

The Rotary Mottos

Created by Whom and When

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What is a motto? One dictionary definition reads: “a maxim adopted as a principle of behavior.” When Rotary was formed in 1905 on a firm principle of behavior, it had no motto. But the actions of its growing membership soon molded not one, but two mottos. In this anniversary month, the beginning of the 112th year of an idea and organization that has taken root in 200 countries and geographical regions around the world, let’s take a look at how Rotary’s mottos came into being.



When in 1905 attorney Paul Percy Harris first created a Rotary Club in Chicago of the United States, he did not give any motto nor slogan to this new format of fellowship groups. However, ROTARY has given people a practical technique for realizing many ideals of understanding and goodwill. That technique is most simply described in the words “service above self” and “one profits most who serves best”.

The first motto of Rotary International, *《He Profits Most Who Serves Best》*, was approved at the second Rotary Convention, held in Portland, Oregon, U.S.A., in 1911. The phrase came from a 1910 speech by a Chicago Rotarian, Arthur F. Sheldon, who said, “He profits most who serves his fellows best.” At about the same time, Benjamin Franklin Collins, president of the Rotary Club of Minneapolis, Minnesota, U.S.A., commented that the proper way to organize a Rotary Club was through the principle his club had adopted: “Serve, Not Self.”

Some years later the phrase *《Service Above Self》* was added and since then, on literature and stationery published by Rotary International, the two mottos have been used in combination. These two slogans, slightly modified, were formally approved as the official mottos of Rotary at the 1950 Convention in Detroit, Michigan, U.S.A.: *《He Profits Most Who Serves Best》* and *《Service Above Self》*.

The 1989 Council on Legislation established *《Service Above Self》* as the principal motto of Rotary, since it best explains the philosophy of unselfish volunteer service. In 2004, the secondary motto was

changed to *《They Profit Most Who Serve Best》* — which gives a fair respect to both genders. A 2010 Council on Legislation resolution changed the official wording to *《One Profits Most Who Serves Best》*.

Arthur Frederick Sheldon made the first Motto

All Rotarians know of Paul Harris, the founder of Rotary – and Chesley R. Perry, first secretary of the organization and the creator of Rotary’s magazine. But how many know anything about the other men who formed and developed Rotary International, gave it a program, its mottos, a service ideal, an ethical test of things we think, say, or do?

One of those men was Arthur Frederick Sheldon, the Chicago Rotarian who coined the familiar Rotary phrase “He profits most who serves best.”

Arthur was the founder of a business school in downtown Chicago. By 1908, the year Arthur became a Rotarian, The Sheldon School was a thriving institution; many thousands of its graduates already were established businessmen in cities around the United States. The Sheldon School taught the “science of salesmanship”; in truth, it taught much more, instilling in its students the importance of business ethics, the surest route to developing “permanent and profitable patrons.” Arthur himself was gaining a wide reputation as a teacher, lecturer, and authority on building business and in grooming men for leadership.

On the same evening in January 1908, Arthur and Chesley R. Perry became members of the Rotary Club of Chicago. Few members of the world’s first service club, with the probable exception of club president Paul Harris himself, could have recognized that winter night as the historic Rotary occasion it later proved to be. For one of these incoming members would become the first secretary of Rotary International and would found *《The Rotarian》* magazine. The other would give the organization a maxim that would guide its course for decades. “These two men,” Paul Harris observed later, “were to leave an indelible imprint upon the movement.”

In his membership acceptance speech, Arthur gave Chicago Rotarians a hint of the philosophy that would strongly influence Rotary. Two years later, in Chicago, at the first convention of the National Association of the Rotary Clubs of America, he delivered an eloquent speech embodying a phrase which would be quoted by Rotarians for years to come. “The distinguishing mark of the 19th Century was competition ... ‘dog-eat-dogism,’” Arthur told his listeners. “The doctrine of trade was *caveat emptor*, let the buyer beware ... In the 20th Century, the race [mankind] as a whole is approaching its maturity in intelligence ... The light of wisdom is beginning to shine and the distinguishing mark of the commercialism of the 20th Century is to be cooperation ... For only the science of right conduct towards others pays. Business is the science of human service. *He profits most who serves his fellows best.*”

At the second national convention of Rotary clubs in Portland, Oregon, in August 1911, Paul Harris invited Arthur Sheldon to speak again. Although he could not attend the convention, Arthur did submit a message. When it was read by the secretary of the convention, it made a profound impression; delegates voted to print it in full in the convention proceedings.

