

# The hilistine

A Periodical of Protest

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It is always the nearest, plainest and simplest principles that learned men comprehend last

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Philistine Reprints, Being Seven Essays by Elbert Hubbard. 1. Store Failures. 2. Business. 3. The New Way. 4. A Message to Garcia. 5. Kindergarten of God. 6. Get Out or Get in Line. 7. Business as an Art ❧ ❧

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# The Philistine

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Everything done in hate has to be done over again.



## Store Failures

HE other day I read this sentence in one of R. G. Dun & Company's weekly reports, "The average life of a successful General Store is twenty years—then it fails." One does not look for literature in trade reports. Literature consists in telling the thing by saying something else. This gives the reader an opportunity to guess what is meant—it is a kind of pleasing puzzle; and the joy of the reader lies in solving the problem. It is the satisfaction with himself that pleases the gentle reader, not the joy in the literature. Reading is self-discovery, and when we understand we mentally pat ourselves on the back.

And so that remark in the Dun report caught me—I was pleased with myself. I read into it my own experiences.

**THE PHI-** “ The average life of a successful general store  
**LISTINE** is twenty years—then it fails.” If it is n’t successful it would not live at all. If it exists twenty years a goodly degree of success must attend it; and it fails on account of its success.

As long as a country store is small, and is run by a man of average ability who can carry in his head a schedule of what he has in stock, the place escapes disaster. The owner buys and he sells; he usually remembers about what a thing costs, and he sells at a profit.

In small stores, out West, if a patron was trusted, we used to chalk the item down on the stovepipe. The amount of money in the cash drawer at night represented the cash sales of the day. If somebody pinched a few dollars, or lifted a pair of boots, we did n’t know it unless we caught the miscreant in the act.

In a country store an inventory is taken once a year. At the end of the second year stock is found on hand that was on hand a year before. No special effort is made to work it off—the hope and expectation is that it will eventually be called for.

The business increases—diligence and hard work have their reward. A clerk is employed besides the usual boy. Things are prosperous. Another clerk is hired.

The owner's credit is good—he buys on time. If bills are due and he has not quite enough money to meet them, he pays what he can and gives his note for the balance.

Business continues good—new lines are taken on. If there is no money to pay notes that come due, the notes are renewed \* The inventory shows a profit of five, eight or ten thousand a year. Money may be a little tight, but it is tight everywhere. Business is good—the country is prosperous \* \*

Did you know that an active, hustling, rustling man is only at his best for about fifteen years? That is a fact. He is n't done for then, only he is willing that others should take the lead for a while and shoulder the burden.

Things are left to others—our merchant takes little trips, or spends a part of his time on his farm looking after his live stock.

The very success of the business leads to carelessness and inattention. Vigilance is relaxed \* In the general store there is no system of book-keeping to show what pays and what not. The inventory does not reveal the dead stock, and the book accounts do not show what accounts are worth their face and what not.

A good dunderhead clerk, not over greedy, can steal from his employer a thousand dollars a

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year for ten years and the boss in the average successful country store will never know it. The bigger the business, the more leaks. I used to work in a country store where a twelve-year-old boy stole eggs from us at the back door and brought them around in front and sold us our own property ❀ He kept this up for a year, and he might have kept it up indefinitely had he not taken in a partner and tried to do a wholesale business ❀ ❀

Success did for him, too!

Dead stock, bad accounts, pilfering clerks, pinching setters and lime in the bones of the boss, work the certain ruin of every country store ❀ ❀

If the business is so small that the proprietor and his wife can remember everything they have in stock, and then sell for cash, and cannot get or will not accept credit, then the business is safe until their sons grow up and take the management—then five years busts the shebang ❀ ❀

Expansion without system spells failure ❀ Organization means that a man shall grow with his business, but the man who grows with his business is as one in a hundred.

A million mice nibble at every business concern ❀ ❀

In order to avoid leaks there must be a system that will locate them. The department store, where there is a system which tells every day, every week, or every month just what each department pays, is the safest business that exists. If any one department does not pay, it is reformed and made to pay or else eliminated.

No big business can possibly succeed unless it is divided up into departments.

A non-paying department is never allowed to continue and drag the whole concern down to bankruptcy as in the good old general store, where jumble and guesswork audit the accounts.

¶ The successful country store is an easy mark for every petty thief and little poker player in town. The village Smart Aleck hires out as clerk and supplies his friends the things they need, just as a sneakerino reads the postal cards and hands out the news, if he or she clerks in the post-office.

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**S**UCCESS in business nowadays turns on your ability to systematize. John Wanamaker, one of the most successful merchants the world has ever known, knows every night just what department of his vast business is paying and what not.

The business of John Wanamaker owes its

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success to system. No business long remains greater than the man who runs it. And the size of the business is limited only by the size of the man. Our limitations say to our business, "Thus far and no farther." We ourselves fix the limit. Without system the most solid commercial structure will dissipate into thin air. ¶ The Gould System, the Vanderbilt System, the the Hill System, the Harriman System, the Pennsylvania System—they are all rightly named. It is system that makes a great business possible. When Jay Gould gathered up a dozen warring, struggling streaks of rust and rights-of-way and organized them into a railroad system, he revealed the master mind.

The measure of your success is your ability to organize, and if you cannot bring system to bear, your very success will work your ruin. "The average life of a successful general store is twenty years—then it fails." And it fails thru its lack of system—the man does not grow with his business. An army unorganized is a mob ✽ Napoleon's power lay in his genius for system, and he whipped the Austrians, one against three, not only because he knew the value of time, but because he had the ability to systematize. "But the finances?" asked his secretary. "I will arrange them," was the reply.



