

NEW 1906 EDITION

The Science of Successful Salesmanship

**A Series of Lessons Correlating the Basic Laws Which
Govern the Sale of Goods for Profit**

SIDELIGHT A GENERAL STATEMENT

BY

Arthur Frederick Sheldon

SUPPLEMENT A

**CHICAGO, U. S. A.
1906**

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SIDELIGHT

A GENERAL STATEMENT

SECTION I.

Explanatory—Introductory.

“We begin to be wise when we find out how little we know.”

In entering upon this Course of Instruction, it is our desire to have you recognize one very essential point, and it is this: We want you to feel that you have united with us in a cause that has for its object the establishment of all commercial activity on a scientific basis. We extend to you a most cordial welcome to this end. Remember at all times that you are one of the many factors that enter into the equation of the world's business and that, as you give account of yourself in the acquisition of knowledge concerning the fundamental facts, laws and principles controlling and governing men in the exercise of their powers and privileges, your value will be determined and your influence enlarged.

No student of the vital principles dealt with in the series of lessons you are just beginning can fail to become a stronger and better man.

A right mental attitude is very essential to success

in the mastery of the profound, yet simplified and amplified subjects outlined in the Course.

Search for the truth; not as a wise man, but as one who loves wisdom, remembering that in the commonest facts of our daily life there are still depths of truth that we have yet to discern.

No man ever ceases to be a student so long as he remains in possession of his normal faculties; so that you are not returning to school days in assuming this task for a brief period, but simply adding to your post graduate course some of the deepest and most valuable truths concerning

Yourself and Your Powers—Character and Health Building—The Great Book of Human Nature—Logic as Applied to Business—Mental Culture—Psychology.

You will be surprised and delighted with the revelation made concerning these general topics and your every thought and energy will respond to the vitalizing influence of the inspiration.

Our relationship, then, is not so much one of teacher and student as of co-workers in a common cause. You are co-operating with The Sheldon School in building an institution, which we believe is destined to place the commercial world in a greatly advanced position and usher in the dawn of that new day in which peace shall begin to be a realization instead of a distant prospect. Therefore, be earnest and active

and put the heart to work along with the head and you shall have a reward in manifold blessings for every moment of sacrifice and labor expended.

Your personal welfare demands that you give diligent heed to the thoughts presented in these lessons and that you build for yourself an ideal to which you shall ever strive to attain. Whatever may have been your success, the fact remains that it is possible for you to have greater success, and particularly success of that high order that places a crown of glory on the head whitening by reason of the frosts of many winters. We want you to feel the importance of this obligation to yourself, to your highest and noblest self, which is susceptible of infinite perfectibility.

You will find throughout the Course of Instruction that all abstruse and deep things related to this problem of success are simplified and so illustrated that every one who can read can understand and master the principles. If you should not understand some of the terms and phraseology which are used in this Sidelight, they will all be made perfectly plain in the lessons.

The value of this instruction will manifest itself in the shape of increased efficiency and increased earnings. We make this statement with all confidence because we now have the evidence of thousands of students on this important point. It means dollars and cents to you in increasing proportion to your acquisition of knowledge and your effort to apply it.

There is no room for discouragement on the part of any one; and we wish that every student would take up the lessons with a feeling of perfect confidence in his ability to master and apply the principles. You can, any man can, and we believe that every one will.

The other practical side to the mastery of these principles is the fact that it enables one to overcome the negative influences in his own personality and know how to control and govern them in others. All of these things will be clearly outlined to the end that every one, whether a graduate from the common school, high school or college, may gain the fullest insight into agencies and forces that insure the largest degree of success.

Synopsis Of The Course.

In order that each student may understand the method of development in this science of Successful Salesmanship, we give the following synopsis of the manner in which the lessons are presented:

Since success depends entirely upon what the man really is, being directly traceable to his character, character-building is discussed at length in the first six lessons from the standpoint of the Mental Law of Sale, illustrations being given in the discussion of all topics to show the relative importance of each one in securing Attention, arousing Interest, creating Desire and bringing about a Resolve to buy. In order to present the subject clearly, the positive or desirable qualities of body, mind and soul are examined into

very closely and methods of training calculated to strengthen all of these various qualities are clearly described, so that the man who is willing to practice as well as study can begin a system of character-building with the very first lesson.

Following the study of character-building comes a very complete and practical treatise on health in which the cardinal principles of right thinking, right breathing, right eating and right exercising are given in such direct and common-sense language that any one who is content to follow the directions can increase the efficiency of his body to a marked degree.

Then comes the search for the customer ; and, after having found him, we take up the subject of character-reading in which temperament and how to detect different temperamental qualities as well as the manner of adapting yourself to the different types of people furnish a most delightful study.

The next topic is the Analysis of the Goods, this being followed by a study of Expression ; for the manner in which the salesman offers his goods for sale is of vital importance at all times ; and, after having studied the best forms of language necessary to high-class work, the Synthesis from the Analysis, or the building of the selling talk, is discussed most minutely.

Following comes the treatment of several different Business Topics of general interest, some of which have been said by many to be well worth the entire price of the course.

I. SYSTEM OF DELIVERY.

The schedule on the following page shows the order in which you will receive the various Lessons, Sidelights and Lectures. This first parcel contains the regular Lessons on Salesmanship Nos. I, II, III, IV and V, the Sidelights on "Suggestion" and "Education" with this "General Statement" and two Lectures, one by Mr. Sheldon on the "Science of General Salesmanship" and one by Mr. A. H. Revell on the "Making of a Merchant." The succeeding three parcels, to be sent you at regular intervals of five weeks, will each contain a similar apportionment of Lessons, Sidelights and Lectures. It should be noted that these Sidelights and Lectures are not meant always to apply specially to the particular lessons they accompany; but they all have due relation to the factors of the Science and will be found most helpful reading at any stage of the Course. On page 9 is the complete schedule of these deliveries and the order of their study.

2. HINTS FOR EFFECTIVE STUDY.

(a) Right Mental Attitude.

In beginning the study of this Course, it is essential that you should do so with a mind determined to find out what there is of truth embodied herein for you. Think of it as though it were prepared for you independently of every other individual on the earth.

FIRST DELIVERY.

1	2	3	4	5
General Statement Lesson I	Lesson II Lecture: "Science of General Salesmanship"	Lesson III Sidelight: "Education."	Lesson IV Lecture: "Making of a Merchant."	Lesson V Sidelight: "Suggestion in Salesmanship"

SECOND DELIVERY.

6	7	8	9	10
Lesson VI Sidelight: "System and Costs."	Lesson VII Lecture: "Character as a Factor in Business Success."	Lesson VIII Sidelight: "Duty."	Lesson IX Lecture: "Advertising: Its Relation to Scientific Salesmanship"	Lesson X Lecture: "Faith as a Commercial Asset."

THIRD DELIVERY.

11	12	13	14	15
Lesson XI Sidelight: "Logic."	Lesson XII Sidelight: "Expression."	Lesson XIII Sidelight: "Legal Points in Buying and Selling."	Lesson XIV Sidelight: "The Buyer."	Lesson XV Lecture: "The Making of an Insurance Man."

FOURTH DELIVERY.

16	17	18	19	20
Lesson XVI Sidelight: "How to Conduct a Retail Store."	Lesson XVII Sidelight: "20th Century Window Trimming."	Lesson XVIII Lecture: "The Salesman and the Credit Man."	Lesson XIX Lecture: "The Wholesale Merchant and his Drummer."	Lesson XX Sidelight: "On the Road."

A search for truth in such a mental attitude will insure the largest possible rewards to yourself and a lack of it will prove a negative influence that will rob you of what it is our purpose to have you receive.

(b) Concentration.

There are two important elements in this agency for acquiring knowledge; the first is that you shall empty your mind of all other thoughts. This is not an easy task; but you can, by determining to do so, soon habituate yourself to discharging all ideas out of your mind with as much ease as you now fill your mind with thoughts through the suggestions that come to you externally and internally.

The second important element embodied in concentration is the idea of centering. The idea involved is that you must have a plan of study; make up your mind to stick to it, under all circumstances and, with this as your definite aim and purpose, throw around it your subjective or soul faculties and qualities; center about this purpose, and you will find that in your efforts to acquire knowledge and to search out truth, this will be one of the most potent agencies that it is possible for any one to acquire.

(c) Patience.

What a wealth of treasure there is in cultivating that inestimable quality—Patience. The patient man is never a discouraged man. All of the elements of the

pessimist have to yield obeisance to the man who has cultivated to a marked degree the quality of patience. He is necessarily optimistic and his faculties are all under control of his higher nature. Meditate upon this important quality and endeavor to develop it from day to day.

(d) Absorb, Be Reflective, Meditate.

When you have gotten over a portion of the lessons or if you have completed a lesson at a single sitting, don't throw the book aside and feel that you have done all that was necessary to acquire a proper knowledge of what the lesson contains; but remain quiet and endeavor to recall the forcible things that impressed you as you went over each, and then meditate about them in their peculiar relationship to yourself, your own powers and weaknesses.

(e) Continuity.

That is, one lesson at a time; each lesson in logical order with its accompanying Sidelight and lecture and with unvarying determination to follow out the Course in its continuity. The very effort and determination to do this will be invaluable to you in your contact with men and in conducting important affairs in the business world.

(f) Study with a pen or pencil in hand and mark the passages that impress you most deeply. After reading a lesson through four or five times, or possibly

six, go over it carefully in connection with the Review Questions, placing the number of each question on the margin of the page or pages where you think the correct answer is to be found; then master those parts thoroughly and you will find that the matter of answering the questions in your own language will be easy.

(g) By all means have a good Dictionary at hand and, if possible, an Encyclopædia. Look up the meaning of every word you do not clearly understand. It is surprising what an incomplete definition we can give to many of our commonest words, if we are asked their meaning. We must know the full and exact truth in things that we read. We sometimes discover that we have had a wrong impression of an important paragraph or verse, simply for lack of the proper knowledge of the meaning of some word in it. We miss the real meaning of many words because we do not understand their various uses in different connections.

The busy man on the road, of course, cannot have these necessary things at hand; but our advice to you is that you mark particularly the words that are not clear to you, and at your earliest opportunity look them up. Be aggressive in all your efforts and remember that any disposition to put aside the lessons or to give up the task is the outgrowth of suggestions that arise out of your earthly nature and should be mastered. The real man inside has the power of mastery but he must necessarily wake up to a realization of the

fact that he has the power and then determine to make use of it.

(h) A Few Don'ts.

Don't skim or try to anticipate.

Don't read ahead out of mere curiosity.

Don't hurry, make haste slowly.

Don't procrastinate.

Don't allow yourself to grow indifferent.

Don't make excuse for mental indolence—WAKE UP.

Don't give up to feelings of weariness.

You will find that this sensation is due largely to the fact that you need a change of idea and thought. Under such circumstances, you will find it very beneficial to strip yourself so that you can exercise with a little freedom and get your blood to flowing freely and vigorously. You will get detailed instructions in the Course on this particular point; but, until you reach that Lesson, exercise in almost any way to get your blood flowing freely and practice deep breathing. You will find that you can sit down then and take up your book and read with a mental appetite that will surprise you.

3. SPECIAL CORRESPONDENCE PRIVILEGE.

Here is a ground on which you may be always in friendly touch with us and realize our care and help-

fulness. Hence we invite you to use as well as appreciate it. Many of our students use it freely and assure us that they derive the greatest benefit from it. There are others who seem to neglect it or possibly fail to recognize its advantages. Of course the oftener it is used the more it costs us; but, for all that, we prefer that you should not spare it. Be assured it is our constant aim to give practical and valuable help to every student. The liberal use of this Correspondence Privilege is quite within the scope of our educational service, even though our printed instructions are meant to cover all essential points. It is not exactly our purpose to give special instruction by this kind of correspondence, but to assist the student in such difficulties as may arise or shed further light on points that may seem obscure. In a word, it may be said that this privilege applies particularly to the educational part of our work, in which Mr. Sheldon takes a deep and constant interest.

Meanwhile, in the course of your studies you will have more or less occasion to address the School about other matters. Many of our students, for example, are salesmen "on the road," and this may require the sending of our lesson books, etc., to different addresses. While we endeavor to make our mailing system as perfect as possible, the risk of errors will be lessened if students take the pains to give timely notice of intended changes. Letters of this class or on sim-

ilar business details need no other reply than a prompt attention to the request or notice. This attention they will certainly receive. We shall consider such letters answered by due compliance with their purpose. They are of a very different class from the correspondence relating to your studies, which shall always be considered and answered with special care. Meanwhile the growth of our School compels system in the whole field. To help us in the assignment of correspondence to our divisions and thus insure speedy action on all letters, we ask that all students writing to the School treat only one general subject in a single letter. The appended list shows, in a general way, the range of the topics that need to be handled separately:

1. Educational (Special Correspondence).
2. Accounts.
3. Advertising Literature.
4. Prospective Students.
5. New Enrollments.
6. Commissions.
7. Mail Discrepancies.
8. Change of Address.
9. Employment.
10. Miscellaneous.

The topic of each letter should be written at the head of the sheet. Please address all letters like the sample on page 16, writing the name of the Division addressed in the lower left hand corner.

THE SHELDON SCHOOL

209 State Street

Educational Division.

CHICAGO, ILL.

The questions for the Special Correspondence Department are submitted to the Educational Division or to an expert in the field most competent to answer them. By means of this division and allotment of subjects each gets the proper handling from the qualified person. Never get the idea that your letters are a trouble. We are happy at all times to hear from our students; for we believe they are too much in earnest to waste their own time, or ours, by letters on merely trivial subjects.

4. Positions—Employers.

While we do not have a regular "Employment Bureau," the School acts as a Clearing House between graduates and employers. When a student has received his certificate of graduation, if he needs the assistance of the School in any way to secure a position, it will be a pleasure to put him in touch as far as possible with responsible houses and assist him in securing a lucrative position. If the Student should be an employer, it will give us pleasure to have him make use of the Employment Division of the School in order to secure the services of graduates who may be

open for a position. This Clearing House has been quite a help to a number of students and to employers also; and we believe it will become more efficient with the co-operation that will necessarily grow out of our efforts.

5. The Review Questions.

The value of education lies in the fact that we are compelled to develop mental activity in the effort to acquire knowledge. It's the development of the physical organ of the brain by the energy exerted to acquire knowledge of any kind that makes education valuable. It is the drawing out of the latent powers through the suggestive force of what we read, as well as what we think about by reason of suggestion that comes through the five senses, that constitutes the real essence of education. It is, therefore, very important that we should have some means of gauging the strength of our mental powers and the accuracy with which the organ of the brain has done its work; and this is accomplished by means of the Review Questions. Anyone desiring to acquire accurate knowledge must put himself to a test and then by being perfectly honest with himself, he may, on the basis of this review, get very accurate information of things that he is liable to overlook entirely. Again, the energy exerted in the thought force is stimulating to a very high degree to the termini of the nerves, causing them to quicken in action and to form correct combinations and con-

nections in the brain. If these connections were properly made every time we received an impression, we would never forget anything or make a mistake or have difficulty in comprehending any problem presented to us.

Our training, then, is designed to make accurate combinations of the nerve termini and there is no more potent factor in accomplishing this end than to test ourselves by questions propounded which we feel obliged to answer. Herein lies the value of the Correspondence method of Instruction. It is ideal in that it compels concentration of a high order and stimulates accuracy and habituates the mental organ to proper combinations which produce clearness of insight and correctness of judgment.

Too much cannot be said in support of the claim that the Correspondence method is ideal. It relieves one of the necessity of leaving his business or his home and incurring large expense in order to acquire an education. It enables him to use his time to advantage, also to develop his best thought regarding any particular topic; and he is free from the eccentricities and vicissitudes of the teacher and the class room; and it insures the mature, thoroughly digested ideas of the instructor independent of wind and weather.

The lessons are designed to cover a period of 30 weeks and it is important that every student should complete the Course within that period. We are compelled to place this limit, inasmuch as the School is

increasing rapidly in the number of its students and we cannot make right progress without the co-operation of the student in the matter of completing the lessons within the 30 weeks. You will realize the justice of this when you stop to think what it means to the School to have to carry on the correspondence for a longer period, for it multiplies the number so rapidly that have to be cared for in the Educational Division, that it would necessitate a continuous increase of the office force in that Division.

We do not expect when we go to college to have the professors remain through vacation, or even for one week after the regular term, in order to permit us to make up what we should have accomplished during the regular term.

