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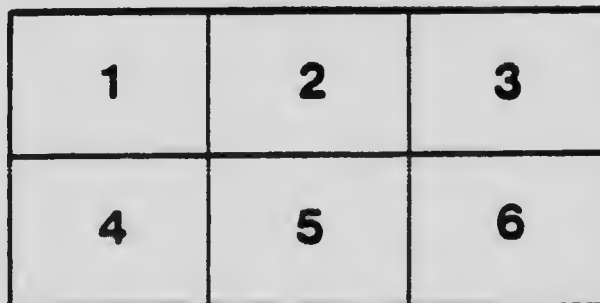
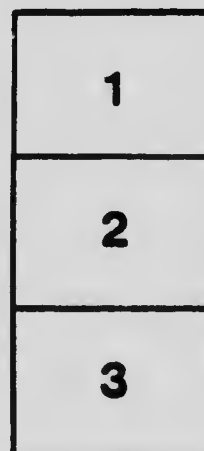
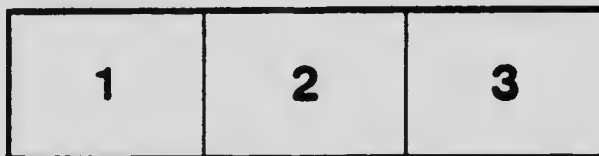
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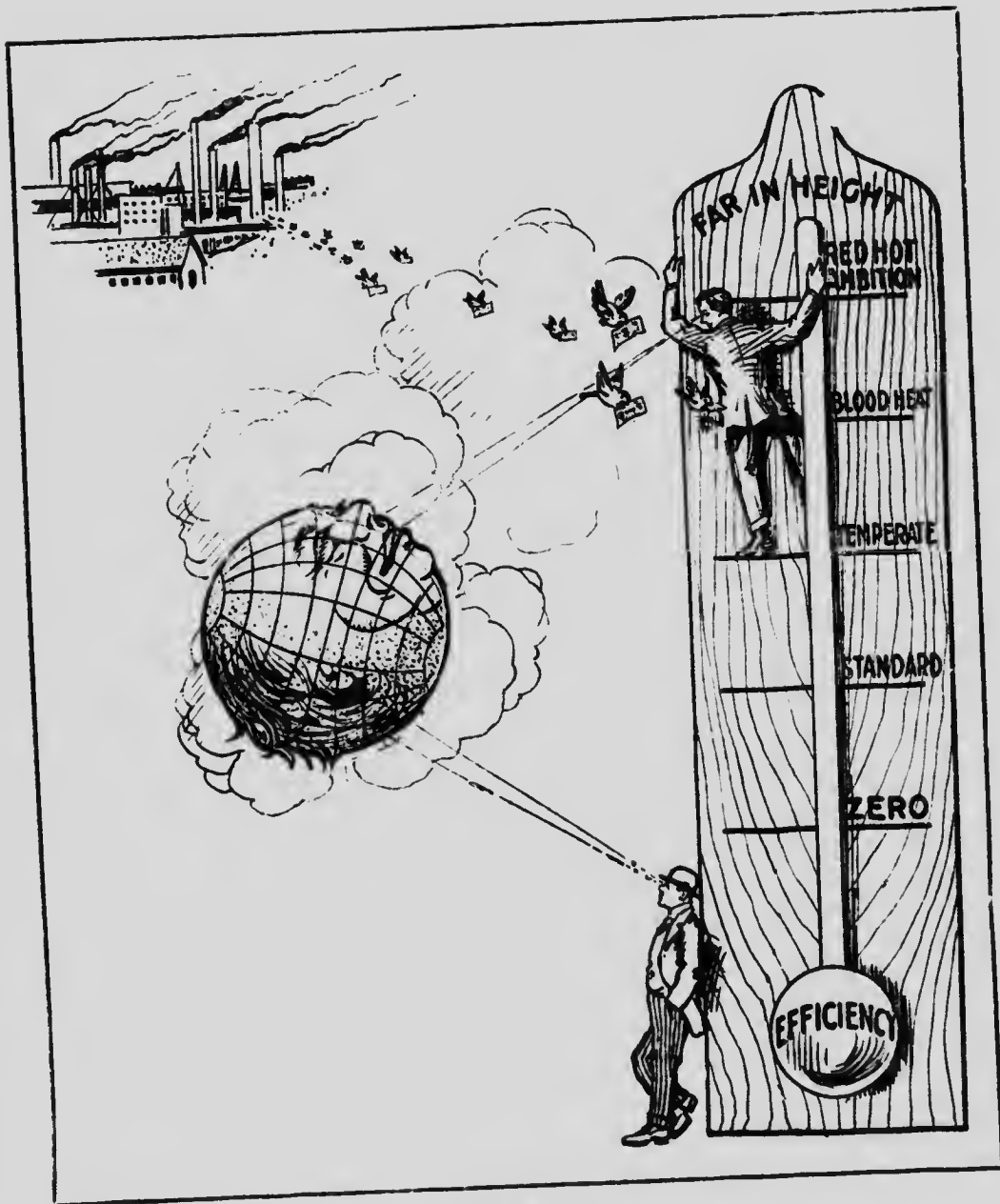
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INITIATIVE

THE IRON PATH TO SUCCESS

— BY —

HERBERT R. STEVENSON

With Four Illustrations

— By —

Henry A. C. Jackson



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Index
of

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CHAPTER I

Promptitude

IN this book are gathered together for the reader the essential qualities or virtues that make for success in life. First the four essential business qualities are dealt with, and explanations given of the secrets that go to make these qualities. Then the deeper qualities that give life and solidity to the business qualities are reviewed. Next the finer qualities are considered. And lastly the ennobling qualities tabulated. These qualities given in this book will be found to cover all that is necessary for success in life. There will readily occur, of course, to the reader who is keen many other qualities than those mentioned in the table of contents, but it would be impossible to take every word that stood for a quality and discuss it; the reader will find that if he studies and makes his own these fourteen qualities he will have all the rest as well.

The fourteen qualities have been very carefully selected, mainly for their practical use and their clearness of comprehension. The author can recall no book where such an attempt has been made; and the secrets to the attainment of these various qualities are put as simply and clearly as possible.

There has always been a standard of excellence and efficiency above and around every man whether he liked to aim at it or not; but, as a general rule, it has been so hazy and vapour-like that he has found

great difficulty in grasping certain definite steps that are there behind the haze and the vapour. Could he have a list of the essential qualities that he must acquire, and as it were ascend one after the other like steps, what a blessing and a welcome it would be ! This book endeavours to supply that very need. What is the STANDARD then that we aim at ? Who sets THE standard, amid the innumerable smaller standards that smaller men set up ? First of all, we may safely say, that the standard we aim at has got to be one that will be recognized by the best type of business man. Secondly, it must be one that we would not be ashamed to lay before all the professors of Ethics, that is, before those who have studied deeply as to what is the greatest good for the greatest number. Thirdly, it must be one which any man of deep religious convictions would not be ashamed to aim at. Keeping these three not by any means different and contradictory standpoints in view, the STANDARD given herein is one that the author believes would be fully subscribed to by all His Majesty's leading Statesmen, Admirals, and Generals, as well as such men as Gladstone, Lincoln, etc., and one which these men would recognize that they had unconsciously worked towards. With them these qualities were natural gifts fully developed through years of constant effort; with us these gifts and qualities lie within reach if we only knew how and where to look for them. In this book the author, one of yourselves, merely wishes to be the friend and guide to you, his readers, in your quest for SUCCESS. He is a plain man talking to plain men, of like passions with them, his only aim to guide, stimulate, and persuade.

Having now stated that there is a list of qualities, and that there is a standard, which would be (both qualities and standard) subscribed to by men of the highest repute, let us begin at the first of those qualities.

If all the essential qualities were put in a list and a certain percentage out of a total of a hundred was awarded to each, Promptitude would certainly be worth five per cent. Could I mark myself immediately five per cent. for Promptitude? If I honestly deducted one mark for every time I was late or forgot an important duty, out of a total of five for this present month, would my total be five or something more like minus ten? Could I make my total five without considerable strain? Would I be afraid to test myself thoroughly in this definite way? Would I be afraid, or would I be willing, to test myself in a like way with all the qualities necessary to success, in order to see where I was failing and where I could improve?

In Appendix I. there is a list of virtues or qualities with definite tests to each, and the percentage which would be accredited to each by the standard already mentioned; a Chart of Character, by which one may test one's range of mental, moral and business stature. While the Chart is self-explanatory, the reader is advised to read through the various chapters in this book before he attempts to tabulate his all-round stature and character.

In Appendix II. there is a set course covering four months, by which any man, if he diligently follows it, is bound to improve his standing in business and general life. It is principally meant for the man who could not attain to a very high percentage on the Chart of Character, or the young man who is just starting out in life. It explains itself, and it may be used by those who wish to start at any of the four months in the course. A careful reading of this Appendix, even by the reader of considerable ability and success, will not be without value.

It is presumed, of course, that the reader takes himself seriously; that he is prepared to be honest on all occasions; that he recognises politeness is essential to a business gentleman; and that success is not a matter of short undertaking.

CHAPTER II.

Belief in Efficiency

Bluster and blow and bluff, it must be truly acknowledged, will carry a man along to a certain distance before he falls neck and crop into the pit of derision and isolation, will give him a certain amount of easy success among little men, and a bosom companionship among those who bluster and blow and bluff; but surely *you* seek qualities of more stability and repute.

Knowledge and Efficiency are words that for you, surely, are not full of emptiness. Knowledge and efficiency will carry you through the searching mental scrutiny of the shrewd man. His trained eye will size up the trained man's poise and bearing in you; his keen ear will detect the shallowness of Mr. Blow-hard; his trained intellect will scent training, knowledge, and efficiency wherever they are.

Knowledge and efficiency also do away with that timidity and mistrust many have in the presence of others; they give you a belief in yourself, courage in difficulties, and authority about that which you know.

Understand that when you begin to blow, suspicion arises immediately in a shrewd man's mind. Not that you are ever or always to say, "I cannot do it, I cannot undertake it"; attempt big things when they are offered to you, carry them through to a successful issue, take a pride in bringing results out of your work; be full of confidence and enterprise; but do not spoil your chances

by proclaiming all you have done in the past highly coloured in words of self-flattery.

Except to your very confidential friends be chary about telling any great success you have had in the past; it will be discounted by everybody. There is no one so hateful and boring in conversation as the boaster. After all the drum has nothing inside it but wind,—though it make the most noise of any instrument.

Bluster and bluff had best be avoided. It might not appear so at first sight, but it is so in the long run. It becomes a little harder between the ages of thirty and forty to carry off bluster and bluff; the total armoury of bluff is pretty well exhausted between forty and fifty; and blows up altogether between fifty and sixty. On the contrary while knowledge and efficiency run more or less parallel with bluff and blow from twenty to thirty (to concede the utmost to the latter); yet between thirty and forty knowledge and efficiency grow and become more important; between forty and fifty indispensable; and between fifty and sixty the all-in-all of a business man's success. Why is this? Because bluff has no growth. It cannot wear; and it cannot always succeed. Bluffing as the strong point in a young business man's make-up is the most dangerous thing he can have; as the strong point in a matured business man's make-up it is simply detestable.

Having now touched on the two necessary preliminary qualities to a lasting success in a business life, namely Promptitude and Belief in Efficiency, let us proceed to the great business quality that is the first and foremost of all business qualities,—namely, Initiative. In passing to that great quality, however, let us realise that Belief in Efficiency is worth five per cent. to a man in his total make-up.

Initiative is a wonderful word. It is a new word for an old set of unnamed qualities. It encloses within itself all that is necessary to the preliminary grasp of a

business success. It is the purpose of this book to analyse in the next chapter exactly what Initiative means in the business world; to give the secrets that lead to its accomplishment; and a method by which these secrets may be practised and put into telling and valuable effect. Most men in the past have picked these secrets out of the network of business life that they have found themselves in, and *they* have been the ones to succeed. If you asked them to tabulate the secrets of initiative they would be hard put to it to do so; as they have simply gone on brightening their intellect without ever noting the reason of their success in detail. When these reasons are pointed out to you, even the least equipped reader should be able to make great strides towards bettering himself.

CHAPTER III.

Initiative

In the business world INITIATIVE means that a man is alive to the countless problems that are about him, revels in the unravelling of their complexities, seeks new and better and quicker modes of doing things, and shows *that* interest in the battle for business success that brings him at once part way to his goal.

It shows that he is not content to do the detail work with which he must begin and which he must master; it shows his business interests are not going to run in a rut all the days of his life; and it demonstrates to those higher up and to his competitors that there is stuff in him worth cultivating.

Men in business have often been divided into three classes; last and lowest, the rut-worker, who is content to sit on a stool, as it were, all his life, or stand over the same machine; next and higher, the executive worker who organizes and sets the work for the rut-workers; and highest of all, men of greater executive ability and leadership who organize and control the men of smaller executive ability.

Now which class do *you* belong to? And which class are *you* aiming at? If the secrets of advancement from one class to another were revealed to you, would you use them to your advantage, even if it were an iron path that led to success? Believing that you would, let us as a definite object assume that you wish to pass

from the ranks of the rut-worker to the ranks of the executive worker. There is an absolutely sure path, up an absolutely fascinating valley, to the garden of your desire; and four secrets of Initiative offer themselves to you, each deeply interesting, but when combined, irresistible. Anyone who makes good with these four secrets, must find advancement.

The first of the four secrets of Initiative is KNOWLEDGE. If you have more knowledge than the other man, then your chances are so much greater; for do not get away from the fact that knowledge will out. And this knowledge over and above your fellow-worker's knowledge can only be obtained by *extra work at night* on your special line of business and the study of general business principles from the best books on the subject. To be thoroughly practical then, you have got to spend many hours at night until you know *all* there is to know about your own business line and everything worth knowing about general business principles. Therein there will be opened out to you a wonderful interest, and a magnificent hope will dawn in your heart. But, not to lose sight of the practical issue, what books should you read, and what number of hours should you put in on this extra work? Now as to the books to be read, you surely do not wish to be spoon-fed; so take any respectable magazine and connect yourself with some business correspondence course or take a business course of lectures. Make your own decision, and search around for any other books bearing on the subject. As to how long you should study, how many hours you should put in each week, the least should be two nights with a two hour stretch at a time. But note what will happen, you will learn and grasp quicker the second month than the first, the third will bring you a still quicker grasp, until perhaps about the sixth month your ability to grasp things will astonish you; your brain speed will have increased enormously. Four full nights a week would be

overdoing the thing; very often an hour after dinner or tea before one goes out is very useful.

But we may strike a snag at the very start by supposing that there is someone who sees the advantage of all this, but has not got the energy to persevere. Suppose there be such a case, is the man to feel that he can never have the energy necessary? No, certainly not. Let him take the following deliberate easy steps:—buy a magazine, write the forms to a business college, read the most interesting of their books leisurely; as he finds himself getting to know just a little more than his fellow-workers in the office he will realise he has ability, the desire for more will come, the first faint throbs of energy will be felt perhaps for the first time, and then persistency will burst upon him with all its reckless and irresistible force. Some may say, why help the shirker, let him go to the wall; no, many a shirker has grasped an opportunity at long last and achieved unbelievable energy. Nevertheless energy and persistency in knowledge, whether early or later in life, and far, far better early than late, has always been the first and fundamental secret of Initiative, broad based upon the scientific Law of Success. You will remember that the men of old doubled their talents by diligence and faithfulness. Was it not Ruskin who said that genius was merely hard work? And Joshua Reynolds when asked what wonderful colour he mixed with his paints to produce such pictures replied, "I mix my blood."

But fascinating as this first secret is, the increasing of knowledge over our fellow-worker week by week, this first is actually the *least* fascinating of the four secrets of Initiative.