In the message *《The Philosophy of Service》*, Arthur Sheldon reiterated his conviction that “business is the science of service” and refined to its present form his words: “He profits most who serves best.” Thenceforth – although it was not officially adopted by a Rotary convention until 1950 – it became Rotary’s motto as well. *(Read the full article on Pages 5-8)*

Benjamin Franklin Collins: Service, Not Self

On 22 August 1911, dawned clear and pleasantly warm in Portland, Oregon, and the Rotarians who had come there as delegates to Rotary’s second annual convention were delighting in a daylong outing on the Columbia River. One of them, a wholesale fruit merchant from Minneapolis, Minnesota, named

Benjamin Franklin Collins, especially enjoyed the sumptuous picnic lunch, made up entirely of Oregon's famous fruits and other native food products.

After lunch Frank, who was president of the Minneapolis Rotary Club that year, "got to talking Rotary" with J. E. Pinkham, a member of the Seattle Club. As the steamer Monarch reached the Cascade Locks and turned back, Frank outlined the things Minneapolis Rotarians were doing to "make Rotary attractive." He told how attendance at club meetings had improved since the regular monthly business meetings of the club's earliest days had become weekly luncheon meetings instead, extending even into the lazy summer weeks of July and August.

"In the organization of a Rotary Club there is only one way to start right," Frank told his new friend, "and that is through the principle adopted by the Minneapolis Club and adhered to since its inception – Service, Not Self," stuck in Rotarian Pinkham's mind. He invited Rotary founder Paul Harris, also a guest on the cruise, to come over and talk to Frank. Paul was equally impressed and asked Frank to repeat his remarks to the Portland Convention next day. Frank did and the Convention responded with enthusiasm, especially to that intriguing little phrase, "Service, Not Self." (*Read the full article on Pages 9-12*)

Gradually, the phrase evolved through usage into "Service Above Self," and in that form it became part of the Rotary lexicon. Ultimately, along with another phrase, "He Profits Most Who Serves Best," introduced by Chicago Rotarian Arthur F. Sheldon at the same Portland Convention, it would become one of the two slogans designated as Rotary mottos at Rotary's 1950 Convention in Detroit, Michigan, U.S.A.



SERVICE Above Self

When 2005-2006 Rotary International President Carl-Wilhelm Stenhammar (施當恆) selected Rotary's long-standing motto, Service Above Self, as his year's theme, he did so in the spirit of continuity. "I would like to be modern. I would like to recycle, and I also want to promote continuity. Therefore, I have chosen the best motto ever created for Rotary International ... Service Above Self."

He found that Rotary's tried-and-true motto made a fitting theme for the year in beginning a new century of Rotary service world-wide.

Rotary Mottos Translated

As Rotary's official family grew and girdled the globe, these mottos found new expression in approximately a hundred different languages.

Clubs formed among French-speaking peoples translated 《Service Above Self》 to read 《Soyez Serviabile Non Égoïste》. For most of the Spanish-speaking countries it was translated 《Dar de Si Antes de Pensar en Si》. 《He Profits Most Who Serves Best》 became 《Se Beneficia Más el que Mejor Sirve》.

The German-speaking Swiss Rotarian says 《Dienen Geht über Eigenen Vorteil》 for 《Service Above Self》 and 《Wer Andern Dient, Nutzt Sich Selbst》 for the longer motto.

Perhaps the most musical rendition of 《He Profits Most ...》 is the unofficial Hawaiian translation which runs 《E Hookauwa Aole No Ka Uka》. This same motto became 《Die Best Dient Vaart Best》 for Rotarians living in The Netherlands and other Dutch-speaking lands.