In the event of sickness or other misfortune, a reasonable extension will be given to any student upon request.

6. How to Prepare Your Lesson Papers.

In preparing your answers to the Review Questions in Lesson I, you should make thoroughness a watchword and check up your work with the list point by point. If a question has two parts, be sure to answer each part; if four, answer all four. Use your own style of language, except when definitions are asked for—then give the language of the text. When you shall have finished, send the paper to us for examination, criticism and grading, after which we will return

it to you and you will have an opportunity to review the work with the help of the examiner's suggestions. Then you are ready for the questions in Lesson II, which should be handled in the same way, and thus with all the other lessons in regular order.

Send in letters of inquiry with the lesson papers whenever you wish; but always write them on separate sheets of paper.

Any comments you may want to make concerning the text or the questions should be written on a separate sheet.

Write only on one side of the paper.

Always write name and address at the top of the first page.

A good grade of paper, foolscap size, is preferable for this work, but *practice economy in postage by not using extra heavy weight sheets.*

7. Our Bulletin Service.

Our Bulletin will reach you at intervals of two weeks unless you request otherwise and will serve as a teacher for the first fourteen lessons of the Course, and the Sidelight "Suggestion." Bulletin No. I bearing on Lesson I should now be in your hands. Bulletin No. II treating on Lesson II will reach you in two weeks, and so on until the full set of fifteen Bulletins has reached you. Through these Bulletins we are enabled to keep in touch with your work and furnish you with an inspiration to master every lesson. This

bulletin service was devised for the special benefit of our students, and through the publication we want to keep you faithfully at work until you became a graduate.

8. Your Diploma.

Certificate of Graduation will be issued to each student when we have received his answers to Review Questions on the first fourteen Lessons, as well as the important Sidelight on "Suggestion," together with a statement from the student that he has carefully read the Lessons XV to XX, inclusive. No Certificate of Graduation will be issued to anyone who has not met his financial obligations to the school. It is needless for us to dwell here on the value of such a certificate to all our graduates. This School of Scientific Salesmanship has gained widespread and most favorable attention from business leaders and business institutions. Hence our Certificate of Graduation means much to those who use it when applying for positions, apart from any other introduction or help from us. It will mean much more to you as the years go by. It is very different from the diploma of an ordinary college or even of a university, because it is an evidence of special study and proficiency in the Science of Salesmanship. The time is undoubtedly coming when such evidence will surely be looked for from all who seek a place in the working ranks of commerce. The cry of modern business is for specialists in every field; and

the only thing that makes Salesmanship a specialty is the complete mastery of its underlying principles. This is what our Certificate attests for its holder, and hence its commercial value cannot be stated in dollars and cents. We believe you will cherish it with pride and affection. It marks you as one of the brotherhood of science and success.

9. Moral Obligation.

In the contract for enrollment a clause is inserted and designed to protect the School from a business standpoint, and that is, that the Lessons, Sidelights and Lectures comprising the Course are the individual property of the student and are not to be loaned by him to anyone else for the purpose of study or to be disposed of otherwise; but that they are to be kept for the individual use of the student only. We know that, having signed this contract, it is unnecessary to urge the importance of this moral obligation, for it is purely a moral one. No student would expect to go to college and pay his tuition and then wish the college to admit one or more to take the benefit of the instruction merely because they could use his books. The same holds good with reference to the tuition which you pay to this School. It is designed to cover one Course of Instruction and we know you appreciate fully the sacredness of the obligation. No student can afford to violate it for the reason that he is transgressing a principle in his own personality that

will weaken him; and the party to whom he might pass his books could not hope to receive the proper advantages for the reason that he would not have the benefit of the real educational element entering into the contract.

Our reference to this clause is made because of the fact that cases have come to our attention where students have not read the contract carefully and were not fully aware of the obligation they had assumed. It is a credit to all such, however, to say, when their attention was called to the point, they acted promptly, recognizing the justice of the provision and recalling the books.

10. Apply What You Learn.

In closing, we would suggest that every student get out his lantern and put plenty of oil in it and start out through this Course of Instruction determined to find the truth and to appropriate it; make it a special point from day to day to endeavor to *apply* the new ideas acquired. If you cannot make a success in using the new idea the first time, do not be discouraged, but *try again* and yet again. Nothing but victory awaits the man who is willing to try and does try. With the principles of this Course mastered, there is nothing that can withstand the power of your personality. You will discover the fact that, in spite of inherited tendencies and shortcomings, you are possessed of faculties and qualities of a divine nature,

which, if called into action, will correct and thoroughly overcome all frailties of the natural man.

In Section II will be found the formal statement of the Formula of The Sheldon School, and accompanying it is a complete description together with its derivable corollaries.

A GENERAL STATEMENT

SECTION II

FORMULA OF THE SHELDON SCHOOL — THE BASIS OF A SYSTEM OF SPECIAL EDU- CATION LEADING TO SUCCESS IN ANY VOCATION IN LIFE

The formula of The Sheldon School and the explanation of its symbols follow :

$$V = \frac{E}{S} - \frac{E}{O+C} = \frac{P}{N} = TE = E+A+R+A- \\ DD+WS=S=H+LL+M+H$$

In this formula, E stands for the value of the Employee to himself and to others. With the symbol S we denote the amount of Supervision which the Employee requires. The principle brought out by the formula thus far, namely, $V = \frac{E}{S}$, is this: That the value of the Employee increases as the amount of Supervision he requires grows less, i. e., the Employee's value is in inverse proportion to the Supervision required.

If it were possible wholly to eliminate the need of supervision, the value of the employe would be at its maximum, as far as that employe in a given environment is concerned.

Thus it becomes necessary to inquire upon what does this amount of required supervision depend? This brings us to the next proportion in the formula, namely, E divided by O plus C. In this symbol E stands for Employe as before; O stands for errors of Omission and C for errors of Commission.

If the employe did all he should do without being directed, and made no errors in the doing, then he would need no supervision and his value would be at its highest.

Next we inquire, How can we reduce the errors of Omission and Commission to the minimum? The answer is in the next symbol, P, which represents the positive qualities of body, mind and soul, as distinct from the negatives.

There is a law of positives and negatives that prevails throughout nature. We see positive in light, negative in darkness; positive in heat, negative in cold. In man we find the same law. Intelligence is positive; ignorance is its negative. We have the positive in faith, negative in incredulity; positive in courage, negative in fear; positive in love, negative in hate; positive in honesty, negative in dishonesty; positive in loyalty, negative in disloyalty; positive in strength, negative in weakness; positive in health, negative in sickness.

Our system of instruction constitutes a study of all of the principal faculties and qualities of the normal human being, defining the positives, showing their

commercial value and how to cultivate them. As the positives develop the negatives vanish; and, with the disappearance of the negatives, the errors of omission and of commission grow fewer, thus decreasing the amount of supervision required and augmenting the value of the employe.

The next symbol in the formula is TE. These letters represent True Education, which we define as consisting of two processes, (a) the infilling or instruction process of gaining useful knowledge, and (b) the educative or drawing out process, the drawing out and development of the positives. Given an employe in whom these two processes have taken place (the filling in of useful knowledge and the drawing out of the positives), and we have an educated employe in the scientific meaning of the term education. We therefore make $\frac{P}{N}$ equal TE.

The next is a combination of symbols, viz., E + A + R + A. E represents Endurance, the first A represents Ability, R represents Reliability and the last A represents Action. Tracing these factors, we find that the prime element of Endurance pertains directly to the bodily powers; that of Ability to the intellectual powers; that of Reliability to the moral or emotive powers; while Action in its entirety is traceable directly to the will.

The next link of symbols in the success formula is DD + WS. DD stands for Deed Doing and WS stands for Word Speaking. Our system of education

makes it plain that efficiency in deed-doing and word-speaking is the outgrowth of Endurance, Ability, Reliability and Action; and that excellence in deed-doing and word-speaking is a trustworthy measure of success.

The next symbol in the formula is S which stands for the resultant, Success.

The next is $H + LL + M + H$. Of these symbols, H stands for Health, LL for Long Life, M for Money and the last H for Honor.

The Sheldon School claims that the correlation of these basic principles amounts to a clear formula which sets forth the application of Science to the problems of Success.

THE SHELDON SCHOOL,
209 State St.,
Chicago.

LEADING SUCCESS QUALITIES.

The Science of Successful Salesmanship which is set forth in this Course of Study is presented as a new system of special education through which students may properly qualify for active participation in business affairs of any kind and the principles enunciated are also correlated with a view to personal growth and development in all the varied walks of life.

There is a price on success as there is on every good thing that we seek in this life. In one form or another success must be paid for by effort. Man is so constituted that there would be no success worth having if there were no striving for it. Even if not in the nature of actual toil, it must still be paid for by energy of body or brain, and usually both. Hence does our science set out by viewing all candidates for success as *Workers*. Whatever be a man's vocation, or whether as yet he has none at all, when he starts in the race for success he becomes by that fact a worker. A most honorable title it is, too, and one that is no less fitting to the President of this Republic, or any other person in high station, than it is to the toiler at loom or work-bench. We are all workers.

Now, if we regard a worker in his present value, to himself and to others, we shall find it can well be stated in these terms: The efficiency or value of the worker is in an inverse ratio to the supervision he must place on himself or that required at the hands of

others to insure his best performance. His value is low if the kind of supervision needed must be close or constant. His value increases in proportion as the need for supervision grows less. The worker would be at his highest value for himself and others when the demand for supervision of his performance ceases. Between the two extremes lies the whole plane of his growth and usefulness.

This is a test we apply not only to employed workers who are held under more or less actual supervision, commonly called employees, but also to those who work independently and seem to be free of any such vigilance. In the case of these latter the supervision is implied by laws and standards of right which they are fully expected to know and to obey. The head of a mercantile house or the president of a corporation is just as much under control as any salaried man in his employ. It is supervision of principle, if not of fact, and may be even more rigid than any watch or ward of human contrivance. The discipline of law is one we can never evade. The laws known as economics cannot be ignored or violated without paying the full penalty. What we term the laws of nature are still more imperative. However high in position or "rolling in wealth," no man may offend against these laws with impunity. Thus the test of supervision as the measure of a worker's value extends to every person in active life.

This we can more readily see by inquiring the

reason why any one stands in need of self-supervision or the supervision of an employer. Is it not clearly because they fail in the doing of things they should do, or else that they do other things which of right they should avoid? They err against the true standard either by omission or commission. If a man were to perform every act and duty aright and never to offend in any forbidden matter, he would simply have no need for supervision of any kind, i. e., supervision would be reduced to zero. He would be a perfect worker and a perfect character.

But there is no such thing in this life as a perfect character; and the utmost we can hope for in any given case is to reduce the errors of omission and commission as far as possible. If we ask how this can be done, the fact confronts us at once that it must come by the development of the positive forces in the make-up of the man. All through the domain of nature runs what we may term a principle of positives and negatives, the positives representing all the natural powers, physical, mental and spiritual, with which a man is endowed; the negatives representing the evident weakness of some of the positive qualities, through which weakness errors creep into a man's work and thereby reduce his value to himself and the world. In man, as in nature generally, the positive is a something—it is a power; the negative of that positive being merely the curtailment of it, often to the point where it is considered as dead, because of its

disuse; but it will be seen by the preceding explanation that this is quite impossible and that the quality may be brought into action again by the right kind of training and regular exercise. The positive is by its nature strong and aggressive; the negative makes its victim feeble or powerless. Just as in creation we have heat as the positive of cold, light as the positive of darkness and motion as the positive of inaction, so we find, for example, that industry, courage and constancy are the positives in human character that should stand where laziness, cowardice and fickleness are so often met. These last named negatives are not in themselves anything; they simply express the quiescence of the positive qualities whose activities they have suppressed. The fewer of such negatives there are in a man and the more sturdy and highly developed his positives, the better worker will he certainly prove and the freer will he be from errors of omission and commission. It is thus, as we see, a matter of cultivation, since the germs of all desirable positive qualities are implanted in every human being. When these are ripened by proper training they become so many resistless forces. When they are smothered or neglected they simply make room for the opposing negatives to sneak into their places and undermine the character. Flowers cannot bloom in a garden where the soil is choked by weeds.

The cultivation of our native powers, their development into what are termed qualities—or working

forces—is but another way of defining true education. This we hold to consist of two processes; the first, which is instructive, or the filling in of knowledge; the second, which is eductive, or the drawing out of latent faculties into forces. The best type of education is that which seeks to develop the positive powers into true and conquering energy, thereby reducing all the negatives or errors of omission and commission to the zero point, as was demonstrated as necessary in the matter of supervision. In so far as success depends on the best there is in us and the best we can do in every given case, it is plain that such education is absolutely requisite for the purpose just stated. By this means and this alone can we train our inherited powers to their highest efficiency. And when we begin to inquire into the manner in which these powers manifest themselves we shall find that they culminate respectively in four great personal forces, namely, Endurance, Ability, Reliability and Action; and, as stated in the preceding formula, Endurance represents in its main essence the bodily powers or physical qualities, Ability the intellectual qualities, Reliability the spiritual or soul qualities, while Action is a will product, pure and simple. Naturally the modifications, either in the way of strengthening or weakening any one of these four great factors may be traced to the activity of one or more of the positive or negative qualities outside of the direct line of initial power; but it is sufficient for the purpose of the development of

this science to study all of the four as springing direct from the physical or mental elements to which they are referred.

Endurance.

The struggle for success may be a long and hard one and set about with many difficulties. There are times when it calls for the most strenuous activities of which a man is capable. The delays and setbacks are always liable to occur and the partial failures that may happen from time to time can be met only by a worker of strong recuperative power. This is just what Endurance means—to be able to bear up and struggle forward under all conditions of difficulty and disaster. The man who has physical Endurance is also in condition to enjoy to their fullest the other bodily powers; strong for action as well as for resistance. He will have the health that brightens existence and makes his own efforts pleasurable rather than toilful. This condition of vigorous health can only be the result of wise and continuous bodily training. It is a branch of education that was much neglected in the past, but is now attended to by many with minute and scientific care. There is likewise this advantage in it, that our mental and spiritual forces derive much of their stimulus from the kind of education we give to the body, and they also become more valuable auxiliaries in the strengthening of this essential quality of Endurance.

The maxim of the ancients is now more than ever

in evidence, *mens sana in corpore sano*. The most brilliant mental gifts are apt to fail of their victories if subject to the vicissitudes of pain and disease. In any struggle whatever, it may be said it is the staying power that counts, and this is really another name for Endurance. From the educational standpoint, it means the cultivation of the entire physical system so that every organ and faculty shall move in harmony with the desires. It implies strength and activity as much as it does resistance, because they are all a product of the same nutritive and nerve machinery. Endurance is the highest fruit of the education of the body and, without it, only moderate efficiency is possible.

Ability.

Ability, the prime element of which is derivable from the intellect, is the second essential in striving after success. A man may have the Endurance of a Hercules in his "seven¹² labors," but it will avail him nothing if he does not have the Ability to direct his efforts toward satisfactory accomplishment. Through individual Ability the intellect directs all undertakings; and in every phase of human endeavor it is recognized that brain is master. Mind rules over muscle. What we call an able man is one who is fitted for achievement and qualified to be a leader among his fellows. As a general thing, the Ability consists not only of acquired knowledge—the knowledge which is power—but of the reflective capacity and judgment that make

such knowledge available in all contingencies. It is a case in which the dual process of education shows itself to the highest purpose. All the stored-up facts of the universe would be of very little use without a strong reasoning and logical perspective. In like manner the keenest intellect would find itself "beating the air" unless it had acquired knowledge to work with. Hence Ability counts in every sphere and is always welcome to the highest places and the richest rewards. It is quite as much a conqueror in court or camp or legislative hall as it is in an ordinary workshop or store. The man of mental Ability can always get to the front no matter what his position in life. And when mental power is re-enforced by the wonderful activities which characterize abounding health and elevating spiritual qualities, all of which enter into it, efficiency increases beyond the range of calculation.

. Reliability.

The characterizing element of Reliability is distinctively spiritual and accordingly is directly traceable to the Sensibilities. As we have said, a man may have the Endurance of a Hercules but it alone may avail him nothing; indeed, he may have that and with it the Ability of a Socrates and yet amount to nothing as a doer of deeds and speaker of words unless he is a model of Reliability, a man of conviction who maintains himself for or against what he considers right or wrong and is not afraid to reason it out with anyone

because his trained intellect will protect him at every turn. Such men may be trusted and, when they are men of Endurance and Ability, they are fully equipped to the extent of three of the great success factors to go forth conquering and to conquer.

