one of the leaders in that line of business.
- (3) That his reputation for integrity and character is above reproach.
- (4) That his personal credit is unquestioned.
- (5) That he is socially acceptable.

There then arises the vital question as to the probability of his interest, attendance and activity as a Rotarian.

If there is no affirmative assurance of regular attendance, the classification had best be unrepresented. Rotary is a live-wire club—a wire cannot be considered very much alive if the current only passes through it occasionally. The rule dropping members for non or irregular attendance should be enforced with characteristic business firmness. A stable membership is a great asset for a Rotary club, and a constantly changing group, not the result of removal or change in occupation, is a marked weakness which makes for inefficiency.

### ACTIVITIES OF ROTARIANS.

There is only one kind of a Rotarian, and that is an active Rotarian.



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**Personal:** The first activity suggested for Rotarians is a personal one. Members should carry into effect, in their own business or professions, the high standards and many-sided service which Rotary teaches, keeping constantly in mind the goal—Rotarians' ideals and practices, one and indivisible! Rotary is distinctively a betterment movement, and its success will depend upon the degree in which Rotarians practice the principles of Rotary, expressed in their code of ethics.

The world must be taught to realize that a Rotarian is a safe man with whom to do business. The Rotary button should be worn constantly, by all members, as an insignia denoting reliability and service.

**Club:** The second activity suggested for Rotarians is activity in the club. The measure of the club's value to the Rotary movement bears a constant relation to the percentage of Rotarians actively participating in the club meetings. Members should be active in discussions on all subjects brought before the meetings, and should be offered opportunities to talk on their own businesses or professions.

There is, also, the quiet exchange of ideas at luncheons and dinners, many of which throw sidelights on difficult problems and provide first-hand information from men in very different occupations.

Owing to the non-duplicative basis of membership, the talks between fellow Rotarians are of a more personal nature than most business men exchange with one another.

**Business or Professional Associations:** The third activity suggested for Rotarians consists in carrying high standards of business morality and more comprehensive ideas of service to others in his own classification. All business and professions have their local, county, state, provincial, national associations. Rotarians should attend the meetings of these organizations and be real ambassadors of Rotary to the business world there represented.

While no one would venture to suggest to business or professional organizations that Rotary as an organization urges them to a more exacting conscience, higher standards, etc., nevertheless, Rotarians will find ample opportunity by participation in the deliberations of the conventions of such organizations to lead or support the thoughts of those present to higher ideals in business methods.

**Civic and Charitable Services:** Since Rotary trains its members to be better citizens, better members of their respective commercial bodies, etc., Rotarians should be active in the local, civic, commercial and charitable organizations.

### PROFIT.

What Profit may a man reasonably expect as a result of his activity in making more worthy his own business, of his activity in the club, in trade associations and in the civic and charitable bodies? The profit he gets is not that microscopic, infinitesimal something which exists somewhere between the cost and the selling price. The profit is the opportunity which all Rotarians have of becoming better and bigger men and of rendering greater service to themselves, their fellow Rotarians and to the world at large. Service, Not Self—He Profits Most Who Serves Best.

### EVOLUTION OF MEMBERS OF ROTARY CLUBS INTO REAL ROTARIANS.

Rotary cannot be taken on as a man puts on his coat, but must be taken in as a man assimilates his food. A man becomes a Rotarian as he grows in Rotary, and this growth is well illustrated by Nathaniel Hawthorne's wonderful story, "The Great Stone Face."

The story tells of a spacious valley, at one end of which Nature, in one of her playful moods, had thrown together some immense rocks which resembled the features of a majestic human countenance. Viewed from afar.

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the Great Stone Face, as it was called, seemed like a divine personage. While the features were noble and lofty in expression, there was withal, a look of kindly sympathy and brotherly affection, the flow of a vast, warm heart that embraced all mankind.

There was an Indian legend that, at a future time, a child would be born thereabout, destined to become the greatest and noblest personage of his time, whose countenance in manhood should bear an exact resemblance to the Great Stone Face. Although the legend had been current with the inhabitants for many years, it impressed no one so deeply as a village boy named Ernest. He kept the prophecy constantly before his mind, and when the toil of day was over, he would gaze at the Great Stone Face for hours, discerning many things which other people could not see. The Face became his teacher and his source of inspiration. His daily contemplation of it cultured his mind, and he abstracted for himself the spirituality and sentiment which shone from its wonderful eyes.

From time to time there were rumors that the great man, foretold in ages long ago, had appeared, but it was sad for Ernest to see that one after another was discarded by the people because each lacked the character indicated by the grand and noble Face.

Ernest continued to develop, and he became a teacher in his native village. He uttered truths that molded the lives of those who heard him. Each day the world was better because of the life of this humble man. He grew old. Sage thoughts dropped from his lips and brought fame to himself and his village. Distinguished persons came from afar to see and converse with him.

A new poet arose, wrote a poem about the Face, and was acclaimed as the typification of the majestic and benign image. Ernest entertained the poet, and all day long they talked. At sunset, as was his custom, Ernest addressed an assemblage of the neighborhood. His words were words of life because a life

of good deeds and holy love was melted into them; they had force because they accorded with his thoughts, and his thoughts had reality and depth because they harmonized with the life he always had lived.

It was impressive to see Ernest standing before the multitude. At a distance, but distinctly to be seen, high up in the golden light of the setting sun, appeared the Great Stone Face, with hoary mists around it like the white hairs around the brow of Ernest. Its look of grand benevolence seemed to embrace the world. Strikingly at this moment, in sympathy with the thought he was about to utter, the face of Ernest assumed a grandeur of expression so imbued with benevolence that the poet, by an irresistible impulse, threw his hands aloft and shouted:

"Behold, Ernest himself is the likeness of the Great Stone Face!"

Then all the people looked and saw that it was true, and Ernest walked slowly homeward, still hoping that some wiser and better man than himself would by and by appear, bearing a resemblance to the Great Stone Face.

There is no doubt that the life one leads and the thoughts one thinks stamp their impressions on the human countenance. There is no doubt that a man grows in Rotary, following the manner of Ernest's study of the Great Stone Face. Rotarians must be thinkers. They must thoughtfully contemplate the many-sided Rotary and see things which other people cannot see. There are many big ideas in Rotary yet to be discovered by studious and reflective Ernests. Like the Ernest of the story, their faces shall grow in character until Rotary shall no longer be a veneer, but a reflection of their souls.

The Rotarian, the local club publications, the constitution of the International Association, the Rotary Code of Ethics and the Rotary Platform constitute the Rotary literature suggested for those who seek to become through-and-through Rotarians. No one could



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hope to absorb a fellowship so broad, or a theory of business living so comprehensive, without study.