The character of the man at the head, mirrors itself in every department or every enterprise, but perhaps in the hotel business, most clearly and quickly of all. A certain kind of landlord can care for a certain number of "Guests"—and the quality of the guest attracted is according to the quality of the landlord. Increase the number of people to be fed and housed, and usually your hotel keeper quickly gets into very hot water. Fifty extra people upset his system, and either his guests leave or else his "help" steal him to a standstill. A new and better manager must then come in, or the referee in bankruptcy awaits around the corner with a stuffed club.

The measure of a man's success in business is his ability to organize.

The measure of a man's success in literature is to organize his ideas and reduce the use of the twenty-six letters of the alphabet to a system so as to express the most in the least space. The writer does not necessarily know more than the reader, but he must organize his facts and march truth in a phalanx.

In painting, your success hinges on your ability to organize colors and place them in the right relation to give a picture of the scene that is in your mind.

**THE PHILISTINE** Oratory demands an orderly procession of words, phrases and sentences to present an argument that can be understood by an average person ❁ ❁

Music is the selection and systematization of the sounds of nature.

Science is the organization of the common knowledge of the common people.

In life everything lies in the mass—materials are a mob,—a man's measure is his ability to select, reject and organize.



A bad compromise is better than a good lawsuit.



## Business



THE civilized world is now experiencing a great Mental and Spiritual Awakening.

It is an Awakening similar to that of Greece in the time of Pericles; of Rome in the time of Augustus; of Italy in the time of Michael Angelo—say, in the year 1492, when Columbus set sail and the invention of printing gave learning to the people ❁ ❁

We are living in the greatest time the world has

ever seen—a time that will live in history as **THE PHI-**  
**The Great American Renaissance.** Some will **LISTINE**  
call it “The Age of Edison.”

Beginning with a shower of inventions and discoveries, this Awakening has extended to every domain of human thought and endeavor. The vast changes, for example, in the matter of Transportation, only symbol the changes that have occurred in our ideals of right and wrong. Within thirty years' time we have evolved:

A new science of Education.

A new science of Theology.

A new science of Medicine.

A new science of Penology.

A new science of Business.

Emerson defines Commerce as the taking of things from where they are plentiful to where they are needed.

Business is that field of endeavor which undertakes to supply to humanity the materials that life demands.

The clergy are our spiritual advisers, preparing us for a good place in another world. The lawyers advise us on legal themes—showing us how to obey the law, or else evade it, and they protect us from lawyers. The doctors look after us when disease-belief attacks our bodies.

And until about the year 1876, we called The-

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LISTINE ology, Law and Medicine, "The Three Learned Professions." If we use the phrase now, it is only in a Pickwickian sense—for we realize that there are now fifty-seven varieties of learned men.

The greatest and most important of all the professions is that of Commerce or Business. Medicine and Law have their specialties—a dozen each—but Business has ten thousand specialties or divisions.

So important do we now recognize Business, or this ministering to the material wants of humanity, that Theology has shifted its ground, and within a few years has declared that to eat rightly, dress rightly and work rightly are the fittest preparation for a life to come.

The best lawyers now are Business Men, and their work is to keep the commercial craft in a safe channel where it will not split on the rocks of litigation nor founder in the shallows of misunderstanding. Every lawyer will tell you this, "To make money you must satisfy your customers."

The greatest change in business came with the One-Price System. This has all been brought about since the Civil War.

The old idea was for the seller to get as much as he possibly could for everything he sold.

Short weight, short count and inferiority in quality were considered quite proper and right, and when you bought a dressed turkey from a farmer, if you did not discover the stone inside the turkey when you weighed it and paid for it, there was no redress. The laugh was on you. And moreover a legal maxim—caveat emptor—"let the buyer beware," made cheating legally safe.

Dealers in clothing guaranteed neither fit nor quality, and anything you paid for, once wrapped up and in your hands, was yours beyond recall—"Let the buyer beware!"

A few hundred years ago business was transacted mostly thru fairs, ships, and by peddlers. Your merchant of that time was a peripatetic rogue who reduced prevarication to a system. ¶ The booth gradually evolved into a store, with the methods and customs of the irresponsible keeper intact, the men cheated their neighbors and chuckled in glee until their neighbors cheated them, which of course, they did. Then they cursed each other, began again and did it all over. John Quincy Adams tells of a certain deacon who kept a store near Boston, who always added in the year 1775, at top of column, as seventeen dollars and seventy-five cents ❀ ❀

**THE PHI-** The amount of misery, grief, disappointment,  
**LISTINE** shame, distress, woe, suspicion and hate caused  
by a system which wrapped up one thing  
when the buyer expected another, and took ad-  
vantage of his innocence and ignorance as to  
quality and value, cannot be computed in  
figures. Suffice it to say that duplicity in trade  
has had to go. The self-preservation of the race  
demanded honesty, square dealing, one price to  
all \* \*

The change only came after a struggle, and we  
are not quite sure of the One-Price yet.

But we have gotten thus far, that the man who  
cheats in trade is tabu. Honesty as a business  
asset is fully recognized. If you would succeed  
in business you can't afford to sell a man some-  
thing he does not want; neither can you afford  
to disappoint him in quality any more than in  
count. Other things being equal, the merchant  
who has the most friends, will make the most  
money. Our enemies will not deal with us.

To make a sale and acquire an enemy is poor  
policy. To a peddler or a man who ran a booth  
at a bazaar or fair, it was "get your money now  
or never." Buyer and seller were at war. One  
transaction and they never met again. The air  
was full of hate and suspicion, and the savage  
propensity of physical destruction was refined

to a point where hypocrisy and untruth took the place of violence. The buyer was as bad as the seller—if he could buy below cost he boasted of it. To catch a merchant who had to have money was glorious—we smote him hip and thigh! Later we discovered that, being strangers, he took us in.