While the mottos are not in popular usage in some countries of various languages, and despite occasional objection that the word “profit” may be misconstrued in translation, they have given thoughtful men in many nations a clearer understanding of the ideal of service.

So various were the Chinese translations. Previously, there was no standard translation in Chinese for the mottos. The Rotary Club of Shanghai (上海扶輪社) in 1922 has the mottos like these:

Service Above Self = 大公無私

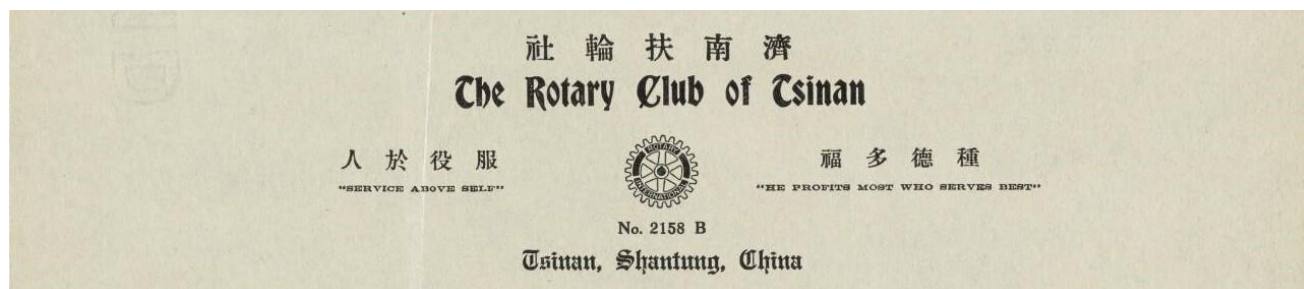
He Profits Most Who Serves Best = 利人即利己



However, the Rotary Club of Tsinan (濟南扶輪社), chartered in 1932, has their own Chinese versions:

Service Above Self = 服役於人

He Profits Most Who Serves Best = 種德多福



Today, the Mandarin translation provided by Taiwan Rotary as stated in the 2016 Edition of the 《Manual of Procedure》 (2016 年程序手冊) is in this manner: 國際扶輪座右銘

Service Above Self = 超我服務

One Profits Most Who Serves Best = 服務最多，收穫最大





THE PHILOSOPHY OF SERVICE

By Arthur Frederick Sheldon.

THERE could be no better Anniversary article than this contribution from Rotarian Arthur Frederick Sheldon, founder of the Sheldon School. In January, 1908, Mr. Sheldon joined the Rotary Club of Chicago and becoming very much interested in the movement spent a great deal of time in discussing it with Paul Harris. When the Association was formed in 1910, Rotarian Sheldon was made Chairman of the Committee on Business Methods, and in his report (or article which he contributed in lieu of a report), to the 1911 Convention at Portland, he used the expression "He Profits Most Who Serves Best," which was a sentence he had previously used in his philosophy. The Convention voted to add this sentence as a concluding paragraph to the Rotary Platform then being adopted by the Convention. Since then it had been the Rotary motto. Later by common consent the words "Service Above Self" came into use in connection with this motto, making the Sheldon sentence a corollary to the declaration of "Service Above Self." There has been a general understanding as to the meaning of the motto, but never before the publication of this article has its true and complete meaning been so fully set forth. This was written by Rotarian Sheldon at the request of Paul Harris for the Rotary Development Committee of the Rotary Club of Chicago, has been published in pamphlet form by that club, and by Rotarian Sheldon in his magazine, "The Business Philosopher."



EVERY 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.

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 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 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 nonconformity to the conditions of the law.

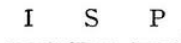
IN an exactly analogous manner, almost countless numbers of human beings fall broken on the pavement of life, thru either conscious or unconscious nonconformity with the principle of Service, which is a primordial or governing law of Nature working all the time, everywhere, with everybody. Conscious or unconscious conformity to natural law is the natural cause of deserved reward or profit. Conscious or unconscious nonconformity 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 the 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 effect will take care of itself. 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 individual or institution resolves itself into three lines, which may be represented by the following diagram:



"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 seek 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. Pos-

sibly the greatest bar to the development of a high degree of individual 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 four-fold departments of his being, he brings about an actual increase of his power to render efficient service.