Let us all fix our gaze on Rotary. Let us study and search for its innermost business thoughts, attune our lives to the martial strain of service, our hearts to universal fellowship, and the world will shout, "Behold these men are in the likeness of Rotary!" and like Ernest in the story, the Rotarians will walk slowly homeward, still hoping that some wiser and better men will appear more worthy of the name Rotarian.

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### The Rotary Club's Duties and Respon- sibilities to Its Members

A Rotary Club is only the local organization to achieve a great International purpose. Clubs should frequently take an account of stock and see how they measure up to the International ideals.

The first subject of inquiry concerns the relative value of the various activities which take place at Rotary gatherings.

At the start of Rotary there was no predetermined type and, as a result, certain activities of certain clubs did not answer to the acid test of Rotary. Let us consider club activities in a general way and see what we discover.

It often happens that the good fellowship of Rotary is mistaken for the whole of Rotary. Clubs likewise have looked upon the formation of firm friendships as their sole reason for existence. The justice of criticisms of these two viewpoints is obvious.

Good fellowship is not the be-all nor the end-all of Rotary, but it is the best soil in which the plant of Rotary can take root and grow. Good fellowship is evidenced by:

1. The hearty hand-shake.
2. The first-name acquaintance.
3. Chorus singing.
4. "Stunts" of a certain character.
5. Other kindlinesses shown by members to each other.
6. Courtesy exhibited to presiding officers, fellow members and guests.
7. The gentlemanly demeanor and the thoughtfulness which characterize the mature business man.

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These, and such as these, are the expressions of the good fellowship of Rotary.

The cordial reception accorded the programs at Rotary gatherings should not blind club officers to the fact that the constantly changing personnel in some clubs is due to the lack of worth-whiles at the meetings.

It is desirable that the entertainment features be subordinate to the educational and business features. Rotarians are urged to more work and less play solely on account of the time element—the littleness of the time available contrasted with the bigness of things Rotary sets out to do.

Work and play should be so differentiated at club meetings that members will have no doubt as to which is in progress.

There is, of course, an appropriateness in meetings especially set aside for pleasure, such as outings, minstrel shows, ladies' nights, etc.

A few words will cover the variety of entertainment embraced in the term "stunts." In general those "stunts" which are concerned with roll-calls, promoting acquaintance, securing attendance and boosting of any type are favorably considered in all clubs. There is a growing belief, however, that inane horse-play "stunts" and far-fetched humor "stunts" have no place in Rotary's activities.

Having considered the club activities in a general way, we now are prepared to delve into the question: "How can the luncheons and the evening meetings be utilized to the greatest advantage in bettering the individual member and the individual member's business?"

The responsibility for carrying into effect the stated objects of Rotary and for keeping the club up to the International standard rests squarely on the president of each club. The fact that club directors are indifferent or club committeemen are inactive does not shift this responsibility.

While the programs for the luncheons and evening meetings are prepared by the enter-

tainment committee, the success of the club requires participation in the planning by the fellowship committee, who promote acquaintance and friendship, and the public affairs committee, who are interested in matters affecting the public welfare.

The proper procedure in program planning is to first consider the distribution of time at the luncheons and evening meetings, giving priority to the more important activities. It should be remembered that those meetings will accomplish the greatest individual good in which the greatest number of members participate.

After the entertainment committee has prepared its schedule for the club year, it should be presented to the president and board of directors and an entire meeting of the board should be devoted to the consideration of this important matter.

### LUNCHEONS.

The first half of the luncheon hour is usually devoted to the meal itself and to good fellowship. This leaves only twenty-six hours of actual time in which to accomplish the more serious work of an entire year of fifty-two weekly meetings. For this reason each minute has an enhanced value. Can we afford to be careless with our time? The fall of the chairman's gavel marks the transition from play to work.

The first claim on the luncheon twenty-six hours belongs to those efforts which seek to realize all of the latent possibilities and powers of the members. The arrangement of the program of talks to accomplish these aims requires considerable thought to give a nice balance to two distinct phases of the work, namely:

1. Business talks by members or invited specialists.
2. Lessons in Rotary practice. These are most frequently prepared by a special committee, sometimes called the Committee on



the Philosophy of Rotary, but better named the Round Table of Rotary.

The opportunity of hearing the member's talk on his own business is regarded by many as one of the greatest privileges afforded by membership in Rotary. The member-speaker is not disturbed by the presence of competitors. He can be candid to the extreme limit; he can be truthful without reserve; he stands before you as a teacher. Too much emphasis cannot be placed on this opportunity for business men.

Considering the second phase—lessons in Rotary—there should be a special luncheon devoted to an inspirational talk on Rotary, at least once in every six weeks. Exchange of speakers with nearby clubs has accomplished wonders in renewing and furthering Rotary doctrine.

In the education of the individual member his self-confidence can be developed by rotating the chairmanship, calling for impromptu discussions, etc. By this means many a shy, diffident, bashful man has been brought out of his shell and made a leader among men.

The second claim on the luncheon twenty-six hours belongs to those efforts which seek:

1. To establish more fully in the members' minds the highest standards of business morality. It is believed that the frequent reading of the Rotary code of ethics at meetings, with or without comment, afford the best method of accomplishing this betterment.

2. The unfolding of the chrysalis of service. "Rotarians are men eager to grow in capability for service." Absorption of the principles of Rotary makes them not only capable, but willing and anxious to serve. Service has long since ceased to mean mere physical delivery of goods at your back door. Service in a Rotarian sense is a mental process. It is an attitude of mind which relates persons and things with action. Each day is writing new meanings into this wonder-working word—Service. It is less difficult

for certain Rotarians, such as lawyers, physicians, dentists, ad writers, etc., to exemplify Rotary Service because the only Service they supply has the personal equation behind it. But what about Service in a business or profession where there are from a few to hundreds of employees? In such instances Rotarians should systematically proceed to inoculate their associates and employees with the virus of Service, not overlooking the clerk who answers the phone, and then follow up the case until assured that the virus has taken.

The third claim on the luncheon twenty-six hours belongs to those efforts which strive to help the members' business, through the opportunity which club membership provides.

The opportunity for increased business is an incident of club life, whether the club be organized for educational, uplift, athletic or social purposes. It is not believed that any full-fledged Rotarian has ever assented to the doctrine that members buy from one another because they are fellow-members.

The business world is built on confidence. The greater the confidence, the wider its influence in the exchange of business. In view of these facts it necessarily follows that the organization which encourages the formation of strong friendships, founded upon mutual confidence in reliability and integrity, lays the foundations for future business.

In most clubs there is a natural gravitation of the members toward each other in a business way. The particular advantage which Rotary provides over other clubs is in affording an opportunity at luncheons and dinners for the seed of acquaintance and friendship to grow and to come to fruit more quickly.

Business between Rotarians is the result of confidence and friendship, rather than salesmanship; of service, rather than promotion.