The One-Price System has come as a necessity, since it reduces the frictions of life and protects the child or simple person in the selection of things needed, just the same as if the buyer were an expert in values and a person who could strike back if imposed upon. Safety, peace and decency demanded the One-Price System. And so we have it—with possibly a discount to the clergy, to school teachers and relatives as close as second cousins. But when we reach the point where we see that all men are brothers, we will have absolute honesty and One Price to all. ¶ And so behold we find the Government making favoritism in trade a crime and enforcing the One-Price System by law. And just remember this, law is the crystallization of public opinion and no law not backed up by the will of the people can be enforced. As we grow better we have better laws. In Kansas City last week three men were fined forty thousand dollars each for cutting prices. They were railroad men,

**THE PHI-** and railroads have only one thing to sell, and  
**LISTINE** that is transportation. To cut the price on it and  
sell to some at a less figure than to others, is  
now considered not only immoral, but actually  
criminal. The world moves.

And this change in the methods of Business,  
and in our mental attitude towards trade have  
all grown out of a dimly perceived, but deeply felt  
belief in the Brotherhood of Man, of the Soli-  
darity of the Race.

Also in the further belief that life in all of its  
manifestations is Divine.

Therefore he who ministers to the happiness  
and well-being of the life of another is a priest  
and is doing God's work.

Men must eat, they must be clothed, they must  
be housed.

It is quite as necessary that you should eat good  
food, as that you should read good books, hear  
good music, hear good sermons or look upon  
beautiful pictures.

The necessary is the sacred. There are no  
menial tasks. "He that is greatest among you  
shall be your servant." The physical reacts on  
the spiritual and the spiritual on the physical,  
and rightly understood, are one and the same  
thing. We live in a world of spirit and our bodies  
are the physical manifestation of a spiritual



thing, which for lack of a better word we call  
"God." ❀ ❀

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We change men by changing their environment. Commerce changes the environment and gives us a better society. To supply good water, better sanitary appliances, better heating apparatus, better food, served in a more dainty way—these are all tasks worthy of the highest intelligence and devotion that can be brought to bear upon them, and every Christian preacher in the world to-day so recognizes, believes and preaches ❀ ❀

We have ceased to separate the secular from the sacred. That is sacred which serves.

Once a business man was a person who not only thrived by taking advantage of the necessities of people, but who banked on their ignorance of values. But all wise men now know that the way to help yourself is to help humanity.

We benefit ourselves only as we benefit others. ¶ And the recognition of these truths is what has to-day placed the Business Man at the head of the learned professions—he ministers to the necessities of humanity.



To carry a responsibility gives a sense of power.

## The New Way



HE most numerous of all the various divisions of trade is that of Retail Grocer.

There are two hundred and fifty thousand Retail Grocers in America. We can't eat a meal without first interviewing our grocer. You can omit the preacher, waive the lawyer, but you 'll have to send for the doctor unless you deal with the right grocer.

Our lives are literally in his hands.

He supplies the fuel that keeps our vital processes in motion. Just a little of the wrong kind of food and our outlook on the world is disturbed, and the young men carry us out.

"Of all the men in my employ, the only one with whom I dare not break friendship is my cook," said Frederick the Great. He would better have said "my grocer," for the cook cooks what the grocer provides. Of all men the Retail Grocer should be a man of integrity and intelligence ❀ ❀

But what do we find? This—that the Grocery Trade is popularly regarded as the smallest, meanest and most insignificant of all the divisions of business. When we wish to express our disdain we call him a "Grocer's Clerk," and

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at all of the German Universities the words "Philistine" and "Grocer" are synonymous. Recently the word "Philistine" has been redeemed, for we remember the definition given by Leslie Stephen, "Philistine—a term of reproach used by prigs to designate people they do not like."

In truth, many a good word was first flung off as an epithet—Methodist, Quaker, Democrat and Commercial, were once all words of contempt ❀ ❀

The Grocer has often stood to us as a glib and oily party, who sold us sand for sugar, chicory for coffee, alum for cream of tartar, and axle grease for butter. Then another reason why we have despised him, is the ease with which the sheriff has sold him out. He has n't made enough money to be really respectable, and we all recognize that a man hopelessly in debt is dishonest. No man on half rations can ever tell the truth ❀ ❀

But gradually the Grocer is being caught in the Spirit of the Times—he is in the grip of the Zeit-Geist, just as we all are.

A clergyman does not necessarily minister to society as much as does the grocer, and should not be granted any more privileges or honors.

¶ In the time of Mozart, musicians ranked with

THE PHI- coachmen and grocers, and ate at the same  
LISTINE table. Possibly the idea was all right, only they  
did not think enough of coachmen and grocers.

¶ And the grocer is growing honest—or I  
should say, he is desiring to be honest.

And all we sincerely desire comes about.

Grocers deal in two kinds of goods—package  
and bulk. The package goods are packaged by  
the manufacturer, and bulk goods are packaged  
by the grocer.

With the marvellous invention of machines  
that can talk, have come machines that pack-  
age goods without the touch of human hands,  
in one-tenth of the time and at one-half the cost  
that a grocer can package them.

Many of these package or proprietary goods  
are made by responsible, scientific men, who  
guarantee weight, count and quality. To facili-  
tate trade they place on the package the retail  
price at which it shall be sold.

✧ And within a very few years some of these  
manufacturers have begun to print a guaran-  
tee on the package that if the consumer is not  
satisfied with his purchase in every way, the  
retailer is authorized to pay the customer his  
money back.

This plan of trade is called Moneybacking your  
product ✧ ✧

It is a brand-new idea, and never before has been attempted in the history of the world. Money back without question or quibble on demand! ❀ ❀

That is to say, the retailer offers to give the customer back his money on the return of the goods; the wholesaler stands ready to take back from the retailer all or any goods and pay his money back; the manufacturer agrees to take from the wholesale dealer his stock and return the money on demand.