Action.

But the Endurance of a Hercules, the Ability of a Socrates and the Reliability of a Washington amount to nothing in the achievement of success unless they result in Action, the predominant function of the Will. It is through Will Action that "the perfect work" is accomplished; and this springing to the task that is set before us, with the Ability to know why, wherefore and how, with dependable staying power and an abiding belief that we are doing the right thing, is success. When we have all four qualities developed through true education to a marked degree, we are sure to be successful according to the highest standards and worthiest ideals. This is our aim in the study of the Science of Successful Salesmanship.

How To Develop The Great Essentials.

You will see from what we have said concerning the quality of Endurance that it comes only as a result of sustained health and close attention to the development of the many positive qualities of the triune man in accordance with the principles laid down in the several lessons devoted to character-building; and you

therefore begin your work in the study of this science by careful inquiry into the best means of applying the principles which underlie success. You may, if you wish, look upon all of this work in the establishment of Endurance as the development of a personal business asset; and our large experience with thousands of students may be regarded as a guarantee of the correctness of our advice. Follow it in the spirit of a trusting and enthusiastic student and you will develop staying powers that will serve you at every turn.

Ability also requires constant study and exercise of health rules and a close conforming of your life to the principles set forth in the several lessons on character-building. Character-reading also becomes an essential; for without the Ability to read human nature a man frequently finds himself wholly at sea, lacking that adaptability which is necessary in handling the several different types of men. To these three requirements must be added a careful study of business logic, by which a man is enabled to analyze his goods and from the analyses to prepare forcible, convincing and persuasive selling talks which, when backed up by a winning personality, will bring Ability to a high standard of effectiveness. And then, if to all of these a salesman can add a full fund of information on general business topics, he is surely in fine form for the performance of any task he undertakes.

Now, if earnestness and perseverance have borne fruit in the study of the lessons of character-building,

Reliability also enters into your general equipment and is further reinforced by abounding health which may be yours and by a study of business logic which enables you to direct your several powers reliably from an intellectual standpoint, thus giving you a three-fold power in your practice of the Golden Rule and the Law of Mutual Benefit.

These three qualities, Endurance, Ability and Reliability, fit you to enter the business world with every assurance that you will succeed if you will work with the ambition that actuates all men who understand that work is a sacred duty to be valued for itself and treasured as a privilege. The worker is a man of action, a man who has the will to do, and it is through continuous character-building, character-reading and health-building that he finds himself fitted for the tasks before him; and then with an imperious will he drives all to certain success. There is no let-up in a man who works intelligently. There is no chance of any great failure; and the failures that sometimes do come to men of this stamp are always valuable because of the lessons they teach. They come out of the experience like the pure gold that has been "tried seven times in the fire."

You now perceive the pleasant task you have set yourself in undertaking the study of this course in scientific salesmanship. You are beginning in a scientific manner to prepare yourself for the proper conduct of your calling in conformity with the un-

changeable Mental Law of Sale; for which reason you readily understand the necessity of fitting yourself to the law rather than trying to fit the law to you.

With these points well in mind we begin our work; and I know that a larger field of usefulness awaits you, if you will simply get yourself into a receptive student-like attitude and determine within your own mind to build every part of these teachings into your business and social life.

Very sincerely yours,

A handwritten signature in cursive script, reading "A. J. Shelton". The signature is written in dark ink and is positioned below the typed name.



**A System of Education in Economics
and Human Nature as Applied
to the Business World**



LECTURE
Science of General Salesmanship

LECTURE

Science of General
Salesmanship

BY

A. F. SHELDON

Addressing the Students of

The Sheldon School of Scientific Salesmanship

LECTURE SUPPLEMENT No. 1.

CHICAGO, ILLINOIS

1904

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BY
ARTHUR FREDERICK SHELDON

INTRODUCTORY.

NOTE.—Read carefully before taking up study of this Lecture.

Dear Student:—

I take great pleasure in handing you herewith printed copy of the Lecture on the Science of General Salesmanship which was delivered by myself in January, 1903, before the students of the S. S. of S. S. here in Chicago.

It will interest you to know that the prophecies contained in the closing pages of this Lecture are already coming true. Our membership now not only extends from ocean to ocean here in the United States, but the channel of "our river of influence" has already found its way to foreign lands. We have earnest workers not only in foreign lands of this continent (Canada and Mexico) but in England, Scotland and other foreign countries.

Study this Lecture carefully and you will get a glimpse of the philosophy which is to come. It will gradually be made plain to you that we teach not only the science of salesmanship but the philosophy of true success in life. A careful mastery of this Lecture will aid you materially in a complete comprehension of the regular lessons. It will make plain to you the scientific value of the qualities of character which are dwelt upon in Lessons 3 and 8 inclusive. It will make clear to you the fact that these qualities are of equal value to the retail clerk, the commercial traveler, the specialty salesman and the promoter. In fact to all who are engaged in any line of intellectual effort. The Lecture will not only show the scientific value of the positive qualities and faculties of body, mind and soul, it will give you a valuable hint of the truly scientific method for the development of them. The Side-Light on Suggestion, which you will receive a little later will go into this subject more deeply. But master this Lecture now. Begin immediately to follow the instructions laid down, and the day you earnestly begin the scientific cultivation of the positive qualities, that day your power to influence others will begin to grow. Do your work earnestly, steadfastly and with faith and you will witness a development which will eventually make you a giant oak in the forest of mankind.

I have no patience with those who would build upon the scientific fact of suggestion, a superstructure of so-called mystery and mysterious forces. Neither have I any patience with those who would seek to make it take the place of God. It is one of Nature's laws just as certain as is the law of gravitation.

It is the implement which the Infinite Intelligence has given to man to enable him to become the architect of his own character, the builder of his own future, the tool with which to build himself as he will. In the light of this Lecture, with the aid of the chart which it contains I counsel you most earnestly to make a careful analysis of yourself at once. No matter how strong or how weak you are to-day you can become stronger. You can develop the positive qualities of body, mind and soul more and more. You can and will become stronger in every way—just a little stronger every day—if you will set about it resolutely and at once to practice what this Lecture teaches. Don't be afraid of the law of Suggestion. It is in harmony with God and in harmony with science when rightly understood. If there is anything in this Lecture which is not entirely clear to you I shall be very glad to assist you by correspondence. I hope you will see the truth of it clearly and that I may hope to enjoy your help in the work of digging the channel of "our river of influence" around the world. Let us make it wide and deep.

Yours sincerely,



LECTURE:

Science of General Salesmanship.

My subject is the Science of General Salesmanship. Let us first analyze the subject. It involves three main elements.

First: Salesmanship.

Second: Science.

Third: That the elements of that Science are general in their nature as applied to salesmanship.

Let us consider each briefly.

First: What is Salesmanship?

Our students are aware that in our lessons we define salesmanship as the sale of goods for profit. This definition, while brief, is a broad and general one and when carefully considered is found to be quite comprehensive. It involves two conditions. First, *a sale*—a completed transaction by means of which ownership changes hands for a valuable consideration, and second, *profit*. The transaction must be completed *at a profit* if real salesmanship be exercised.

It is one thing to dispose of something—it is quite another to dispose of it at a *profit*. It is not the bulk of money represented by any given transaction which is looked to. It is the margin of profit, great or small, which makes the sale worth while.

The so-called salesman who is so weak, whether behind the counter in stores where price cutting is permit-

Salesmanship.

1. The sale of goods for profit.
2. That power born of a combination of certain qualities and faculties, Mental, Moral, Spiritual and Physical, which enables him who possesses it to successfully influence a high average of those whom he interviews, to purchase at a profit that which he has to sell.

Science of Successful Salesmanship.

1. Science is organized knowledge.
2. Science consists in systematizing and correlating, logically arranging and severely testing the basic laws and principles underlying an art.
3. There are basic laws and principles governing success in salesmanship.
4. The laws pertain to
 - Salesman
 - Customer
 - Article
 - Sale
5. These laws also pertain to all classes of salesmen.
 - Retail
 - Wholesale
 - Specialty
 - Promoter

ted, or on the road in any capacity—who is so weak, I say, as to be continually slashing prices and sacrificing profits, is not a good salesman, no matter how many goods he disposes of; and indeed the sale of goods for profit means even much more when considered in its broad sense, than profits on individual sales.

The real salesman is continually sowing seeds that will ripen into profits on future sales. He is ever starting endless chains of influence for other sales. A satisfied customer, made so by an honest, intelligent salesman, will not only come again, but bring his friends, and this means profit on future sales.

The mental impressions left in the mind of a satisfied customer, by a truly scientific salesman, mean much in the way of future profits on transactions yet to come.

So much for the general definition of salesmanship.

If we would go into an abstract definition of salesmanship, as a *quality* of the individual, we find that it is a certain power to influence, resulting from a combination of certain *qualities* and *faculties*.

I know that the impression is so widespread as to be almost universal, that salesmanship is a sort of mysterious power—wholly a natural gift; a hidden quality which enables him who is blessed with it to succeed as a salesman, while he who does not possess it may never hope to succeed. I shall have more to say on that point later. Here I will pass it by and we will define salesmanship in the abstract sense, as follows: I shall deny that there is any MYSTERIOUS power about it and say:

Salesmanship is that power resulting from a combination of certain qualities and faculties, mental, moral, spiritual and physical, which enables him who possesses it to successfully influence a high average of

those whom he interviews to purchase at a profit that which he has to sell.

We will discuss this definition later on, but I wish you to mark carefully here these three points—First: It involves the possession of a certain power. Second: This power is born of the possession of certain faculties and qualities, and Third: It involves as did our first definition, the completion of a transaction at a profit.

Leaving our definitions of salesmanship for the moment, let us now take up the first word of our subject—viz: Science. It is a twentieth century idea to claim that Salesmanship is a Science.

The use of the term *Science* in connection with the term Salesmanship is new. I think the Sheldon School of Scientific Salesmanship is the pioneer in the claim that salesmanship is a Science. Of course, everyone everywhere recognizes the term *Art* in connection with Salesmanship. Millions of men and women all over the world practice the art and always have since man first met man. The art of selling is older than the invention of money as a medium of exchange, and entered into the relations of men when they merely bartered and exchanged things. Is it possible that all these years, all these centuries, all these ages, laws have existed governing success in selling things, thus making possible the formulation of a Science, and yet that man has been too blind or too busy to formulate those laws into system and thus bring into tangible existence the science which underlies that art?

It is very true that millions of men and women have been successful in practicing the art of selling all this time. Merchant princes are numerous, especially in these later days, and they are made so by successfully

practicing the *art* of selling. It is true that thousands and thousands of individual salesmen in all branches of the calling have been successful, but we must remember, too, that thousands and millions have failed who have undertaken salesmanship. Ninety-five per cent of the retail merchants who start in business fail—only five in every 100—think of it—only five in each 100 succeed. Statistics prove this.

The manager or proprietor who undertakes to build a force of specialty or wholesale salesmen will find that on the average not more than one in five he hires will be successful. He will be obliged to hire about 100 to secure twenty who will be PERMANENTLY successful. This looks as if there is something wrong—a screw loose somewhere—as if there is “something rotten in Denmark.” Don’t you think so? Why is it? I will tell you why I think it is.

Salesmanship has never been recognized as a Science, the practice of it a profession—something that has to be studied and mastered. It has been a haphazard business; something which many have seemed to think any body could do. Why, it has been amusing, and yet pitiful—almost pitiful, sometimes in my past experience as salesmanager for various institutions, to see men and women apply for a position in salesmanship who had given up some other line of work, as for instance, the law, or medicine, or what not—something they had spent money and years of time, perhaps, to master, and yet had failed. Still when they decided to enter the field of salesmanship they thought that all they needed to do was to grab a sample case and start out to show its contents to the people.

Why, as a rule they do not even want to spend a

day in preparation for a business in which, if they are successful, and if able to go to the top in it (and there is lots of room at the top) they could make double, yes, many times the amount they could make in the business for which they had prepared but in which, in spite of preparation, they had failed and abandoned. Is it any wonder that such people fail as salesmen?

And when the young man just out of school or college gets dad to "set him up" in business by buying a stock of goods to "keep a store," or some frugal mechanic gets dreams of riches in retail merchandising, decides to go into business with his savings—when such men (and there are many of them) start out without having made a study of their business and many of them without experience, is it any wonder that 95 per cent fail?

The dregs and drugs of failure are bitter and deadening, but men who are blind enough not to see that selling goods is a science today, and the practice of it a profession, must drink those dregs and take those drugs in many, many cases.

About the only exception to it are cases of exceptional natural ability or else a most favorable environment.

Thousands start in the business who have as superficial knowledge of its requirements as had the fellow I met out in California once, of the requirements for a successful career in the ministry. He had been working in the lumber camps, but he had "got religion," as they say, and decided he wanted to be a preacher. He was elated at the prospect and seemed to be quite as much pleased over the prospects of the "easy job" ahead of him, as he called it, as anything else. He told me he was going away to school to prepare for his work of saving souls.

During our conversation I said, "So you are going to study theology, are you?" "Theology," he said, "no, I am going to study elocution and such things. What is theology, anyway?"

He was not even as sensible as the fellow who stut-tered and who was asked how he thought he would like to be a preacher. He answered, "W-w-well, I th-th-think I would get along with the p-p-poundin' and the h-h-hollerin' all right, but I am afraid the t-t-t-talkin' would bother me."

It is just so with thousands who enter the calling of salesmanship. They haven't the slightest idea of its requirements. It is hard work if one would gain great success, but many go into it because they imagine that it is an easy job, or else that all it requires is to be a good talker, and they start out without the slightest understanding of the laws which exist and which govern success in it. They try to practice the art without understanding the science which underlies that art. They try to build a house without first building a foundation, and they build it on the sand, at that.

Why is it, someone asks, that some succeed if the science has not been formulated in the past while an understanding of it is necessary to great success?

That is an important question, and must be answered here before we go any further.

We may obey laws, either CONSCIOUSLY or UN-CONSCIOUSLY.

Again, it is not absolutely essential that we obey all the laws of health in order to enjoy a fair degree of health; neither is it necessary to obey all the laws of success in order to enjoy a fair degree of success.

Those who succeed in the art of selling either see clearly some of the important laws of success or un-

consciously obey them. Their reward in success is in due proportion to their obedience to the laws, consciously or unconsciously.

But ignorance of the law excuses no one. This is just as true of the laws that govern success as it is of the laws that govern us as members of society. What I claim is that there are laws governing success in selling. The penalty for partial violation is partial failure or lack of complete success. The gross violation of them results in the penalty of absolute failure.

How much more intelligently we can work if we know the laws. If we violate them then, it is our own fault, and we deserve failure.

I have stated that salesmanship is a science, the practice of it a profession. Let us now inquire, what is a science? And what is an Art?

Science is organized knowledge—knowledge classified.

Science is *knowing*.

Art is *doing*, or performing.

How much better we can *do* a thing if we *know how*.

That's a simple proposition, isn't it?

How much better the musician can perform or practice the *ART* of music if he knows the laws, the science of harmony, which underlies that art.

Science *crystallizes things*. It makes the whys and wherefores plain. It enables us to stand on solid ground. It enables us to proceed on exact lines with the assurance that we will attain certain results.

It enables us to start on the road to great success with the calm confidence born of the certainty that we are going to get there, and stay there, too.

It does away with guesswork, and doubt and dread,

and fear, and sleepless nights.

It's a good thing to swear by.

SCIENCE is deeper than ART. It underlines art.

Science is made up of basic laws and principles.

You can't have a science without law and principle.

Given law and principle underlying any branch of human endeavor and you can formulate them into a science by simply correlating, systematizing and logically arranging them. That is what we claim for salesmanship, and that is what we claim we have done for it.

First: That there are laws governing great successes in salesmanship.

Second: That we have correlated, systematized, logically arranged and even severely tested them.

These laws have always existed. Thousands have practiced them. Many have seen them clearly. Many have obeyed them unconsciously, but so far as I am aware, no one before has ever attempted to correlate, systematize and logically arrange them, to formulate them into a science.

Therefore we claim—and I believe justly—that we have formulated the science of successful salesmanship.

We do not claim to know it all. We propose to dig deeper and deeper all the time, but I know we see clearly many of the important laws governing great success in salesmanship and that we have classified them.