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### EVENING MEETINGS.

The evening meetings, being of longer duration than the luncheons, offer still greater opportunities to accomplish the betterment of the individual member and the individual member's business.

In general the evening programs should be built around a well-selected series of inspirational talks. A study of a large number of programs for the evening meetings shows the following facts: Ladies' Night is usually placed in December, so that they may participate in the Christmas good cheer and be part of the splendid charitable work done at that time. The first fall meeting and the meeting nearest the anniversary of the founding of Rotary are usually devoted to talks on Rotary or Rotarian discussions.

For the other evenings the features are not so firmly fixed, but the programs in general show recognition of the value of (a) inter-city visitation from nearby clubs; (b) business efficiency talks; (c) office equipment and fashion shows; (d) consideration of civic questions of all kinds; (e) city building; (f) exercises commemorative of national holidays, etc.

The business sessions of most clubs take place at the night meetings immediately after the dinner. Time saved by interspersing business details through the dinner is time lost in efficiency and decorum. Bearing in mind that Rotary is a parliament of business men, this portion of the meeting should be conducted with business dispatch, formal attention and thoughtful consideration being given to all matters presented.

It seems best that new members be introduced at the night meetings, and it has become the custom for the president on such an occasion to instruct the new members on Rotary. This is not only impressive and of great value to those who are entering Rotary, but it also benefits the membership generally

by recalling to their minds the ideals and practices of Rotary.

Service, which is the slogan of Rotary, demands that all meetings must be well worth while the time of those who attend. No night meeting should adjourn without providing Rotarians with some high ground to strive for, and an inspiration to serve well in one's business, in one's craft or profession, in one's home, and in one's town, state and country



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### The Rotarian's Duties and Responsibilities to His Own Craft or Pro- fession and to Society

Rotary is the expression of man's belief—

1. In himself and the ideals he hopes to achieve.
2. In the worthiness of his occupation, and in his duty to widen its sphere of usefulness.
3. In the duty he owes to his own craft.
4. In the duty he owes to his home and to his town, state or province and country.

These beliefs inspire and direct the various activities of Rotary. Activities which pertain to the betterment of the individual member and his business, constitute all of "Fundamental Rotary." The responsibility for accomplishing these two betterments is placed on the club officers.

The other club activities arise as a sequence to well-done fundamental Rotary, and are distinguished as "Applied Rotary." This article has to do with "Applied Rotary," or, as one might say, "Rotary at work." The responsibility for the betterments to be accomplished by "Applied Rotary" is placed on the members individually.

#### DUTIES AND RESPONSIBILITIES OF THE MEMBER TO HIS OWN CRAFT OR PROFESSION.

Rotarians are representatives from Rotary to their several lines of business, and not representatives from their respective lines to Rotary. Under this interpretation, each member is delegated by Rotary as a representative of its principles and ideals—a messenger—to carry its spirit of altruism and its standards of business practice to his fellow craftsmen.

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Likewise the Rotarian should feel a responsibility as Rotary's representative to work toward putting an end to low ideals or questionable practices in his craft or profession.

No Rotarian can be a forceful teacher of Rotary ethics who does not practice its principles in his daily life. There is one point which is suggested in the Rotary Code of Ethics, but is not sufficiently emphasized, namely: Personal and business credit. The day that a man is admitted to Rotary there is extended to him a credit account by many Rotarians. In accepting this convenience and expression of trust the new member places himself under obligation to pay promptly personal and business accounts resulting therefrom. Personal and business credit, both within and without Rotary, is emphasized at this point because Rotarians must be men who pay their accounts promptly if they wish to reflect credit upon Rotary and if they expect their craft or profession to have confidence in the high business standards which they present for the consideration of their fellow craftsmen. Rotarians must be safe men with whom to do business—not alone from the service standpoint, which is a recognized reputation for conducting business in a prompt and efficient manner; not alone from the quality standpoint, which vouchsafes an honest product truthfully represented; not alone from the standpoint of honor, which is a reputation for fair and honorable business dealings, but Rotarians must also be men whose credit standing is unquestioned. To measure up to the standard of true Rotary is to be representative of the best that there is in business life.

Recently the business world has felt a great wave of public sentiment demanding a more exacting and more sensitive business conscience. As a consequence, business men have come to accept the doctrine of Social Service which teaches that the real function of all business, great and small, is serving mankind. This revolution in business has also taught the wholesome lesson that morality

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and business must mix. The development of a quickened business conscience is illustrated by the following current expressions: "Treat the confiding and keen buyer alike"; "Truth and Service are the handmaidens of business success"; "Competition has been succeeded by co-operation"; "Let the seller beware," succeeds the old rule of "Let the buyer beware." The sentiments expressed in these forerunners of standards of practice indicate a pronounced change in the attitude of business men toward the public and toward each other. The present need for standards of practice for all lines of business becomes apparent when one notices the transition from the written contract to word-of-mouth business dealings. The telephone is largely responsible for this change, but continuance of the practice will depend on the maintenance of high and honorable business standards, particularly in dealings which are not confirmed by written evidence.

The first formal work of writing codes of correct practices in the United States was undertaken by the Associated Advertising Clubs. This national effort inspired certain local businesses such as the Cleveland Real Estate Board, etc., to do likewise. While it is apparent that the work of preparing standards of practice is the special province of the national, provincial or state organizations of the various businesses or professions, experience has shown that these bodies are slow to act on such matters. It is here that Rotary can perform a service, and it is the duty of Rotarians as well as their privilege to do pioneer work in the preparation of codes of ethics. Each craft or professional section at the annual convention should formulate a code of correct practices. The result of such work would likely be acceptable to many national and state organizations as a foundation on which to build even though it were not acceptable to them as a last word.

Craft or professional codes should include the following:

1. General rules of practice which apply equally well to all trades or professions.
2. A definition covering the qualifications of those eligible to membership in the craft or profession.
3. Statements covering relations between members.
4. Statements covering relations with the purchasing public.
5. Rules covering the making and executing of contracts with special reference to specifications.
6. Discouragement of practices which are reprehensible.

As each Rotarian is an ambassador from Rotary to his craft or profession, it is his duty to belong to the local, state, or provincial and national organizations of such craft or profession. Rotarians should be active in the deliberations of these bodies—

First—Leading or supporting the thoughts of those present to high ideals in business morality.

Second—Stimulating service to their fellowmen.

Third—Increasing the efficiency of the craft by encouraging the exchange of ideas and business methods.

Fourth—Endeavoring to elevate the standing of the craft.

Fifth—Co-operating with their fellow craftsmen for the benefit of each and all.

### DUTIES AND RESPONSIBILITIES OF THE MEMBER TO SOCIETY.

Educate a man in the principles and practices of Rotary and he will want to do something toward paying the debt of service which he owes society.