The initiative in this New Way, it will be seen, has come and must come from the manufacturer who has the capital, the courage and the faith to Moneyback his product.

The plan of Moneybacking all package goods saves the Retail Grocer from the risk of overstocking, and better still, it saves the manufacturer and his salesman from the temptation of putting out inferior goods, and selling stock for which there is no market.

And this gets us around to the ethical proposition that no Business Man can afford to sell anybody goods that he does not need. All trade must be reciprocal or it is immoral. This thought has found lodgment in the business world only since 1890.

Package goods are coming into general use for

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three reasons: First, the realization that goods in bulk exposed to dust, dirt and bacteria in the air, and from the handling by human hands are unsanitary and dangerous. Second, the economy, safety, tastefulness and great convenience of the package. Third, the guarantee of quality that goes with the name of a responsible and scientific manufacturer.

And this is appreciated by all intelligent people. ¶ Yet in handling package goods there has been one very great and serious evil to face for all parties concerned. And that is the cutting of prices. If a proprietary brand was known by the public to be excellent and desirable, some dealer in order to attract trade was sure to cut the price. If the regular retail price fixed by the manufacturer and printed on the package was twenty-five cents, some dealer would advertise it at twenty cents. Another would meet the cut by selling it for eighteen cents, or actual cost to him. Even if he sold at ten per cent profit he lost money, for a retailer should have at least twenty per cent margin or he is skating on thin ice ❀ ❀

What was the result? Why, the genuine brand would be dislodged from the market and something "just as good" made by an irresponsible maker would be substituted, and the precious

innards of the consumer would pay the penalty. **THE PHILISTINE**  
¶ The great question has been, how can the Retail Grocers be protected against each other, so all may reap a legitimate profit, and the public still be protected from spurious brands and bulk goods of doubtful quality?

The Moneyback plan was good as far as it went, but it did not stop cutting prices, which meant ruin for the brand and ruin for the dealer. When one man cut one thing, one another thing, each would have to meet the cut of all and all of each, and so ruin each other's business ❀ ❀

The vast increase in proportion of package goods to bulk goods requires that the retailer be protected against his own indiscretion; and the package goods industry must be confined to those who have the ability and faith to Moneyback their products. The time is at hand, and now is when retailers will refuse to buy any but Moneyback goods, and when manufacturers in order to save themselves must adopt the New Way ❀ ❀

And this is the New Way, the invention of Mr. A. Schilling of San Francisco, a man who has raised Business to a Fine Art. The New Way is a ridiculously simple plan, but a method which means a just profit, and a fair field for

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all concerned. So here you are: The manufacturer fixes the retail price and bills to the wholesale dealer at that price, less his trade discount, freight prepaid, an agreement being signed that the wholesale dealer shall keep to the established price, and give up his stock if he breaks the agreement, the whole transaction being Moneyback either way on demand.

The wholesale dealer then bills to the retailer at the retail price, no discount excepting the usual discount for cash in ten days. When the retailer opens his case he finds in an envelope a draft for the amount of his profit on that particular case. He signs his name on the back of this draft, and at once deposits it to his credit in the bank as so much cash. On the back of this draft is an agreement that the retailer will give up his stock, and accept his money back on demand if he cuts the price, and when he endorses the draft he signs the agreement.

And that is all there is of the New Way. It is so simple and plain that any grocer's clerk can understand it, yet being new, it will take a little time to come into general use, for we always look with suspicion on new ideas and new plans. ¶ But it has got to come—it has got to come in order to raise the business of the Retail Grocer to a point where it commands respect, insures



safety, and where the man makes a profit that will make him respect himself. This has got to come, in order to encourage the manufacturer to give us the best result of his labor, and to insure the consumer that he is getting what he pays for.

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Study it out now, ye wise men, and see if you can find a single, solitary flaw in the New Way!



The extreme of the law is the extreme of injustice.



## A Message To Garcia



IN all this Cuban business there is one man stands out on the horizon of my memory like Mars at perihelion. When war broke out between Spain and the United States, it was very necessary to communicate quickly with the leader of the Insurgents. Garcia was somewhere in the mountain fastnesses of Cuba—no one knew where. No mail nor telegraph message could reach him. The President must secure his co-operation and quickly

What to do!

Some one said to the President, "There is a

**THE PHILISTINE** fellow by the name of Rowan will find Garcia for you, if anybody can."

Rowan was sent for and given a letter to be delivered to Garcia.

How the "fellow by the name of Rowan" took the letter, sealed it up in an oil-skin pouch, strapped it over his heart, in four days landed by night off the coast of Cuba from an open boat, disappeared into the jungle, and in three weeks came out on the other side of the Island, having traversed a hostile country on foot, and delivered his letter to Garcia—are things I have no special desire now to tell in detail. The point that I wish to make is this: McKinley gave Rowan a letter to be delivered to Garcia; Rowan took the letter and did not ask, "Where is he at?"

By the Eternal! there is a man whose form should be cast in deathless bronze and the statue placed in every college in the land. It is not book-learning young men need, nor instruction about this and that, but a stiffening of the vertebrae which will cause them to be loyal to a trust, to act promptly, concentrate their energies: do the thing—"Carry a message to Garcia." ❀ ❀

General Garcia is dead now, but there are other Garcias. No man, who has endeavored to carry

out an enterprise where many hands were needed, but has been well-nigh appalled at times by the imbecility of the average man—the inability or unwillingness to concentrate on a thing and do it.