The second secret of Initiative is ORIGINALITY. This is decidedly the most fascinating of the four secrets. To take it at its highest, picture the inventor forgetting his meals, sleep, and everything else in his interest and joy. Now Originality simply means invention on a small

scale. To come at once to the practical use of this second secret for *you*:—are there any possible improvements that could be made in the working of your office? Do you think you could possibly see a good improvement, and work it out so you would be absolutely sure of it? If there is no need for improvements in your office, then the business you are engaged in is managed to perfection, and it must increase in volume. But such cases are rare. When you have discovered some real method of increasing the efficiency of your office (and of course you will not discover such without the fullest *knowledge* of business principles), bring it as tactfully as possible to the man at the head of your department. Avoid, for instance, hinting that there are many weak spots. Bring a live, well thought out, carefully detailed improvement, and do not be discouraged if it is not immediately accepted. If you are silenced without a hearing or treated as meddling with what is not your business, seek another position in another company.

The third secret of Initiative is merely the constant practice of Originality,—Quickness of perception. That is, the seeing of the easiest, quickest *sure* method of doing a thing. Slow but sure has no standing in the hustling competition of business to-day. Quick and sure is the method that spreads an air of confidence and admiration wherever it goes. Not that a man should show any outward hustle, for, as Lord Chesterfield told his son, a man who makes a great show of hurry looks as if he was not a big enough man for the occasion; it is not quickness of bodily movement that is to be aimed at, but quickness of mental activity. Again, of course, knowledge is the chief asset on *deciding* sure short cuts,—as constant practice with the quickness of one's wit sees more and more openings for these short cuts. Quick decision is always based upon knowledge; quick perception on the constant practice of looking for short cuts. Even with the danger of being tedious upon this subject, let us

repeat that the old doctrine that there is only one way, the right or royal way, of doing everything is to-day exploded; for in the majority of cases there are several ways, or else there could be no improvement.

But let us apply a test. When a certain bit of work is placed before me to do, do I always try to improve the method by which it was given me to do? Does it come naturally to me to do so in every case? Not that one should always attempt the danger of a newer and quicker way the first time one does a piece of work; but if the method cannot be improved as I repeat the work time after time, at least the thought expended upon such is not waste of time, for one thing I must have is mental vigour.

Then there is the quickness and cheeriness of agreeing to do another's work when he is away, no matter how detestable it may be to one's feelings. The outward cheerfulness is noted in higher quarters. Constant practice of original methods prepares one for the emergency that may arise at any moment in a business house or department. Help in an emergency is never forgotten. In other words the quick, original brain full of knowledge is what counts; making a man resourceful, brilliant, confident.

Now the fourth secret of Initiative is a little different to the other three. In these three secrets a man works by himself to outstrip his fellows, but in this last secret he has to work *with* his fellow men.

The fourth great secret of Initiative is ORGANIZATION. Here one must get away from the narrow confines of one's office and the few men that one meets there, and go out into the world to rub up against many different kinds of people. There is probably very little scope for organization in the smaller positions of office work. The best method, perhaps, to gain experience in organization is to join some club, association, or society, fairly large, and take an interest in its affairs. Perhaps

three-quarters of the men of organization have cultivated the gift in this way. While they have come upon it and used it without knowing its full value, *you* may use the method *deliberately*. When you have joined that association or club, there must be something that could be improved or brightened in it. The author goes into the working out of this method of learning organization with a deal of detail, so that the most timid and mistrustful of his readers may be able to grapple with the problem and achieve the rather difficult secret.

Do not think of some improvement at your first attendance, or anything that just occurs to you on your initial night. It is far better to begin quietly than noisily, and all organization is done orderly and quietly. When you have thought hard of some very good improvement that will brighten the club and fall in with the club's design, think your improvement out in every detail, with all the objections that could be made against it, and the answers to those objections, which you will couch in soft language when debating them with anyone. This is the first step in ORGANIZATION. Form all the details yourself in your mind,—this is where the fascination comes in, and the *power*. Then talk it over with some of the members individually, perhaps have some of them at your room or house for the evening; at any rate get some backing among the members; and then talk it over with some of the officers with these members' opinions behind you. You will find that they will probably take it up, and, as likely as not, at the public meeting say, that, as you have the scheme at your fingers' ends, you are the man to carry it through. Now is your chance; carry it through; call in those very members you have been talking to, who have probably done nothing yet for their association; make them work; you do the thinking; you pull the strings. Follow your men up after you have divided your work among them, and see that they perform every detail of the work

allotted them. Do not be fussy; give them the least number and clearest instructions possible. Suppose it is to draw up a literary and musical programme for the season, a thing acceptable to most clubs, let your men be responsible two by two for each night, while you yourself are responsible for the whole affair. Have as few meetings of your men as possible, for they ought, like yourself, to be busy.

You will also help other leaders of the club, and, while you will expect eventually bigger things to organize than clubs, yet you must concentrate upon the organization at hand, think of the benefit you can do your fellow associates, with just the slightest tinge of pride at carrying a good thing through to a successful completion.

Now realise that the four secrets of INITIATIVE may be achieved by anyone who will attempt them. Why then do not more attempt and achieve them? Because in the first place the secrets have to be found, and in the past only the naturally most alert found them; and in the second place a great many are interested in trivial matters and smaller interests. The author's argument is that any man given the keys to these four secrets, and turning his back for the most part upon trivial matters and smaller interests, can achieve advancement.

Enthusiasm for work and deep interest in it cannot be kept up to the same pitch at all times; mostly it is the details that sap this interest and enthusiasm. It is not a bad sign that you are tired of detail work and long for an executive position; it is a good sign; but do not give up your efficiency in details because of your visions of executive work. Hold both strongly till you reach the latter, and then you will have people to do the details for you. Mostly it is the details that annoy the rich and active mind. The vision of the thing we aim at gives us our enthusiasm. The sense and hope of victory, as progress is made, even inch by inch, gives the interest. Have

I a vision ahead of what I intend to be a few years hence, or have I no vision? Have I grit to stick when progress is only by inches? Have I force of character to do the details in the light of the vision and in the hope of the progress? There is a sharp line drawn between men and men; those that have delight and vision in the battle of life are on one side; those who have no delight and no vision are on the other.

Now honestly, you may ask, can I do all that you have outlined? Will I not be forever plugging, with no time for exercise, and must I not become dry and inefficient through overwork? Will I not come down to the office many mornings with bleared eyes and tired brain? To all these questions the answer is a definite NO. Ninety per cent. of fairly-successful men have at least done that much. And brilliantly-successful men have done much more, as is outlined in the next five chapters. It is the busy man that makes time and room for the essential things that will make his busy-ness of value to himself. If you do not spend the majority of your spare time on self-improvement, how are you going to spend it? The man who is out to dances and cards late at night comes down bleared eyed and brain tired. The man who is keen enough to do extra work comes down in the morning with ambition and knowledge. And the man of *knowledge* and *ambition* and *persistence* and *practised initiative* will oust the man of merely small excitements.

As a last word on INITIATIVE let the author give an example of how a certain corporation chose three men out of a staff of eight for big jobs further up.* In this case the business characteristics of each man had been carefully tabulated by the vice-president. As a rule these characteristics are only lodged somewhere in the cells of a great executive's brain.

A. was impossible at the fourth item on his card,—Voluble but not very pointed.

*Alexander Hamilton Institute Course, Problem I.

B. was discarded at item six,—Easy-going; not fond of exertion.

C. was considered at item four,—Colloquial and emphatic; given to coin phrases.—(Winning, and good control of men were deciding points in his appointment.)

D. was thrown out at item two,—dreamy.

E. was considered at item two,—keen.—(Assertive, brief but clear, solid and forceful were some of the points that procured him one of the positions.)

F. lost all chance at item three,—is not always well shaved.

G. caught the eye at item two,—firm and taciturn.—(And exact and logical, foresight and painstaking were among the many good points that made him sure of one of the positions.)

H. came between *C. E. G.* and the efficient group *A. B. D. F.* and so lost his chance.

CHAPTER IV.

Leadership

Leadership is a step higher than Initiative. Leadership is built upon the four secrets of Initiative, but has also four secrets of its own. And these four secrets are so essential to Leadership, and so useful in every departure of life, and so absolutely necessary to have in some degree for advancement, that four special chapters are devoted to them.

The four secrets of LEADERSHIP are,—1. Mental Vigour. 2. Optimism. 3. Force of Character. 4. Tact. These are the deeper essential qualities that make for Leadership and solidity of Character. Without these, in good measure, a man is dangerously handicapped.

There is a distinct gap between men of Initiative and men of Leadership; between those who have only the four secrets of the former, and those who have also the four secrets of the latter. With the latter I become not only impressive but *inspiring*; not only genuine but *powerful*; my example not only commendable but *influential*. Of course Leadership covers a large field, and the secrets of *Big Leadership* cannot be analysed or tabulated, they are so varied and complex; but no Big Leader can be such unless he has gained and made his own the four secrets given here. It is not for this Big Leadership that the author writes; but for ordinary leadership which can be obtained by any man of common sense and application. The Big Leadership will come

then if it is in a man, and if the necessary opportunity presents itself.

The man then who goes out after the ordinary Leadership that places him in front of his brothers, that gives him more interest in life, that in the long run brings him in a larger income, must in the first place learn how to size men up, to find out their abilities in the quickest way known to leaders, and to judge the staying-power, accuracy, and loyalty of different men. In the second place he must be able, after choosing his men, to inspire them. How is he to learn how to size men up, and to inspire them? Well, first of all, he has got to know a good likely character when he sees one; and the only satisfactory way to this knowledge is to become one oneself. Whether you want a man as foreman of a gang or for bookkeeping or advertising, or for anything else, he must have steadiness and a sense of duty. Be he ever so brilliant and lack solidity he will be of little use to you. You need a man who, when he initials a letter or piece of work, will have rendered it unnecessary for you to investigate the letter or work. While *you* are planning the schemes and framing the course to be pursued during the coming months, and doing the big things of the business, *they* the men you choose must be thoroughly reliable. On top of this reliableness, of course, I must pick each man for the special abilities he has for the particular position I wish him for.

Presuming then that I am suddenly offered a position where I have under my control a large number of men, in other words, have a chance to assume real Leadership, what will be the course I will pursue.

First I will be sure of this much, that I must have the qualities of real leadership in me or those further up would not have chosen me; and so I will not be afraid to stand out in the full strength of my position. There may be a few of those with whom I will now have to work who will be jealous of my position, but I must

remember that this will pass off so far as business value is concerned by the power I have over *their* advancement.

Secondly, with the goal of "making good" before me, I must let those whom I have to lead see the strength of my Leadership. I must grasp, as it were, the sword of Leadership with a strong arm. Wherever my hand has been over the work my staff must know that my brain has been there first. Mental Vigour represents the handle of the sword of leadership. Then that mental vigour must never slouch in despair from the attacks of pessimism or be cut to the quick by criticisms and disappointments. Optimism represents the hilt of the sword of leadership. Then if there are obstacles in the way, or men trying to delay my progress, within or without my own camp, they must feel that the broad blade of my sword is Force of Character, sharp and true as steel, with which I will hew my way to my mark or perish in the attempt. But mostly will I use the point of my sword to explain to my own staff the work that lies before them, using Tact, which gives the finishing touch and most desirable point to the power that lies in my broadsword of leadership.

Thirdly, as well as inspiring my present staff, I may possibly have to fill the vacancy which my own appointment has left. Shall I judge the new applicant by his appearance, or by his written style of application, or by a general feeling I may have about his ability, or by what? Many men size up a man by their feelings about him, but it is not a deadly sure way. The deadly sure way is by making him talk a little. It is true a man's appearance or his writing may disqualify him immediately; but neither of these will tell you he is prompt, no bluffer, has knowledge, energy, and all the other necessary qualities for the position. By talking to him you can tell if he is a mere bluffer, or if his thoughts move quickly for initiative, stick to the main point in concentrated mental

vigour, if he has the tone of ambition and optimism, if he has force of character and the rudiments of tact.

Now let us come down from the heights of Leadership to the powers that make that Leadership. Mental Vigour will be treated of by drawing the attention of the reader mainly to the secrets of expressing what he knows in attractive and gripping language. The knowledge of his special business we will suppose he has. Now the ordinary man uses about only three hundred and fifty different words at the most. His grouping of them is careless; *hackneyed* expressions are used for the most part. A leader should be able to talk without ever, or at least very seldom, using these hackneyed expressions. Men are attracted to a nice new coin; they are also attracted by new expressions. Then the Leader should be able to say what he wants to say clearly and forcibly before a public, whether of half a dozen directors or of half a hundred assistants. There he should be able also to *grip* and to *satisfy*. Therefore the reader will remember this next chapter on Mental Vigour assumes his knowledge of business and gives him hints as to how that knowledge may be expressed to its, and his, best advantage.

CHAPTER V.

Mental Vigour

One often wonders when a man speaks in public how it is he has such command of the right language, such a neat turn to his sentences, such sarcasm in the proper place,—even when he talks in ordinary conversation his talk is full of point and humour. How does he manage it? The first answer might be, constant practice before the public. But the man we refer to speaks only now and then in public. The next answer might be, a gift. No, this power is within everyone's grasp. It is possible for anyone with an ounce of brains and energy and ambition to learn to speak with crispness and force. There are only two things necessary,—knowledge, and reading of good books. Knowledge includes the special subject you wish to talk upon, and general knowledge of human nature. The latter will carry you through most conversations, with a reading and a forming of judgment upon the great questions of the day. This studying of human nature is very valuable. The little foibles and failings of mankind, the course the average slacker takes, the multitudes who get into trouble through procrastination, etc., etc., form a very good background upon which to judge how far any individual stands out in the foreground of ability and power. Command of language can only be got in one way, *i.e.*, reading of good books. There is no harm in reading trivial and funny books, indeed there is a great

joy in the latter, but if you really want command of the neat word, crispness of expression, and the proper sarcasm in the proper place, you must go to better books. There is no one who puts the telling sarcasm at the end of a sentence better than Dickens. At the end of nearly all his sentences there is the semi-humorous twist with the deadly point. For smoothness and crispness there is no one better than Robert Louis Stevenson. But command of language comes only from the reading of good literature. That word "literature" just about sums the whole matter up; reading books passes the time; knowledge of literature fills the mind.

What then as a beginning, supposing I am beginning, shall I do as a first step to acquire this ready language and crisp way of putting things? Read two books by Dickens, and two by R. L. Stevenson. Do not force your conversation, nor commit sentences to heart; you will find the neat words and the crisp expressions coming out by themselves. But of course this will only be a beginning of your reading or mental life. Your brain had better be full of choice words and neat language than full of gossip or questionable stories.

But after I have made a beginning is there any course of general and superior reading that I should follow? A wise man's year is worth a fool's life, to alter slightly an Arabic proverb. Oliver Wendell Holmes tells of a friend of his who talked wonderfully of a variety of subjects, but he had hardly got through the subjects beginning with "A" before Dr. Holmes discovered his friend was gradually swallowing the encyclopedia. It is needless to say that knowledge should not be forced, and that encyclopedias are excellent for reference, but not exactly suitable for everyday consumption. Dr. Eliot, Lord Avebury, and others have given lists of books, and Mr. Balfour has advised men to follow their own inclinations and read only for pleasure, but all these men were writing with academic minds for their readers

and academic professors as possible critics. Their lists are of little use to the vigorous, ambitious busy person who has not had a university education. The following list is carefully prepared for those who are not scholars, but who require something of the best to give them crispness of expression and valuable mental vigour. It might be a good plan to buy three or four of them and choose from an hour's reading the one which appeals most to your interest.

Oliver Wendell Holmes, "The Breakfast Table Series."

R. L. Stevenson, "The Wrecker," and "The Master of Ballantrae."

Charles Dickens, "Pickwick Papers," and "David Copperfield."

Ruskin, "The Crown of Wild Olives," and "Sesame and Lilies."

Lord Avebury, "The Pleasures of Life."

Smiles, "Self-Help."

The mind needs proper food as well as the body. One thing about these older writers is that one feels sure that no matter how wickedly their characters speak the authors themselves are absolutely sure that *they* know what is right and what is wrong in human actions; whereas the same cannot be said by any means about all modern writers of to-day. After the reading of some of these books one has got well started and ought to be able to choose for oneself. Nothing has been said about poetry as this is of a higher order than general literature, and there is great advantage in dealing with one thing at a time. Taste for good literature is intensely useful after the age of forty, and if not developed before that,—one is very apt to miss altogether one of the richest gardens of delight life has to offer.