Since the Rotarian is first educated and then expected to show results of such education, in his personal improvement and his activity



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for others, it is difficult to justify honorary memberships in Rotary, particularly for those who are not residents or who are only occasional residents of the city where honorary membership is to be conferred, or for persons limelighted in official positions for a limited time. Any person who cannot be a regular attendant, and who cannot be active in Rotary, lacks two primal requisites essential to a Rotarian. Honorary membership in Rotary is inconsistent with Rotary's basic principles and diminishes the value of active membership in Rotary. The membership committee's tight rein on the admission of new members is rendered futile if there is a broad highway of preference for the admission of honorary members.

Society begins in the home with the family relations, and enlarges until it embraces the town, state or province, country and world.

As Rotary inspires a man to do something for others there is no better place for him to begin his work than in the home. A man to be a good Rotarian, if blessed with a family, must be true to his wife and children. If unmarried, his duty to his mother should impel him to live the ideal manhood she has dreamed for him. The overtones of human happiness which result from brotherhood heretofore have existed only in the family. Rotary seeks to extend this brotherhood to the business world. Brotherhood cannot be spread by an unfaithful husband or a roue bachelor.

The duty and responsibility of Rotarians to their town, state or province and country is briefly put in the injunction, "Be a good citizen."

Local patriotism grows with the increase of knowledge about one's surroundings, and therefore the club provides the member with knowledge (a) of the geography of his town; (b) the community's life; (c) its industrial activities; (d) coastwise and foreign commerce; (e) transit questions, freight and passenger; (f) parks and boulevards; (g) comprehensive plans; (h) the municipal departments of

the city—fire, police, health and public works; (i) and the history of the city. A Rotarian should have an adequate knowledge of his city, a lively interest in its welfare, and a love for its life and history. The citizen's zeal for his town is best shown in his work as a member of charitable, philanthropic, civic or other organizations. Rotarians should be more than payers of dues in these organizations. While the patriotism of the check book is not despised by the various organizations concerned in the public welfare, there is still greater value in personal service-work offered in addition to dues.

"Rotary's province" is to train its members to be better citizens, better members of the trade and commercial bodies and more loyal to their respective cities and countries. The manifestation of the Rotarian's interest in civics should be shown in his work as an individual and as a part of the various commercial and civic bodies, rather than in concerted action in the name of the Rotary Club. It too often happens that a Rotarian's personal interest in matters local or general so direct his activity that he forgets these principles.

As regards the local issues, the utmost care should be exercised, and it is not good to rush into civic affairs with hasty resolution. The giving to the public through the press or otherwise of half-considered resolutions frequently works serious injury to worthy causes and even more frequently creates public sentiment in favor of causes which are without merit. No subject on which the respective political parties have taken sides should be taken up by any club. There are few topics of a civic character on which citizens of a community are not divided in their views. Naturally, the same diversity of views exists in the club. The fact that a member reaches a conclusion that a particular topic or movement is non-partisan does not necessarily establish the fact. The influence of home, education, association, etc., have a tendency to predetermine our views. The question discussed may be ever so far removed from pol-

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itics in the eyes of those interested, but if the public considers the question political, Rotary's reputation as a non-partisan business parliament will be impugned. All subjects which the members bring before the club should be presented to the appropriate committee and the board of directors for consideration. If, after such consideration the board of directors decide that the topic is a proper one for club action, it should be presented to the members at the next business meeting.

Each club should be permitted to take such action as it may deem advisable in relation to fire prevention, educational work, conservation of streams and forests and similar public welfare questions. With regard to the indorsement and promotion of projects which are of wide or general interest, it is necessary to consider such matters with regard to the effect which such action may have on Rotary in general, the International Association or some other Rotary club or clubs. Some topics have been taken up in the clubs which have proven embarrassing to Rotary in general and to the International Association in particular. Many of the communications sent out by clubs have not been thought out, nor have their far-reaching effects been considered. It is clear that an International Association cannot concern itself with any question which is distinctly national or sectional. As to the concern of individual clubs in local, sectional or national matters, a Rotary club should not promote a cause of more than local interest without first having assurances of approval from all the other clubs within the district affected by the same. The practice of one club calling upon other clubs to pass resolutions upon a sectional matter, and sometimes upon a purely local topic, often leads to misunderstandings between clubs.

*Only the small duties of Rotary can render our Rotary wheel perfect and symmetrical.*

—26—

### The Rotary Platform

Recognizing the commercial basis of modern life as a necessary incident in human evolution the Rotary Club is organized to express that proper relation between private interests and the fusion of private interests which constitutes society.

To accomplish this purpose more effectively, the principle of limited and representative membership has been adopted, the Rotary Club consisting of one representative from each distinct line of business or profession. Each member is benefited by contact with representative men engaged in different occupations, and is enabled thereby to meet more intelligently the responsibilities of civic and business life.

The basis of club membership insures the representation of all interests and the domination of none in the consideration of public questions relating to business. On account of its limited membership the Rotary Club does not constitute itself the voice of the entire community on questions of general importance, but its action on such questions is of great influence in advancing the civic and business welfare of the community.

The Rotary Club demands fair dealings, honest methods, and high standards in business. No obligation, actual or implied, to influence business exists in Rotary. Election to membership therein is an expression of confidence of the club in the member elected, and of its good will toward him. As his business is an expression of himself, he is expected actively to represent it.

Membership in the Rotary Club is a privilege and an opportunity, and its responsibility demands honest and efficient service and thoughtfulness for one's fellows.

Service is the basis of all business.  
He profits most who serves best.

—27—



## Rolla Clymer correspondence

### The Rotary Code of Ethics for Business Men of All Lines

Adopted by the Sixth Annual Convention of  
the International Association of Ro-  
tary Clubs at San Francisco,  
July 19-23, 1915.

My business standards shall have in them a note of sympathy for our common humanity. My business dealings, ambitions and relations shall always cause me to take into consideration my highest duties as a member of society. In every position in business life, in every responsibility that comes before me, my chief thought shall be to fill that responsibility and discharge that duty so when I have ended each of them I shall have lifted the level of human ideals and achievements a little higher than I found it. In view of this, your committee holds that fundamental in a code of trade ethics for International Rotary are the following principles:

FIRST—To consider my vocation worthy, and as affording me distinct opportunity to serve society.

SECOND—To improve myself, increase my efficiency and enlarge my service, and by so doing attest my faith in the fundamental principle of Rotary that he profits most who serves best.

THIRD—To realize that I am a business man and ambitious to succeed; but that I am first an ethical man, and wish no success that is not founded on the highest justice and morality.

FOURTH—To hold that the exchange of my goods, my service and my ideas for profit is legitimate and ethical, provided that all parties in the exchange are benefited thereby.