We also claim that these laws are general.

That is, that they govern success in all branches of salesmanship, from the lowest to the highest.

Hence my subject—The Science of *General Salesmanship*.

Why and how are these laws general?

Because they pertain to the four factors which enter into every transaction in which salesmanship is involved—viz.:

First: The salesman.

Second: The customer.

Third: The article to be sold.

Fourth: The sale itself.

There must be a salesman, either personal or by means of printer's ink. There must be a customer; there must be an article to be sold; and the act which completes the transaction or the sale. These, then, are the factors with which salesmanship has to deal and it is the principles or natural laws which pertain to them, which, when formulated and organized, form the science of General Salesmanship.

These laws are general, also, because they pertain to all classes of salesmen, and a moment's reflection will make plain to all, the fact that there are but four classes of salesmen, viz:

First: The retail salesman, or clerk behind the counter or on the floor.

Second: The commercial traveler, or wholesale salesman, often called the "drummer," though I don't exactly like that name.

Third: The specialty salesman.

Fourth: The promoter.

Everybody who sells things belongs to one or another of these four great classes.

A few words about each of these classes and then we will proceed with a discussion of some of the laws governing the success of those who are working in these four different fields of action.

First: The retail clerk.

We hear much, these days, about the evils of the

great department stores, combines and trusts, keen competition, the grinding down of employees, etc., etc. It is not my purpose or intent to discuss this question or to belittle the hardships of the man or woman at the bottom of the ladder. It is rather my purpose to help the fellow at the bottom to build a ladder with which to climb. We all know there is lots of room at the top, and it is much more comfortable up there than it is at the bottom—much more comfortable, indeed, if we measure comfort by the standard of dollars and cents.

Big concerns must have good managers, good general salesmen, good executive men, good ability in every important department of the business. They are coming to realize this more and more. They know they must and they are willing to pay well for able services, but the services must be able, else they are not worth much. If they *are* really able they are worth much indeed. *Good* ability, *first-class* ability, is scarce. Its price is regulated by the law of supply and demand. It is true that there are many great concerns, but there are going to be many more. This country is still young. Although it leads the world today, America is still an infant. Buffalo, Seattle, Los Angeles, cities in the South; all over this broad land, are scattered the nuclei of what are destined to become great marts of trade, with many big concerns as yet unborn.

The young men of today will occupy responsible positions in them. Many will be proprietors of them. And the chances for small individual merchants are not all gone by. We must wake up and look. Not only look but see, and it is plain to see that there is something good beyond "the loop" here in Chicago.

There are good chances here for good ability. Chicago twenty, thirty, forty and fifty years from today would hardly be recognized by one leaving today and coming back then. Its progress is bound to be mighty. Natural law will compel it, and some young men working on small salaries here today will then be old men or middle-aged men, and some of them will be millionaires enjoying all the blessings of wealth, culture and refinement. Others will be poor, and the difference in progress will not be so much in native ability as it will be in the understanding and exercise of the principles taught in our lessons, our lectures and through our bureau of special correspondence.

But there are still frontiers.

There are still countries to be "grown up with."

There are places with more elbow-room.

Western Canada is almost a wilderness of forest today. Many here will live to see it populated like some of our States.

The South, some parts of the West, our new possessions, are still but infants in development. Don't tell me there are no chances for retail merchants yet today.

And if we enlarge our mental vision to the scope of the whole world, we find South Africa, Mexico, Central and South America, even the oldest country in the world, the Orient, teeming with opportunities for the wide-awake, hustling, up-to-date, 20th Century Scientific American salesman and merchant.

The world, while wide, is small and all near-by today. Steam and electricity have annihilated space. Journeys that it would have taken our forefathers months to make and cost them large sums, can be made

by us speedily and with comfort and on the savings of a few weeks' or months' salary.

I have no patience with those who grumble and whine and snarl at lack of opportunity.

Opportunity is everywhere and waiting to be wooed. But she will not seek us out, and "faint heart ne'er won fair lady."

The same opportunities, only in greater abundance, await the commercial traveler as those which await the retail clerk. A larger income, the advantage of travel, etc., make his possibilities both of saving money to capture opportunity, and of meeting opportunity, greater in some ways, than those of his brother in the store. So we will pass him by with this brief comment.

The field of the specialty salesman is likewise fruitful of advantages and opportunities. In a certain sense he may be said to be his own boss, for if he is a bright successful man, he can choose the goods he will sell, the employer he will serve and the territory he will work. In the matter of education or mental development he also has the advantages to be derived from travel and constant rubbing up against strangers in all ranks of society. Where specialty salesmen are so fortunate as to get hold of a choice proposition they often make as good an income as the best of those in the calling, either indoors or out. Those of them who work on commission, being thrown on their own efforts, frequently earn the larger incomes.

As to promotion—this is a vast and ever-increasing field for real ability. I will not dwell upon it here, as Mr. Cassius M. Paine, a professional promoter, will lecture to us later on the subject, while Bishop Fallows will tell us, in his lecture, about business opportunities

throughout the world.

The principles which make men truly great salesmen will make them successful promoters. Promotion is but the ability to buy or sell in large quantities, and do it well.

It is a creative work—a noble work when well done. I despise the shark, the man who is a hog, the man who wants something for nothing, the man who would live by wits without work, the vampire of other men's capital and ideas; but such men are not truly promoters. The true promoter gets capital and ideas together. He creates something. He is an originator—a developer—often a home-maker in wholesale quantities.

All the world is teeming with opportunities for such men.

So much for the advantages of the calling of salesmanship, for its four great classes.

Such advantages are alone for the worthy, the able, the successful. Success, great success, in any branch of the calling, is well worth striving for. The question is, how to attain success.

All will admit that if there are laws governing success in the attainment of GREAT success in the calling, then we should search for them carefully; and when found, master them thoroughly.

This brings us naturally and immediately to a discussion of this question.

Is salesmanship a natural gift?

Is that old, old saying true, which reads, "Salesmen are born, not made"?

That is a very old saying. Perhaps we ought to reverence it for its antiquity. The race has repeated it so long that it believes it. I have known people—and

so have you—before now who started way back, several years ago, with some harmless exaggeration. They added to it, little by little, until it became a regular whopper of a lie, but constant repetition led them to believe it was true and they have told it so often that they believe it. It is just so with that statement: "Salesmen are born, *not made*." The race, as a whole, has repeated it so often it believes it. The great majority accept it without question, as a matter of course, without argument. It is one of those negative suggestions which has been repeated so often that it has created a condition of belief in its reality.

One of the great missions of our school is to correct that statement. To prove that it is a lie and that truth never abode in it. It is hoary with age and slimy with falsehood. Personally I do not reverence it for its age. I detest it for its falsehood. It embodies the philosophy of pessimism rather than optimism; of despair rather than hope; of fear and dread and doubt rather than courage and manliness and faith in self, and faith in our fellowmen, and faith in God, or Nature, or the ruling intelligence, the great creative force—call it what you will.

It is a graven image—a false god—an idol that it is time to smash. There is no room for it in 20th century scientific progressiveness. It must get out and make room for the new version—the new revised edition which is come to take the place of the other which is out of date.

And the new statement reads:

Salesmen are not only born, *but made*.

If that is true it is certainly preferable to the old.

If the old is true then thousands now in the calling, and who are not very successful, must plod along

without advancement. One cannot hope to be promoted, to attain great success, unless, if the old statement be true, he was born with great natural gifts.

And, again, if the old be true then thousands now engaged in other callings, who are not successful there, are barred from entering this by doubt of their own ability to succeed in it.

If the new is true then fear and doubt and failure and hopelessness akin to despair, must give way to hope and faith and courage, and aspiration and happiness and success.

Weigh them in the balance. Which is found wanting?

In the discussion of this vital subject, one which goes to the very vitals of this subject of the science of salesmanship, I would not be understood as decrying or belittling the fact of the existence or the value of natural gifts in salesmanship.

There are natural born salesmen.

There is no argument about that. Of course there are. I am only too glad to admit it. I am glad of it. I rejoice in it.

But I have too much faith in the omnipotence, the omnipresence and the omniscience of the ruling intelligence, and too much faith in my fellow men, to believe that salesmen cannot be made as well as born. I don't believe that nature is so stingy in the bestowal of blessings as all that.

I believe that God creates in great abundance for those who would but pay the price of effort to attain. I shall seek to show, before I finish, that the qualities and faculties which some inherit, or are born with, and which make them successful salesmen, are susceptible of cultivation. But before we come to that

Let us look a moment longer at the natural born salesman.

He, or she, is a person I very much admire. Nature has given graces in abundance and they possess a natural charm and magnetism which no lover of Nature can fail to recognize and admire.

But there are dangers in being a natural born salesman.

Those who inherit great fortunes, whether in money or in natural grace of character, are apt not to appreciate the fortune. The person who has never known the pangs, the desolation, the misery of a sick mind and body, can hardly appreciate the blessings of health, and he is likely to abuse health.

The natural born salesman is likely to lean so hard upon his natural gifts that he may wear them out or break them down.

There is less incentive to effort, work, application. It is largely a question of the old fable of the tortoise and the hare. The hare, depending upon his natural fleetness, went to sleep while the tortoise kept plugging right along and beat Mr. Hare out in the race.

And because one is born with natural gifts, does it follow that those gifts cannot be improved, intensified, their power and effectiveness increased by scientific care and cultivation? Not at all.

That rose, out in the woods amid the tangled briars, is a natural born rose, but compare it with its cultivated brother in the garden, grown perhaps from a root of that same plant, and you would hardly recognize any relationship.

The natural born trotter, or pacer, or runner—the greatest of those horses which have broken world's records and won great races—had their owners trusted

to their natural-born-ness, had they not been trained by scientific trainers, they would have been beaten and left in the dust by more ordinary horses which got right down to earth and trained the less degree of speed, which they naturally possessed.

And now about things in orders of Nature lower than man—which are not created beautiful or great and useful. Do they always have to remain the way Nature created them?

Witness that little, old, gnarled crab-apple tree, with its sour and bitter fruit which the farmer may count useless.

Did you ever see someone come along who understood that a sprout could be grafted upon the limb or body of that useless tree? That nature, assisted by the *reason* and *science* of man, could make that little old tree bud and blossom and bring forth the luscious Baldwin or Ben Davis, or Pippin, or Harvest apple—whatever kind of apple, in fact, the *will* of man bade it to yield?

Oh, Nature teaches us lots of lessons if we will only look and listen and believe.

We might go on with examples almost without end to prove that Nature, assisted by the reason and science of man, is changeable—can be made to change.

And is man the only one of God's creatures who is chained by inherited traits and bound by environment?

Blessed with developed reason, the only creature as yet that is so blessed, and with the power, through applied reason and scientific research, to change *other* forms of Nature—is he yet a slave to himself? A slave of circumstances and inheritance and environment?

No, no! It is not true. Man is free. Free—a free

man—a free agent—a mighty power to do and be what he will if he but use the reason God has blessed him with and apply it to himself.

And this is the reason why it is true:

Every *normal* human being is possessed of three great factors, body, mind and soul. The first two need no argument. Everybody admits the existence of body and mind. A few question the existence of a soul, but we may set aside, for the sake of argument, all theology and discuss the question purely from a psychological and scientific standpoint, and we must still admit that every normal human being possesses a certain *something* which we can term a soul as well as give it any other name. Call it the subjective department of the human mind, if you will. If you don't like the term soul, call it the subjective mind, if you want to. Call it anything for the sake of candor and conscience, but reason compels us to the conclusion that it does exist.

We will go into the subject more deeply later. Let us pass it here with this brief comment:

The triune man, then, is Body, Mind and Soul.

Each is the storehouse of certain qualities and faculties.

The qualities of physical health and strength belong to the body.

The qualities of reason and judgment belong to the mind.

The qualities of love and hope and faith belong to the subjective self, or soul.

These are but examples.

The complete list of all the faculties and qualities of body, mind and soul, would be a long one. Too lengthy for discussion here tonight. I merely wish

to challenge your earnest attention to the fact of the existence of these three factors of man, and the further fact that each is the dwelling place, the reservoir, the storehouse of great bundles of faculties, and qualities, either active or dormant. And in that connection I wish to challenge your earnest attention to this statement, which I believe—thoroughly believe—to be a fact, and *a fact fraught with vital interest to every one in this wide world. It is this:*

Qualities and faculties are of two kinds—positive and negative. The positive are desirable; the negative are undesirable. The possession of the positive means success. The possession of the negative means failure, and right here comes the important part of this statement. What I have stated thus far is a truism which everybody will admit, but some will not be so ready to admit this, the vital part of the argument, and it is as follows:

The germ of each positive quality exists in every normal individual and is capable of development to a marked degree.

The positive may be overshadowed by its opposite in a negative quality.

The negative of the positive quality may be so strong as to almost entirely destroy the positive, but the germ of the positive still exists, and ever will, and there is a way to develop it to a marked degree.

Whether we look at the question from the theological or the scientific view point, it is good to believe and we can believe it, if these statements are true, that man was created in the image and likeness of his maker, God or Nature—call the creative principle, the great first cause, what you please—if it be true that the germ of all the positive qualities do exist in each in-

dividual, and if they are capable of development, then it becomes a living, vital fact, a throbbing reality, that God made us all bundles of wonderful possibilities. It becomes a fact that God, or Nature, made us all right. All we need to do is to bring out the Almighty alrightness.

Going back for a moment to our definition of salesmanship, you will remember that we stated there that Salesmanship is that "power" born of a combination of certain qualities and faculties, mental, moral, spiritual and physical, which enables him who possesses it to successfully influence a high average of those whom he interviews to purchase at a profit that which he has to sell.

We see more clearly now the meaning of that definition, and that part of it, which reads that "power born of a combination of certain qualities and faculties, mental, moral, spiritual and physical.

It will be seen now that these faculties and qualities pertain to the three departments of Man—Body, Mind and Soul.

We are now ready to state the following as general propositions concerning salesmanship:

First: Given an individual possessing and exercising certain qualities and faculties and he will attain success as a salesman.

Second: These qualities exist actively or dormantly in every normal individual.

Third: It is possible to develop them to a marked degree.

This leads us immediately to inquire what are the qualities and faculties which one must possess to become a great salesman in any branch of the calling.

Second: Is it true that they exist actively or dor-

mantly in every normal individual, and

Third: How can they be developed to a marked degree?

If I can point out the qualities clearly; if I can then convince you that we all possess them already, and if I can then show a practical method for the MARKED DEVELOPMENT of them, then I think you will all agree with me that our method is practical, and that we have that old statement, "Salesmen are born, not made," on the run.

I want you, as students with us, to help me chase it out of the country with the club of Truth.

In the discussion of this phase of the subject, some may think at first thought that I am invading the field of the clergy. Not at all. I merely teach the philosophy of business success, or preach the gospel of common sense and righteousness in the sense of rightness in business.

It is an old saying that honesty is the best policy, but how many there are who "wink the other eye" when they say it. They say it with a grin of insincerity. They don't believe it; when, as a matter of fact, honesty is but *one of many positive qualities* which the salesman must have if he would become truly successful.

The Sheldon School of Scientific Salesmanship proclaims that there is a most lamentable lack of the good old fashioned virtues in modern commercialism, and especially among salesmen. There is a false idea among many that the salesman must be tricky and a liar to succeed. I maintain that these qualities are not necessary. That on the contrary they bar him who possesses and practices trickery and falsehood from great and lasting success, and our teachings in this connec-

1. Given an individual possessing and exercising certain qualities and faculties he will succeed as a salesman.
2. These qualities and faculties exist actively or in latency in every normal individual.
3. They can be developed to a marked degree.

Salesman.

Developed by Education and Suggestion.

Qualities and Faculties of Body, Mind and Soul.

	POSITIVE	NEGATIVE
Mental Faculties Objective	{ Reason Judgment Recollection	{ Irrational Injudiciousness Forgetfulness
Mental Faculties Subjective	{ Intuition Emotion Memory	{ Obtuseness Unemotional Oblivion
Physical Qualities Objective	{ Health Strength Vigor	{ Sickness Weakness Laziness
Moral Qualities Subjective	{ Love Honesty Truth Industry Perseverance Economy Loyalty Sincerity Enthusiasm Faith Temperance	{ Hate Dishonesty Falsehood Indolence Vacillation Extravagance Disloyalty Hypocrisy Indifference Doubt Intemperance
Spiritual Quality and Faculty Subjective	{ Religion	{ Atheism

Corrected or Destroyed by Education and Suggestion.

tion are not a lot of time-worn platitudes on the subject. I give scientific reasons why they are true.