Slipshod assistance, foolish inattention, dowdy indifference, and half-hearted work seem the rule; and no man succeeds, unless by hook or crook or threat, he forces or bribes other men to assist him; or mayhap, God in His goodness performs a miracle, and sends him an Angel of Light for an assistant.

You, reader, put this matter to a test: You are sitting now in your office—six clerks are within call. Summon any one and make this request: “Please look in the encyclopedia and make a brief memorandum for me concerning the life of Correggio.”

Will the clerk quietly say, “Yes sir,” and go do the task?

On your life he will not. He will look at you out of a fishy eye and ask one or more of the following questions:

Who was he?

Which encyclopedia?

Where is the encyclopedia?

Was I hired for that?

Don't you mean Bismark?

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What's the matter with Charlie doing it?

Is he dead?

Is there any hurry?

Shan't I bring you the book and let you look it up yourself?

What do you want to know for?

And I will lay you ten to one that after you have answered the questions, and explained how to find the information, and why you want it, the clerk will go off and get one of the other clerks to help him try to find Garcia—and then come back and tell you there is no such man. Of course I may lose my bet, but according to the Law of Averages I will not.

Now if you are wise, you will not bother to explain to your "assistant" that Correggio is indexed under the C's, not the K's, but you will smile sweetly and say, "Never mind," and go look it up yourself. And this incapacity for independent action, this moral stupidity, this infirmity of the will, this unwillingness to cheerfully catch hold and lift—these are the things that put pure Socialism so far into the future. If men will not act for themselves, what will they do when the benefit of their effort is for all?

¶ A first mate with knotted club seems necessary; and the dread of getting "the bounce" Saturday night holds many a worker to his

place. Advertise for a stenographer, and nine out of ten who apply can neither spell nor punctuate—and do not think it necessary to ♪ Can such a one write a letter to Garcia?

“ You see that bookkeeper,” said the foreman to me in a large factory.

“ Yes, what about him ? ”

“ Well, he’s a fine accountant, but if I’d send him up-town on an errand, he might accomplish the errand all right, and on the other hand, might stop at four saloons on the way, and when he got to Main Street, would forget what he had been sent for.”

Can such a man be entrusted to carry a message to Garcia?

We have recently been hearing much maudlin sympathy expressed for the “ down-trodden denizen of the sweat-shop,” and the “ homeless wanderer searching for honest employment,” and with it all often go many hard words for the men in power.

Nothing is said about the employer who grows old before his time in a vain attempt to get frowzy ne’er-do-wells to do intelligent work; and his long, patient striving after “ help ” that does nothing but loaf when his back is turned. In every store and factory there is a constant weeding-out process going on. The employer is

**THE PHILISTINE** constantly sending away "help" that have shown their incapacity to further the interests of the business, and others are being taken on. No matter how good times are, this sorting continues: only if times are hard and work is scarce, the sorting is done finer—but out and forever out the incompetent and unworthy go. It is the survival of the fittest. Self-interest prompts every employer to keep the best—those who can carry a message to Garcia.

I know one man of really brilliant parts who has not the ability to manage a business of his own, and yet who is absolutely worthless to any one else, because he carries with him constantly the insane suspicion that his employer is oppressing, or intending to oppress him. He cannot give orders, and he will not receive them. Should a message be given to him to take to Garcia, his answer would probably be, "Take it yourself!"

To-night this man walks the streets looking for work, the wind whistling thru his thread-bare coat. No one who knows him dare employ him, for he is a regular firebrand of discontent. He is impervious to reason, and the only thing that can impress him is the toe of a thick-soled Number Nine Boot.

Of course I know that one so morally deformed

is no less to be pitied than a physical cripple; **THE PHI-**  
but in our pitying, let us drop a tear, too, for the **LISTINE**  
men who are striving to carry on a great enter-  
prise, whose working hours are not limited by  
the whistle, and whose hair is fast turning  
white thru the struggle to hold in line  
dowdy indifference, slipshod imbecility, and the  
heartless ingratitude, which, but for their enter-  
prise, would be both hungry and homeless.

Have I put the matter too strongly? Possibly I  
have; but when all the world has gone a-slum-  
ming I wish to speak a word of sympathy for  
the man who succeeds—the man who, against  
great odds, has directed the efforts of others,  
and having succeeded, finds there's nothing in  
it: nothing but bare board and clothes. I have  
carried a dinner pail and worked for day's  
wages, and I have also been an employer of  
labor, and I know there is something to be said  
on both sides. There is no excellence, per se, in  
poverty; rags are no recommendation; and all  
employers are not rapacious and high-handed,  
any more than all poor men are virtuous. My  
heart goes out to the man who does his work  
when the "boss" is away, as well as when he is  
at home. And the man who, when given a let-  
ter for Garcia, quietly takes the missive, with-  
out asking any idiotic questions, and with no

**THE PHILISTINE** lurking intention of chucking it into the nearest sewer, or of doing aught else but deliver it, never gets "laid off," nor has to go on a strike for higher wages. Civilization is one long anxious search for just such individuals. Anything such a man asks shall be granted. He is wanted in every city, town and village—in every office, shop, store and factory. The world cries out for such: he is needed, and needed badly—the man who can **CARRY A MESSAGE TO GARCIA.**



Be on the lookout for the great joys and never let mosquitos worry you into a passion.



## Kindergarten of God



**D**EAR Playmate in the Kindergarten of God: Please do not take life quite so seriously—you surely will not get out of it alive. And as for your buying and selling, your churches and banks, your newspaper and books, they are really at the last of no more importance than the child's paper houses, red and blue wafers, and funny scissors things. Why, you grown-ups! all your possessions are



only just to keep you out of mischief, until **THE PHI-**  
Death, the good old nurse, comes and rocks you **LISTINE**  
to sleep. Am I not right?