FIFTH—To use my best endeavors to elevate the standards of the vocation in which I am engaged, and so to conduct my affairs that others in my vocation may find it wise, profitable and conducive to happiness to emulate my example.

SIXTH—To conduct my business in such a manner that I may give a perfect service equal to or even better than my competitor, and when in doubt to give added service beyond the strict measure of debt or obligation.

SEVENTH—To understand that one of the greatest assets of a professional or of a business man is his friends, and that any advantage gained by reason of friendship is eminently ethical and proper.

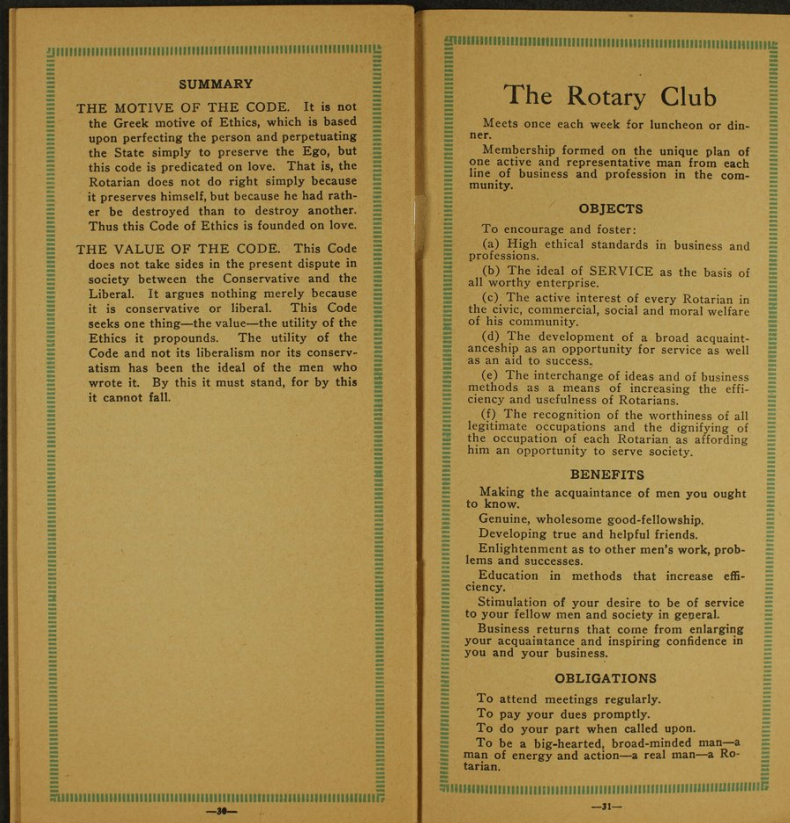
EIGHTH—To hold that true friends demand nothing of one another, and that any abuse of the confidences of friendship for profit is foreign to the spirit of Rotary, and in violation of its Code of Ethics.

NINTH—To consider no personal success legitimate or ethical which is secured by taking unfair advantage of certain opportunities in the social order that are absolutely denied others, nor will I take advantage of opportunities to achieve material success that others will not take because of the questionable morality involved.

TENTH—To be not more obligated to a Brother Rotarian than I am to every other man in human society; because the genius of Rotary is not in its competition but in its co-operation; for provincialism can never have a place in an institution like Rotary, and Rotarians assert that human rights are not confined to Rotary Clubs but are as deep and as broad as the race itself; and for these high purposes does Rotary exist to educate all men in all institutions.

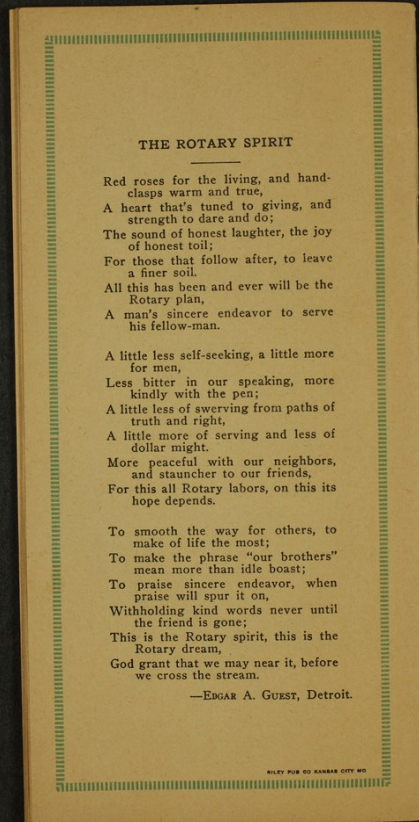
ELEVENTH—Finally, believing in the universality of the Golden Rule—All things whatsoever ye would that men should do unto you, do ye even so unto them—we contend that Society best holds together when equal opportunity is accorded all men in the natural resources of this planet.

## Rolla Clymer correspondence





## Rolla Clymer correspondence



## Rolla Clymer correspondence

We are welcoming you into an organization that is different from any you yet have known, and yet it contains nothing secret or mysterious. You do not ride a goat, you take no blood-curdling oaths, you are not required to put on a mother hubbard and take a few degrees. Membership in this organization does not set you apart. You can become distinguished as a Rotarian only insofar as you serve the community in which you live.

Paul P. Harris. His idea. Man is friendly and modern economic conditions should not force him to sacrifice his natural instinct to have friends and be friendly.

Little circle of men, each representing a single business would grow and become broader-minded and bigger-visioned.



## Rolla Clymer correspondence

-2-

Rotary selects one man from each craft, business or profession in order to gain a satisfactory representation. Could not have every business proprietor or manager without becoming unwieldy or cumbersome. Picking one man is a scientific method. All Rotarians are supposed to be "live wires." Each man stands for the profession of which he is representative. Therefore, the club one of live wires also.

A Rotary Club is the most representative commercial organization the world has ever known; it is a parliament of business where every business constituency has its representative and may be heard on a basis of absolute equality.

On other hand,

Rotary not a secret organization and, has not practises that require concealment from anybody.

## Rolla Clymer correspondence

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It is not selfish, does not encourage or countenance selfishness in its members, nor is it in sympathy with a selfish attitude in business.

It is not narrow or self-centered and does not shirk any duty, civic, social or fraternal.

It does not exalt the dollar above merit or put business success above social or civic duty.

It is not monopolistic and does not exist for its membership alone.



## Rolla Clymer correspondence

We are welcoming you today into an organization which is different from any you have known. It is not secret, has no mysterious rites, requires you to subscribe to no blood-curdling oath and is not designed to uplift your ~~xx~~ ~~xx~~ ~~xx~~ moral character. The ~~xx~~ emblem of Rotary, the great wheel with its sturdy spokes, which you will shortly wear upon your coat lapel does not set you apart or distinguish you from your fellows. Only one thing can do that, and that is a close adherence to the ~~xx~~ ~~xx~~ motto of our order, "Service Above Self. He Profits ~~xx~~ Most Who Serves Best."