If you will all reason with me with former prejudices cast aside for the moment, I believe all will agree with me. Possibly all here tonight agree with me already. I hope so. But there are many who do not. In our discussion reason shall be our guide; science our test of truth.

What I wish to establish first is the statement:

“Given an individual possessing certain qualities and faculties mental, physical, moral and spiritual, he will succeed as a salesman.”

First, let us lay down this self-evident truth: Qualities and faculties are of two kinds—positive and negative.

The positive represents something, the negative the absence of something—nothing. The positive represents force, power; the opposite, the absence of power—weakness.

I shall now introduce you to a list of positive qualities, also their opposites, or negatives. We will run them over hastily, and then I will leave it to you whether or not the salesman who possesses the positive will succeed, and whether or not the one who possesses their opposites or negative qualities will fail.

I desire to call your attention to the accompanying chart representing both positive and negative qualities and faculties of body, mind and soul.

First, we have a brief list of mental *faculties*, not a complete list by any means, but three of the most important faculties to the salesman, viz.: Reason, judgment and recollection. Over here, we have the negative or opposite of these qualities, irrational, or unreason, injudiciousness and forgetfulness.

So far, so good. It is a self-evident truth, a mere truism that the salesman should possess the positive and not the negative.

And next we come to a list of three subjective faculties of the mind, intuition, emotion and memory, and over here their opposites, obtuseness, unemotional and oblivion in the sense of being oblivious or non-receptive to impressions.

You will note that we term the first group *objective* faculties, the second group *subjective*.

Now we are getting into deeper water, and we must stop a moment and do a little sounding. We must take our bearings.

First, what do we mean by the terms subjective and objective as applied to the human mind? Many here are students of psychology, and these terms are entirely familiar to them, and this explanation to them unnecessary; but you will all be patient, I know, while I seek to make clear to all my meaning here. Psychologists tell us that there are two departments to the human mind: The objective and the subjective.

The objective is our common every day working mind. It is made up of the knowledge we gain through the five physical senses—hearing, seeing, smelling, tasting and feeling. I hear the cars out there, and know they are there; I see you and know you are here; I smell the rose and know that it is near, even though I cannot see it; I taste the apple and know it is an apple, and I feel the heat and know there is a fire. What we learn by seeing, hearing, feeling, tasting and smelling forms a part of our objective knowledge. But the objective mind is also the seat of reason and judgment. We reason a thing out by inductive or deductive reasoning, and know that it is true.

and that is also a part of our objective knowledge or intelligence.

But there is another department to the human mind, the subjective.

Psychologists tell us that this is the seat of memory and the emotions. It controls the functions and sensations of the body and it is amenable to suggestion—i. e., it will obey suggestion. We will discuss that point more fully later on, but I want you to mark this definition of the subjective mind carefully here.

It is the seat of memory and the emotions. It controls the functions and sensations of the body, and it is *amenable to suggestion*.

I am indebted to Thomas J. Hudson for the above definition and I wish every student would read his book entitled, "The Law of Psychic Phenomena."

Mr. Hudson, I think, inclines to the theory that the subjective mind of man is the *soul itself*, and he is not alone in that theory.

Experimentation has taken the fact of the duality of mind out of the realm of theory and placed it in the realm of demonstrated truth. It is no longer a mere hypothesis. I refer to the existence of the objective and subjective minds. Another fact is the demonstrated truth of the influence of the one upon the other through suggestion. As to whether it is the soul or not must probably remain a theory always, but that in no way concerns us here. We can believe it or not as we choose, and our argument still holds strong.

Let us get clearly in mind, then, the distinction between the objective and subjective departments of the mind. Each of us has a mental house of two rooms—a working room and a store room. The working room is our common every-day working mind, the one

through which we learn things, through the five senses, and it is the seat of reason and judgment. The store room is the store house of impressions, memory, and the emotions. It is the subjective.

Now we have our bearings, and can proceed without danger of striking any rocks. We will come back this way later on, if we have time, and discuss further these qualities of intuition, emotions and memory. We will discuss the value of intuition to the salesman and the possibility of its development, and also the difference between the recollective faculty of the objective mind and the memory of the subjective; but let us pass on now and consider for a moment the next division—viz., the physical qualities.

You will note we have a list of only three, viz.: health, strength and vigor, and their opposites in the negative, sickness, weakness and laziness. We will pass these now without comment further than to call your attention to the fact that they come under the head of objective *qualities*. You will remember that our abstract definition of salesmanship includes the necessity of both faculties and qualities.

Everybody will admit without argument that the great salesman must possess these three and that the one who from the physical standpoint is sick, weak and goes dragging around with that tired feeling cannot influence people, and cannot succeed. He is negative, not positive, and the negative must always surrender to the positive.

We pass now to the consideration of moral qualities. Moral *qualities*, you see, and you will note that these belong to the subjective side of man, and here we have a most pleasing list of qualities as a part of the salesman's outfit: Love, honesty, truth, industry, per-

severance, economy, loyalty, sincerity, enthusiasm, faith, temperance.

Great Scott! do I catch a mental whisper, What do you call that but preaching and is that *practical* in getting actual results? You bet it is practical and it is not preaching either. It is just common "horse sense." There are truly scientific reasons for the necessity of the possession of these qualities on the part of him or her who would be truly successful.

We will come to the scientific reason for it later on.

Let us now discuss each of these qualities briefly. They cannot be passed over as lightly as we have passed some of the other qualities and faculties.

First, love.

I do not mean love in the sense of that-goody-goodyism which makes its possessor a Mr. E. Z. Mark. That is but the shadow of love. It is minus reason and judgment and the rule of justice. Man must be well balanced. The objective balancing the subjective, the subjective balancing the objective. It is not always a lack of love to refuse. When weakness or evil intent or self-dependence beckons or calls or even pleads, it is but justice and love to refuse sometimes. There are times when we must be, or seem to be, "cruel to be kind."

I mean love in the spirit which makes the salesman recognize that all men are brothers. That spirit which traces all back to a common origin and makes all members of the one great human family; which makes man love his neighbor as he loves himself. - This spirit makes the salesman look for the good in others and see it. It makes his greeting, his smile, his handshake, genuine. It makes him sincere. It makes him both lovable and loved. It makes his company sought

after by his equals and his betters and his customers. It makes his welcome real.

And then comes honesty and hand in hand with it truth. A representative business man here in Chicago, the business manager of a large trade paper, a man who believes in the principles I teach and who has won success by practicing them, told me the other day that he was once discussing this question of honesty and truthfulness in salesmanship with a friend, and said to his friend, "Let us go to the nearest cigar stand. If the salesman lies to me three times you are to pay for the cigars we buy. If he tells the truth I will pay for them." They went in, spoke to the cigar salesman, and the man who related the incident to me said to the salesman: "I want the best 10 cent cigar you have in the house." "All right," said the salesman, "here it is," and he handed out a box. My friend looked it over and said: "I don't like the shape of this cigar. Are you certain it is the best 10-cent cigar you have?" and then the salesman suddenly thought of a better one; one he had not thought about before, and he didn't see how it had slipped his mind. He trotted it out, but the customer did not like the color of it. Didn't the store have a better cigar that was speckled? and the salesman found it. One that they held back for "choice customers," you know. The gentleman who had done the buying said they would take that one, and then he turned to the man he had invited to go with him and said: "Which of us will pay for these cigars?" and his friend said: "I will."

Now some may call that good salesmanship. I don't! and neither did the successful business man who related the incident.

Had that salesman told those men frankly that there were several good brands, the question of which was the best was a matter of individual taste. Had he then shown them several brands at once and let them take their choice, he would not only have sold the cigars, but he would have marked himself as a worthy and an honest man, instead of branding himself as a liar. He would possibly have made them permanent or at least frequent customers, instead of exciting their disgust and driving them away.

Tact is necessary in making sales, but falsehood and dishonesty are quite different from tact. Temporary success may be gained that way. Some sales can be made by their employment, but permanent, great and lasting success is not built that way.

In conversation with Marshall Field the other day he said: "I think the man who lies to make a sale is a fool," and added, by the way, that he also thought that the man who drinks whisky as a means of making sales is a fool.

And then come, hand in hand, industry and perseverance. They go together; they make a team. They pull a big load. A man may be industrious, and a hard worker, but that is not enough. Don't be a butterfly. That's what some men are. They flit from flower to flower, or, rather, from employer to employer, sipping a little salary here and a little there. It would be just as sensible for a farmer to plow a little in one field, and then before he was ready to sow the seed jump the fence and plow another; perhaps harrow that, but before he sowed the seed, jump the fence again and plow and harrow and sow there, but not stay long enough to reap the harvest. This tendency is especially marked with specialty salesmen, and to some extent with com-

mercial travelers. Be not only industrious, but persevering.

✓ And then comes economy. This is where so many, many fail. They spend money as fast as they make it. Many faster if they can get it. They don't save anything for a rainy day. I have known specialty salesmen making \$10,000 per year, to spend every cent of it in extravagance. They were not truly successful; such men don't last. They are roaring comets rushing through space. Brilliant for a time but soon lost in the oblivion of the space of failure. They never become fixed stars in the business firmament. Economy is one of the first essentials of great success.

And then comes loyalty.

You will find salesmen grumbling at lack of success who don't know the first principles of loyalty. Selfishness, blind self interest, is folly. The man who practices it is a fool. False to himself. His own worst enemy. Nothing is more appreciated by the employer than loyalty; absolute loyalty on the part of the salesman. It is a great good-position-getter; a great salary-increaser. It pays to be loyal. It is the spirit which makes the employee do more than his employer asks. It is the spirit which is looking to economy. To save money for the employer. It is rare and it is valuable. Be loyal.

Out of loyalty, genuine loyalty, grows the next qualities on our list, Sincerity and Enthusiasm.

The loyal worker will be sincere and enthusiastic. Sincerity is the soul of loyalty.

Enthusiasm is its visible manifestation. How sadly they are lacking in the average salesman!

And then comes Faith.

Faith in self. Faith in your employer; faith in the

things you sell; faith in your fellow-men. Faith is a battery of force. It sustains; it cheers. It defeats defeat. It laughs at failure. With its face toward the future it turns its back on fear. And then comes temperance. Temperance in eating, temperance in drinking, temperance in thinking, temperance in all things.

I know of no dead weight that is dragging the salesmen of this country down to the death of failure more than intemperance. It destroys vitality; it blurs intellect; it saps manhood; it destroys character. No one needs the iron will and the sterling manhood to resist its temptation more than salesmen. I am not a crank on temperance, nor a temperance lecturer, but I know the evils of the awful habit and its prevalence among salesmen too well not to condemn it here. So much for a few of the moral qualities. Some of those most essential to great success.

These and others are elaborated upon in our regular lessons.

We now turn for the moment to the spiritual man and here we have but one quality listed, Religion and its opposite, Atheism.

I refer to religion in its broad sense, meaning the spirit of reverence for the infinite no matter what form that may take. The Jew, the Gentile, the Mohammedan, the Confucian, the Christian, worshipping Christ as the Son of God, and the Heathen Chinese bowing down to his graven image—each and all alike possess the aspiration of the religious spirit. Each whose religion is earnest and not a sham and deceit is reaching out for something better. He is striving to become more and more like the power his mind attributes to the god whom he adores, and that is good. Each

has an equal right to his belief, and it is not my province or wish to interfere in any way. I but commend the spirit of reverence for the ruling intelligence, the something, call it Nature, call it Law, call it God, call it Good, call it what you please. The great First Cause, the great "I am" of which we are all a part, and with which we should all be in tune, and to approach the likeness of which we should all aspire, is the spirit which I commend in salesmanship. It is a drawing power. It is the positive pole of this particular magnet of man's nature. Aside from questions of right or wrong on ethics or religion, it is *good business* to possess it. It must be genuine. It must be the real thing, but who can look at the heavens on a starlit night and contemplate the wonders of the universe; who, with eyes to see and who, looking, really sees; who, with ears to hear and listening, really hears as he looks and listens to nature all around, can doubt the existence of a supreme, an omnipotent, an omniscient and an omnipresent intelligence? No one can who truly reasons, and then no matter what form his religious spirit takes, even if it be the worshiper of Nature as his God, his aspiration or religious spirit will be real. If his aspiration and endeavor is to reflect nature he will be all right, for in nature we see an infinite love, an infinite economy, an infinite industry, an infinite perseverance, an infinite all that is good.

It is the sum and substance of these and other qualities, the *positive* qualities, which makes magnetic men and women. It is the so-called secret of personal influence. It enables the employee to do that which he has to do better than others can do it; that makes him a part of the cream of the business world; and cream will rise to the top, in obedience to a natural law.

And now let us glance for a moment at the opposite of these qualities, and isn't it a sight to behold?

Imagine a man if you can who possessed these qualities as a combination. First an irrational or unreasonable and unreasoning man. He would certainly be very unreasonable to remain in possession of the following list even if he naturally possessed them all, provided he knew how to get rid of them; but suppose he did not know how to get rid of them and he was injudicious and forgetful and lacking in perception and hard-hearted and non-impressionable and sick and weak, and had that "tired feeling," and that he was full of hate, and dishonesty, and a liar, indolent, vacillating, extravagant, disloyal, deceitful, indifferent, full of doubt, and drunk, and then as an atheist, cursing and denying God. Wouldn't he make a great salesman? Wouldn't he be a dandy? Wouldn't you pity him? Wouldn't you like to have him visit you as a salesman? Wouldn't he be the sour milk of the business world?

Of course that is an exaggerated picture. I have made it so purposely. Nothing is great or small except by comparison. And let us now compare him to the salesman who has reason and judgment—who can recollect things, whose intuition is good, whose soul blossoms with emotion, who has a good memory, who is lovable, honest, truthful, industrious, economical, loyal, sincere, enthusiastic, who has faith in self and his employer and his proposition or goods, who is temperate and who aspires to higher things through the religious spirit.

Wouldn't you as a customer welcome such a man? Would to God there were more of them. Don't you really think he would successfully influence people to

purchase at a profit that which he has to sell? Of course he would. Our first proposition is now well established. You would all have admitted it without all this argument. The danger is in the sin of self-justification. We are so apt to deny that we possess any of the negative qualities. We are apt to say, "I possess those qualities on the right side of the ledger now, so I am square with myself." There is the danger.

Self justification is the mother of inaction—lack of effort to attain. The price of great success is the cultivation of these qualities to a marked degree—a marked degree, and that's where most salesmen fall down. I have known would-be salesmen, before now, who were fairly steeped in these negative qualities, or many of them, who would go around whining at their *hard luck*. There was no hard luck about it. They were simply paying the penalty of the violation of law, natural law, moral and mental, and spiritual and physical law in the business world.

We have these positive qualities. Of course we have. I said so way back several miles of talk. That was our second proposition over there. These qualities and faculties exist actively or in latency in every *normal* individual.

In latency, aye, "there's the rub," and it's another question of "To be or not to be"—a marked degree or a mild degree; that's the question.

What do we mean when we say of some so-called real bad man, "there's a good streak in him somewhere"? Only this, the germ of all the good qualities are in every body, mind and soul. Every irrational or unreasoning man has flashes of reason. Every injudicious man has flashes of judgment. Every forgetful man has flashes of recollection. Every man

with a lack of keen perceptions has flashes of intuition. Every hard-hearted man has flashes of emotion, and so we might go on through the whole list. I am not discussing the lunatic, the degenerate and the invalid. They are not normal. Our definition has the qualification normal, but, oh, how many normal men and women possess many of the opposite or negative qualities, and how very, very few of us ever truly strive to develop the positive *to a marked degree*.

I think the second proposition is now sufficiently established, and now we come to the third, viz.:

These qualities and faculties can be developed to a marked degree—the question is, how?

That is really very simple if we but look at the matter calmly in the light of truth. The answer is through education and a knowledge of the law of suggestion as a part of education.

You will note I have indicated on the chart that the positive qualities and faculties can be cultivated by education and suggestion; the negative corrected or destroyed by education and suggestion.

Now, what do I mean by education and suggestion? I use the term education in its broad and true sense. As the "*drawing out process of Body, Mind and Soul*." Not necessarily a college or even a high school education. They are good if one can get them, and if he escapes the cigarette and some other bad habits while there, but they are by no means essential. And besides, they are likely to educate the head or the mind and forget the soul, or subjective side, and the body, too. That makes a lop-sided man from the educational standpoint. Many a college man is, as a matter of fact, very poorly educated.