What a difference it makes when a man can pass himself well in conversation, not too flowery, nor too full of knowledge, but neat, assuring, and always to a point ! Loudness is not strength; rapidity is not convincing. Do not ape the saloon politician or the cheap real estate agent. You are worth more than that. In argument always be sympathetic to the other side, acknowledging that there may be other opinions besides your own; do not bite with your sarcasm; you are not trying to win the argument, but the *man*, to your point of view; do not parade your whole position at once, keep some very good things to help you later in the discussion; a tap naturally with the middle finger on the table is far more effective and convincing of strength than any amount of thumping. Certainly after you have read some real good authors and find your words come easier, you will be more welcome at your social gatherings and in your manager's office than before.

Read the funny papers and magazines for recreation, but do not read any magazines which have not an advertisement from a business college on their pages. These business colleges are made up of astute men who are only going to advertise in those magazines which attract men of ambition; they are not going to waste their money in advertising in magazines which only attract men who wish to read only trivial and worse things.

We will suppose now that you are starting well on your mental life on good lines of reading. You ought soon to be able to speak shortly in public. Many people think that this is a matter of confidence and nerves. It is not. It is mainly a matter of knowledge and conviction. Confidence and nerve will produce a rattling talker with power to rattle on to any length, but length is the main thing, not depth, nor width, nor height, and when all has been said and done it was mostly rattle. Knowledge and conviction carry sufficient confidence

and nerve. If a man really has a message and feels called upon to state it, and through good reading has a ready vocabulary, he will, either in argument or in public, be able to express himself in convincing terms. He will lose all thought of confidence and nerves as soon as he begins to speak. Of course he is not an accomplished speaker all at once. No great art can be learnt without instruction and practice. There are plenty of books on public speaking, but there are one or two elementary rules which if followed will open the magnificent path of public speaking to any ambitious man. As there is nothing that on the surface so separates the leaders among men from their followers as this art of public speaking, these few practical rules will now be put.

(I.) Vocabulary, to be gained as before stated.

(II.) The heart must be in the subject, one must feel what one says; first oneself must be convinced. This rule prevents indiscriminate talking at all debates and on all occasions; as if the art was all practice and no study; when I speak I want people to have the impression,—“here is a man who knows what he is talking about, and will not weary us.”

(III.) In debates, do not take a side you are not thoroughly in sympathy with. Both in papers and debates sufficient deep study on the subject is absolutely necessary of course, but only a fraction, and that the most interesting and telling fraction, of this will be given to the public. The idea is not to get up the subject, but to bring down the subject. Realise when you have finished your study that your audience only knows about as much of the subject as you did before you began to study it. Make it as simple and bright as possible.

In debate do not make any apology in opening, but strike right into the subject, so as not to waste time; think out beforehand your opponent's most forcible

arguments and prepare crushing replies to them; do not give these replies unless your opponent has actually given his assertions; try to weave these replies into your own arguments as if one followed naturally upon another; keep your best point until the last and then sit down. A little humour, a couple of stories illustrating points, a few, a *very few*, *natural* gestures, give piquancy to the whole.

(IV.) After dinner speeches require to be very short, more or less light and humorous, with some good fresh stories bearing on the toast in question, one good story being better than a string of them got from research in a joke book.

(V.) Extempore speaking. Here the author will let you into the ripe speaker's secret, though magicians rarely divulge their tricks to the public. And extempore speaking, that is, giving a tasty little speech when called on unawares, is nothing but a trick. The ripe speaker prepares a few little remarks before he goes to *every* public function in case he is called on. The trick is to appear as if taken aback, hesitate a little about the first quaint remark, and let the other two or three remarks come out with simple artfulness. Of course one goes to many public functions where one does not use what one has prepared, nor does one ever force oneself to the front at such times. A leader needs a knowledge of this trick.

CHAPTER VI.

Optimism

OPTIMISM, in view of what has been recommended in the first four chapters of this book, may provoke at once the following question, "Do you not take all the Optimism out of a man when you tell him he has got to do so much heavy and such varied work in order to become successful? Do you not take all the heart out of him? Where is he to find the time to do all this? And the cultivation of the fast brain work at the same time? Is it not true that Optimism means the joyous and enthusiastic certainty of future success? You talk about this mountain of work as if it were only a molehill."

Listen to the reply. It depends upon a man's stature of ambition and earnestness. If a man measures up to the work he will accomplish it. There is no doubt that there is a mountain of work before success, but you do not *run* up a mountain, and you have plenty of time to walk up the well beaten road, if you will not idle the years away. The man with the slow brain may at first find it slow work, but as he finds his brain actually working faster his interest will become more aroused. The slowest brain and the man who feels he has the least initiative is bound to improve with a steady course of extra work and ten or twenty minutes now and again during the week thinking over the schemes he is working out for office improvement or for the improvement of an association. The brain is always *going*; why not let it

go on things of value! Then the variety of the work takes away the monotony. Take a typical day. You rise, we will say, with little enthusiasm and joy. You feel as if you would like another half hour's sleep. This is not a sign of incompetence and inefficiency. The majority of men often feel that way unless they have something very important and out of the usual to do on the day in question. You work till late in the afternoon. Then will you get free of the thing until next morning! Not if you are a wise man. Supposing this is one of the nights when you are engaged in social intercourse. After the evening meal, say about seven o'clock, you take up Ruskin's "Crown of Wild Olives" for a twenty minute light reading while your meal partly digests; then twenty minutes at a heavier book on your own business or on business principles; in all cases of reading marking your book when you come across a thought that will be useful for you to read again. Then while you are tying your Sunday necktie and putting on a clean collar a few minutes concentration on an office or club problem may solve it or give you many ideas to work on. At any rate if you do not seek for ideas they may never come to you. Suppose it is one of your study nights, which should be in number at least two as widely separated as possible and at most three. Begin by the interesting method of planning and organizing just what you are going to get a grip of that special night. I am going to master these three chapters here on "The Principles of Successful Advertising," not that I am in the advertising business, but I want to know the general principles of all important subjects that form departments in all large firms. I am going to master also to-night this chapter in my own special line of business. I must also finish the details of that office improvement. I would like to read also a little more of "The Crown of Wild Olives." I will take the hardest first. I master the brute of a chapter on my own line of business, but it takes three-quarters of an hour.

I feel a little exhausted; I do not feel able to tackle that office problem now as I had planned. I will take the advertising; I need here read only lightly. But strange to say there are thoughts in this advertising chapter that throw *my* thoughts to the office problem, and almost before I know it I am in the midst of the problem and enjoying it. It is now only nine o'clock; I have time for "The Crown of Wild Olives," and perhaps another go at that office problem.

What will three years of such work accomplish? What will five years of such accomplish? Is it any wonder that he who is accomplishing this is full of OPTIMISM about his own future! After three or five years' optimistic trudging there can be a great let up in the amount of extra work, but those who do *some* up to fifty years of age are generally the successful ones, and the optimists.

Having therefore shown what OPTIMISM is, that is, the joyous and enthusiastic certainty of future success, let us look now at some of the false ideas of Optimism, and some things that poison Optimism.

Let me avoid being the hail-fellow well-met individual that thumps his optimism in at your back, or the good-mixer that alters his principles to suit his company.

Let me avoid the bursting out of a rollicking surface optimism that wastes itself in practical jokes,—there is generally some form of danger in these jokes; and my reputation for leadership in such grows fast to the exclusion of leadership in anything worth while.

These things detract from my leadership and efficiency. Surely I may be of a cheery and refreshing nature without resorting to these cheap forms of enthusiasm. The genial nature that mixes well in times of roaring pleasure and is not wanted in times of difficulty and stress is not the sort of optimism that I desire. On the contrary the direct opposite is what I seek for, that I may be wanted in times of difficulty, that I may be

able to mix then with a helpful spirit,—that is the way I understand optimism. I wish to avoid being the cheery fool that cannot speak of serious things, as I would the grouch that can only speak of gloomy possibilities.

Must I always have success to give me optimism ! Is the *whole* truth upon the matter contained in the proverb, "Nothing succeeds like success," or is it only half the truth ? Only half. The other half is,—that most of us are judged by the law of success in *our bitter hours of disappointment*, in the *moments when we face an uphill task*, and in the *thorough completion of that task*.

In the light of OPTIMISM what am I to believe about luck ? Just this:—To a certain extent many men are luckier than I am in their "chances"; and many are unluckier; but if luck sends a "chance" my way I am going to be *prepared* to take it, to hold it, and to make good at it. And in all probability, neither luck nor chance, but *my own increased efficiency* will have lifted me higher.

In the light of OPTIMISM how am I to behave in my disappointment ? I must never *brood* about my disappointments, about other peoples' successes,—especially those about my own age; I must remember that if I get a position better than my own at the *tenth* application I am *well within the average* for such changes.

CHAPTER VII.

Force of Character

Force of Character in this book means that force by which men are compelled to admire, to follow, to work for, and to obey certain people that have inward strength of will and outward reputation for completing what they undertake. This force is not physical force; it is not wholly moral force; it is mostly strength of will, determination, seemingly boundless resources of energy, and many other qualities too numerous to mention. Perhaps it could not be described better than by the qualities given so far in this book:—Force of Character, then, being composed of a good sense of Responsibility, a Belief in Efficiency, a quick Initiative, a desire for true Leadership towards useful ends, serious Mental Vigour, strong Optimism,—and an exquisite sense of the finer shades of tact. In other words, Force of Character means the possession of the stronger qualities that life has to give us. It is the crux of the whole matter; it carries one through the difficult portions of life; and rides triumphant over the petty things that trouble smaller men.

It may be well, then, for us to look into the puzzle of Character for a few moments so that we may know of that with which we have to deal. Character is like a rope composed of three strands. The three strands are Hereditary Traits, Environment, and One's Own Personal Gifts outside the other two. To be a little fuller:—Hereditary Traits come to you from your parents and

their parents and so on to many generations back; Environment means the circumstances that surround you when you are born and those amongst which you move during your life; One's Own Personal Gifts are those characteristics which one is born with that do not come from one's ancestors or one's circumstances. While all this is a fairly assured scientific fact, it is very rarely apparent from which of these three sources any special gift or any special fault comes. Excessive drinking *may* be Hereditary; *may* be on account of Environment; *may* be One's Own Personal Inclination with no connection with the other two; *even if one's father was a drunkard*. This leads us at once to the following conclusion:—That while all this may be interesting as a study, what *I* need to know is that whatever faults my ancestors gave me, whatever low environment I am in, whatever faulty inclinations I was personally endowed with, I myself can get rid of these:—that is Force of Character; also whatever gifts I have received from my parents or from my circumstances or from my own personal endowment, I must cultivate these; *that* also is Force of Character.

Then, also, there are human instincts that are common to all people, elemental passions, as they are called, such as hate, jealousy, revenge, sensuality, etc., etc., that spring up within us at the slightest provocation;—the battening down of which is Force of Character. The eye-flash of hate, the tongue-taunt of jealousy, the indulgence of sensuality take away Force of Character. In other words, the controlling and the commanding of oneself means the controlling and the commanding of others by—sheer Force of Character.

Without, then, going any further or deeper into the profound subjects of Personality, etc., etc., let it be taken for granted that the reader grasps thoroughly the ideas underlying, and the qualities necessary to, this Force of Character that is so important.

The first thing that he can recognise as perfectly true with a ready will is the fact that the very people who, either in business or in other spheres of life, have striven to thwart his success in anything are the very people who have helped to give him the most part of his strength of character; that it is in the very battles against these sort of people that his courage has been tested and his mastery over events discovered. The more venomous his opponents are, contrary to their wishes the stronger he becomes. So that the first great secret of Force of Character is that opposition, venomous human opposition, does not weaken, but rather strengthens the character, does not blunt the sword of leadership but rather sharpens it. In like manner so also does opposition that cannot be traced to any individual human agency show up the man who has strength of character. The rumors of difficulties and noises of coming failures and crashes which frighten little people are the very hammers in the armoury pounding the swords of leadership for those who are strong enough to keep their eyes open amid the noise of life, and brave enough to stand firm when their fellow men are full of doubts and apprehensions.

The second secret of Force of Character is like unto the first, save that instead of showing bravery before my fellow men, and there only, I have that inward bravery that makes me sure of my own actions, and that they will always conform to some code of right and morals which I have adopted.

The demands of life are so urgent, so subtle, so sudden, so prolonged that there is need of some elevating influence such as art, music, poetry, the sweetness of home life, generosity, and some code of morals contained in patriotism and religion to sustain one amidst all the perplexities, anxieties and bereavements of life. For I must now recognise —that such force of character that carries me through wonderful business achievements

and leaves my higher capacities of love and affection and generosity and patriotism dry is not the force of character I desire; that if I spend all my thoughts upon my own selfish gain I miss *the* most exquisite joys that life holds out to me, which at the same time round out my life to a perfect whole.

Therefore I must recognize that the inward strength of force of character is gained principally by a sense of calmness and confidence that comes from the joy and duty of these higher capacities of my mind and soul. Courage in the midst of panic comes from the sharpening and hammering of the sword of leadership amid noise and crash, *but* to do the right *moral* thing at the right moral moment, to make the right *moral* decision when the right moral decision is necessary, these are things that come, not from courage alone, as at first we might think, but from that part of us which is moulded and strengthened by the influences of a successful home life and by the inspiration that comes from an exalted code of morals.

We must therefore re-state, or shall we say state once and for all, our real aspirations and aims. I must not let go my business practical aim to enjoy what will be then a mere sauntering through fields of beauty to the back lanes of debt. I must firmly hold to my aim of a business success, but I must also recognise that that which at first may seem of very little practical value is really of the very deepest practical value, and without the finer qualities and ennobling qualities of life my leadership will be of a lower order and my life only a narrow success.

The third secret of Force of Character is the completing of what we undertake. So many people begin things and seem always to be *beginning* things. A man's reputation grows as he completes his undertakings. He gives the impression that he can be depended upon. He never undertakes anything that he cannot throw himself

into heart and soul. A man does not pray that storms and opposition may come upon him, he knows he will meet enough of these without asking for them; neither is he carried away with the idea that he can always accomplish his undertakings without opposition. Conceit is as fatal to leadership as pessimism. Every completed undertaking whether with the hearty co-operation of all, or the firm opposition of many, moulds the leader and gives him added FORCE.

Now no chapter on Force of Character would be complete if it did not contain grave warnings against two faults that will in the long run, if they are not corrected, sap, one the capacity for enjoying the finer qualities of life and the bringing of *them* as a help to permanent success,—and the other meaning business failure sooner or later.

The first of these two faults is like a gaunt, spectral, filthy figure overshadowing the marvellously created fountain of HUMOUR. The sparkling water from this fountain is one of the most refreshing facts of life, yet here men drag up the horrible subject of obscenity to pollute its flow. The leader, if he wishes to be a real leader, must be above the treating of his followers to filth as he would be above treating them to drink as one of the chief means of getting their good will. The man, too, who wishes any Force of Character must recognize that there is nothing more likely to sap this Force of Character than crowding his brain full of filthy stories and jokes, which will eventually drive out all desire for higher and finer things, undermine any strong sense of morals, and little by little take away any belief he had in the excellency of life; art, music, married life, etc. will lose their value; and life will be casting its pearls before swine. If a man fills his brain with the husks that the swine eat, he will be taking into his study companions that will gradually eat away his efficiency as well as dull his sense of honour and beauty and humour.

To press the point home;—If I say to you, "A.B.C." then "D.E.F." will immediately rush through your brain and as it were come out to welcome my "A.B.C."* When anything is said to us things rush through the brain and out. *NOW*.—How efficient it is to have magnificent business thoughts rush out at involved business propositions!—How splendid it is to have the proper bit of clear humour bubble up in our mind at the appropriate time!—How inefficient it is to have filth rush around and bubble up in our minds when business problems are being discussed or the finer qualities of life encountered!

Let us, as we leave this poisonous subject, imagine that there might be a reader who recognizes that his mind is only too full of the sort of thing we are talking about, and that he wishes to clear his mind of the poison. What would be his first step? For a long time the poison will bubble up in his mind, but he can check himself *expressing, or listening* to such. The poison that remains in his mind is composed, as it were, of little germ-thoughts which will make a big disturbance at having no company, and must be subdued by force—of character.