By the term "four-fold 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 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. Anyone, 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 equals 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 others. 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 the 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 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.

The Q. + Q. + M. is the effect. The S. + I. + 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 must exist. 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 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, remind 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.

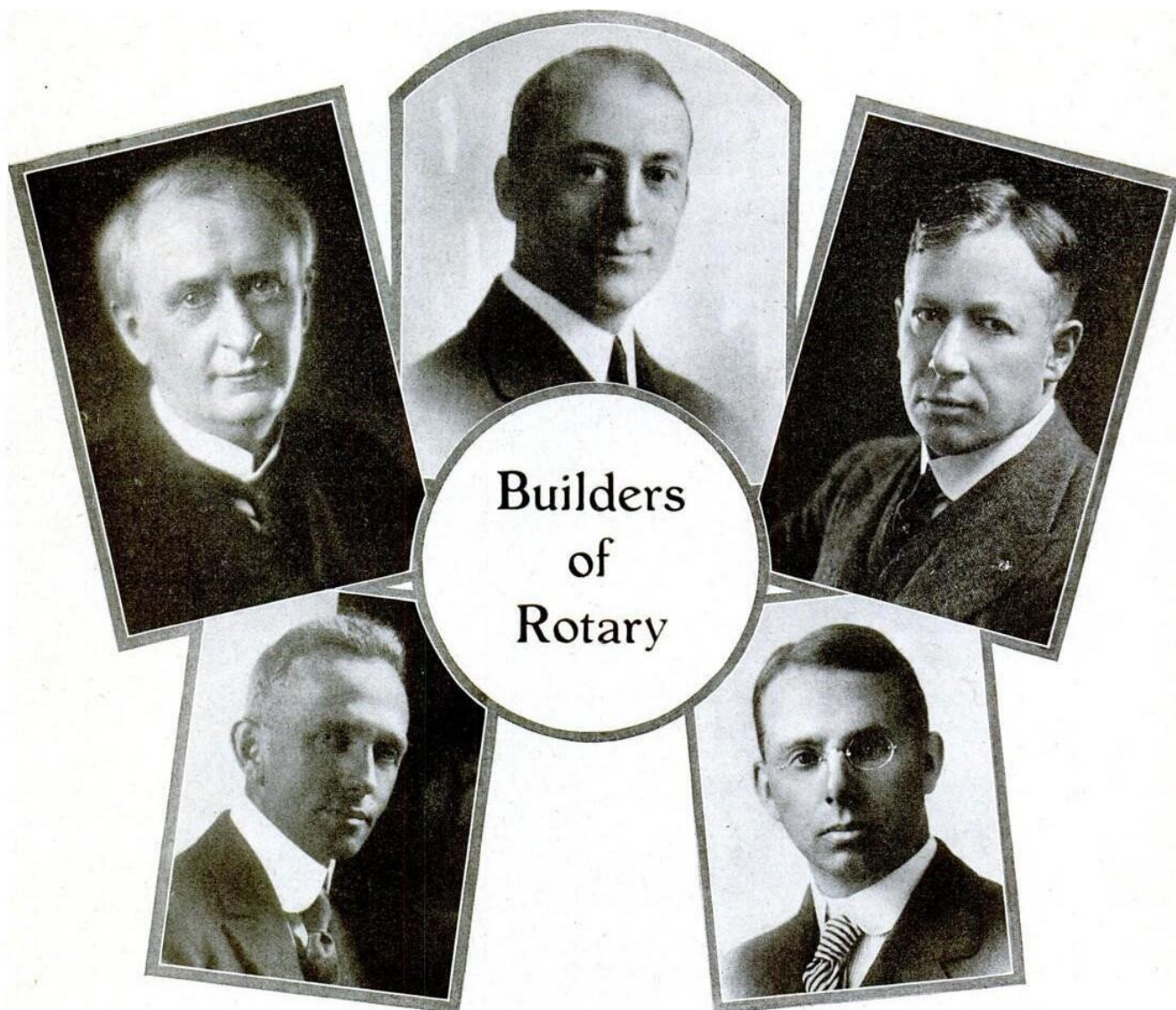
Another Hubbardic aphorism comes into play: "If you don't love your job, don't worry about it; some other fellow will soon have it." If the employer does not, broadly speaking, love his employees and does not make that love manifest in service to them, he need not worry about it; some other employer will soon have them. If the employee 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 really to practise 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."