Education may be again defined as *knowledge min-*

gled with experience, and there are many ways of gaining knowledge. Good books are cheap today. Correspondence schools teach almost every branch of knowledge and do it well. Night schools are plentiful. Tuition at great universities is low, if you can go to college, but I have no patience with the man or woman who sighs and says, "Father could not send me to college, therefore I have but a poor education, and how can I develop reason and judgment and other faculties through education?"

Bosh! We are never too old to learn. Study at home. When interested in a subject I have studied till 2 o'clock in the morning many a time, and done a hard days' work the day before and the day after, too. It is not work that kills. It is worry, and fear, and lack of faith in all its forms—lack of desire to do and be.

Science proves the power of education in the development of mental faculties, its power to modify the convolutions of the brain—materially increase them. It is but the vital question of *desire* to know and do and be, supplemented by application. I can do nothing for the man who has no desire for great success, or who is not willing to pay the price of effort to attain. If he has that desire and will cultivate a resolute will to back it up with application, I can take him from the ditches of failure to the highway of success, if he will but try. And so can you, or anybody who is a true teacher, and who understands what education means.

You might just as well say that because a piece of land is barren and its soil weak, you can never make it yield. The most barren soil can be made to yield by fertilization, cultivation and irrigation. And every normal individual possesses a Body, Mind and Soul.

They are the soil, and they contain the seeds of power that ripen into influence.

Fertilization, irrigation and cultivation through education and suggestion will make them yield. The soil is there, and so are the seeds or germs of the positive qualities. All that is needed is the application of the drawing-out or developing process of education and suggestion. The seeds may be buried so deep as to be entirely hidden—the soil so poor that the sprouting and growth may be made difficult, but the seeds of the positive are there and the means of making the soil rich and the seeds grow are at hand.

So much for education.

Now about suggestion:

The dictionaries tell us that to suggest is to introduce, indirectly, into the mind or thoughts; to cause to be thought of.

This may be done in several ways—i. e., suggestion is of several kinds. First: Oral—Suggestion by word of mouth.

Second: Suggestion by gesture. There is the positive gesture and the weak gesture; the gesture of courage and the gesture of fear, etcetera.

Third: There is the mental suggestion. The positive suggestion of the mentally and morally, spiritually and physically strong, and the negative suggestion of the weakling. Silence is often golden and eloquent. The force of purely mental suggestion; the pure emanation of thought force, is little understood by the average salesman; it is born of the development of the positive qualities I have pointed out. Its strong development is a saver of words, an economy of physical force and time. The salesman who possesses it

does not need to be a talking machine or a verbal cyclone.

Keep in mind, then, these three forms of suggestion:

First: Oral.

Second: By gesture.

Third: By thought force or mental suggestion.

I have told you all along that there are scientific reasons, aside from all questions of ethics or religion, why the development of the positive qualities pays. We are coming to them now and we see that the scientific part relates to that branch of science known as psychology, or the science of the human mind.

The question now comes: How can we make the employment of suggestion practical in the work of active development of qualities and faculties? How—just how—can we develop these qualities and faculties which we all agree are so essential to great success, and how can we develop them to a marked degree?

We come back now to our definition of the subjective mind, viz.: It is the seat of memory and the emotions; it controls the functions and sensations of the body, and it is amenable to—i. e., it will obey—suggestion.

Mark that well—it will obey suggestion.

What a vast vista of possibilities that opens before us. It makes the law of suggestion the mighty engine of self-progression, the great wonder worker of the twentieth century. It makes man the architect of his own character, the builder of his own possibilities; it enables him to cultivate the soil of mind, soul and body, and make them yield what fruits he wills them to produce, and why?

Why? Because suggestion is of two kinds. Suggestion from others, or from without, and self-suggestion, or auto-suggestion—*suggestion from within.*

We don't have to wait for others to suggest things to us. We don't even have to wait to get suggestions from seeing, hearing, feeling, tasting and smelling. We can employ reason and make our objective minds go to work suggesting things to our subjective minds. We can put ourselves at work educating ourselves, and through auto-suggestion creating in ourselves the positive qualities we desire. We can work confidently, expectantly and with faith, knowing that the subjective mind controls the functions and sensations of the body; is the storehouse of impressions or memory; ay more: it is a creative power in the development of all the positive qualities and faculties, mental, moral, spiritual and physical; and that it is amenable to, that it will obey suggestion. Suggestions of our own objective minds to our subjective minds may be either oral or a silent, firm attitude of thought—both are effective, but don't be ashamed to talk to yourself and reason with your subjective self orally. God gave us reason to be used—employ it. Make it go to work. Make it give suggestions of the proper sort and kind to your subjective mind, your *soul*, if you please, and then watch it grow; watch the positive qualities grow.

Next, what is the practical method of putting into operation this law of suggestion? How do we run the machine, anyway?

The first step is self-confession. Absolutely frank confession. Leave nothing uncovered. 'Fess up completely, not just once but often, be entirely honest with yourself. Don't try to deceive yourself in any way. Make a clean breast of it. Write out a list of all the bad, or negative, qualities and faculties which are hindering your success. Not only these on the list

but many others, many of lesser magnitude and offense, but still negative.

The next step is an understanding of the law of opposites which is that every negative quality or faculty has its corresponding opposite in good. Then write the opposite or positive qualities on the other side of the line; then set about it to pull the weeds over here and let the flowers grow; give them half a chance and they will bud and blossom and bless your head and heart, your mind and soul, and your body, too.

Don't expect a miracle, a mighty and sudden transformation. Be reasonable. Be sensible. But act. Put the machinery in motion. Keep it in motion and let Nature, through the natural law of suggestion, do its work. There will be nothing miraculous about it. It will be but the operation of natural law. Don't get impatient. If God wants to make an oak he takes a hundred years, but he can make a squash in six months. Don't be a squash. On the other hand, don't think for a moment it is going to take a hundred years. You will mark an improvement the day you earnestly begin it.

Take one negative quality at a time. Set about it to develop its opposite to a marked degree by formulating a series of auto-suggestions. Suggestions from yourself to yourself.

In these be positive. Don't have any half-way business about it. Be positive. Deny absolutely that you have the negative.

It may seem paradoxical for me to advise you first to admit you have a negative quality, and then in the next stage deny it, but this is what I mean. You know that the negative is there and you admit it

frankly. You uncover it to the light of truth, but you know it is false. It is a negative. It has no right to exist. It is a negative and the negative is not something, but the absence of something. It is the shadow; its opposite in the positive is the real, the substance, the substantial.

So call the negative a liar; deny that it has any right to a place in your make-up. Deny for the purpose of scientific operation that you have it, or that you ever had it. Then affirm, mentally and orally, that you possess its opposite or the positive quality in good.

Deny the negative over and over again, by a series of positive suggestions. If you are vacillating, for instance, say, "I am not vacillating," rather than "I will not be vacillating." Follow this up with a series of kindred suggestions; *roast the life out of vacillation*. Drive him out of your consciousness; make him ashamed to look you in the face. Then affirm that you are persevering and do it over and over again, mentally and orally; hold to the *persevering* attitude of thought; think perseverance; affirm perseverance, and pretty soon you will be persevering in obedience to natural law, for suggestion will have done its work. Put yourself to sleep at night with suggestions of perseverance, combined with sleep suggestions. The influence of suggestions of this kind are operative during the entire period of sleep. Constant dropping of the drops of water will wear the stone away, and the constant dropping of suggestion will wear the negative away.

I think now our third proposition is established, and that we have the case won. The power of suggestion is too well known today to need argument in a general lecture of this kind; besides one of the side lights of

our course is devoted especially to this subject. The statement, "Salesmen are born, not made," has got to go, for we have proved by science and pure reason these three things:

First: Given an individual possessing certain qualities and faculties, mental, moral, spiritual and physical, and he will succeed as a salesman.

Second: Those qualities and faculties exist actively or dormantly in every normal individual.

Third: They can be developed to a marked degree.

Just a word about the intuitional faculty and the distinction between recollection and memory to which we promised ourselves we would come back later.

It is of vast importance, especially since the common impression is that intuition is wholly a natural gift and not susceptible of cultivation. Everybody admits the great value of intuition to the salesman. It is the silent something that enables him to read the thoughts of customers; to anticipate objections and meet them before they are raised. It crystalizes into tact; it enables him to rub the fur the right way; intuition and its fruit of tact is, to the salesman, ready money.

Is there any method for its development? Yes, there is, and it is the development of the positive qualities, notably the subjective, through suggestion and true education. The all-around education of soul, mind and body. One might have his head stuffed with college lore, mere book-learning, and still be very weak in intuition, but that is lop-sided education. If he has the triune man developed, body, mind and soul, his intuitive machine will be in good working order.

Did you ever stop to think why it is that woman is blessed with intuition more than man? I will tell you

why it is, gentlemen—because she is *better* than we are, and the moral and the spiritual qualities, the subjective room of the house we dwell in, is the well of intuition.

The crusts of bad habits, the dirt of unclean thoughts, and rust of worry and the thousand and one negative qualities, stop up the well of intuition for millions of men. Remove the crust, the dirt and the rust and the well of intuition will flow. When I say that woman is better spiritually and morally than man, I speak of the subject broadly. Virtue, temperance, charity, kindness, love, almost the whole category of subjective qualities, are more marked in woman than in man, taking the race as a whole.

It is true that woman is the better half of man, and through the operation of natural law Nature has developed in her more than in man the power of intuition. It is simply up to us, gentlemen. If we would be keen in intuition and not let the women get ahead of us we must develop the subjective, the soul qualities. I make bold to lay this down as a fundamental proposition, a guiding post to success, a law, if you please. The individual who develops the positive qualities to a marked degree, notably the subjective, through education and suggestion, will be possessed of a keen intuition. Don't say you can't do it. You can. The question is, do you desire to, and will you work for it? The question is, will you?

And just a word about the distinction between the memory of the subjective mind and the recollective faculty of the objective.

Remember that the subjective mind is the storehouse of *memory or impressions*, as well as the seat of the emotions. Memory is of the soul side of man, not the head.

It is a great storehouse. Everything we see, hear, feel, taste or smell and everything we think about or reason out, makes an impression, great or small, in our subjective mind. These impressions are stored away in that other room of our house, the storeroom; they become a part of memory. You note, I call the opposite of memory, oblivion. I mean it in the sense of non-susceptibility to impressions. If the subjective side is not developed, one is not as receptive to impressions and suggestions as he should be. Things do not make indelible impressions; they make dull impressions; such people look and do not see; they hear, but do not understand. The impressions received are not distinct. They do not stand out in bold relief, and then the memory is poor.

Recollection is the objective mind, calling up the impressions from the subjective storehouse. You may remember a name or anything that is stored away in the memory, but you cannot recollect it. You try to recall it. You hunt in that other room for it, but you can't find it.

Pretty soon, after you quit thinking about it, it will come flashing into your mind. It has been in your memory all the time. Of course it had. You simply could not recollect it,—re-collect it.

Now, where's the good of all this?

Next to intuition memory is one of the greatest aids to successful salesmanship. The salesman should have an endless array of impressions stored away in his memory. Impressions of faces, names, events, lists of prices, anecdotes of the right kind, interesting events, important facts, etc., etc. It is a great compliment to other people to be able to recognize faces met but once before, and to call a casual acquaintance

by name; ability to recollect things is a great capital to the salesman—the scientific salesman.

I hope you will study this question of memory and recollection carefully, and seek to so develop the triune man that your memory will receive indelible impressions, easily re-collected.

I have promised all along that I would give scientific reasons why the development of the positive qualities mentioned here, as well as those mentioned in the lessons, are essential to great success. I trust you see some of them clearly now, but I cannot leave this subject without challenging your earnest attention to this great fact:

The customer, the one to whom you are seeking to sell, has a subjective mind just the same as you have, and remember, please, that it is the subjective side of the human mind that is amenable to suggestion; the side most susceptible to impressions. Your object as salesman is to reach the *will* of the party you are speaking to, to make him think as you think and believe as you believe.

There are two channels to the human will. One is through the intelligence, or reason; the other is through the emotions, and the emotional or subjective side is the side most easily influenced.

Most salesmen pound away at the head all the time and forget the heart, or the soul, side.

Again, the all-around developed salesman, the one with all these positive qualities developed, will carry with him a silent suggestive force which it is difficult to analyze or describe. His own subjective nature will then naturally appeal to the subjective nature of the one whom he approaches. It will be deep calling unto deep; his own deep nature calling to the depths of the

nature of his customer, and it will respond; it will create harmony. It will result in **POWER TO INFLUENCE**.

Coming back to our definition of salesmanship. It will be that power born of a combination of qualities and faculties, mental, moral, spiritual and physical, which enables him who possesses it to successfully *influence* those whom he interviews to purchase, at a profit, that which he has to sell.

The object of this lecture has been to throw additional light upon the lesson course which is the basis of our course of instruction.

It was my hope to be able to take a general view of all the four factors which enter into salesmanship, but I found it impossible without making the meeting all too long to do much more than talk about some of the laws which pertain to the first great division of our subject, the **SALESMAN**, touching lightly in what I have just said upon the question of the customer. We must leave practically untouched tonight the laws pertaining to the customer, the article to be sold and that most fascinating and practical subject, the sale itself. The laws pertaining to the customer deal chiefly with character reading, and Prof. Vaught, an eminent specialist in that line, will lecture to you in March upon that subject. It was the original intention and it is our regular program for me to deliver personally but this one lecture. However, since there is so much left unsaid that cannot be said in one evening on the general subject, but which I feel should be said possibly some time during the year, I shall announce a special lecture outside the regular course. In the meantime study the lessons carefully. They form the basis of the course. Make a close study of analysis as laid down in the lessons that you may be

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able to analyze, dissect, pick to pieces any article or proposition you have to sell and so arrange its salient selling points that they will naturally and logically appeal to the human mind.

Study the mental or psychological law of sale. Become a master of the art of securing attention, arousing interest, creating desire and closing the transaction. The lessons will carry you safely to big results, and I will take pleasure later in throwing additional light upon the scientific side of the question.

This is the first time I have had the pleasure of meeting some of our students here in the city. In fact, with some exceptions, I do not know who among the audience are students and who are invited guests. For the benefit of visitors I wish to explain that our students never meet in a body. Ours is primarily a correspondence school. Our students are scattered all over the country, and many of them in other countries, and our booklets are sent to them and examinations conducted all through the mails. I may now briefly state the several benefits that will accrue to you as students in this way. Some seem to have the idea that the lessons alone comprise all that you will receive during the year. In fact there are several sources of instruction, namely: First, the regular edition of 20 Lessons; second, the two series of Sidelights and Lectures, and, third, our Bureau of Special Correspondence. Whatever is not fully covered in the lesson books or needs unfoldment by illustration you will find in the sidelights, while the lectures take up kindred business topics as treated by eminent business men, all high types of ability and success. I beg your close attention to every sidelight and lecture, and indeed you will find it to your interest to give them as careful a study as you

do the lessons, and don't forget the Special Correspondence Bureau. Let us make this a year of great advance in the science of general salesmanship. We are digging deeper all the time. We don't pretend to know it all or all that you may inquire about, but through able men employed by the school we are in touch with the great libraries and with great men and great business institutions. If there is anything you want to know about salesmanship or about business in general, feel free to write about it. If we do not know about it we will run it down for you and send to you by letter the information you desire.

I take it that every one who has joined the school recognizes that salesmanship is a science—the practice of it a profession. That is the way to feel. Do not become theorists or cranks. Be practical in it all, but be students of this great subject. Help us delve more deeply into the subject. Dig for yourself and make us dig for you, too. That's our business.

Our meeting here tonight in this little hall is of course a modest beginning, a small beginning, but ours is a noble, a just, a useful cause, and some of the world's greatest movements for progress have had beginnings in meetings more humble even than this. I once witnessed in nature an impressive illustration of the possibilities of small beginnings. I will relate it here and then I shall say good night.

Several years ago, while traveling as a salesman in northern California, I found myself one Sunday morning in company with a fellow salesman at Sissons. He asked me if I would not like to visit the source of the Sacramento River. I replied that I would, and we started out. About one mile from the town, at the base of a great rock, there bubbled up a cold, clear,

sparkling spring. A little further on an iron spring bubbled up, and yet a little further a sulphur spring. Each formed a tiny rivulet, which a little ways away united in a stream that danced away with merry, murmuring laugh o'er rocks and stones and glided off on its long journey down the valley toward the sea.