The second of the two dangerous faults that will sap Force of Character, namely that which will mean the wreck of a business career sooner or later, is expressed best in the well known lines, "the sin that so easily besets us." To be exact, Excessive Drinking, Gambling, Sensuality, Excessive Borrowing. Any one of these—prolonged—makes a business and life failure certain. The most pathetic part of "the sin that so easily besets one" is the fact that a man can be loved and respected in a community, and can be otherwise a very fine character, while all the time, which people may see or not, and forgive or not, this sin is surely mastering the man and miserable failure looms at no great distance ahead.

* Prof. James' "Psychology."

How is a man to combat and break away from such a drag and grip? **BY TAKING ALL REMEDIES.**

1. Seek new friends and society where a new start may be made, and pride in his clean reputation may have a stirring appeal.

2. Seek voluntary lofty work which a bad habit would compel him to give up.



Am I the Skeleton in My Family Cupboard?

3. Avoid all doubtful friends as the plague.

4. Note the better clearness and quickness of the brain, the exquisite feeling of triumph, and the better health.

5. What will he store up for the last ten years of life?

6. As he has no doubt thought often of his family, if he have one, has often called up the future of his wife and children to deter him from his course, and *this* has failed because he was so weak; let him now call in the forces of religion in a new and thorough way; as he is probably thorough in many things he does, let him now be determined to be thorough in religion; and if he will not try to their utmost every one of these remedies he will be eventually classed with those who have made a failure of life, because they had no Force of Character.

CHAPTER VIII.

Tact

Lighter than a fairy's wand, swifter than a conjurer's pass, more marvellous than a snake-charmer's spell, the man of Tact moves among conflicting opinions, complex situations, dangerous pitfalls, attracting here, subduing there, and bringing peace and inspiration wheresoever he goeth. Where do those finer shades of Tact come from that light up situations that have hitherto been dark, that show hard-headed opinions under a new light, that point the larger aspects of a narrow view? How is it that what one man cannot do with a thousand arguments, another can do with a single sentence? How is it that one man would have to use all the whips that ever beat the back of slaves to half accomplish a task which another gets done almost of itself by a single smile? Given the same office, the same men, how is it that one leader will get nothing but grumbling or at any rate inward dissatisfaction, while another will get loyalty and the response of a flattering efficiency? Is it luck?

One man may be born with tact, another without tact; but the first may let his tact run to oiliness, and the second by seeking the great and strong in life may achieve and acquire tact. Many people believe that the man born without tact will always be tactless; and that the man born with tact will always be able to do the marvellous thing. There was never a greater mistake in life. There

are three great secrets to a MASTERFUL TACT as distinguished from petty tact on the one hand and oily tact on the other. A man is born only with petty tact; he develops that, if he develops it at all, into masterful or oily tact. Let us put aside petty tact which seems merely another name for neat politeness, and oily tact which is made up of craftiness and *lack* of strong character, and come at once to the secrets of Masterful Tact.

The first secret of Masterful Tact is *non-conceit*. One needs a certain pride in one's ability, but the conceit that thinks it can never make a mistake is allowed to live undisturbed by the merciful tact of others. The more infallible a man pretends to be the smaller he is in intellectual force and tact of any sort. Conceit takes away all power of gaining further knowledge; and further and further knowledge is always necessary as a first requisite to any real power and influence over other people. Conceit like petty and oily tact has no real power and influence over other people. Petty and oily tact are always agreeing with other people, pretending to be influenced *by* other people instead of influencing *them* as Masterful Tact does; while conceit demands agreement from other people to its statements with no foundation in knowledge for its flimsy wisdom. This is why conceited people are left in isolation more and more as they grow older, are shunned by most people when they appear in public, and are avoided in business and social circles with the widest possible distance. Conceited people have very little tact of any sort, and certainly not the vestige of that Masterful Tact of Leadership which requires as its first essential quality, sympathy with other people's affairs and interests.

The second secret, then, and the greatest, of Masterful Tact is SYMPATHY with other people's interests. Sympathy is something that we bring down from a higher world than the business world into the business world to help us there with our tact, for without this sympathy

in Tact we would have to fall back on the reign-of-terror Leadership that "rules the office with 'ire' and places an 'h' before it when it 'hires' a man, and an 'f' before it when it 'fires' a man." Surely the Leadership of to-day is of a higher order and demands some real qualities. More and more we will find that sympathy shown from those above to those below in office work will not only show greater efficiency, but will in the long run be demanded by directors. The real leader, then, must discipline more by Masterful Tact than by masterful brutality. Men will be weeded out just as before, but the strong men will be cultivated and encouraged. It takes more than a slave driver to do this. When a real good worker in a Leader's office has a sick child, two dollars worth of flowers or toys, or five dollars extra on his monthly cheque out of the Leader's own pocket does more good to the man, to the Leader, and to the firm than if the money was expended in any other way. Why are the large firms feeling their way towards recreation clubs, benefit societies, pensions, unless it is the absolute recognition that the day of the Tyrant in factory as well as office is passing into the day of mutual sympathy and a sort of partnership? But the chief fact that the author wishes to impress his readers with is,—that this sort of sympathy cannot be manufactured in the office if the Leader has not really some of the finer and ennobling qualities of life. Sympathy means placing yourself in the other man's position. How can one man who is making a hollow mockery of married life feel for another man in his office whose wife lies dangerously ill? How can a man who has never seen any value or duty in generosity feel the value of it in getting a response of loyalty from the *heart* of his efficient employee? How can a man who cares nothing about the finer and ennobling qualities of life, shows little respect for patriotism and less for religion, gain the respect of his live, efficient employee. Efficiency to-day is made up of

far more than just business qualities; the real leader demands more from his applicants and staff than just good business credentials; he sizes each man up by his Force of Character. For instance, the Leader to-day believes no longer in the old maxim, "I don't care where the man goes after business hours, as long as he does his business well." The real live employee also sizes up his Leader, as he begins the practice of that which will eventually bring him to leadership, namely the sizing up of people. He will judge how much Force of Character his Leader has. And the Leader that is without sympathy for his office staff is so often surprised when another Leader is brought in and gets twenty per cent. more efficiency out of what *he* considered an ungracious and wretched set of men.

The third secret of tact is *Charity*. If I wish to move among the brighter intellects, the breezier natures, and the Masterfully Tactful, I must be very careful not to discourse upon my neighbours' failures and faults. On the lowest grounds, just how you paint others to me I shall expect you to paint *me* to others. You have not an ounce of my trust and you do not deserve it. Such natures move amongst themselves mutually distrustful. The discussion of other people's faults is a sign of a lack of those finer qualities of life which shade up from Tact to the highest that life has to offer. A real Leader is helped by a certain set of men being against him, if these men do not stand high in the office or community life,—for amongst other things the disparaging of good men is their daily meat,—the point being that they may have funds of petty tact for small affairs and inexhaustible oily tact, but no one would ever dream of them having Masterful Tact enough to carry through any large or influential piece of business. The seeing of others' good points, the speaking about them to others and to themselves, brings a state of mind that is cheerful, not morbid, does good to the man commended, to others

around him, and to one's own self. Besides when you commend a man and show him that you value his work, you make it all the smoother and easier to tell him when he does make a mistake. Of course there will always be a lot of slackers that will always have to be driven and watched, but the real Leader is he who endeavours to fill his office with coming Leaders, who will appreciate and respond to Masterful Tact.

Now all that has been said about Masterful Tact will in all probability be readily conceded by those who possess such and exercise it. But for those who would not so readily agree that non-conceit, sympathy, and charity of thought and word are the three secrets that lead to such Tact, or rather for those who are a little confused as they have tried to understand the secrets of Tact as explained in the foregoing paragraphs, let us give some first steps to the recognition and accomplishment of the mysterious Tact of this sort.

First, talk to other people about *their* interests, provided they are not mean and infamous, and not very much about your own. In your social life find out other people's interests, that is generally what *they* want to talk about. You may be bored many a time; but that is the difference between you and them, you can *stand* being bored, they cannot. Of course in the office, only a word now and then is quite sufficient; a Leader should always stand off a little from his staff; he should be free in his discussion with them; easy in his manner so as to bring out all they have to say on the matter; but he should never be *free-and-easy*. Practise of this talking to other people about *their* interests makes one understand people better, makes it easier for one to put oneself in their position, and thus is a valuable help to a *growing* Masterful Tact.

Then again, do not tell your troubles to everyone. This makes you less selfish and less likely to gain the inner confidence of your fellow men; and unless you can

gain that your efforts for Masterful Tact will be fruitless. Among your fellow men you will notice that there are a certain number that always have to ask advice and another number whose advice is sought. In which number are you? That is decided by many things,—but one thing you must have to be in the number whose advice is sought, and that is a smattering at least of Masterful Tact whose deepest and most powerful secret is sympathy.

A very excellent help to Masterful Tact is HUMOUR. It is as it were, the polished and finishing touch to a most precious gift. Of that boundless wit that is native to the active brain, twinkling eye, and kind heart, we can say but this, the possessor of such is endowed with one of life's most attractive gifts. And yet, if one have this gift, it needs to be trained; and if one have it not, it may be acquired to a certain extent. For the training and acquisition of Humour there are a few simple rules.

1. Do not force it by reading papers and books of funny stories; you will force them upon people, and there is always embarrassment when a joke or story is told when there was no opening for one.

2. When you hear or read a good joke or story *casually*,—tell it during the next two or three days to the different members of your family, and to those particular friends to whom you can say, "I say, I heard a fine story yesterday." By telling it many times immediately after you heard it, you will get it imprinted upon your mind, and it will pop out spontaneously when someone tells a story like it.

3. It is most important that the joke should come at the end of the story, and that the story be not a long one.

4. Never laugh at your own story, or joke; if you do some of its power is lost.

5. Let your sarcasm be unoffending and playful. Beware of the real meaning of the Greek word, SARKADZO "I gnaw flesh."

6. Avoid puns, and the taking up of wrong meanings from an utterance,—these are the emptiest forms of wit.

7. Above all avoid juggling with the truth for the purpose of humorously misleading anyone,—a man will never be sure, then, whether you are telling the truth or misleading him.

CHAPTER IX.

Generosity

The author remembers reading in a book written for business men, edited by one of the finest business colleges in the world, the following:—"Certain cardinal virtues. First, he will have an instinctive, almost jealous attachment to those things that are his own. A youth who lets others rob him of his belongings without vigorous protest may be a very fine and generous fellow, but it is doubtful if he was meant to be a business man."

Can a very fine and generous man be also a business man? In other words, can a business man be a fine and generous fellow? If he does not assert his rights in business he is lowering the standard of the business world, and encouraging those who ought to be subordinates to rush with their wares towards *him*; it is doubtful if he was meant to be a business man. If a man then gives generously to his church, to missions, and unobservedly to the poor, and also insists very determinedly on his business goods being up to the samples, on the contract being fulfilled, on the men under him doing their work, whether working for himself or his firm, is he a hypocrite? Not any more than when he gives his weaker opponent in golf a generous handicap and then comes home to be stern to his child who has brought a bad report from school. A man moves in many different spheres; the rules that apply to one sphere do not always apply to

another; though *moral* laws and virtues apply to all. At the same time there is great scope in business for generosity in the right place. The author believes that if any firm was enterprising enough they could let all their men, in shop and office, except of course a retail store, go at five instead of six, provided the work was done as efficiently; from what he knows of workmen and subordinates, their minds and bodies would so appreciate the change that more efficient work would probably be done.

Let me realise this, however, privately. I live a *fivefold* life. I have my special duties to perform in my business life. Every little detail of these duties cannot be pleasurable, but the whole affair can be invigorating when I think that I am actually "making good" in a very gruelling contest. I have my special duties to perform in my bodily life, my bodily exercise, which may be pleasant in detail and in whole, which is absolutely necessary to the growth of my whole life. This bodily life is subordinate to my business life, and to all the rest of my fivefold life. This I must clearly see, or I will never find success and happiness. Thirdly, I have my family life. My business life is very, very important, but my home life is just as important. If I neglect the first I lose success; if I neglect the second I lose happiness. Then there is my mental life, my reading, the stuff that goes to make my thoughts, unless, indeed, I allow just unorganized conversation to make them. This, undoubtedly is subordinate to my whole life in a sense, for these different lives intermingle with each other, but chiefly is it useful in my business life, giving me poise and power and decision. Then there is my fifth life. I have my special duties to perform towards God. Living happily and successfully in these five lives I am sure to be able to do my duty happily and successfully in my social life among my friends, in my civic life, or in any other sphere of life I find myself in. Living these five lives successfully and happily I have more happiness

than one who lives only one of them successfully; for, whereas the business-alone man may get twice as much success and happiness out of business than I do, he is bound to miss much and even find deep disgrace and unhappiness in the others.

If I live chiefly for bodily exercise I will wake up at thirty to see that I am miles behind my fellow-men in all that makes the rest of life interesting and happy. If I live chiefly for business, I will wake up at forty-five to find I have more-or-less made a mess of my home life, unconsciously done my best to make it uninteresting and unhappy for the rest of my life. If I neglect my mental and religious life I neglect that which alone can give my early life its proper volume of happiness and my later days the profoundness of the peace of God.

Now I see perfectly clearly that there is more in life than just the making of success in business, though that too is also important. I should be successful too in my mental life, in my home life, and in my religious life, to realise for myself all that life has in store for me.

The reader's mind will refuse to give attention to anything it is not interested in. The author wants you to feel that in this chapter his message to you is of great importance to your welfare, and something you cannot afford to miss. Therefore, when he mentions **GENEROSITY** as a most important characteristic to a true, solid, and magnetic personality, he wants to make such self-evident. If you have had only a little experience in generosity there are interesting regions of life that you miss seeing, and exquisite motives in yourself that you miss feeling. The author's desire is that you should miss all the dangerous pleasures of life and experience the exquisite ones.

One of the most exquisite pleasures of life is "giving." Most virtues with a little practice become pleasant; with constant practice one finds something exquisite

in them all. That of generosity is no exception. Indiscriminate giving, hap-hazard giving, and giving for show, carry no more exquisite joy than indiscriminate reading, hap-hazard reading, or doing anything for show. Well-planned, regular giving gives a joy that cannot be explained, yet can be seen in the softer light in the eyes of those that give; and brings also a strength which can be told in a few words very simply. It gives one a "finish" in the great virtue of sympathy; it puts this great virtue into *practice*; it is one of the most powerful secrets of personality and success.

There are great Churches and innumerable institutions supported entirely by voluntary contributions, and mission fields to the furthest margins of the world. Shall I live my little life here without taking part in any of these undertakings, without taking a cheerful part in them? If I neglect this, is it any wonder that at some time my life will become soured! One half of the world keeps these things going; the other half reaps or receives the benefit of a safe and fairly comfortable existence. The unsightly are kept by themselves; the suffering are cared for; the blind and the cripple are educated; the moral standard of the community is kept fairly high; the poor are helped; the unfortunate are succoured; even the unthankful wastrels are not left to starve; one half the world does this; the other half receives the benefit of it without paying for it. Truly, it is more blessed to give than to receive.

I must be among the givers then; both because I would be ashamed to be among the non-givers, and because of the benefit I can do with my giving. I will not be among those who excuse themselves to themselves saying the institutions are not managed properly; if the Archangel Gabriel managed them he would receive no more of their support.

But now the question comes, how much am I to give? It is true the Bible sets forth one tenth as the standard,

the first fruits, as it were; but surely that is impossible in this age! Let me come practically to the issue:—

I am resolved to take out paper and pencil, and figure out what I can give, just as I should figure out what my probable expenses would be in any given year. Now the only standard of giving that has ever been set mankind contains the following items:—

1. Give outwardly, that your example may inspire others. Give also secretly, so secretly that your left hand does not know what your right hand doeth, that is, do not let your neighbour see your “giving,” and after the giving do not pride yourself on it. Give *cheerfully* always.

2. *One-tenth of my income*—\$10 out of every \$100.

One-twentieth of my income— \$5 out of every \$100.

One-fiftieth of my income— \$2 out of every \$100.