The child's paper doll lasts a day, and a copy of the daily paper lasts only half a day or until the next edition appears; and as for a church edifice, it only endures two days if made of wood, and three if made of stone. In Egypt I saw men unearthing stone temples, and no one really knows what god these temples were dedicated to, much less, why. The god they sought to serve is as dead as the folks who invented him.

¶ Take my word for it, Dear Playmate, this life is only a big joke. But we are here, and so let's have all the fun we can. And in order to get along best we should cut our scissors things as well as we can, and model only pretty toys out of the mud that is given us. It's all Kindergarten business tho: the object is to teach us. I really believe we are learning things, and if we are ever called to a Higher Grade, we should be prepared to manage more difficult lessons than when we began here.

We are all children in the Kindergarten of God. Take my word for it, Playmate, and I know as much about God and His plans as any man ever trod this green earth. I know as much as you, and you know as much as I, and we are both

**THE PHILISTINE** Sons of God, and it doth not yet appear what we shall be.

Systems of Guesswork, facetiously called "Theology," do not introduce us to God. Theologians are absurd men with high-cut vests and bishop's voices, and I never saw one yet that could break a horse, sail a boat or run a straight furrow. Learned men—professors of Christology, praters on Homiletics, writers of Syllogistic Essays and such, have confounded and confused men and covered truth with their brush piles of words. These men with many sharked up reasons are bad anglers, and the wind of their wings withers as it passes. Their efforts have all tended to befog and blind, while the Seers and Prophets and Poets and Doers have endeavored to simplify.

"Do unto others as you would be done by"—you understand that, do you not? But what does a man mean when he talks of Predestination, Vicarious Atonement, Redemption by Faith, and Hell and Damnation?

Please take my word for it when I say that these schemes of salvation are as idle vapors; for I am a Son of God, and most preachers who preach their little "schemes" are children of the Devil, born in sin and admit it.

I am a thought of God; I was loved into being,

therefore my life in the beginning was holy. Of course I am slightly besmirched by contact with fools, but in the main my life and deeds are right, for being a Child of God I could not stray very far afield even if I wished; God, who is my mother, would call me back, for has He not protected me, sustained me, and cared for me all these years? Take my word for it, we are in the Kindergarten of God, and all there is of life is to do our work (which is only play) as well as we can and be kind. That 's all there is of wisdom, do your work as well as you can and be kind. ¶I know as much about it as any man that ever lived, for I am a Child of God, and the best man who ever lived was nothing more. Do your work as well as you can, and be kind—that 's the best way to get along here, and it is the best preparation for the Life to Come, if there is one. This is no new Truth, for there is no such thing as a new Truth. Truth is as old as Fate. There is no plural Truth—there is only the one Truth, and this is very old and very simple. All wise men have known it. No one knows any more about Absolute Truth than I do, and I know as much about it as any one who ever lived, and I know nothing. Do your work as well as you can and be kind.

THE PHI-  
LISTINE



## Get Out or Get in Line.



¶ All the letters, messages and speeches of Lincoln were destroyed except that one letter to Hooker, we should still have a good index to the heart of the Rail-Splitter. ¶ In this letter we see that Lincoln ruled his own spirit; and we also behold the fact that he could rule others. The letter shows frankness, kindness, wit, tact, wise diplomacy and infinite patience.

Hooker had harshly and unjustly criticised Lincoln, his Commander-in-Chief, and he had embarrassed Burnside, his ranking officer. But Lincoln waves all this in deference to the virtues that he believes Hooker possesses, and promotes him to succeed Burnside. In other words the man who had been wronged promotes the man who had wronged him, over the head of a man whom the promotee had wronged and for whom the promoter had a personal friendship. ¶ But all personal considerations were sunk in view of the end desired. Yet it was necessary that the man promoted should know the truth, and Lincoln told it to him in a way that did not humiliate nor fire to foolish anger; but which certainly prevented the attack of cerebral elephantiasis to which Hooker was liable.

Perhaps we had better give the letter entire, and so here it is:

THE PHI-  
LISTINE

Executive Mansion,  
Washington, January 26, 1863

Major-General Hooker:

General: I have placed you at the head of the Army of the Potomac. Of course I have done this upon what appear to me to be sufficient reasons, and yet I think it best for you to know that there are some things in regard to which I am not quite satisfied with you.

I believe you to be a brave and skilful soldier, which, of course, I like.

I also believe you do not mix politics with your profession, in which you are right.

You have confidence in yourself, which is a valuable if not an indispensable quality.

You are ambitious, which, within reasonable bounds, does good rather than harm; but I think that during General Burnside's command of the army you have taken counsel of your ambition and thwarted him as much as you could, in which you did a great wrong to the country and to a most meritorious and honorable brother officer.


I have heard, in such a way as to believe it, of your recently saying that both the army and the government needed a dictator. Of course it was not for this, but in spite of it, that I have given the command. Only those generals who gain successes can set up dictators. What I now ask of you is military success, and I will risk the dictatorship. The government will support you to the utmost of its ability, which is neither

THE PHI-  
LISTINE

more nor less than it has done and will do for all commanders. I much fear that the spirit you have aided to infuse into the army, of criticizing their commander and withholding confidence from him, will now turn upon you. I shall assist you as far as I can to put it down. Neither you nor Napoleon, if he were alive again, could get any good out of an army while such a spirit prevails in it. And now beware of rashness; beware of rashness, but with energy and sleepless vigilance go forward and give us victories.

Yours very truly,

A. LINCOLN

 ONE point in this letter is especially worth our consideration, for it suggests a condition that springs up like deadly nightshade from a poisonous soil. I refer to the habit of sneering, carping, grumbling at and criticising those who are above us.