We admit you here to the fellowship of ambitious and energetic men, like yourself. Each has been chosen carefully to represent his business, craft or profession. Only one ~~xx~~ man from an individual line ~~xx~~ may belong to our order. You

## Rolla Clymer correspondence

-2-  
have been singled out to represent your own particular line  
which your classification ~~represent~~ specifies. It is a high  
responsibility devolving upon you that you represent it  
according to its highest ideals and most ethical qualities.

I have no desire or inclination today to give you  
a long-winded homily on Rotary. We will try during the course  
of coming ~~next~~ months to inculcate the spirit of Rotary more  
deeply into your heart. But today, in welcoming you into  
our order, we do so with the utmost cordiality and the hand of  
a friendship that shall not wane, and that ~~x~~ we hope will prove  
mutually agreeable.

Our sole obligations are to attend meetings regularly,  
to pay our dues promptly, to do our part when called upon in  
the conduct of our club, and to be big-hearted, broad-minded  
men  
men--men of energy and action--real ~~men~~ Rotarians.



## Rolla Clymer correspondence

PRESIDING OFFICER: "I am now about to obligate you by asking certain promises from you which I think you should make if sincere in your acceptance of your respective offices. As I read each promise to you, you will signify your acceptance of it by saying 'I do'."

"On your honor as a Man and a Rotarian do you solemnly promise:

"To swear by this club, and stand ~~by~~ by it, and live with it, and work for it throughout the coming year."

NEW OFFICERS: "I do."

PRESIDING OFFICER: "To steal away from your business and family such time as may be necessary properly to perform your official duties."

NEW OFFICERS: "I do."

PRESIDING OFFICER: "To hold up the hands of our district governor and our other International officers in the work which they are doing for Rotary."

## Rolla Clymer correspondence

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NEW OFFICERS: "I do."

PRESIDING OFFICER: "To kill every negative and pessimistic thought about the club that may suggest itself to you during the coming year."

NEW OFFICERS: "I do."

PRESIDING OFFICER: (Turning and addressing club members.) Now, Fello Rotarians, I want to call your attention to the fact that these ~~are~~ supposedly respectable citizens--these officers whom you have honored with your confidence in choosing them to the leadership of this club for an entire year--have each one promised to swear, to lie, to steal, to hold up and to kill. Are you willing to accept such a band of ruffians for your officers?"

PRESIDING OFFICER: "Then let this little incident be an illustration to all of us that things are not always as they seem. Let us remember that no man should be judged merely by a portion of what he has said or done. Let us test an action by



## Rolla Clymer correspondence

-3-  
the spirit in which, it is done. Let us remember that a half  
truth is sometimes worse than an untruth. Let us prove all  
things and hold fast that which is good and let us be cautious  
that <sup>by</sup> ~~in~~ our carelessness in quoting others or in passing judgment  
upon others we do not do them an injustice."

"Now it is my please to declare these Rotarians duly  
installed into the respective offices to which they have been  
elected, and to you, Mr. President, I hand this gavel as a token  
of the club's esteem and love and confidence in you, and the  
readiness of all the officers and members of the club to  
follow your leadership during the coming year."

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# HE PROFITS MOST WHO SERVES BEST

By ARTHUR FREDERICK SHELDON, of the Rotary Club of Chicago

ARTHUR FREDERICK SHELDON, who wrote the following article for the Development Committee of the Rotary Club of Chicago, is founder and President of the Sheldon School and Author of its course, "The Science of Business." He has devoted twenty years of his life to the study of the lives of successful men and successful institutions.

He became a member of the Rotary Club of Chicago in 1908, and since that time has contributed liberally to the spiritual and material growth of Rotary. In 1909, as chairman of the membership committee of the Chicago Club, he compiled a list of Eight Hundred Classifications eligible to representation.

In 1911, as chairman of the National Committee of Philosophy and Education, he submitted to the Portland Convention a paper from which Rotary obtained its slogan, "He Profits Most Who Serves Best."

His business was in Great Britain most of the years 1911 and 1912, but he did not permit his interest

in Rotary to diminish. He was in constant correspondence with the writer of this introduction and materially aided in the organization of the two first English Rotary Clubs, London and Manchester.

In 1913, Sheldon arose from a sick-bed to attend the Buffalo Convention, where he delivered one of the principal addresses.

Fred and I have been intimate friends for more than twelve years, during which I have had excellent opportunity to gain something of an understanding of the mind and heart qualities which have made his work possible.

He sees clearly things which other men but vaguely apprehend and his conclusions in ethical considerations frequently astound and delight one. His genius is distinctly creative and his expression, abounding in homely illustration, is terse, epigrammatic and forceful.

Yours sincerely,

PAUL P. HARRIS

**V**ERY religion and every philosophy has both its exoteric and its esoteric teachings. Its exoteric truths are those which the world at large understands to be its teachings. Its esoteric truths constitute the deeper or inner meanings—the understanding of the members of the inner circle, the true devotees of the particular religion or philosophy.

Rotary has evolved into a philosophy. We are living in a realm of cause and effect, and the English philosopher Hamilton tells us that philosophy is the science of effects by their causes. Rotary, as a philosophy, is the science of effects by their causes as related to the effect which the whole world wants—profit—by the only natural cause of legitimate profit, which is Service.

To the mind of the author of the motto, the concept SERVICE represents a fixed fact in Nature, as absolute and certain and unerring as is represented by the concept Gravity, or the concept Gravitation, or the concept Attraction. The concept Service represents a law of Nature, just as certainly as the concept Gravity represents a law. In fact, the law of Service is to all human relationships, including commercial, industrial, professional, and all other relationships, exactly what the law of Gravity is to all material bodies.



## Rolla Clymer correspondence

INDEED, it is THE law of attraction in human relationships. Witness the following facts:

First: when the support is removed from a suspended object which is heavier than air, it is perfectly natural for that object to gravitate to the earth, in obedience to the well-known Newtonian law of gravity or attraction.

Second: that, however, is no more natural than it is for trade, in any line of commerce, to gravitate toward the commercial institution which serves its patrons the best.

Third: the natural attraction of patronage or custom to the commercial institution which serves its patrons the best, is no more natural than it is for employees of the right calibre to be attracted to and stay by the employer who broadly, and in the true sense of the term, serves his employes the best.

Fourth: the above facts are no more natural than it is for the "fat pay envelope" and the desired promotion to gravitate toward the employe in any organization who, in the true meaning of the term, serves his or her employer the best.

There is no sickly sentiment and not the slightest element of sentimentality about the philosophy of Service when it is scientifically understood. It is, among other things, the one law of sound economics.