Now the message of this book to you, the endeavour to put before you a list of virtues or qualities that must bring real SUCCESS, would fail miserably if it stopped short, satisfied with just the amount of success and happiness that may be gained from the qualities enumerated before this chapter. In this chapter we come to a dividing line, which, if given at the beginning of the book, might have turned many back. And that dividing line is this:—

LIFE IS NOT ALL “GETTING”; THE BEST PART IS “GIVING.” In business you give in order to get. You give time, energy, thought, even money to “get” more money. In the higher things of life, in generosity, married life, art, music, poetry, patriotism, and religion, you “get” in order that you may “give.” Is it too hard for a business man to “size up” life so! Is the value of such not apparent in real life! SUCCESS in *both* the “getting” and the “giving” makes life really strong, beautiful, fascinating, livable.

CHAPTER X.

Married Life

All normal young men look forward to a home some day. To some at eighteen it seems only in a far off hazy distance of innumerable years which are to be spent in riot and frolic. To others it is a real thing, strange and beautiful which will be upon them before they have had time to prepare themselves for it. These two bodies of young men are sharply divided, and like gathers to like. The first lot are going through life, taking things as they come, with as little worry and work as possible. The second lot will always look ahead, and have the vision of what they hope to be to spur them on. The happy-go-lucky fellows think success and happiness come from luck and circumstances; can they not point to *one or two* instances to prove it! This is the logical reasoning of their undeveloped mental level and life. Unless, then, a young man gets some clear vision of a home he wants he will have to be content with the home that comes to him. Just as, unless a man has some clear vision of a business position before him, he will probably grouch and grumble in any position that comes to him. It is as necessary to prepare oneself for home life as for business life. In one of Barrie's plays the old king desires that a thermometer be placed in the prince's future wife's throat to see if she is a good girl. When the future wife also desires the thermometer placed in the

prince's throat the old king demurs, but the prince yields and is found satisfactory.

When a man has a vision always before him of his future home and his future business position and has an ounce of brains and energy he is well on the way to success and happiness. Promptitude, and all the other qualities or virtues we have already studied lead slowly but surely to that end, and in the meantime give a freshness and sense of victory to life.

There are certain regions in life in which one cannot use cold calculation alone. It is said that Herbert Spencer when he thought of marriage put down on one side of a ledger the advantages to be gained from taking that step, and on the other side of the ledger the disadvantages. He balanced them up and found there were more disadvantages. He decided not to marry; and rumor goes that he spent nearly the half of his life in boarding houses with cotton wool stuck in his ears at meal times so that he would not hear the small talk of his companions. But on the other hand, and this is what must be emphasized for the reader, *all love and no calculation*, before or after marriage is disastrous also; for there are innumerable marital and parental duties that can be carried out efficiently only if the proper consideration and study is made of them. It is these marital and parental duties which the author wishes to tabulate in this chapter. Young men often wonder whether they are in love or not, wonder if they have got the real thing that people talk so much about, and must always be left to themselves to decide for themselves. Though there are would-be marriage-makers, these always deny ever making any bad marriages, and credit to themselves all the happy marriages that they can possibly lay claim to. But one man would scarcely care to take the risk of telling another that he was surely in love, and should go ahead. And yet if the same standard be applied to love both before and

after marriage, the young man may measure up his love to the greatest of all love-principles:— Thou shalt love her with all thy heart, (sincerely, with no other possible rivals); with all thy soul, (spontaneously, there must be absolutely no pretense); with all thy mind, (intellegently, thoughtfully, this is the point to be emphasised in this chapter); with all thy strength, (making a living for her with his best possible ability). Of course if married people do not love each other from the heart, sincerely, from the soul, spontaneously and naturally, there can be no hope of much real fascinating success in married life. If they do not love each other with all their strength, that is, battle together against an exacting world whose very hardships weld and increase their combined strength, the woman with her responsibilities, the man with his, love may still be spontaneous and earnest, but it will not be gaining the proper *strength*. And yet, withal, with spontaneous, sincere, strong love, there is needed the intelligent mind, or rather minds, which will study the course ahead, that efficiency of parent may develop and a competent husband emerge.

I wish, then, to become not only a loving parent and husband, which depends largely upon myself, my character, and my point of view, about which I must learn from those who are competent to teach character building, but I wish also to become on top of this a competent husband and an efficient parent. There are certain practical, matter-of-fact steps that I must take. Though others seem to stumble on and seem to muddle through somehow, I wish to make my parenthood and husbandhood of the highest order. Let me, then, face these matters which may seem to count but of small moment, but which are really the secrets of a successful married life. Given sincere, spontaneous, strong love, there are six secrets to an efficient married life with competent parentage and husbandhood.

SECRET No. 1. My money matters must be plain to my wife. I must remember my wife is not a boarding house keeper, but a partner in the firm, and she has a right to *know*. Do I discuss with her at the beginning of the year our money plans for the coming year? Does she have so much per month to run her department? My business would go to ruin if I did not spend as much care as the above on the money matters connected with it; the money matters connected with the running of my home must be as efficiently handled and laid out. I am not a sultan who is restricted to one member for his lawful harem; I am not living in a barbaric age when wives were chattels and husbands were lords of creation; I do not live two centuries back when wives were mere dolls to be dressed up and looked at by other people; but I am living at the very stage of all history when the supremest of all married laws can be grasped, "And they two shall be one."

SECRET No. 2. The most of my spare time must not be spent away from my home, my wife, and my children. Many men go far too much to clubs, lodge meetings, and societies where men alone gather. The calls of business must of course be answered, but in ordinary circumstances they should not take him out many nights a week. The love of woman and wife is oftentimes so unselfish that she will stay at home by herself night after night, if only *he*, her husband, is enjoying himself and perhaps getting his mind for a while off the problems of his business. But this is just where the intelligent thinking man should pause, and think. It is usually not because he doesn't love his wife that he leaves her at home so often by herself, but it is because he doesn't *think*. It is merely a *habit* which many men get into. When they really *think* about it they are appalled at their selfishness. Business reading and study *in the house*, social life *with one's life partner*, this is the proper thing and the happiest road. Sometimes a man needs to do

a good deal of real hard thinking about his married life as well as about his business interests. If I am a sort of night lodger I shall have a sort of lodging house instead of a home. All this of course I am strong enough to correct now that it is pointed out to me. To emphasise one word in a strong sentence, "Those whom God hath joined together let not *man* put asunder."

SECRET No. 3. The children's bringing-up must be of the best possible. Tactfully, carefully, sympathetically I and my partner should train the twig and guard the young tree. If I reverse the order and think all I have to do is to guard the twig up to five or nine years of age and then train from nine to sixteen, I shall find I have done the thing all wrong. The character will be bent every way. The *twig* must be trained. It is true that my wife will have most of this to do, but I must show great interest, sympathy, and encouragement. There are several tests that I may apply as the child grows. If baby is not sickly when she first sits up in her crib she must be allowed to cry for an hour if necessary until she learns that she is not going to be lifted and petted every time she cries for it. In the first six months it is very often decided whether the parents are going to be masters in their own house. My children should be able to come into the room where their parents are eating without whining for eatables. They should not be asking continually for candies and sweets; a small candy or piece of cake now and then as a reward for taking nasty medicine seems then a tremendous prize. Obedience may be so tactfully and carefully taught a child before the age of five that it practically works automatically afterwards. It means hard, concentrated application and study, but it is amply repaid in the years to come. Train up a child in the way he should go; and when he is old he will not depart from it. Train early and then guard, guard, guard.

SECRET No. 4. When our children grow older we must see that they are sympathetically, thoughtfully, and strongly instructed in matters of sex-activities. The mother of course is the best person to speak to her girls, and for this she should prepare herself by finding the best way of presenting the subject and by admitting the daughter gradually into a companionship with herself, especially the eldest daughter who should early be admitted into the responsibilities of the home, that she may act as a sort of second mother to the others. The father of course is the best person to speak to his boys on the matter if he will prepare himself for it. *Is he too lazy to do this for his boy?* Or does he feel himself unqualified? Or has he never thought of it in this light before? If he determines that the proper presentation of the subject is beyond him, has he a friend who could do it for him, such as a clergyman, a doctor, a master of a school, or an experienced boy worker? Fore-warned is fore-armed in most cases. When presented, the pitfalls and shamefulness of human nature should not be emphasized; but the right use of these matters plainly stated, with a slight and scornful notice of the pitfalls, and most of the emphasis laid on the position in life to be gained by the boy, which he cannot reach if he indulges in these pitfalls.

SECRET No. 5. Interest in the boy's life work and the girl's possibility of wifehood and motherhood. At the most there are only two boys out of every ten who have a definite idea in their head as to what work they would like to take up in life. Here the careful guidance of the father should become deeply interesting to him as it should become conscientiously his duty to map the course for his boy. To take a practical instance or two. If his boy is set upon being a doctor and college fees are forthcoming then that is probably the line in which the boy will do best. If the boy has set his mind on being a poet all means must be carefully employed

to turn his mind from the notion. Books, easy to be read and practical, on the special business or profession father wishes his boy to adopt may be left hap-hazard lying open on tables at the special chapters that would influence a boy in his decision. If certain passages are marked, the boy will probably read those first. Little trips with father or father's friends to places of business connected with the special line thought best in the careful judgment of the boy's father for the boy,—will very likely suggest a desire to take that line of business. There should be as much care and thought and as little hap-hazard carelessness over these duties of married life as there is in the strenuous problems of one's business life. Then the daughter grows up and possibilities of her flying away from the mother nest to mate in a nest of her own are not remote. Should this be left to hap-hazard choice? Does cupid just shoot an arrow at a venture and there you are? Does God always bring the right two together no matter what other people do? Very often the young people concerned believe that, but certainly older people do not. Careful thought and organization is required here as well as everywhere else in life. Of course it is not the old French system that is meant where the parents always chose the partners for their children by the equal amount of money and lands they would bring to each other. But while parents to-day cannot choose who they will have their daughter marry, they can pretty well decide whom she shall not marry. And here the organizing powers of the parents come in. Their children should have parties and their home should be for them a centre of social life. Their friends then may be chosen by the parents. After this precaution the choice may be and ought to be left to the daughter herself. But supposing the daughter goes outside this circle so carefully and guardedly organized for her and chooses someone whom the father and his business friends know as totally unfit

for her! Something like this will happen: if he is talked against in the home, she will cling to him perhaps more and more as in her eyes undeservedly oppressed; if on the contrary he is admitted into the circle in the hope that the affair will run itself out, the daughter concerned may consider that her parents now dote upon the man in question and at last see his good points. What is to be done? Here the friendship of a real strong man or woman whom the daughter respects as being full of wisdom and infallible judgment may become of intense utility; a word of reproach against this certain man dropped by such a person incidentally in the ear of the daughter will probably make daughter sit up and think. The illusions of months may be swept away in a second; but that second has been prepared for during years lived in the full sense of the responsibilities of married life. Friendships with real strong men and women are always best.

SECRET No. 6. Sooner or later if we live long enough there comes bereavement. And in bereavement there is only one consolation, the consolation of religion. So, besides the advantage to my children of bringing them up in the best moral and religious ideas, and the other advantages that come therefrom to me, there is the one consolation that can console in times of bereavement. For these among other reasons, no matter what other families do, no matter how they scramble together for themselves moral ideas that often fail them in the hour of trial, as for me and my house we will serve the Lord. The family pew, the family partaking of communion together, the boys and the girls and the parents all travelling one road, and that the best that can be found in life, this will crown my married duties with its sacredness.

Note.—I should demand from the man, who asks from me my daughter, a medical certificate of health from my own doctor. If I have two daughters, I may explain to the first prospective son-in-law, "I wish to be able to say to the man who asks for my younger daughter's hand, that my present son-in-law submitted willingly to this demand".

CHAPTER XI.

Art, Music, and Poetry

Many deaf people will assure you that they can hear lower notes more distinctly than higher ones. In fact, if they are very deaf, they will tell you they can hear only the lowest notes, and can hear nothing of the higher notes. There are many people deaf to the higher notes of real life, and they play only upon the lower notes. If we know anything about music we are aware that the melody or tune is always in the highest line. Cut that out and there is only a jingle of sounds. Life, to mean what it was meant to mean to me, must not lose for me its higher qualities. Is it any wonder that many who refuse to give an ear to the higher qualities of life find life dull, monotonous, and a most miserable mockery! Is it any wonder that those who strike the finer chords of life find life fascinating, full of interest, and full of music! Is it any wonder that when Masters of Art and Music and Poetry have given to the world ennobling music, pictures and words of fire, if any pass them by with a contemptuous glance, life will lose much of its colour, its melody and its fire!

Therefore if I am to live a full life, (and here, incidentally, I do not dwell upon the strength of character such will give me), if I am to appreciate some of that which was done for me in past ages, if I am to be cultured at all in any sense, then I should have a knowledge of the best pictures, music, and poetry. As a

business man cannot know it all; but I can know certain great features about these things. It is the object of this chapter to give you these certain great features about these great and ennobling subjects, so that you may have the quality of culture.

ART

Briefly there are four great phases in Art. (I) Greek Art, or the sculpture of the human figure. (II) Italian Art, or the beauty of colour on canvas. (III) Nature Art, or the picturing of scenes of nature. (IV) Symbolical Art, or the teaching of a noble lesson through the picture. The first broad school, the Greek school, was of wide and varied extent, many of the greatest masterpieces of Art belonging to its time. The greatest name connected with this school is Phidias. All nations have had their artists, their drawing and their sculpture, but we have to wait until many years after the Greek period before we come to the second great Art period in the world's history. Greek art and learning had been forgotten, and mouldered in the fields and libraries of Constantinople. Suddenly the Turks appeared from Asia, bringing their ships from the Bosphorus overland to the upper end of the Golden Horn, a distance of six miles, on rollers running on a tramway of greased planks. The greatest gun then in use, 1453, threw a stone ball of six hundred pounds one mile, and could be fired but six or seven times a day. Constantinople was taken by the Turks, and has been held by them ever since. The Greek libraries were scattered through the west of Europe, and splendid specimens of Greek Art were dug up from the fields of Greece. This learning and art inspired western Europe, and, though it was very old learning, it was called the new learning. The name given to this movement and the inspiration it caused is a familiar one. It is called the Renaissance. Out of this new learning or Renaissance there sprung new life, and men

returned to Art in all its beauty and perfection. Out of this period there arose the "Old Masters," the five greatest of which were Michael Angelo, Raphael, Leonardi da Vinci, in Italy, and Rubens and Rembrandt in northern Europe.

It is only within recent times that the Nature and Symbolical schools of art have arisen, and both have flourished mostly in England, Turner being the recognized master in the first, and Watts in the second. The schools or periods of Art are simply given as being the most interesting way, and at the same time the most accurate way, of placing Art before the reader who is not an art student. The following list of books on Art is given in the same spirit, and with the same idea,—to help the reader in his first steps in culture, and in the most interesting way possible. Here, then, is a list of books on Art, which will lay a foundation for culture in the great pictures of the world. For \$1.25, the price of an ordinary novel, I can get a book on any one of the Old Masters with over a hundred illustrations of his drawings and a most interesting and concise account of his life and his best known pictures. "Monographs on Artists," published by H. Grevel & Co., London or "Masters of Painting and Sculpture," will give you these splendid books on the five "Old Masters." For thirty cents each, in Bell's Miniature Series of Painters, with eight or ten of the artist's pictures explained and a life of the artist, you may get the following, Symbolical Painters, Watts, Burne-Jones, Holman Hunt, —Nature Painters, Turner and Constable,—Portrait Painters, Reynolds and Gainsborough,—Classic Painters, Leighton, Alma-Tadema and Millais. The reader is advised to begin with Watts, and proceed through Raphael according as his tastes urge him. Thus with a good book on the history of architecture, say, "How to know Architecture", by Frank E. Wallis, I may for \$15.00 possess the essentially great in Art

in my library and, as likely as not, through such reading life will become more interesting and not quite so materialistic.

When I think of what I shall do with my spare time after I have had my proper exercise for my body I must not be of the sort that whiles the time away at a vaudeville show where I would not care to take my wife. There will be many such moments when nothing is arranged for. These are the moments that go to make culture. There is plenty of time in life for work, for play, for social gatherings, and also for culture. The busy man makes time to do things. The cultured mind finds time to enjoy its culture.