The man who is anybody and who does anything is surely going to be criticised, vilified and misunderstood. This is a part of the penalty for greatness, and every great man understands it; and understands, too, that it is no proof of greatness. The final proof of greatness lies in being able to endure contumely without resentment. Lincoln did not resent criticism; he knew that every life must be its own excuse for being, but look how he calls Hooker's attention to the fact that the dissension Hooker has sown

is going to return and plague him! "Neither you nor Napoleon, were he alive, could get any good out of an army while such a spirit prevails in it." Hooker's fault falls on Hooker—others suffer, but Hooker suffers most of all.

Not long ago I met a Yale student home on a vacation. I am sure he did not represent the true Yale spirit, for he was full of criticism and bitterness toward the institution. President Hadley came in for his share, and I was supplied items, facts, data, with times and places for a "peach of a roast."

Very soon I saw the trouble was not with Yale, the trouble was with the young man ♫ He had mentally dwelt on some trivial slights until he had got so out of harmony with the institution that he had lost the power to derive any benefit from it. Yale is not a perfect institution—a fact, I suppose, that President Hadley and most Yale men are quite willing to admit; but Yale does supply certain advantages, and it depends upon the students whether they will avail themselves of these advantages or not.

If you are a student in a college, seize upon the good that is there ♫ You get good by giving it. You gain by giving—so give sympathy and cheerful loyalty to the institution ♫ Be proud of it. Stand by your teachers—they are doing

**THE PHI-** the best they can. If the place is faulty, make it  
**LISTINE** a better place by an example of cheerfully doing  
your work every day the best you can. Mind  
your own business.

If the concern where you are employed is all wrong, and the Old Man a curmudgeon, it may be well for you to go to the Old Man and confidentially, quietly and kindly tell him that he is a curmudgeon. Explain to him that his policy is absurd and preposterous. Then show him how to reform his ways, and you might offer to take charge of the concern and cleanse it of its secret faults.

Do this, or if for any reason you should prefer not, then take your choice of these: Get Out or Get in Line. You have got to do one or the other—now make your choice. ¶ If you work for a man, in Heaven's name work for him! ¶ If he pays you wages that supply you your bread and butter, work for him—speak well of him, think well of him, stand by him and stand by the institution he represents.

I think if I worked for a man I would work for him. I would not work for him a part of the time, and the rest of the time work against him. I would give an undivided service or none. If put to the pinch, an ounce of loyalty is worth a pound of cleverness.



If you must vilify, condemn and eternally dis- THE PHI-  
parage, why, resign your position, and when LISTINE  
you are outside, damn to your heart's content.  
But I pray you, so long as you are a part of an  
institution, do not condemn it. Not that you will  
injure the institution—not that—but when you  
disparage the concern of which you are a part,  
you disparage yourself.

More than that, you are loosening the tendrils  
that hold you to the institution, and the first  
high wind that comes along, you will be up-  
rooted and blown away in the blizzard's track  
—and probably you will never know why. ✱  
The letter only says, "Times are dull and we  
regret there is not enough work," et cetera.  
Everywhere you find those out-of-a-job fellows.  
Talk with them and you will find that they are  
full of railing, bitterness and condemnation. ✱  
That was the trouble—through a spirit of fault-  
finding they got themselves swung around so they  
blocked the channel, and had to be dynamited.  
They were out of harmony with the concern,  
and no longer being a help, they had to be re-  
moved. Every employer is constantly looking  
for people who can help him; naturally he is on  
the lookout among his employees for those who  
do not help, and everything and everybody that  
is a hindrance has to go. This is the law of

**THE PHILISTINE** trade—do not find fault with it; it is founded on Nature. The reward is only for the man that helps, and in order to help, you must have sympathy ❁ ❁

You cannot help the Old Man so long as you are explaining in an undertone and whisper, by gesture and suggestion, by thought and mental attitude, that he is a curmudgeon and his system dead wrong. You are not necessarily menacing him by stirring up discontent and warming envy into strife, but you are doing this: You are getting yourself upon a well-greased chute that will give you a quick ride down and out ❁ ❁

When you say to other employees that the Old Man is a curmudgeon, you reveal the fact that you are one; and when you tell that the policy of the institution is "rotten," you surely show that yours is.

Hooker got his promotion even in spite of his failings: but the chances are that your employer does not have the love that Lincoln had—the love that suffereth long and is kind. But even Lincoln could not protect Hooker forever ❁ Hooker failed to do the work, and Lincoln had to try some one else. So there came a time when Hooker was superseded by a Silent Man, who criticized no one, railed at nobody—not even

the enemy. And this Silent Man, who ruled his own spirit, took the cities. He minded his own business, and did the work that no man can do unless he gives absolute loyalty, perfect confidence and untiring devotion. Let us mind our own business, and work for self by working for the good of all.

THE PHI-  
LISTINE



A man's opinion of women is shaped by the women he knows best.



## Business as an Art



THIS country is built on business. ¶ Business is intelligent, useful activity. The word busy-ness was coined during the time of Chaucer, by certain soldier-aristocrats, men of the leisure class, who prided themselves upon the fact that they did no useful thing. Men of power proved their prowess by holding slaves, and these slaves did all the work. To be idle showed that you were not a slave.

But this word business, first flung in contempt, like the words Puritan, Methodist and Quaker, has now become a thing of which to be proud.

¶ Idleness is the disgrace, not business.

**THE PHI-** Business consists in the creation, production,  
**LISTINE** transportation and distribution of the things  
that are necessary to human life. Thru this ex-  
ercise of our faculties, we educt the best that is  
in us—in other words, we get an education.  
Inasmuch as business supplies the necessities  
of life, it is impossible to have a highly evolved  
and noble race excepting where there is a  
Science of Business.

Business is human service.

Therefore business is essentially a divine cal-  
ling ❁ ❁

Once men sang, religion is the chief concern of  
mortals here below.