(Concluded on the Next Page.)



Builders of Rotary

LEFT to right, top: Arthur Frederick Sheldon, Rotary Club of Chicago, author of the slogan, "He Profits Most Who Serves Best," and of the "Philosophy of Service" in this issue of THE ROTARIAN; E. L. Skeel of Seattle, who orientated Rotary in public affairs; Harry L. Ruggles of Chicago, who put song into Rotary. Left to right, below: Jacob R. Perkins of Fort Madison, who wrote The Rotary Code of Ethics, and Jas. E. Pinkham of Seattle, author of The Rotary Platform.

(Continued from Preceding Page.)

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 relationship.

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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NO. I

How It Is Done in Minneapolis

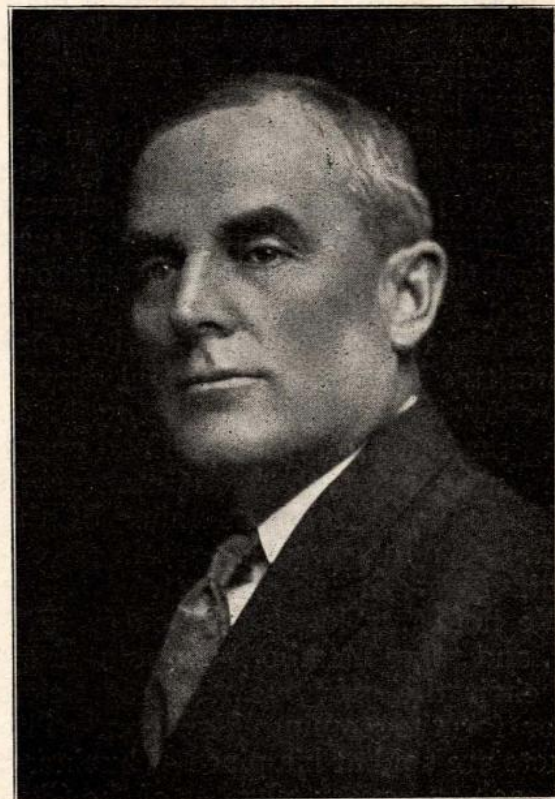
**An Impromptu Address Given at the Portland Convention
by Mr. B. F. Collins, President Minneapolis Rotary Club**

MR. PRESIDENT and Gentlemen—Yesterday afternoon Mr. Pinkham of the Seattle Rotary Club sat down by me and we got to talking Rotary, and I outlined to him briefly a few of the things we did in Minneapolis to make Rotary attractive, profitable and beneficial to its members. He said the thought occurred to him that perhaps a little talk along those lines would be acceptable to the other delegates here. President Harris was brought in and said he would extend an invitation for me to set forth briefly some of the principles we endeavor to work out in Minneapolis.

(Mr. Collins was requested to step up to the front, which he did amidst hearty applause.)

The Minneapolis Rotary Club was organized by Mr. Harris and ten members of the Chicago Club, a year ago last January. We started out with a fair list of charter members and with an idea of having monthly meetings. It became evident very early in the game that monthly meetings were not going to hold the attention of the members in the way we desired. The president therefore called a meeting of the Board of Directors and invited in the Chairmen of all of the standing committees to take lunch with him and go over the matter. The matter was

thoroughly discussed and it was decided that for the good of the Club we should establish regular weekly luncheons. At that time we thought



B. F. Collins
President Minneapolis Rotary Club

best to omit the meetings in July and August, but when that time came the interest in the meetings had been such

and the attendance so large that we deemed it advisable to continue the meetings through July and August, which we have done, and from that time on there has never been a Friday but what we have had a meeting.