MUSIC

There are so many different enjoyable kinds of music. The human voice alone in songs generally appeals to everybody. At many ordinary concerts one sees a comic man come on in the middle of the programme, and be encored five or six times, showing that although it is human nature to like music, it is more average and ordinary to like the imitation of bagpipes helped by pinching the nose. Now if there is one lesson that we must learn in life if we wish to advance, it is that we must come out from the average and ordinary. That is principally why a man sticks in the rut, he is content to go with the average and ordinary. You will find most of these people that clap so heartily the comic in an artistic programme are ordinary and average; you should be above that, beyond it, different from them. Tastes may be developed very easily, one way or the other; in the ordinary, without effort, in the cultured, with effort. Recognizing now that the most popular pieces of music with the ordinary and average person are the bagpipes with the nose or the black face with the bones, let me turn and try the most popular pieces of the cultured. Let me hear at least once, the magnificent choruses and solos in the

"Messiah," in the "Creation," and in "Elijah." Let me see and hear the three most popular operas, "Faust," "Carmen," and "Tannhauser." One ought also to be familiar with the three pianoforte gems, Beethoven's "Moonlight Sonata" and "The Pathetique," and Mendelssohn's "Songs Without Words." The love of good music grows upon one; it is an education, like anything else; and there are so many various kinds of good music, such as instrumental, with strings, with brass, vocal, ecclesiastical, chorus work, choir work, and many others that one need never fear monotony. Rag-time and comic songs are all very well in their place, but surely I must inhabit better places than theirs at times, and make an effort to hear and like the best that earth and life can give me!

How often culture may come to my aid I cannot tell. Unconsciously it will uplift my character; it is the perfume of life.

POETRY

Strong poetry is helpful to a business man. Read the following:—

"One who never turned his back but marched breast forward;
Never doubted clouds would break;
Never dreamed, though right were worsted, wrong
would triumph;
Held we fall to rise, are baffled to fight better."

It is this kind of poetry that is helpful and inspiring. It is proposed to give here just a few examples of such that one, if one cares to, may take one's path into poetry through the strength of the poets. Keeping in mind, then, that strength and inspiration is what is wanted, and remembering that many need strength and inspiration in the sad moments of life, we will avoid the cynics, like Byron, the dainties, like Keats, the prosy, like

Wordsworth, and come to those at once the strongest and the best. Poetry can be divided into three large branches. First, the epic or heroic. Here the poet at some considerable length describes the actions of his heroes, generally in blank verse. These are too long and too dull for the business man. Homer, Virgil, Dante, and Milton are not the books for men with little spare time. The second large branch is dramatic poetry. Here, too, the busy man finds long plays which do not sustain his interest. Yet one should read at least three of the plays of Shakespeare. He is the greatest writer on human nature. Besides wonderful word painting you will discover many hints at the depravity and loftiness of human nature. Three plays are given here, one historical, one tragedy, and one that has always been ranked as a comedy. Out of these special parts have been marked. The third large branch of poetry is lyric poetry. This is at once the most popular and the most inspiring of the branches of poetry with the busy person; for the pieces are generally short, they go straight to the point, and the point when seen is exceptionally good. The drawback is that much lyric poetry, which is supposed to express the inmost feelings, is seen in its depth only by those of a like emotional nature, who have poetical insight. For that reason in the following list, *sections* are recommended from our two greatest and strongest lyric poets, Tennyson and Browning, that do not need deep poetic insight to grasp. I cannot gain culture in an hour or a month; it takes years, little by little.

Shakespeare. MERCHANT OF VENICE.

Act II. Scene 9. O that estates. . . . new
varnished.

Act III. Scene 2. So may the outward . . .
entrap the wisest.

Act. IV. Scene 1. The quality of mercy
seasons justice.

HENRY VIII.

Act II. Scene 1. All good people . . .one monument.

Act III. Scene 2. So farewellnever hope again.

Act III. Scene 2. Cromwell, I did not think enemies.

HAMLET

Act I. Scene 3. And these few precepts to any man.

Act III. Scene 1. To be or not to be the name of action.

These plays, of course, should be read through and their chief characters carefully sized up. Their motives are all human, as also are their actions and the meaning of their utterances.

Browning. Rabbi Ben Ezra, verses 1, 6, 13, 18, 28 and 32. Summum Bonum. The Pearl and The Girl. And the verse in the Epilogue to Asolando, quoted in this chapter.

Tennyson. Lady Clara Vere de Vere. Locksley Hall. Locksley Hall Sixty Years After. Break, Break, Break. In Memoriam (the following sections): the Introduction and 22, 31, 34, 36, 40, 50, 54, 55, 56, 64, 73, 96, 106. Crossing The Bar.

CHAPTER XII.

Patriotism

The PATRIOTISM of our own land has been called forth within the last few years as never before. Sacrifices have been made of life and limb, of money and position, of dear ones and of closest ties. What is this PATRIOTISM, and how can it be used for the country's good! In the first place, it is part of the larger patriotism of our Empire. What are the aims of our Empire? Am I ashamed of the history of its rise? What must I do for those who have in the great struggle, lost life and limb, money and position, dear ones and closest ties, partly for me?

What are the aims of the British Empire? First of all, with our modern nations, Democracy or the abolition of the tyranny of class government. Towards this she was the first of the great nations to move. Russia and France are examples of sudden changes from class tyranny to democracy; England by a longer and earlier process emerged as the first democracy. Another aim of the British Empire, and now of all modern democracies is the Freedom of the Seas. The chief country of the Empire being surrounded by water necessitates the keeping of a large fleet. The whole world must be a Venice, and the freedom of the canals and lanes of water on the entire globe is her care. The protection of smaller countries, the sacredness of their treaties, their right to live and prosper, is another doctrine of

the Empire of England, for which her sons are prepared to fight. The colonization of different parts of the world, the moulding of the peoples there into loyal and better citizens, the spreading of her own race to the farthest confines of the globe, these are achievements, any one of which might cause a citizen of another country to be filled with pride, and all of which England and England alone of all countries has accomplished, and accomplished efficiently and thoroughly. Where can we point to, in modern times or in ancient, another nation that has bound to her heart with bands of love the black swarms of a country like India, the deadly foes of South Africa, and the Maoris of New Zealand! These very facts prove that Great Britain accomplished the tasks set her by the circumstances of the past in the spirit of a mother and not in the spirit of a conqueror. Other countries have had larger armies, men of bloodier thoughts, men of the craftiest duplicity, but it has paid in the long run to be true and straight and kind, even in international politics. France has come next to Great Britain in colonizing power, but how far behind! Taking but the smallest interest in our own great land, she proved herself unfit to colonize it,—her greatest foreign possession. Spain dabbled in spasms of gold hunts, Germany sent officers out to tyrannise over more or less desolate spots in Africa,—and there in a nutshell are the attempts of modern nations at colonisation. Is it any wonder that Great Britain so got the start of the majestic world that she bears the palm of Empire alone!

Now I should know, and I should be able to feel a wave of patriotic zeal sweep through me as I consider that Great Britain has formed this mighty Empire on which the sun never sets, by industry and efficient management, and only by force of arms when she has been called in or compelled to fight. On these occasions she has always added some stretch of territory and numerous peoples to her Empire, but always for their own good,

taking on responsibilities that other countries would stand aghast at. Now too, in and after this great world war, I must feel that not lust of power, but sense of responsibility will take over certain portions of Africa, and that now as in the past, being drawn into the struggle, she will make adjustment in conformity with what is best for the territory and peoples subdued.

NOW

WHAT DOES MY PATRIOTISM AMOUNT TO?

A superficial waving of flags and singing of "God Save the King?"

OR the doing something or the giving something *every month* for the boys who have endured sacrifices for me, and come back unable to earn a normal living owing to their loss of limb, eyesight, or nerve-power,—lost partly to save ME!

When Baden-Powell, the hero of the South African war, spoke to scouts in the largest town in Canada about five years after the South African war, half a dozen adults greeted him. If this happens to a national hero, what will happen to a private! A stain of this sort must never be left on the history sheets of Canada. It is true the Government may do its part, and through its taxes we will do our share *pro. rata.*, but surely no thankful citizen of the Dominion ought to be satisfied to give these men, crippled to save *us*, just the bare necessities of living! Reader, do your part *every month*; you will be happier for it.

CHAPTER XIII.

Religion

The business man advances in his religious life by recognising at the start that religion is not something in the air above him, but a power within him. Subjects connected with religion are bound to come up in conversation; the man that can speak from conviction and knowledge gains a respect from others, serves the ALMIGHTY, and at the same time feels his own moral rectitude and integrity. Therefore for his own material, seeable, graspable good here, (as well as for his spiritual, inner, higher good), a man must advance from the creed of an ordinary rank and file man, "I believe in going straight, in absorbing religion in a quiet way, and in the next world (I think)." It is only as one tries to understand religion with determination to serve the living God in outward practice and inward devotion, that the truth that there is a spiritual force within, dawns upon the mind.

Now there are three pitfalls a man rises above when he determines to serve the Living God. He first of all avoids the lowest man's conception of religion, "all religion is moonshine or bunkum," moonshine meaning that all religious people are deceiving themselves, and bunkum, that they are all hypocrites. We might as well say at the start, "all business is rotten." It is not altogether strange that those who are helping business to be rotten are the ones that hold religion is

moonshine. Secondly, he avoids the idea that to be "spiritual" means just to have a few catchy phrases of religious piety and to be as narrow as the edge of a sword. As if efficiency in business was nothing more than narrow rut routine and a plentiful use of such phrases as, "delivering the goods," and "on to your job." Thirdly, he avoids the idea that one must be either very well-to-do to make a display of "spiritual" church-going, or miserably poor to be deceived into the trust that one's good time is coming in another world.

Then we must pass by a few practical difficulties. A grouch in business will be a grouch in religion; we must put up with a few grouches. The cynic is a man who looks fairly deeply into things, but mainly for their bad points; the author may be wrong, but he has an idea that cynics in their youth imagine themselves very clever, and in middle age are disappointed men who are hiding that fact from themselves. We must also, with our good natured tact, tolerate these gentlemen. Then habit is a powerful machine. My dressing in the morning, once I begin, is mechanical, automatic; I dress the same way every morning. My shaving is just the same mechanical automatic process; my going down to work the same. Even while I am doing these machine-like automatic habits my mind is on some other subject. But once I am in my place of work, then if things go along mechanical-like and I can think of other things, then I must indeed be a rut worker, in the rut forever, unable to understand the real meaning and power of BUSINESS. In exactly the same manner my going to church and kneeling down for my prayers should be as mechanically automatic and regular as my ordinary life, if I am to be successful in religion. I may be bored at times, doubts and misapprehensions may face me, but if I turned back in my business life for these things, where would my business success be! Have I given religion a square deal or a fair chance! It is true, the

Parson, when he preaches, generally thinks I know all about the Bible, Church History, the Reformation, and have swallowed the largest encyclopedia of doctrine; or else he gives me credit for no knowledge and *reads* to the more "spiritual" women of his congregation; yet if he is doing his best and is earnest, that fact alone will inspire me; and who am I to demand a bishop's ability and power from every man; where would I have been if all my customers had wanted to deal only with the presidents of large corporations! And yet, once I am in church, once I am on my knees, if I am totally mechanical in my worship and prayer, I have as much chance of understanding real religion as I would have of understanding business, if I conducted myself so in commercial life. "In the service of the Living God" must be my stand; nothing less, nothing "easier" will do. Then also if I refuse to use files, telephone, and the other things that the best business people have found the very channels of their business success, I would be like the man refusing the very aids to religious success which successful religious people have never been able to do without. It is true rogues have used files and telephones; and hypocrites have used religious habits; but I do not therefore refuse to use the file and telephone.

Now then, as I adventure forth to really test the power of religion, I may also at the same time find fields in which I may practise initiative, originality, organization and leadership. What more ready to hand, and what more worthy to help, than those very societies connected with religion and the church to which I belong! While the hours of dull routine may be keeping me at rut work in the office, with no time as yet to develop my organizing ability, here are societies in my church, which need the work of a keen original person, and if I want to serve the Living God, here is a field for *service*. Besides many a man has learnt his first lessons in organization from work in churches.

If there is no society connected with my church, there is then even a better opportunity for me, for I will be responsible for the organization from the very start. And this organization in church matters I must understand is not as easy as in business, for it demands more patience and tact, for in business a man is paid to do what I tell him, but here I have got to have a magnetism to draw him. But I must always remember that I must organize for the good of the members of the society, and not for my own good, though this last must come also of course. Also I must remember that cooped up in an office I meet only a few men and mostly the same men, but in church work I meet many different kinds of men, and my sizing-up abilities must unconsciously increase. Then there is settlement work and work in clubs for working men where incidently I may learn factory types. Outward service for, and inward devotion to, the Living God, His church and His people, is not incongruous with high business success.

In business a man will live and move and have his being in business principles; he will look forward to a rosy future; his personality will be full of eagerness or inspiration which a rut man or outward-duty-only man will fail to understand. In religion, a man will also live and move and have his being in religious principles; he looks forward to a future, of calm old age and beyond; his personality will be full of eagerness and inspiration. The dishonest man tries his hardest to think there are no business principles or religious principles; the religious man who does not understand business *sometimes* thinks business principles are all moonshine; the business man who does not understand religion often thinks that religion is all moonshine. As a business man, ask yourself plainly,—is it more advantageous for me to play golf or cards on Sunday, to treat my fellow men, not to drinks, but to filthy stories, to read nothing more literary than newspapers

to smile with pity at the ordinary church-goer, and these all generally go together; or to do the opposite of all these, and furthermore to gradually gain a moral character, to be trusted first in times of trouble,—to be a real tower of strength to my wife, especially in times of bereavement, and not only just the man she married,—to bear on my face the lines of rectitude and integrity,—and to find life itself more beautiful, more fascinating, more livable?

CHAPTER XIV.

The Thoughts of the Mind

Large business corporations at times have erred from business principles, even persecuted their rivals; but the fundamental principles of business remain the same, and account for all that is nobly strong and true in business. So likewise in religion large churches have erred from religious principles, even persecuted their rivals; but the fundamental principles of religion remain the same, and account for all that is nobly strong and true in religion. For there is much that is not strongly noble and true in business as practised by some business people; and much that is not strongly noble and true as practised by some—religious in name.

These, then, which follow, are the fundamental principles of religion, as seen by one plain man, the author, who hands them on to other plain men; the principles that give the vigour and inspiration to the outward acts of convincing religious people.

The first principle of religion is the simple and happy fact that there is a God. The ordinary non-church-going business man has but a very hazy idea of God, because he does not think about Him, or hear about Him, or read about Him very often. To him, and it is not said irreverently, but to give the proper startling effect, God seems, when he does think of Him, as something half-way between a tremendously big man and vapour, probably not existing at all. Just as some business men think that the first principle of business is half-way

between a billionaire and vaporous luck, and probably only exists in the minds of successful men; when all the time we know that the first principle of business is honesty. Just as sure are real religious people that the simple and happy fact of God is the first principle of religion. If besides being religious you are a real business man also, you will readily recognise that the magnificent organization of the stars shows a MIND and ORGANIZER behind them. I cannot look into the glory of the sun with my naked eye; how then, could I look with my naked eye at the MAKER OF A BILLION SUNS! And yet the breath of His justice comes to me in my conscience so distinctly and yet so softly that no one else in the whole world can hear but myself. In difficult language God is a SPIRIT; in simple language God is a FATHER; in BOTH HE is REAL.

The second great fact of religion is the simple and necessary fact that there is a Redeemer. Three great Initiatives, among others, stand to His credit,—the equality of woman (soul and mind) with man,—the truth that the poor man has a soul and mind,—and the truth that the nations with the highest sentiments should peaceably spread them to less fortunate nations. And His Organization! How could twelve tradesmen, one of whom was a traitor, and a stray scholar like St. Paul, give the start to the most extraordinary and powerful influence and organization in the world, *unless there was something divine behind it?* The full force of every century's earnest and venomous criticism has but shaped the organization that it might better hold the noblest and deepest minds of the age. And yet He, the Redeemer, through all these different shapes of His organization, through the splits and tares of the organization itself, is the same yesterday and to-day and forever.

Purpose is astir 'twould seem!
Are we fools to wisely deem
We are in a MIGHTY SCHEME!