Other men have always thought that killing was  
the chief concern of mortals here below.

Gladstone said, "Only two avenues of honor  
are open to young men—the army and the  
church."

This has been the prevailing opinion of the  
world for nearly two thousand years, and is the  
one reason why the Dark Ages were dark. Dur-  
ing that thousand years of night the priest and  
soldier were supreme. It was one long panic,  
and human evolution was blocked through fear.  
The race crawled, crept, hid, dodged, secreted,  
lied and nearly died.

The world can only be redeemed through busi-

ness; for business means betterment, and no business can now succeed that does not add to human happiness. **THE PHILISTINE**

In Wisconsin I saw a palace in a park, clear back in the country. It was a general store, where everything was sold that people use and need. This store had rest rooms, bath rooms, lunch rooms and an art gallery. It was simply a store for farmers.

The owner ministers, and he is making money. He is helping himself by helping others.

In all of the great cities are stores that are radiating centers of beauty, education and industry, where the welfare of employees and the public is carefully considered by men of power.

¶ That many wrongs and inequalities exist in business is very true; but they must and can be righted without smashing the business fabric. Just here are required men with great insight, patience, poise and love of kind.

He who makes war on business removes the roof from homes, takes the bread from mouths, leaves human bodies naked to the storm—replaces confidence with fear, hope with dread, love with hate—and robs men of their right to work ❁ ❁

If in the last two thousand years men had devoted one half as much time to this world as to

**THE PHI-  
LISTINE**

another, one half as much time to business as they have to war, this earth would now be a paradise, peopled with a noble, happy, self-sufficient race, proof against panic. A panic is just a little cross-section of the Dark Ages—make it permanent and you have the Dark Ages, indeed.

The world has had enough of war. War means destruction, waste, violence, disease, desolation, poverty and death.

To prepare for war is to have war—for we get anything for which we are prepared.

It is a sad comment on this country to think that during the year just passed, a year of peace, the United States spent more for war and war tools, than for its entire public school system twice over.

Luther Burbank says you can only change the nature of a plant by changing its environment. You can only improve the natures of men by improving their surroundings. Business betters human environment. Scientific business means gardens, flowers, fruits, vegetables; quick, safe and cheap transportation of folks, commodities and messages; books, maps, furniture, pictures, playgrounds, pure water, fresh air, perfect sewerage, sunshine—health, happiness, hope and love—because business gives oppor-

tunity to work, earn, grow and become ✧ **THE PHI-**  
The word "education" sometimes stands for **LISTINE**  
idleness, but business always means work, ef-  
fort, industry. It means intelligent, thoughtful,  
reasonable and wise busy-ness.

Only the busy person is happy. Systematic,  
daily, useful work is man's greatest blessing.

ELBERT HUBBARD



When inertia gets the better of you, it is  
time to telephone to the undertaker.



## Helpful Hints



**HARLES LAMB** said that when he  
reached his office fifteen minutes  
late he always went away half an  
hour earlier so to make the matter  
right. This was a joke. The chronic  
late is always marked on the time  
book for a lay-off when times get "scarce."  
Your interests are the interests of the house,  
and theirs are yours—**BE ON TIME.**



Mr. Buckner, Vice-President of the New York  
Life Insurance Company, said to an employee  
who asked for a raise in pay, "I would feel  
much more inclined to double your salary if you

**THE PHI-  
LISTINE** lived on half that which you now have. This is no business of mine, but I express this to you as a friend."



Young men who loiter around the entrance to the store or factory, and smoke, gossip, chew and spit, would do well to eliminate it. Be peculiar, and when you come to your work go to work, even if it be five minutes before time. This habit marks the difference between the youth who is going to be foreman and others who have no luck.



If you are going to be absent, tell your foreman so and get his approval. If you are unavoidably detained from work, send word why.



Do not talk during working hours except on business, and then only to the head of your division or to the head of the department.



Do not refuse to do what you are told, nor do it grudgingly, simply because you do not understand the reason for it. If the one who tells you makes a mistake, he is the one who will suffer for it, not you.



Having promised to obtain goods or informa-



tion, or to deliver goods by a certain time, do not start the thing going and trust to luck for the rest. Do your own part in full, and then follow up to know that the rest is moving on schedule time. Remember that the thing specially promised and of special importance needs most watching. "Accidents" and life's "various hindrances" get after just those things with a keen scent.

## THE PHILISTINE



Keep your shop open. Losing time hurts your growth in your employer's business as it would in your own if your shop were open and closed, off and on. Avoid absence. Be "on the job" all the days and hours the business allows.



Give each customer your whole attention—and just as considerate attention to a little buyer as a big one.



If your business is to wait on customers, be careful of your dress and appearance. Do your manicuring before you reach the store. Dental floss is a good investment. A salesman with a bad breath is dear at any price. Let your dress be quiet, neat and not too fashionable. To have a prosperous appearance helps you inwardly and helps the business.

**THE PHILISTINE** As a salesman, know your stocks—what you have, and the facts of make, use, beauty and fashion which help and interest a customer. This will make you enthusiastic over your goods, and a good salesman without your knowing it. However, do not be too eager or unduly talkative.



To give visitors or give short, sharp, flippant answers even to stupid or impudent people is a great mistake. Meet rudeness with unfailing patience and politeness and see how much better you feel.



Get your Happiness out of your work or you will never know what real Happiness is.



As to the habit of getting everything packed and ready for a quick scoot when the bell rings, this does not mean for you a raise. Work as if you owned the place—and perhaps you may.



Date all letters, memoranda and statistics—the Dating Habit is a good one.



If you dislike a fellow employee or are disliked by him, do not make a parade of the matter. Quarreling and backbiting are not compatible

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