As we looked at these springs and the stream, we fell to discussing the source of the springs, when, looking to the right, we beheld, in all its glory there, Mount Shasta, towering over 14,000 feet toward the sky. Beyond its slopes, or sides, of deep and everlasting green spread o'er its summit there were acres of perpetual snow, eternal as the mount itself, as lasting as the ages. As we looked at that snow, we recognized the source of those three springs, the source of that small stream.

A little later I journeyed South and watched that tiny stream—added to here by spring, there by mountain brook and yonder by valley stream—expand and grow into a broad, a grand, a useful river. A little later the city dailies were crowded with accounts of that great river's wondrous power; overflowing its banks it inundated thousands of acres. And then I thought of those three springs away up North and pondered o'er the possibilities of small beginnings.

And now, let us for the moment typify those three springs which form the source of the Sacramento River as the three sources of useful knowledge which flow through the channels of our school. First, the lessons with their "Side Lights"; second, the lectures by our specialists in different branches of learning; and, third, the bureau of general information. It is my ambition and shall be the object of my unrelenting efforts, to make the combined strength of those

three sources of useful knowledge form a river of beneficial influence which will extend around the world. Let us live the inspirational philosophy of Emerson when he said "Hitch your wagon to a star." Let us aim high; let us live the motto of the school, "The reason why most men do not accomplish more is because they do not attempt more."

It is true, as I have already stated, that our meeting in this hall to-night is in many ways a humble and a small beginning, but again, I say, let us remember that some of the world's greatest movements have had beginnings more humble even than this.

I claim no gift of prophecy, but it seems to me that I can see as clear as day the time when, added to here, there and yonder throughout the world by honest, aspiring, truth-loving people, the current of our usefulness shall indeed extend around the world. I may claim too much, but it seems to me the time is bound to come when the influence of its loyal students and supporters, overflowing the banks of our membership alone, will spread over all the world, and it is my honest hope and belief that, like the Nile, it will enrich where ere its waters flow.

Let us make the channel of this river wide and deep. We can do it if we all work together, and we can work with faith, for I know and I have faith that all who come with us firmly believe that the three springs which feed this river are, in turn, fed by the eternal snows of truth, and that they will never run dry.



**A System of Education in Economics
and Human Nature as Applied
to the Business World**



SIDELIGHT: Education

NEW 1904 EDITION
REVISED AND REWRITTEN

The Science of Successful Salesmanship

A SERIES OF LESSONS CORRELATING AND SYSTEMATIZING
THE BASIC LAWS AND PRINCIPLES, WHICH CONSTITUTE
THE SCIENCE GOVERNING THE DISTRIBUTION OF
ARTICLES OF COMMERCE FOR PROFIT.

SIDE-LIGHT--EDUCATION.

SUPPLEMENT B

BY

ARTHUR FREDERICK SHELDON

CHICAGO, U. S. A.

1904

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ARTHUR FREDERICK SMELDOW

INTRODUCTORY.

SIDE-LIGHT--EDUCATION.

In our regular lessons we speak of true education as the bed rock upon which character and health rest. This Side-Light on Education by Dr. L. J. Whitney will give a comprehensive view of education, and the means of acquiring self-education.

It must be thoroughly understood that it is neither expected nor advised that everyone should attempt to master all the educational work outlined.

The work of acquiring thorough self-education is not nearly as formidable as the first reading of this Side-Light might lead the student to believe. Study it thoroughly and grasp its true meaning, and you will find it both an inspiration and a most practical guide to the attainment of organized knowledge direct and supplemental in whatever special line of research you may be engaged.

Several mental banquets are suggested. The special feast to which each student should invite himself depends largely upon his line of business and present educational standard.

Commending this Side-Light to your most earnest study,
I am,

Yours sincerely,



SIDE-LIGHT.

EDUCATION.

Whoever has read that immortal classic, *Robinson Crusoe*, cannot fail to see that in many particulars, here was a well-educated man. His physical necessities—food, clothing and shelter—caused him to awake mentally, to think, to invent, to lay hold of the material provided by the Creator all about him and to use it to supply his physical needs. Meanwhile this mental and bodily exercise had its beneficial effect upon his emotions, causing him to render continual thanks to God, instead of brooding over his misfortunes and his inexpressible loneliness.

In a sense, each one of us is a *Robinson Crusoe* in respect to our needs and the material for supplying them. But do we possess his power of initiative, his courage, and his determination; his kindly heart, and his reverence for the power above? *Crusoe* is an example of the successfully self-educated man, for did he not use his mind, soul and body in causing the things about him to serve him? By so doing did he not adapt himself to his peculiar surroundings or environment and through his inventive power and developed skill change that environment from a desert to a garden? The hero of this wonderful story had on his advent to the lonely island the latent and undeveloped powers of body, mind and soul. His position and needs were the *E-duc-a-tive*—or drawing-out forces exerted upon his undeveloped powers, while

the material about him and his use of it were the In-
struc-tive forces used for his welfare.

But we are living in an age of steam and electric-
ity, at the same time an age of great opportunities, far
exceeding those of the hero, Robinson Crusoe. How
shall we use these opportunities? Specifically, what
are the ends, processes and means of education consid-
ered from the standpoint of the business man of to-
day?

What Education is.

"I done got my education down in ——— College,
and I reckon hits about the best college in these parts,"
was said by the proprietor of a store in a small town
in one of the Southern states a few years ago. "I
can't read or write, and what's the use of larnin' them
things now? The fact is, what are all them college
chaps good for when they git through? Base ball and
that's about all, accordin' to my notion," said a close-
fisted but fairly well-to-do farmer. "I am a self-edu-
cated man. Never went to school three months in my
life," said a prosperous merchant. "I got my educa-
tion through the school of hard experience and severe
knock-downs."

The average mind construes the word education to
mean the acquisition or learning of that which is
printed in books, a certain amount of arithmetic, ge-
ography, history, grammar and elementary science,
with the ability to read more or less understandingly,
to write a legible hand, to spell correctly words in
every-day use, and to compose letters correctly to suit
the occasion—all useful knowledge and indispensable,

but only a partial and meager meaning of the word "Education." Let us together, as students of the S. S. of S. S., examine a more extended meaning of "Education" than that conceived by the Southern merchant, the well-to-do farmer unable to read or write, the prosperous merchant claiming to be self-educated, or the meaning of the word education as commonly construed.

Outline of Education for the Business Man.

I. EDUCATION is a Process and a Result.

1. As a Process:

- a* It builds in or instructs us in character and health through the acquisition and assimilation of knowledge, and teaches us how best to express that knowledge.
- b* It further consists in developing or causing to grow those latent powers of mind, soul and body enumerated in our chart of positive qualities. (See Lesson II Chart.)

2. As to Results:

- a* It should yield Knowledge, Tact, Discipline and Self-Control.
- b* It should produce the harmonious development of body, mind and soul, in power, WISDOM, LOVE, and Reverence

II. MEANS OR INSTRUMENTS OF EDUCATION.

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1. The latent, undeveloped powers and faculties inherent in Body, Mind and Soul to be drawn out, that is "*E-duc-ated*."
2. The material for Instruction or Knowledge-getting existing everywhere about each person, in nature, in man's activities in business-life, especially, and in books.

III. THE MOST USEFUL KNOWLEDGE CONSIDERED FROM A BUSINESS VIEW.

1. *For Man-Development*, or the power to select judiciously and to grasp in its full meaning and logical order that which may be expressed in oral or printed language, that is, the power to acquire quickly and thoroughly from other minds, thus learning what man has done and is now doing—result a high degree of mental discipline.
2. For Knowledge acquisition and assimilation through Instruction. In general that knowledge is most valuable which best fits a man to cope with his environments and succeed in his business.

IV. THE BUSINESS MAN'S COURSE OF INSTRUCTION :

1. Those subjects in Science, Art and Literature particularly related to his business.
2. General Information.
 - a Biography.
 - b Daily newspapers (caution).

- c Those particular sciences and arts a knowledge of which is needed in his business.
- d Practical Psychology and Character-Reading.
- e Practical Philosophy.
- f Course of Elementary, Advanced, and General Reading.

The Nature of Education.

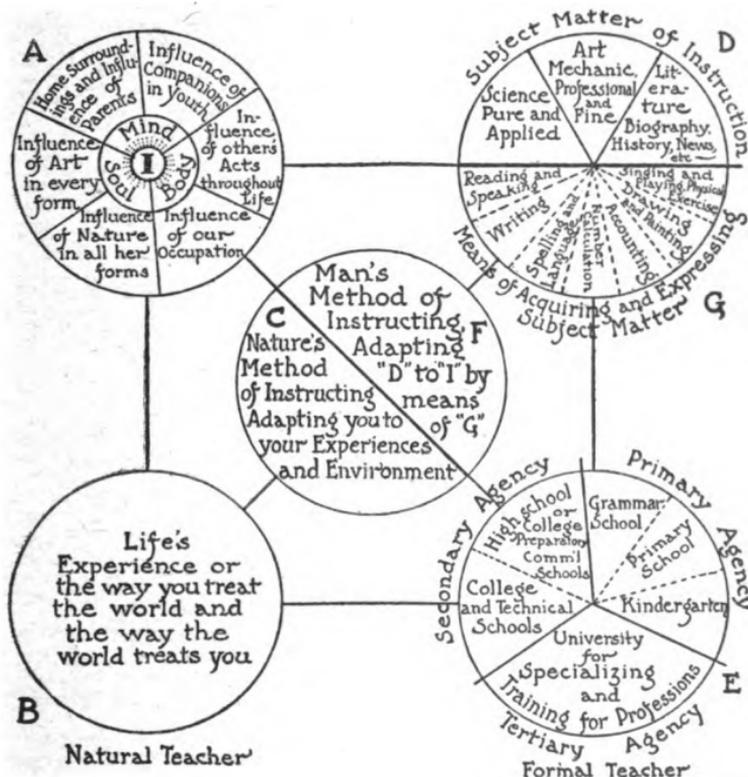
You, the business man, and you, the salesman, for whom this side-light on Education is especially written, will notice on carefully examining the foregoing outline that you are at this moment in possession of the *two fundamental means or instruments* of Education, and, hence, all you need to do to become educated in the true meaning of the word Education, is rightly to use the means of education through the two processes of instruction, or In-building of knowledge and the *other process* of developing, drawing-out, expressing, or exhibiting your mental, soul, and body powers, that is E-duc-ating them or causing them to be led out as it were. The word "Instruction" comes directly from the Latin word "IN" and "struere," meaning a "building-in process," while the word "Education" comes (1) from the Latin word "Educare," "e" meaning "out" and "ducare" to lead, hence a leading out or developing of mind, soul, and body powers; also, (2) from the Latin word "Educere," meaning a process of training the mind through the proper means, that is, through adequate instruction.

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You must be aware from the outline presented that one's education, in this life, begins at the cradle and ends at the grave—doubtless it continues forever. This being granted and bearing in mind that the highest ideal of education is the harmonious development of mind, soul, and body to the end of producing those fifty positive qualities—and the list can readily be doubled—which are enumerated in our chart on character and health-building for success, you will see the superficial ideas many persons have when they say, feel, believe, and act: "I am educated to the limit. I know it all. I pity your ignorance."

What Education Means.

We shall aid you in getting a clearer view of just what is meant by EDUCATION if we employ a simple diagram which is explained below:—



- I- Individual to be Educated Yourself.**
- A-Influence of Life Surroundings, or the Natural Material of Instruction.**
- B-Natural Teacher:**
- C-Nature's Method of Instructing.**
- D-Facts, Truths and Theories in Nature and Interpreted. In Books and in Material of Instruction.**
- E-Formal Teacher.**
- F-Man's Method of Instructing.**
- G-Instruments of Formal Instruction.**

A Few Terms Defined.

In the light of what the foregoing diagram illustrates, and because I wish you to grasp in their true significance the scope, the means, or instruments, the true object, the teachers (or instructors), the material, and the methods, of *Education*, I shall define a few words in common use but which are seldom used with a true sense of their deeper meaning. Please note with care the following thirteen definitions, then we can proceed with profit to make clear what otherwise would be vague, and misty, or not understood. Use the diagram when reading these definitions:

1. EDUCATION is the harmonious development of body, mind, and soul in knowledge, WISDOM, LOVE, and REVERENCE, as shown by a constant expression of the fifty positive qualities of character and health, or it is the filling-in process of the materials of knowledge, supplemented by the drawing out, training and development of faculties and qualities.

2. KNOWLEDGE is the *result* of mentally acquiring and assimilating through the intellectual processes the material furnished by our ENVIRONMENT (A), our Experience (B), and Subject-Matter (D). (See Diagram.)

3. INSTRUCTING the mind is the Act or Process of building into the mind the materials for Knowledge (A), (B), (D). Sometimes "Instruction" is used synonymously with "Learning."

4. DEVELOPING the mind, soul, and body is the process of causing them to increase in power, wisdom, love and reverence by the right application of knowledge gained as instructing proceeds.

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5. TRAINING the mind, soul, and body is the act and process of exercising them systematically for the purpose of their development through the materials of instruction.

6. MATERIALS FOR INSTRUCTION RESULTING IN KNOWLEDGE, Wisdom, Love and Reverence, are found in our Environment (A), in our Life Experience (which is also a natural teacher) (B), and in the Subject-Matter (D), constituting science, art and literature, history, etc., which are to be interpreted by observation and thought and by the arts of reading, writing, drawing, making, etc.

7. A TEACHER is that force or agency which imparts instruction resulting in Knowledge, and also that force or agency which develops and trains the mind, soul, and body systematically for the purpose of securing the growth and expression of the 50 positive qualities of success. Our teachers are ourselves and (B) or (E), or (B) and (E). (See diagram.)

8. AN INSTRUCTOR is one who or that which builds within us from the Materials of Instruction that which results in Knowledge. Hence the Instructor may be one's self, and (B) or (E) or both (B) and (E).

9. A NATURAL METHOD OF INSTRUCTING and *Teaching* is nature's method of instructing and teaching by adapting a person (you) to his (your) life experiences and environment. (C.)

10. THE FORMAL OR MAN-METHOD of instructing and teaching is the process of adapting Subject-matter (B) to the Individual (yourself) (I) by

means of the instruments of reading, calculation, drawing, etc. (G), through the formal agency of the school (E).

11. **THE SELF-EDUCATED PERSON** is he who has received INSTRUCTION resulting in knowledge, and the development of his mind, soul, and body, from himself, and his Natural Teacher (B), by employing Nature's Method (C) upon his environment (A) and more or less of the Subject-matter (D) which latter he interprets by his own intellectual powers and the instruments of reading, writing, making, etc.

12. **THE SCHOOL-EDUCATED PERSON** is he who has his instructing, developing, and training from the agency of the Formal Teacher (E), the School, by the Man-Method of adapting the Material or Subject-Matter (D) of Instruction to himself and, by learning the arts of expression, reading, writing, etc. (G) that he may instruct and develop himself continually.

13. **THE TRULY-EDUCATED PERSON** is he who combines the materials, methods, agencies and teachers of the self-educated and the school-educated person. The self-educated man lacks much that the school-educated man possesses, and vice versa, the simply school-educated man lacks very much that the self or practically educated man possesses. The ideally educated man combines both, as understood from the point of view of these thirteen definitions.

On your carefully examining the foregoing outline of EDUCATION together with the accompanying diagram and the thirteen definitions pertaining thereto, you will agree with me that the full scope and mean-

ing of EDUCATION, as I have described it, is simply IMMENSE.

My purpose in thus elaborating the term EDUCATION is more to show you its exact nature and the relations which its several elements or factors bear to each other and to the whole than to specify which particular element is lacking in the Education of the Business-Man of to-day.

I believe you now understand in what sense and to what degree, by what method and with the aid of what teacher, Robinson Crusoe, the Southern merchant, the well-to-do, but ignorant, farmer, and the prosperous merchant with but three months' schooling, to whom I alluded, were indeed educated.

Don't you pity them? And yet do you not admire their perseverance? Do you not see how much larger in mental and moral stature, to say nothing of their increased business ability, these men might have been, had they been *truly* educated men?

The Most Useful Knowledge for the Business Man.