I, the author, and you, the reader, have fallen from the character we were meant to reach through the misuse of our free will and our bad choices. We need a Guide, we need a Power, we need a Saviour; where are we to look for such! Is there a Living God and a Living Saviour far, far stronger than the powers of this earth and death combined. It has been proved by millions so, from the Christians that were happy in being burnt while Nero was unhappy because they sang hymns in their torture, to the modern woman's hospital where as the sun sinks at night, the strains of "Lead Kindly Light" and "Nearer My God to Thee" come from great suffering; from the Christian Roman soldier who changed clothes with the Christian girl who was thrown into his tent for him to destroy, so enabling her to escape degradation, to the modern business man who moves about among his acquaintances with a convincing aroma that seems really to come from another world. And such men to-day are in good company, living the life that the noblest of the race have lived. The daily prayer, the After-life, the regular communion, the Bible, missions, these are all real things to them. Tennyson, the modern *human* teacher of our British church-going, religious, and courageously "spiritual" Statesmen, Generals, and Admirals (the influence of Tennyson saturates higher English thought), gives in the last words he wrote the secret of his and their inspiration,

I hope to see my Pilot face to face,
When I have crost the bar.

There is only one more thing to be said here on the subject. Each man has to go the way he chooses; the responsibility is upon each man individually. Here is a very short list of books to help you on your way. Between the ages of 25 and 30,—Any book by Dr. Winnington Ingram, present Bishop of London, preferably, "The Call of the Father" published by Well^c, Gardner, Darton

and Co., London. "How We Got Our Bible" by Dr. J. Paterson Smyth, published by Sampson, Low, Mars-ton & Co., London, one shilling each. Between the ages of 30 and 40,—Dean Farrar's "Life of Christ," and any volume of sermons by Robertson, of Brighton. Between 40 and 50,—Butler's "Analogy," any volume of sermons by Phillips Brooks, and Dr. Edersheim's "Jesus the Messiah" an abridgement of his larger book, "The Life and Times of Jesus the Messiah." No books are given to read between the ages of 18 and 25 because, if a young man is keen, he will begin on the books given above at once.

CONCLUDING NOTE

The author has tried to analyse the subjects that touch the reader's heart and manhood and personality in the hope that the reader may go forward strong and happy in assembling these virtues and qualities that make an all-round and well-balanced SUCCESS.

APPENDIX I.

A Chart of Character

BUSINESS QUALITIES

- PROMPTITUDE.** Have I this month been late for an important appointment, or at my place of work; or have I forgotten an important duty? If so, I am not entitled to any percentage for thoroughness in promptitude..... 5
- EFFICIENCY.** Am I honestly convinced,—and do I act upon my conviction,—that knowledge and efficiency count, not luck, nor bluff..... 5
- INITIATIVE.** Do I work extra time learning my business, or on some other useful work (at least three hours a week)?.....5
Do I take some responsible part in some association, club, society, or church for the good of my fellow beings.....5 10
- LEADERSHIP.** Do I hold an executive position in business (with at least five men directly under me), or am I a partner in my own business? Or do I hold an important office in some society, association, club of some standing, or in civic or church life..... 5

DEEPER QUALITIES OF BUSINESS

- MENTAL VIGOUR.** Have I read this month at least a dozen chapters of good literature? . . . 5
- OPTIMISM.** Do I brood upon another person's success, or envy those with more wealth than I have? If so I am not entitled to any marks for optimism. 5
- FORCE OF CHARACTER.** Do I listen to, or tell obscene stories and jokes? If I do not. 5
Have I a besetting sin, such as gambling, excessive drinking, excessive borrowing, sensuality? If not. 5 10
- TACT.** Do I speak meanly of people, seeing their bad points and talking about those? If so, I am not entitled to any percentage for tact. 5

THE FINER QUALITIES OF LIFE

- GENEROSITY.** If I give one tenth of my income to good causes, \$10 out of every \$100, 5%. If I give one twentieth out of my income to good causes, \$5 out of every \$100, 3%. If I give one fiftieth, \$2 out of every \$100, 1%. 5
- MARRIED LIFE.** Are my money matters plain to my wife? 5
Do I spend three nights a week with my family, except it be really unavoidable? 5
Do I take my family into God's sanctuary once a week on His day and enter into His service. 5
- If unmarried and young, am I preparing myself *honestly* in case I should wish to

marry? If unmarried and middle-aged, do I live a life with no habits I should be ashamed to show a nephew?..... 15

CULTURE. Have I seen or read about a good picture this month? Have I heard a good piece of music? Have I studied some lines of strong poetry? 5%. Have I done two of these things? 3%. Have I done one of these things? 1%..... 5

THE ENNOBLING QUALITIES OF LIFE

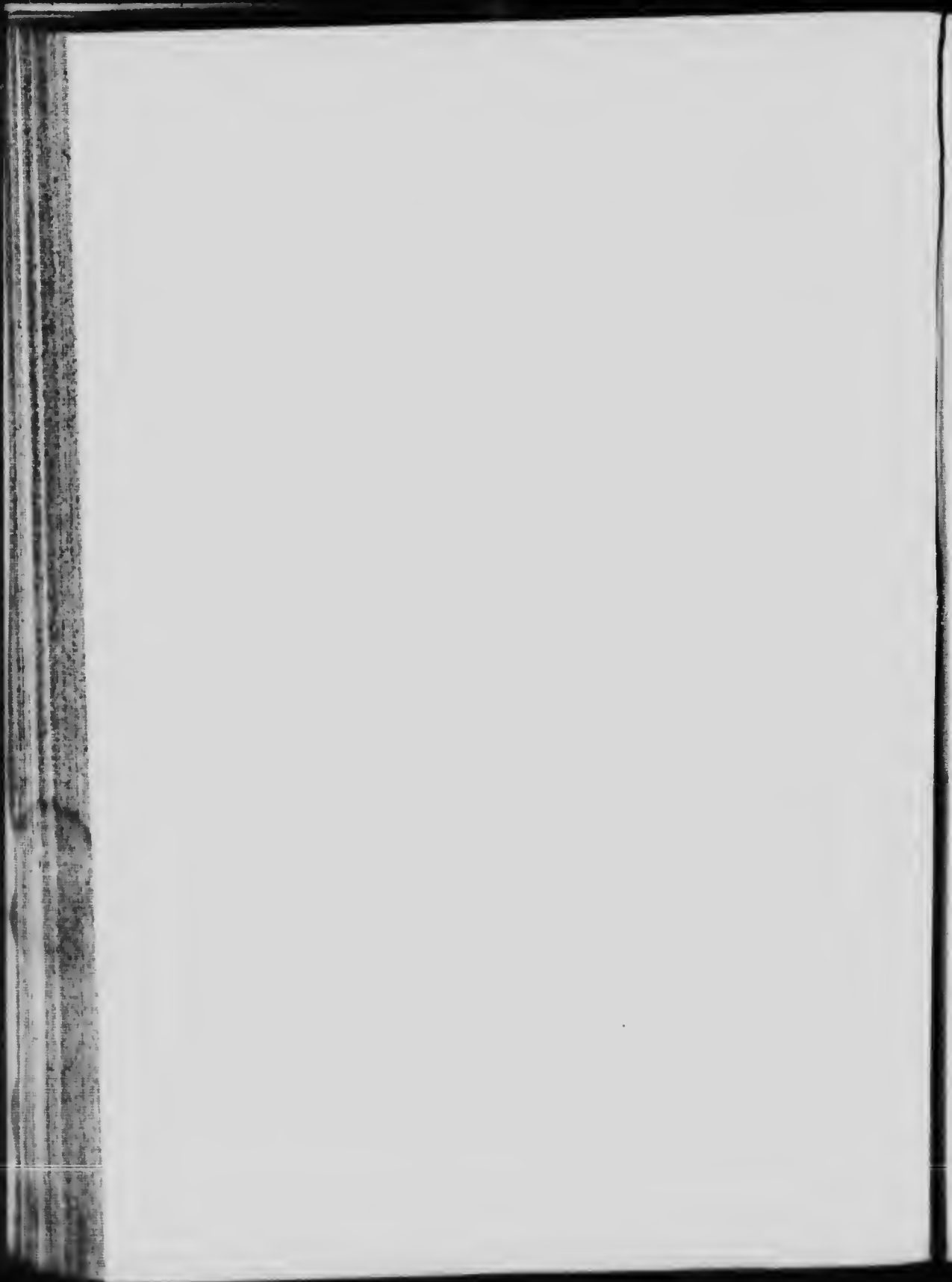
PATRIOTISM. Have I done my part at the front?—Or have I given something for the returned soldiers *every month* above my generosity account, or done every month some real good act for them?..... 5

RELIGION. Do I pray to God every night with a distinct, sincere, daring trust in Him? .5
Do I study a portion of the Bible every month?.....5
Do I attend my communions regularly?.....5 15

THE THOUGHTS OF THE MIND. Is my mind absolutely free from thoughts of covetousness, sensuality, or of the sin that so easily besets me?..... 5

100

At least 75% should be reached



APPENDIX II.

A FOUR MONTHS' COURSE

IN

EFFICIENCY AND CHARACTER TRAINING

A Course based on one idea:— Of two men in an office, the one who is prompt, always well shaved, polite, loyal, bright, who works extra time reading about his business and business principles, learns to organize, and tries to build his character, this one will succeed; the one who will do none of these things has only himself to blame if he fails. This Course teaches a man how he can learn organization, no matter what position he is in, how he can learn business principles, and how he can build his character, so that he can pass himself with the proper poise, strength, and impressiveness. A beginning may be made at any month. All one needs to have is a small note book.

BUSINESS COURSE

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
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Who Gets the Order ?

FIRST MONTH'S WORK

This month I will master the eight elementary laws of SUCCESS and CHARACTER BUILDING. Upon this foundation, fully mastered, I will in the Second Month's Work begin the Principles of Business and take the first steps in learning Organization. In the Third Month's work I will begin that knowledge which will eventually bring me to Leadership. In the Fourth Month's work I will gain the finishing touches of a new and stronger business ability, of a new and stronger moral character.

FIRST WEEK'S WORK

Promptitude and Politeness

Promptitude is the first step to the Sense of Responsibility. And this Sense of Responsibility means that I know that if my work is not done on time and with efficiency many other people's work will be delayed, for I am like a cog in a huge machine. If I am not prompt and efficient, men will simply use some other cog and I will be sooner or later thrown on the scrap heap. I start fairly even with nearly every other man; If I learn *how* to do *big* things I will draw away from my fellow men, who don't or won't learn *how* it is done. I am resolved therefore to tackle this week, Promptitude and Politeness. I will use a note book to record my marks for the month's work, which total 100, out of which I must get 75 to pass into the next month's work. Politeness is absolutely essential if one wishes to have any tact in dealing with many various kinds of men. Politeness is necessary as a foundation in gaining any qualities, like calmness, poise, optimism, level-headedness, etc. A man is a fool if he does not practice politeness.

I am resolved, then, in this first week to count the number of times I am not punctual or forget an important duty, and very carefully the number of times I am impolite; and I will, for every failure in either of these virtues, take off one mark out of a total of five, for the week, and place the result in the column for such in the table at the end of this month's work.

I will also study and learn by heart the following lines of strong thought, applying them to myself in my new start:

"One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

For the studying and learning by heart of these strong words and thoughts I am entitled to five marks which, when earned, I will put in their proper place on the monthly chart, at the end of the first month's work.

SECOND WEEK'S WORK

Character Tests

One thing that is noticed in higher quarters, and is deemed there a necessary habit for promotion of any distinction, is the habit of always being clean-shaved. If it has not been your habit, change now, and never go down to the office without shaving. It marks a man at once as either self-respecting and neat, or the reverse. Never be shaved by a barber; it is a dirty custom; and a very lazy one. There are plenty of safety razors on the market; if the barber has to earn his living by

shaving people, let him earn it off the slackers and carelcss. After shaving oneself in the morning, one feels refreshed and ready for work; it is a simple habit too often neglected.

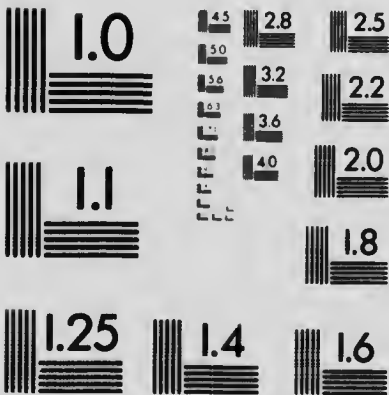
Another very necessary help, at this stage of your advancement, is something that is not meant for your outward personal appearance, but for your inward determination and strength; a distinct, sincere, daring trust in the help of God. You acknowledge to yourself by having to begin at this first month, that you have been weak in your attempts at success in the past. A simple and honest asking of God's help will keep your determination going. The prayer you make at night in simple trust to the God who never forsakes "failures", will prepare you for the necessary rising in the morning and the necessary shave, and the necessary "go" to follow this course to its end, even if it is an iron path up which you have to go. The taking of your life and its endeavours and its eagerness to His sanctuary once a week on His Day, and there entering into His service, this will be your weekly outward pledge to yourself, to God, and to your fellow-beings, that your life is changed from a more or less incompetent carelessness, to something that will be very strong and beautiful and helpful,—and SUCCESSFUL. In fact, that which seems to some merely a sort of fifth wheel within them, awkward and a bit of a nuisance, is really the motor wheel by which you may *drive* uphill, instead of drifting downhill.

I am resolved, therefore, in this second week, besides keeping the same account as I did the first week of my promptitude and politeness, to take off one mark out of a total of five for every time I miss my daily prayers, (asking for that help I can get no other way), or for non-attendance in His sanctuary on Sunday; also one mark out of a total of five for every time I go down to my business without shaving myself; and I will record



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these marks I gain in their proper place on the monthly chart.

I will also learn by heart and study the following strong lines:

“He fixed thee mid this dance
Of plastic circumstance,
This present, thou, forsooth, wouldst fain arrest:
Machinery just meant
To give thy soul its bent,
Try thee and turn thee forth, sufficiently im-
pressed.”

Five marks are given for fulfilment of this study.

THIRD WEEK'S WORK

Loyalty and Cheerfulness

I should be absolutely loyal to my firm or employer, provided it and he are honest. I may talk to my fellow employees about the drawbacks of the firm or the peculiarities of our mutual employer, but outside the firm I must be absolutely loyal. This is what so many men do not grasp. Once get that into your character, your value to your employer immediately increases. Whether he sees it and rewards it is another matter; but at any rate it pays *you* by giving you the right kind of pride; and maybe you will be paid for that loyalty by another firm.

Also, I must learn here and now and for the last time that a grouch is a man who is not wanted around any office. If I am a grouch I must change my disposition; I must become cheerful; and become that as quickly as possible. I must check myself, therefore, from talking about or brooding over the disappointments and difficulties that I fancy I see ahead; and guard against the envy that is apt to rise in my heart against anyone wealthier than I, or anyone who *has* achieved success.

I must take myself in hand, if I am such a man, and with the ironest discipline possible apply the check that is given me this week.

I, therefore, am resolved this week to deduct one mark out of a total of five for every time I brood grudgingly about anyone's SUCCESS, or brood upon my own disappointments, or envy those with more wealth.

I will give myself five marks for loyalty to my firm, if I think I have deserved them.

I will also check myself as I did last week on promptitude and politeness, on Religious endeavour, and on shaving, and put the marks I gain in their respective places on the monthly chart.

For my study this week I will take the following lines, and give myself the five marks allotted for them upon completion of the study:

“Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge
the throe!

FOURTH WEEK'S WORK

Efficiency The Test

Do I believe that in most cases efficiency is the test for advancement? Of course I must have my eyes shut if I do not see that men are sometimes advanced by “pull,” “influence,” luck and bluff, but do the half of them *stick* after they *are* advanced? But certainly the large majority advance by efficiency. As I have no “pull” or “influence,” must I rely on luck and bluff? Certainly and decidedly not, if I am a sensible man.

Therefore, if I honestly determine this week, in my mind, that it is efficiency that is going to promote *me*, and that I will soon see the *results* of my efficiency, this is worth five marks, and they may be placed on the proper square in the chart.