In the organization of a Rotary Club there is only one thing to do, and that is to start right, and there is only one way to start right. The man or men who come into the Rotary for what they can get out of it for themselves are in the wrong class—that is not Rotary. The principle that has been adopted by the Minneapolis Club and has been adhered to since its inception, has been "Service, not self."

We have had such success in our meetings, conducted by members of the Club, that it has never been necessary, in order to maintain interest, to invite in outside talent; and with one or two exceptions, which came to us as a matter of courtesy to extend an invitation, our meetings have been along strictly business lines.

The question of how to obtain results was gone over carefully by the Board of Directors and the Chairmen of the different committees, and it was decided that it must be brought about through thorough acquaintanceship, one with the other. Our Fraternal Committee took this matter in charge and they have been developing ideas along that line to bring each and every man into thorough acquaintanceship with each and every member of the Club, and it has worked out in an exceedingly gratifying manner.

We hold our luncheons every Friday, and some member is appointed by the chair the previous week as ticket seller for the coming luncheon. The tickets are sold at his place of business, and each and every member of the Club makes it an absolute point of duty to go to that man's place of business and purchase his ticket there and get acquainted with that man and his business. Now, this has been one of the most gratifying means that we have

employed to bring about this acquaintanceship. The first time it was proposed it met with some opposition. People said: "We haven't the time. We put in an hour and a half to go to that luncheon, and it is going to take a little extra time to run around and buy tickets," and it did not meet with universal favor. The proposition was put right up to them in this way: If you are living up to what this Club professes to stand for, "Service, not self," you owe it to that man to go to his place of business, and since that time we have not had the slightest difficulty at all. Fully 90 per cent of the members that attend the luncheons go to that man's place of business and buy the tickets there, and very often do a stroke of business while there. They at least see the stock, see the place of business, become acquainted with it, and it is impressed upon their minds and they know what that branch of Rotary is.

When a member is elected to membership in our Club he is invited by the presiding officer to a seat at his right, and at some appropriate time during the meeting he is asked to arise and is presented to the Club by the presiding officer, giving his name, business firm that he is connected with, and he is allowed two minutes to state briefly to the Club what his business is. At the conclusion of that meeting, or just before it is adjourned, the chairman of the Fraternal Committee approaches this man or men, as it may be, and takes them in charge and escorts them to the door where the Club passes out. The meeting is then adjourned and the chairman of that committee stands there and passes a formal introduction between these new members and every other member. They shake hands and have a talk and become acquainted, and it has helped materially to bind our Club together until it stands practically as one man.

Another thing that the Fraternal Committee did was to arrange a club

dinner of which the menu was furnished by the different members of the Club. The bill of fare was gotten up and everything that came from my establishment bore the notation that it was furnished by my firm, the beef roast came from the meat dealer belonging to the Rotary, the name of the firm appearing on the menu, and every article from soup to dessert was furnished by members of the Club and set forth plainly on the bill of fare. That was one of the most successful meetings we have ever held, and I think we had at that time within 5 or 6 per cent of our entire membership present.

We have had a number of evening entertainments that have been given by members of our Club who are manufacturers and some wholesalers and the entire Club had been invited to their places of business for luncheon and a social evening passed. That is the only kind of a night meeting that has ever been held by our Club. We hold the weekly meetings and have never had any occasion for the night meetings.

Now I am in the wholesale fruit business, and when I was approached to become a member of that Club, by my friend Mr. Thresher, I said: "This is a bunch of good fellows, but the idea of it being of any benefit to me, I cannot see; but I will be glad to come in." So I went in, but I want to tell you that I became acquainted, face to face, with men that I had met dozens of times on the streets of Minneapolis and knew them to speak to, but did not know them as you know them in the Rotary. That has been one of the best things that has ever come into my life, and is one of the best assets in my business today.