To obtain a thoroly scientific understanding of Service as a natural law of human activity, it is important that the student of the philosophy of service come to a clear understanding of the difference between a law and a principle.

ALL principles are laws, but all laws are not principles. That any given natural law may take rank as a principle, it must rise to the dignity of a governing law—a primordial law, a creative law, a source from which other natural laws emanate. The law of Service rises to that dignity. The law of Service is the principle of Service. It is a fixed principle and governs in each of the four kingdoms of Nature—man, lower animal, vegetable, and mineral.

Man did not make this law any more than Newton made the law of gravity. Man did not make it and he cannot break it. The law can and will break him or her who persistently transgresses it. If any individual, white or black, employer or employe, man or woman, boy or girl, rich or poor, steps off the top of a high building, he or she is destined to come in violent contact with Mother Earth.

WE use language loosely when we say we "break" a law. The individual stepping off from the top of a high building has not broken the law of gravity as he lies broken on the earth beneath. The law of gravity is still unbroken and continues to work all the time and overtime. Such an individual breaks himself by non-conformity to the conditions of the law.

In an exactly analogous manner, almost countless numbers of human beings fall broken on the pavement of life, thru either conscious or unconscious non-conformity with the principle of Service, which is a primordial or governing law of Nature working all the time, everywhere, with everybody. Conscious or unconscious conformity to natural law is the natural cause of deserved reward or profit. Conscious or unconscious non-conformity to natural law is the

natural cause of failure to attain deserved reward. Excellent service rendered is to deserved reward exactly what fire is to heat. Little fire, little heat; more fire, more heat.

EVERYONE knows that that is a fact and not a theory. As the volume and intensity of fire is increased, the volume and intensity of heat is naturally increased. This, however, is no more a fact than that, in the realm of human busy-ness, whatever the business may be, so long as it is useful effort, excellence of service rendered is cause, and deserved reward is effect. Little service, little reward; greater service, greater reward. This is the natural law of cause and effect in the realm of human effort and deserved reward.

SERVICE, when scientifically understood, is but another name for usefulness. The individual, or the aggregation of individuals, as an institution, which could not, by any possibility, be of any service to the world, has no natural cause for existence. Service, or usefulness, is the natural or divine mission of every human being and of every aggregation of human beings, as an institution, commercial, industrial, professional, governmental, or otherwise.

It were well for all students of philosophy to bear in mind the words of that wise man, Vivekananda, when he said: "Once the end in view is clearly determined, the means to the end becomes more important than the end itself." The means to the end is the cause; the end is the effect. Take care of cause, and the effects will take care of themselves. Travel carefully and well the road of the means to the end, and you will arrive safely at the end in view.

The life of the individual or the institution resolve itself to three lines, which may be represented by the following diagram:

### I S P

"I" stands for individual or aggregation of individuals, an institution. "S" stands for service rendered. "P" stands for profit. Ultimately, in the mathematics of life, these three lines are equal.

THE reason why ultimately so many millions fall broken on the pavement of life is because about ninety-five people out of every one hundred, in every walk of life, have their mental optics focused on line No. 3. They are seeking for effects without paying due attention to cause. They are seeking to arrive at the end in view—profit—without carefully traveling the road of the means to the end, Service.

In order to insure the making of the third line long, any individual or institution labors under the necessity of natural law to center attention upon the problem of making the middle line long. But the middle line, Service, is an effect flowing from line No. 1, which is the power of the individual or institution to render really efficient service.

THERE is a vast difference between even the desire to render efficient service, which is so sadly lacking in the hearts of millions of humans, and the CAPACITY to render really valuable service. The rendering of efficient service requires both the desire and the capacity to serve. Possibly the greatest barrier to the development of a high degree of individual

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capacity to render really valuable service on the part of the average man or woman is the sin of self-justification, the disease of intellectual vanity or pride of intelligence. It has been said, wisely and well, that there are fewer people who can endure success than there are who can endure failure. As success begins to come, even thru the rendering of service, Mr. Average Man is very much inclined to feel that he has "arrived"; and when anyone thinks he has arrived, he is usually about ready to depart.

THE student of the philosophy of Service should occasionally remind himself of the Hubbardic aphorism which reads: "It is while we are green that we grow, and when we think we are ripe we begin to get rotten."

Careful analysis reveals the fact that if the individual would make line No. 3 in the mathematics of life long, he must sooner or later go to work on line No. 1, his individual power line, and see to it that, thru right nourishment and right use of the constructive faculties, capacities, qualities and powers of the fourfold departments of his being, he brings about an actual increase of his power to render efficient service.

BY the term "fourfold departments of being" we refer, of course, to the intellect, sensibilities, body and volition of man. The superficial student of the philosophy of Service is apt to interpret the concept Profit in its economic meaning only. He who has a scientific understanding of the concept Profit as it is used in the motto of Rotary, realizes fully that all material gain is but one of three natural elements in the sum total of profit.

The first and most important element is the love of fellow man. If of a very practical turn of mind, call this the respect of those with whom any individual comes in contact. The second natural element in profit is conscience. Men, if of a very practical turn of mind, call this self-respect.

The third natural element is material gain. Any one, anywhere, in any niche of the world's work who obtains or procures material gain at the expense of the respect of others and self-respect, does not profit in the true sense of the term. It is more than likely that such an individual will not secure, even tho he temporarily procure, an abundance of material gain. Material gain, or, in plain language, money profits, in order to be made secure, must be procured in such a way that automatically, in the procurement of them, the respect of those with whom one deals, and self-respect, are natural consequences. As a matter of fact, the conduct of the individual, in order to insure the largest possible measure of material gain in the form of progressively profitable patronage, must be of such a nature that self-respect and the respect of others go hand in hand with it. This is true by reason of the fact that the only road to the securing of progressively profitable patronage, in any line of human endeavor, is the road of so conducting oneself that the patron just naturally wishes to come again and yet again, thus insuring permanency of patronage.

THE concept Profit, therefore, as used in the motto, "He profits most who serves best," may be symbolized by an equilateral triangle, one side of which is represented by respect or love of others, the

other side by self-respect or conscience, and the base line by material gain.

MILLIONS, in all, have labored under the false belief that one road leads to the acquirement of self-respect and the respect of others, while an entirely different road leads to the acquirement, in a large way, of the element of material gain. This is an utterly false belief. There is no road leading to any one of the three elements in profit. A road implies something broad and easy to travel, and there is no broad and easy road leading to any one of the three, and there are no short cuts. Fortunately, however, there is one "path" leading to all three, and the name of that path is SERVICE. It is service from you to the other fellow, no matter who you may be, that attracts him and his patronage to you.