I will make a determined effort also, this week, to keep myself from telling or listening to obscene stories or jokes—if such a degrading influence has crept into my character. Such things sap my force of character, and gradually turn me from enjoying in the proper way the higher things of life.

I, therefore, am resolved this week to take off one mark out of a total of five every time I tell or listen to an obscene story or joke and record the result in the proper place on my chart.

I will also still keep account of my Promptitude and Politeness, my Shaving, my Religious endeavours, and my Brooding, as I did last week, and record the results again.

For my reading I will study the following lines, and give myself five marks for doing so:

Grow old along with me!
 The best is yet to be,
 The last of life, for which the first was made:
 Our times are in His hand
 Who saith "A whole I planned,
 Youth shows but half; trust God: see all nor be
 afraid!"

FIRST MONTH'S CHART

	<i>First Week</i>	Marks Given	My Standing
Promptitude and Politeness.....	5	.....	.....
Reading.....	5	.....	.....

<i>Second Week</i>		Marks Given	My Standing
Promptitude and Politeness	.....	5	.....
Religious endeavour	.....	5	.....
Shaving	.....	5	.....
Reading	.....	5	.....

<i>Third Week</i>		Marks Given	My Standing
Promptitude and Politeness	.....	5	.....
Religious endeavour	.....	5	.....
Shaving	.....	5	.....
Loyalty	.....	5	.....
No brooding	.....	5	.....
Reading	.....	5	.....

<i>Fourth Week</i>		Marks Given	My Standing
Promptitude and Politeness	.....	5	.....
Religious endeavour	.....	5	.....
Shaving	.....	5	.....
Loyalty	.....	5	.....
No brooding	.....	5	.....
Belief in efficiency	.....	5	.....
No obscene stories	.....	5	.....
Reading	.....	5	.....

100

75% passes into second month

SECOND MONTHS' WORK

I wish to stand before my fellow men with some degree of success. Actually by the end of this month, if I secure 75 out of the 100 marks given, I shall stand before my fellow men strong, virile, confident, as I have never been before. I believe in myself now; I will eventually achieve success, though it seemed far enough away a short time ago; I *will* see RESULTS.

During this month I will attend through my note book to these five things, honestly, accurately, and with determination.

1. Promptitude. For every time I am un-prompt, or forget an important duty, I will deduct one mark out of a total of five for the *month*.
2. Religious endeavour. For every day I fail to ask for divine help distinctly and sincerely in prayer I will deduct one mark out of a total of five for the *month*.
3. Shaving. For every time I go down to my place of work unshaved or ill-groomed, I will deduct one mark out of a total of five for the *month*.
4. Optimism. For every time I brood upon another's success, or my own disappointments, I will deduct one mark out of a total of five for the *month*.
5. Force of character. For every time I tell or listen to an obscene story or joke, I will deduct one mark out of a total of five for the *month*.

Lastly, if I have a "sin that so easily besets me", excessive drinking, excessive borrowing, gambling, sensuality, I will deduct *five* marks for every time I indulge in it

from a total of five for the month, using minus sign if necessary.

FIRST WEEK'S WORK

Initiative

I now venture upon a big bound, using that which will carry me away beyond my loose and careless competitors. I will take these definite steps, (a) look in the magazines for the advertisement of a good correspondence school (these can be found in Y.M.C.A. reading rooms), or ask an experienced business friend to guide me to a book, or join a business lecture course; (b) send for the description of the course wanted, or buy the book the experienced business friend advises, or attend a first lecture. I am now going to spend extra time learning my business and general business principles, one of the four chief steps in business success, the other three being originality with quickness, organization, and character. For the sending for the course, or the buying of the book, or attending the first lecture, I am entitled to five marks for the first step in Initiative.

Then for an honest, whole-hearted review of my past business life, my attainments and my shortcomings, there is allotted five marks. A review on the following lines is suggested:—

Statement of the average value of attainments and shortcomings.

Size up on the items,—yourself and five of your associates.

Credit Side; value of attainments

Salary I began with, per year...	\$ 300
Average increase per year from age of fifteen to age of forty-five, \$30,—making at age of forty-five	900
Extra work for learning business.....	200
Practice of originality and quickness.....	200
Attempt at outside organization.....	200
Hard work in some society, etc.	200
High office in some society, etc.	200
Not afraid to face hard tasks...	200
Liking hard tasks.....	200
No brooding over other people's success.....	200
Feeling of certainty of success.	200
Reading of good literature.....	200
Charity of talk.....	200
Sympathy.....	200
Generosity.....	200
Culture.....	200
Religion.....	300

 \$4,500
Debit Side; loss on short-comings.

Lack of promptitude.....	\$ 500
Lack of politeness.....	500
Not always well-groomed.....	500
Telling obscene stories.....	200
Excessive drinking, gambling, excessive borrowing, or sensuality.....	800

 \$2,500

1. What is my present salary? What *did* I think was my proper salary?
2. What big business qualities do I at present lack? Make a list of them.
3. What big shortcomings have I at present? What is my proper salary on the basis of the statement I have just considered?
4. What qualities do I mean to have well developed in two years time? Write a list of them and keep them for reference and inspiration.
5. What bad qualities do I mean to give up?
6. Therefore what salary will I be worth two years from now?

7. If I do not reach this salary by then, at any rate I will have reached a very much higher salary than I have at present. And I have a chance also of reaching a higher salary even than I at present dream of. One can never tell. At any rate I will get away to a good start; that is my business now.

SECOND WEEK'S WORK

Originality

There are three very important things that I have to do this week. I must remember, however, that, no matter how well I follow the course, if my work in my place of business is neglected for the course I stand very little chance of success; rather should my work be more faithfully and more brightly done. What are the three things, then, which I have to do this week?

First to find some short cut that is sure and efficient in some portion of my work. I should from now on be always on the look out for short original cuts and improvements in the methods adopted around me. For one original short cut that is efficient, or new method that proves faster and just as efficient as the old one, I am entitled to five marks for originality.

Then, for having read six chapters of a book bearing on my business, or having attended two lectures at an evening school on a subject useful to me in my business, I am entitled to five marks. Let me take care that this book is the very best book for me, as far as I can tell, for my present stage of development.

Then, again, I begin this week the important subject of ORGANIZATION. I must pick out a club, association, society, church or institution and join it, with a view of helping in its organization. Now the first step in organization is to get a view of the whole thing that is to be accomplished. Before beginning a certain

piece of work it is very often most profitable to look at it carefully and reason out the best way to go about it. A great many people think you should go at a piece of work like a bull, hard and ferocious, until it is finished. In most cases this is wrong. It pays to *consider* the best way to do it. Those who are born organizers always do this. You can tell whether *you* are a born organizer. Have you read through the whole of this course before you have begun it? Have you sized it up? If you have, then you are a born organizer. If not, you may still become an organizer, by trying to size every job up before you tackle it, and thus get the habit of sizing *all* your work up. Size up *now* the scheme you have in mind, in which the first step is the joining of a society or association, etc. The object you have in view is twofold; one, the learning how to organize and how to conduct an organization; two, what good you can do that organization. The scheme is to benefit you, and to benefit the organization. Now choose your organization or society, and then forget yourself for its interests. Avoid societies which do not want new members, or are very exclusive; join one fairly large, and, if you like, show your mettle in one that has been ceasing to interest its members. What may be introduced in the society you are thinking about? A literary and debating class? A monthly musical evening? A monthly social evening? A monthly Saturday picnic tour? Or any of many other suggestions? When you have weighed the matter up carefully,—JOIN. For this joining of a society or association, etc., this week, you are entitled to five marks.

THIRD WEEK'S WORK

Planning

Planning out a scheme of organization, of practical value, raises one at once above all those who have never realised the value to a man of organizing ability. Now

you will be brought into contact with all sorts of people and minds; you must judge for yourself how to draw them to you; and they must gain their life, energy, and enthusiasm from you: therefore, *you* must have life, energy and enthusiasm. Your special work this week in organization, is to think out carefully and wisely, just what form it would be best for your new improvement to take in the club you have joined. We cannot here, of course, touch upon every form which may put new blood and new life into associations, etc., but we may take one form as an example. Supposing it is a monthly musical evening. When the time comes to draw up the programme for the year, or as an experiment for six months, *you* will do the drawing up and present it before your committee, make amendments or additions if they have any that are wise, and see that the whole thing is carried out successfully. This week your special duty is to decide what form your improvement will take, the number of meetings necessary, and the programme in rough outline every evening or meeting under, as you hope, your control. For this done honestly and carefully, you are entitled to ten marks.

You are also entitled to five marks if you have read half way through your book on your business, which you have begun to read, or if you have attended night lectures on your business regularly.

It is necessary, also, now that you are beginning organization, that you become as tactful as possible. Therefore, for every time you speak meanly about anyone this week you will deduct one mark out of a total of five for the week.

FOURTH WEEK'S WORK

Leadership

Pick your men out of your club or organization, whom you have determined will be the best to help you

in your project. It is better not to pick any officers of the club, as you are a new-comer, and they may not care for your interference. Pick your men carefully, with the best of your "sizing-up" ability, remembering that if you can get some of those who have never done anything for the club before, you will be giving the club a lot of new life, and these have probably never been asked to work for it before. Five or six is the most you can handle at first. Tell your project over to them in broad outline, invite them, if they catch your enthusiasm, to meet you one night in the following week. For the accomplishing of this step in organization you are entitled to ten marks.

For finishing the book on business, or for the completion of one month's business course of lectures, you are entitled to five marks.

Also, for an original short cut that is efficient, or new method that proves faster and just as efficient as the old one, you are entitled to five marks for originality this week.

Also for every time you speak meanly about anyone this week you will deduct one mark out of a total of five, and place the result under tact.

SECOND MONTH'S CHART

	Marks given	My Standing
<i>First Week</i>		
Buying book or attending lectures.....	5	.....
Review of my business qualities.....	5	.....
<i>Second Week</i>		
Originality.....	5	.....
Reading six chapters of book or attending lectures regularly.....	5	.....
Joining a club.....	5	.....

	Marks given	My standing
<i>Third Week</i>		
Planning of organization scheme.	10	. . . . .
Half way through book, or regular attendance at lectures.	5	. . . . .
Tact, or no mean remarks about other people.	5	. . . . .
<i>Fourth Week</i>		
Choosing my men for organization.	10	. . . . .
Finish book, or complete month's business lectures.	5	. . . . .
Originality.	5	. . . . .
Tact, or no mean remarks about other people.	5	. . . . .
<i>Month's Record</i>		
Promptitude.	5	. . . . .
Religious endeavour.	5	. . . . .
Shaving and being well-groomed.	5	. . . . .
No brooding.	5	. . . . .
No obscene stories or jokes.	5	. . . . .
No excessive drinking, excessive borrowing, gambling or sensuality.	5	. . . . .
	100	. . . . .

75% passes into third month

THIRD MONTH'S WORK

This month's work is going to show a great increase in my efficiency. I could hardly have believed that I could be such a changed man in such a short time. Old habits have been kicked to the winds, and new and better ones have come to stay in their place. I weigh myself on the scales and find that I am still 150 lbs., but my weight in the world has been manifestly increased on those unseen scales—known only to efficient people. I shake hands now with a little less bravado, and no fishiness. I can look a person straight in the eyes now without saying in my mind, "I'll bluff him into thinking me strong." In fact, I've got the beginning of SUCCESS in me.

My work, then, for this month is as follows, for I now need not go week by week any longer:—

If I am not late this month for a *single* appointment, or if I do not forget a *single* important duty, I am entitled to five marks for Promptitude.

If I pray to God every day with a distinct, sincere, daring trust in His help, I am entitled to five marks for Religious endeavour.

If I do not brood upon other people's success, or envy those richer than myself, I am entitled to five marks for optimism.

If I do not tell or listen to any obscene stories or jokes, I am entitled to five marks.

If I do not indulge in any besetting sin, such as excessive drinking, excessive borrowing, gambling or sensuality, I am entitled to five marks.

If I do not speak meanly about anyone during the month, I am entitled to five marks for tact.

My new work for this month will be:—

1. More extra work at lectures or at business books, at least three hours a week, ten marks.

2. Advanced organization. Three separate steps.

(a) Meet the five or six men whom I am going to inspire to work with me on my scheme of introducing my improvement into the club I have joined. For ably handling this little meeting and having inspired my men, perhaps not all, but at least a sufficient number, I am entitled to five marks. (b) For having seen the officers of the club and moved them to appreciate my proposal, five marks. (The best way is to see them one at a time, use the five or six opinions of your followers to back up yours; and, when you have got the first officer you speak to interested in your scheme, use his judgment as additional weight with the others). (c). For having got proposal adopted by the club, and myself on the committee to manage it, for getting RESULTS, twenty marks. (You may hint to the officers that you and your five or six men will see the thing through if they wish). This may be done all in the first week or spread through the month. Have as few committee meetings as possible, but see that your men do the work set them. Treat them always with kindness, and remember *commending* volunteer workers gets the best work out of them. You are started now upon ORGANIZATION; carry your programme through successfully; bigger things will await you in the future.

3. In the second week, consider your generosity. Are you of a generous nature? Do you give one-fiftieth of your income away to good causes? Do you subscribe to your church, to missions, and to the poor and sick? A little to each will make a different man of you. Are you generous in mind and deed to those you work with and live with? If you can consider yourself a generous man, or if you make yourself into one this month, you are entitled to ten marks.

4. In the third week, consider your moral or married life. If married, is your married life satisfactory?

Read again the chapter in this book on married life. Are your money matters plain to your wife? Do you spend enough time with your wife? Is there true love there? If not, set about making it, for you can do even this in time. Do you take your family into God's house on His day once a week to enter into His service? If you can call your married life happy and successful, or make it so this month, you are entitled to ten marks. If unmarried, are you *honestly* preparing yourself in case you should at any time wish to marry? If so, or if you begin so this month, you are entitled to the ten marks.

5. In the fourth week, let me take a quiet view of my business position. Am I in an office or a firm where nothing but routine work will likely fall to me? If so, I must look out for another position. Does my firm only rarely promote its own employees? Is the man over me a mere brute, with none of the finer sensibilities of the real leader? Do the employees have to fight and fight for a small rise? In all these cases I must keep my eyes open for another position in another firm. Am I in a big corporation where there are other offices, where I believe the heads are spotting for keen men; let me go to the head of one of these offices, after I have got *knowledge* of the proper work in his office, tell him boldly that I am keen to get at that particular work, even at a slightly reduced salary, and the chances are he will scent a real live worker. Am I in a small concern that is never going to be very large and does not pay well? I must change as soon as possible. Where I hear of a firm asking the hardest questions to its applicants, having the livest set of men, that firm is going to take care of a real live man. Shall I branch out for myself? Not now; but if, after two years in a *live* firm, I feel it would be to my advantage, by all means I will do so, and that, indeed, is something also to look forward to. For a

good review of my business position I am allotted ten marks.

THIRD MONTH'S CHART		Marks given	My Standing
Promptitude.....		5	.....
Religious endeavour.....		5	.....
No brooding.....		5	.....
No obscene stories or jokes.....		5	.....
No excessive drinking, excessive borrowing, gambling or sensuality.....		5	.....
Extra work, three extra hours on business		10	.....
Organization. Inspiring necessary number of men for my project.....	5		.....
Inspiring the officers of the club with my project.....	5		.....
Passing the project in the club, etc..	20	30	.....
Generosity.....		10	.....
Successful married or single life.....		10	.....
Careful review of my business position....		10	.....
Tact, or speaking meanly of no one.....		5	.....
		100	.....

75% passes into the Fourth month.

FOURTH MONTH'S WORK

I am now well over half way equipped to meet my business associates and my business difficulties with real outward assurance and real inward confidence. Of course I have always known that pulling myself together as I have done the last three months was the only real lasting way to achieve real lasting success; but I never seemed able to make the effort, or, if I did, it was only half-hearted.

I can see also that my talk and expression and bearing is now more in keeping with solid success; as I feel I have passed over from those who sort of yearn for a soft happy-good-lucky time,—to live amongst those who have touched real things.

Now, this month I will measure up to the chart contained in this book in Appendix I.—up to which standard I have been gradually working. This last month of my course, I must gain 75% on that chart. Is it any wonder that men are divided, and some SUCCEED,—and some do not!

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