A little while after we organized—of course we have one grocery that is a central concern and is patronized largely by members of the Club, at the same time it is absolutely impossible for every member of the Club to pa-

tronize one grocery, because you have neighborhood groceries that it is a convenience and a necessity for you to have—one day my son came to me and said: "Father (mentioning the grocer), Mr. So and So came in today and said that he had been talking with a member of the Rotary who had recommended that he trade with us." I called up our member and said to him: "I am much obliged to you for sending me a customer." He replied: "I'll tell you how it happened. I had the money just now and paid my bill, the first time I have for a long time, and the grocer was so glad to get it he told me I could have anything I wanted, so I told him to go to you and do business with you." From that time to this I have enjoyed an increased trade with that man. If I did not it was my own fault, for the opportunity was presented to me to do it. If my goods and my prices and my service would not command that man's trade it was not the fault of my brother Rotarian, who sent him to me. Now, that has happened to me many times from the different neighborhood grocerymen who have come to me and said: "So and So has talked about you and wants me to come in and see you." I want to tell you that it has been to me more than I can tell you to know that body of 178 men, and that every one of them is plugging for me when they get a chance to do it.

We have in Minneapolis a Publicity Club which has the largest enrollment of membership of any Club there—"Boosters" for Minneapolis. Practically everybody belongs to it—99 per cent of the Rotarians belong. A few weeks ago some member of the Rotary Club invited as a guest the president of the Publicity Club. He came, and as a courtesy I was glad to extend to him the freedom of the floor to give us a talk. He said: "Gentlemen, I have a confession to make to you. When this Rotary Club was organized I signed on as a charter member, but I got to

thinking it over and it looked narrow and unbusinesslike, and I thought I could not stand for it, and so I never came in, but, gentlemen, I have kept watch of your Club since its inception, and know what it is today. I know you are a Club that does things, and I want to tell you that I consider it the mistake of my life that I did not come into this Club when I signed up as a charter member." Our President here will remember that at the organization meeting one of the speakers decried the principles of Rotary as set forth, but he had a mistaken idea of what Rotary stands for, and our guest stated that he would like to be placed on the waiting list and would be glad to become a member whenever an opportunity arose.

We have a rule regarding the dropping of members from the Club. An absence from three stated business meetings is deemed of sufficient importance to cause investigation, and unless the absentee calls on the Board of Directors and offers some excuse that seems to them both reasonable and right, his name is dropped from the roll of membership. We have been compelled to put that into effect twice. In both instances it has resulted to the benefit of the Club. We have had men on the waiting list who were glad to come in and take membership and attend the meetings regularly.

There is hardly a meeting that takes place with us but what from different parts of the room some man will get up and say: "I want to thank So and So for what has come to me through his efforts." I have never, since the Club has been organized, heard one man get up and say: "I have done so and so for you." That has never been mentioned in our Club, but there have been dozens of men to get up and thank individual members for business sent to them. Just a few weeks ago a real estate man got up and said: "Gentlemen, I want to tell you that So and So sent me a customer to whom I made

a sale amounting to over \$8,000 cash, and I would not have known of the prospect if this customer had not been sent to me by this Rotary member." Such instances as this are common.

We have a house committee that assumes full charge of all of our luncheons. The place where our luncheons are served is at the Hotel Radisson, which is absolutely one of the finest hotels in the country; any of you who have been there will bear me out in this—and I want to tell you that our meetings are held in one of the most beautiful halls that is to be found in the United States. We put everything right up to the House Committee, and the arrangements are completed by them, and the food brought on and placed before us and we have no choice—it consumes less time.

We make a strong point of this fraternal feeling between members, and before I close I just want to tell you one instance that came before the Club that was most gratifying. A man who had been a member, not to exceed six months, got up in open meeting and said: "Gentlemen, I belong to every secret organization that has fraternalism for a cornerstone, in existence in this city. I have belonged to these orders for years, and I will tell you frankly in all of the years that I have belonged to these orders—I have, in the six months that I have been a member of your Club, come heart to heart with more men than I have ever met in all of my lodge work, and I have told my wife that if anything ever happens to me and she needs advice or help or anything else, I want her to go to the Minneapolis Rotary Club for it." That is what our Club stands for. (Applause.)

"Service, Not Self"