AND, lo and behold, the concept Service, as represented in the Rotary Motto, may be symbolized by an equilateral triangle. The first or left hand side of the triangle represents the natural element of Right Quality. The right hand side of the equilateral triangle represents the natural element of Right Quantity, while the base line of the triangle represents Right Mode of Conduct. As certainly as 1 plus 1 plus 1 always equal 3, so Right Quality of goods or efforts, plus Right Quantity of goods or efforts, plus Right Mode of Conduct of a business or on the part of an individual, equal Right Service. They equal Satisfactory Service—the kind of Service which satisfies the other fellow and sustains his confidence, which in turn is the basis or foundation of all permanent or profitable human relationships.

IT were well for the student of the philosophy of Service to bear in mind that his L. C. M. (Love of Fellow Men, Conscience, and Material Gain) cannot by any possibility ultimately be any greater than his Q. Q. M. The one is the reflection of the other. Love of Fellow Men, "Clear Conscience," and progressively profitable Material Gain, constitute the effect flowing from the cause of Right Quality, Right Quantity, and Right Mode of Conduct. The profit, therefore, is the "get." The service rendered is the gift, and man must learn the law that to get he must give.

TO get profit or reward, he must give the gift of Service. The giving of any gift implies another "G," the Giver, and each individual giver—each individualized entity in the form of a human being, as to static or stored man power—is a triangle. The left side of this equilateral triangle, which symbolizes the well balanced individual, represents the spiritual side of his nature—that factor in man which functions in love of the good, the true, and the beautiful in all things. The right side of this equilateral triangle represents the intellectual element in man's nature, thru which he comes into the possession of knowledge. The base of the triangle, representing the static power of man, represents his physical nature, thru which the spiritual and intellectual forces are expressed. As they are expressed, functioning in words written or spoken, or deeds done, they result in Service, the natural elements in which, as already shown, are Q. Q. M. Excellent of Quality, Quantity, and Mode, can be no greater than the Spiritual, Intellectual, and Physical development on the part of the individual.



## Rolla Clymer correspondence

THE Q. plus Q. plus M. is the effect. The S. plus I. plus P.—Spiritual, Intellectual, and Physical Power—is the cause. Take care of cause, and the effects will take care of themselves. Finally, the real student of the philosophy of Rotary should not forget that back of the individual there is a final “G,” the source from which all comes—GOD—Omniscience, Omnipotence, Omnipresence.

If materialistically inclined, call it Nature, if you will. The basic thing is recognition of the fact that it is. All things created have a Creator. That is pure logic to both the religionist and the materialist. Cause cannot give rise to that which is not in itself. In many forms of life, and notably in man, there is intelligence. Pure logic compels even the materialistically inclined to recognition of the fact that in the cause of man, even tho he designate it the Great Unknown, super-intelligence exists. If, perchance, this should be read by one who does not like the term God, call it Providence. If, perchance, he should not fancy the term Providence, hyphenate the term and call it Pro-vid-e-nce. All things provided have a provider. All effects have causes. Man is an effect; so is a tree, a bird, a vegetable, a horse, a stone. The best housewife or cook in the world cannot provide a meal. All she can do is cook the food. The most liberal provider of food, raiment and shelter for his family, did not, after all, produce or provide the raw material out of which all were made.

MONEY is but a symbol of values. The best workman in the world, in metals or rubber or wood, or any other form of raw material, is but a combiner of natural elements provided by the Infinite Provider. Molded by the mind and hand of man, the raw materials provided by Providence do indeed function in useful service to mankind. But the really thinking student of the philosophy of Service, no matter how great he becomes in the rendering of Service, becomes humble in contemplation of the Infinite Presence, the Great Unknown, the Creator to Whom he is finally beholden, and without Whom he would be helpless.

IT has been well said that a great many do not think—they only think that they think, and some just think that they think that they think. And some there be, in this materialistic age, who, as superficial students of the philosophy of Service, might be likened to those illogical individuals referred to by that brilliant English writer, Gilbert K. Chesterton, when he said that people who refuse to accept a God unless they can create one to suit their own fancy, reminded him of a child who would insist upon the privilege of creating its own father.

Of what is Service to others the manifestation? The answer is, Service is simply the objective manifestation of Love. The only way anyone can prove his love of his fellow man is thru service to his fellow man. The term Love, scientifically understood, is the most constructive force in the universe. Its opposite, Hate, in all its various modes and manifestations, such as jealousy, fear, envy, etc., is the most destructive force in the universe. Love constructs; Hate disintegrates and destroys.

Another Hubbardic aphorism comes into play: “If you don’t love your job, don’t worry about

it; some other fellow will soon have it.” If the employer does not, broadly speaking, love his employes and does not make that love manifest in service to them, he need not worry about it; some other employer will soon have them. If the employe does not love his employer and his work, he cannot construct a successful future. And so it goes, all along the line of life.

FINALLY, the student of the esoteric meaning of the motto should realize that there is a vast difference between true Service and servility. Evil is often but over-ripe good. The spirit of real Service to the other fellow carries with it nothing of servility. The true student of the philosophy of Service always bears in mind the Golden Mean. And the best way in the world really to apply the Principle of Service is to really practice THE GOLDEN RULE. There is nothing new about the enunciation of the Principle of Service as the law of being and becoming successful. The Master Teacher of the Principle of Service told us long ago just what to do in order to put the law into operation.

After laying down certain premises, such as reminding us not to bother with the mote in the other fellow’s eye when we have a big beam in our own, he stated his conclusion as follows:

“Therefore, all things whatsoever ye would that men should do to you, do ye also unto them.”

And then he said that which we hear but little comment upon by the interpreters of his philosophy. He added five very significant words, as follows:

“For that is the law.”

He did not say “That is a law”; He said “THE law.” Is it not singular that He used the definite article, *the*?

No, it is not singular, because the statement is very definite, very specific; and there is but one primordial law in human relationships.

Did you ever hear anyone refer to *A* law of attraction, or *A* law of gravity? We always say *the* law of gravity, for the simple reason that there is but one. In an exactly analogous manner, the Master Teacher of the Principle of Service states very definitely, after laying down “the rule for making gold,”

“FOR THAT IS *THE* LAW.”

And then He added three more very significant words:

“And the prophets.”

His translators spelled that last word p-r-o-p-h-e-t-s. But we may well spell it also p-r-o-f-i-t-s.

This is true by reason of the fact that anyone, anywhere, in any niche of the world’s work who does all things whatsoever—all the little things and all the big things—unto others that he would like to have others do unto him, will find the Quality of what he does, right; the Quantity of what he does, right; and his Mode of Conduct, right. His Service to others will, therefore, be right, and his profits in increasing Self-Respect, Respect of Others, and Material Gain, will be a purely natural result.

Selfishness in all its forms is destructive—Service to others is constructive. Service to others is enlightened self-interest—Selfishness is unenlightened self-destruction. Therefore, He Profits Most Who Serves Best.

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