What KNOWLEDGE is most useful to the Business-Man? I answer, in general, that knowledge which best fits the business-man to cope with his environment and to so adapt himself to that environment—even to changing its form—that he shall legitimately succeed in his business, make substantial profits and prosper.

Now, whatever this knowledge may be, such knowledge should be, nay, must be, systematically acquired and thoroughly assimilated by the intellectual pow-

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ers of observation, concentration, thinking, memory, imagination, comparison, judgment and reason, all of which powers must act upon the business man's environment through self-instruction, through experience and through instruction which profitable conversation and judicious reading yield. Knowledge obtained thus, produces in a business man a disciplined mind, a mind that can concentrate, that can grasp in their relation and significance, not only all the details of his business but which knows instantly, by the power of keen discrimination, the difference between essentials and non-essentials, or subordinate elements. Moreover, for his own development as well as for his power to gain knowledge, the successful business man must more and more put himself through such a course of *instruction* and *training* as will give him the ability to select judiciously and to grasp in its full meaning and logical order that which may be expressed by the language of others either in the oral or printed form, that is, the power to acquire quickly and thoroughly valuable instruction for himself from other minds, thus learning what other men in his line of business have accomplished and are now accomplishing. The power to acquire and assimilate such knowledge through this self-instruction out of his own environment and experience and that of others, obtained and known through listening, through conversation, through the press, yields the knowledge the business man needs and must have, and it produces a state of mind most essential to success—a man with a splendidly disciplined mind.

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Need I say that among the several instruments by which the business man or any other person may, through their diligent use applied to the right material and subject-matter, get instruction, convert that instruction into more or less exact knowledge and intellectual development, these *four* instruments are of absolute necessity, viz., *keen observation*, *wise listening*, *pointed conversation* and *analytic reading* on lines pertaining to his interests? But supposing these instruments have never been sharpened, or have become dulled through neglect, or perchance, through heedlessness, or the non-appreciation of their value, have become practically inefficient, or worthless, what then? Why, my dear reader, for your own sake, begin from this day to put these instruments in first-class order. If you want to develop your power to observe closely and comprehensively, cultivate that power daily, hourly, continually on matters pertaining to your business.

Don't let a single detail of your business escape your notice in order, in quality of work you do, or in that of your employers. Cultivate concentration and system; keep every sense open and sharp, noticing everything in any way relating to your work from hour to hour, day to day, week to week, month to month and year to year. Thus shall you sharpen that invaluable instrument of knowledge-getting—OBSERVATION, or the ability to realize exactly what is going on, and how and for what reason you do business as you do.

Again if you have not as yet learned the art of *wise listening*—not eavesdropping—begin at once to sharpen this powerful instrument for receiving in-

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struction and converting the latter into valuable knowledge. A good listener is rarer than a good talker. Observe the successful business man. Does not he use discretion in his remarks especially touching his business methods or his prospects pro or con? Yes, he has learned the fine art of listening, thereby gaining information which properly used may prove invaluable to him. Be a keen and wise listener then as well as a keen observer. As to the instrument of pointed conversation, when you converse be polite and suave but make a point, have something to say and say it even if it is about the weather, politics, the Russo-Japanese War, or what not. Don't gossip, or retail news, or express surmises concerning your fellow business men. In this respect attend strictly to your own affairs, and "keep in the middle of the road." Pointed conversation betrays pointed, concentrated, boiled-down thought and hence a developing intellect.

The fourth instrument by which you can and should enrich your mind is through the power of analytic reading. To give a complete exposition of this power, the limit of this side-light on Education forbids. Hence, I shall give only a brief outline of the nature of analytic reading and how to *sharpen* this instrument for getting instruction and converting the same into that knowledge most serviceable to you in your business. Assuming then that you know neither the nature nor the art of analytic reading, I purpose to explain what it is and how you may begin its cultivation at once.

Analytic Reading, Its Nature and How to Learn to Read Analytically.

Analytic reading is the power to get from a printed or written article the thought it contains in its entirety and to make it an addition to our stock of knowledge on the subject which it treats by adequately grasping and assimilating it—or making it our own.

Well, "this is not an easy task," you say. I realize the truth of your reply. But let us together look into the matter.

In the first place every written article pertaining to some event, some particular object or process, some general topic, say the weather, or politics, or war, an editorial, an argument, a debate or an appeal by persuasion,—contains *one or more paragraphs*. Each paragraph, if written according to the rules of good English composition, contains a certain number of sentences, some short and others perhaps long and involved. Each sentence contains or is supposed to express *one thought* which latter *may* be limited in its meaning by one or more subordinate thoughts. There you have it.

In the second place, in order to dissect a written article for the purpose of getting the mental "juice" out of it, take a printed article from newspaper, magazine, or book—say an article of two or three paragraphs in length—supposing the article contains three paragraphs and that the first contains four sentences, the second five sentences and the third six sentences. (Sentences end with periods or the question or exclamation marks.) Then, if each one of these sentences

be simple, that is contains no modifying or added thought, you can divide-up or analyze the article thus:

I. What is the author discussing in the 1st paragraph?

1. What is the *bare* thought in this sentence?
2. What is the *bare* thought in this sentence?
3. What is the *bare* thought in this sentence?
4. What is the *bare* thought in this sentence?

II. What is the author discussing in the 2d paragraph?

1. What is the bare thought in this sentence?
2. What is the bare thought in this sentence?
3. What is the bare thought in this sentence?
4. What is the bare thought in this sentence?
5. What is the bare thought in this sentence?

III. What is the author discussing in the 3d paragraph?

1. What is the bare thought in this sentence?
2. What is the bare thought in this sentence?
3. What is the bare thought in this sentence?
4. What is the bare thought in this sentence?
5. What is the bare thought in this sentence?
6. What is the bare thought in this sentence?

Fill out the blank spaces of the three paragraphs and the four, five and six blank spaces of the sentences by answering just as *briefly* and *pointedly* as you possibly can the questions here written.

This having been done you have in brief analyzed the article. Now practice this kind of analyzing on printed articles, at first short ones, then longer and more complicated ones. Keep up this practice daily even if you can take but fifteen minutes. Persevere in it. The reward is sure to come sooner or later. Paper and pencil must be used at first, but after con-

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siderable practice you can readily analyze short articles containing sentences not too complex in their structure without the use of paper and pen or pencil. Do not attempt to memorize your analytic condensations of paragraphs and sentences. This is not the object as yet. Practice, practice, practice this kind of analysis until you can do it readily and with comparative ease without the aid of writing your analysis.

Next, begin to practice this sort of analysis upon articles directly or indirectly pertaining to your line of business. Do your work in analysis thoroughly—and begin to recall the analysis of your shorter articles; then the recalling of longer analyses, and finally the recalling of an article in extent, the length of a newspaper column. Thus an extended article may be analyzed and its entire thought taken into your mind as a whole. This is *Analytic Reading*. It is indeed an accomplishment and a powerful instrument. Once mastered, you need no better aid toward getting instruction from the printed page.

The power to read analytically develops and cultivates every faculty of your intellect. It cultivates Observation, Concentration, Comparison, Judgment and Reason; it cultivates and strengthens memory; it develops the power to arrange thoughts logically, and in the order of their dependence; it gives you selective power and the power to recognize at a glance what it will pay you to read and what is simply down-right robbery of your time, should you read it. Finally, it enables you to grasp, assimilate and add to your knowledge what you most desire to know pertaining to your business as found in print. Isn't it worth your

while to sharpen this instrument of Analytic Reading?

Then, with trained observation, wisely listening, pointed conversation and analytic reading, have not you made a long stride toward the means and power of self-education?

Knowledge..	I. Empirical or that Gained by Experience.	Unorganized, Unsystematized, and Unrelated Knowledge of...	<ol style="list-style-type: none"> 1. The Facts, Phenomena, and Laws of Nature, Life, and Society. 2. The Facts Concerning Fine Arts. 3. The Facts and Lessons of Literature, Biography, History, Etc.
	II. Rational or that Gained by Systematic Study plus More or Less Experience.	Organized, Systematized, Classified and Related Knowledge of...	<ol style="list-style-type: none"> 1. The Facts, Phenomena, and Laws of Nature, Life, and Society. 2. The Facts Concerning the Fine Arts. 3. The Facts and Lessons of Literature, Biography, History, Etc.

Kinds of Knowledge.

Have you ever listened to, conversed with and perhaps dealt with, a man chock full of facts, opinions and theories of his own, offered to you in a helter-skelter, random, hit or miss the point fashion? Well, such a man's knowledge of that which he is expressing so volubly is, ninety-nine times in a hundred, of the rough empirical kind (see outline above), and doubtless this sort of man will boast that he is self-educated. Self-opinionated, if not full of prejudices, such a man is difficult to reason with or to convince. "It is thus and so, because it is thus and so," is the criterion by which he judges and acts.

Contrast this type of man with him who possesses a rational knowledge of even fewer facts than the former type. The man possessing a rational knowledge of his *subject-matter* of thought, whatever be its nature, *must* know that he knows more or less of that subject, while the man with empirical knowledge doesn't know, realize or seem to care that he, himself, is ignorant. Rational knowledge applied rightly and to right uses is always a power; empirical knowledge of the quality to which I have referred is only the semblance or shadow of real power. Men possessing only empirical knowledge are like the rawest, most undisciplined, scattered and most unorganized body of men calling themselves soldiers, because they can recognize a rifle and in their earlier years may have shot but missed game; while the men possessing full rational knowledge with empirical knowledge are like the well-trained, well-disciplined soldiers, one of whom can, when it comes to a test, put ten of the other kind to flight.

Now the material for both empirical and rational knowledge is the same, viz.:

1. The facts, phenomena and laws of nature, of life, of society and of mind, a rational knowledge of which is SCIENCE, in its pure and its applied or practical form.
2. The facts and phenomena, origin and effects of the Fine Arts.
3. The facts, and lessons of literature, biography, history, etc.

Systematized Knowledge.

GROUP A—SCIENCE.

- | | | | |
|------|--|---|--|
| I. | Mathematics or the Science of Numbers, Quantity, Magnitude and Form. | { 1. Arithmetic,
2. Algebra,
3. Geometry,
4. Calculus. } | Applied Sciences and Arts of Business Calculations, Accounting, Mechanics, Surveying, Engineering, Etc. |
| II. | Physical Science. | { 1. Physics with the applied Sciences of
2. Chemistry with the applied Sciences of
3. Astronomy with the applied Sciences of Geodery, Navigation, Time Standard.
4. Mineralogy with the applied Sciences of
5. Geology with the applied Sciences of
6. Physical and Descriptive Geography
7. Meteorology and Climatology with the applied Science of Weather Indications, Storms, Etc. } | { Mechanics Ship-building, Motive Power, Machines, Heat, Magnetism, Electricity, Mechanical Engineering, Etc.
Pharmacy and Drugs, Industrial Chemistry, Dairying, Manufacturing Chemistry, Dyeing, Textiles, Etc.
Mining Industries, Tests of Structural Steel, Mineral Paints, Etc.
Mining Engineering, Civil Engineering, Geodary, Surveying, Etc.
Canals, Railroads, Water Supply, Irrigation, Agriculture. Lumbering, Location of Town Sites, Drainage, Etc. } |
| III. | Biological Sciences. | { 1. Botany and applied Sciences of Textiles, Organic Compounds, Timber, Cereals, Bacteriology, Materia Medica, Etc.
2. Zo-ology including Human Anatomy Physiology and Hygiene applied Science of } | Comparative Anatomy, and Physiology Breeding of Animals, Sanitary Science, Athletics, Games, Health Sciences, Surgery, Dentistry, Veterinary Science, Materia Medica, Etc. |
| IV. | Economic Sciences. | { 1. Sociology and its applied Sciences of
2. Distribution of Commodities and applied Sciences of
3. Finance, Banking, Currency, Exchange, Etc., and applied Sciences of
4. Political Economy and applied Sciences of } | { Government, Municipal, State and National, Citizenship, Legal Profession, Courts, Etc.
Commercial Geography, Trade Routes, Commerce, Transportation, Trade Centers, Employer and Employee, Science of Salesmanship, Etc.
Statistics, Exports and Imports, Balance of Trade, Money Movements, Stocks and Bonds, Investments, Real Estate Business, Etc.
Investigating the Relations between Capital and Labor, Mutual Interests, Co-operation, Tariff, Free Trade, Reciprocity, Etc. } |
| V. | Mind and Soul Sciences. | { 1. Grammar and Rhetoric with applied Sciences and Arts of
2. Logic and applied Science of Argument, Persuasion, Etc.
3. Psychology and its applied Science of
4. Philosophy and its applied Sciences of
5. Ethics and its applied Science of Right Living and Right Conduct.
6. Theology and its applied Science of } | { Language, Composition, Study of Classics, Reading, Oratory, Etc.
Education, Study of Human Nature, and the Science and Arts of Salesmanship, Etc.
Causes, Origins, First Principles of Being, Etc.
Man's Relation to Man and to the Creator. } |

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GROUP B—FINE ARTS.

I Appealing to the Emotions through the Ear { 1.—Music.
2.—Oratory.
3.—Acting.

II Appealing to the Emotions Through the Eye { 1.—Painting.
2.—Sculpture.
3.—Architecture.
4.—Decorative Art and Mural Decorating.
5.—Landscape Gardening.
6.—Dancing.
7.—Acting.

GROUP C—MAN'S RECORD.

I Biography of Men of { 1.—Success.
2.—Failure.

II History { 1.—Ancient.
2.—Middle Age.
3.—Modern and Present.

III Literary Productions { 1.—Prose Productions.
2.—Poetry Productions.

The following outline of Systematized Knowledge may be briefly expressed thus: (See also Fig. D, page 11.)

A- I	-1, 2, 3, 4	and their applications to your Business.							
A- II	-1, 2, 3, 4, 5, 6, 7	"	"	"	"	"	"	"	"
A- III	-1, 2	"	"	"	"	"	"	"	"
A- IV	-1, 2, 3, 4	"	"	"	"	"	"	"	"
A- V	-1, 2, 3, 4, 5, 6	"	"	"	"	"	"	"	"
B- I	1, 2, 3	"	"	"	"	"	"	"	"
B- II	-1, 2, 3, 4, 5, 6, 7	"	"	"	"	"	"	"	"
C- I	-1, 2	"	"	"	"	"	"	"	"
C- II	-1, 2, 3	"	"	"	"	"	"	"	"
C- III	-1, 2	"	"	"	"	"	"	"	"

“What!” says my reader, “are you giving me forty (40) courses of study to master?” Oh, no, indeed, I

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am attempting to indicate the difference between the point of view of the empirical knowledge-getter and the rational knowledge-getter as each comes in contact with the same materials of knowledge. If you, my dear reader, are knowledge-hungry, surely the outline of systematized knowledge herewith shown presents a menu of sufficient variety to tempt the most exacting or the most capricious mind.

- Do you want knowledge on business lines? Then read and study elementary and advanced courses in GROUP A, IV, 2 and 3. Here is a field for technical, scientific, and practical study to accompany your experience whatever may have been its degree of failure or success.

I should strongly advise a concurrent reading and study (if you can read analytically, and *that is studying*) of Group A—V—2, 3, 4 and 5, and at all events Group C—I—1, 2.

I cannot forbear quoting Herbert Spencer at this point. That great mind said (see Spencer's "Education"): "For, leaving out some very small classes, what are all men engaged in? They are employed in the production, preparation and distribution of commodities. And on what does efficiency in the production, preparation and distribution of commodities depend? It depends on the use of methods fitted to the respective nature of these commodities; it depends on an adequate knowledge of their physical, chemical, or vital properties, as the case may be; that is, it depends on SCIENCE. (See Group A.)

Without knowing it, men who daily look at the state of the money market, glance over prices current,

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discuss the probable crops of corn, cotton, sugar, wool, silk, weigh the chances [now the actualities] of war, and from all those data decide on their mercantile operations, are students of social [ECONOMIC] science; empirical and blundering students it may be, but still, students who gain the prizes or are plucked of their profits according as they do or do not reach the right conclusion.

Not only the manufacturer and the merchant must guide their transactions by calculations of supply and demand based on numerous facts, and tacitly recognizing sundry principles of social [economic] action; but even the retailer must do the like; his prosperity very greatly depending upon the correctness of his judgments respecting the future wholesale prices and the future rates of consumption. Manifestly, all who take part in the entangled commercial activities of a community, are vitally interested in understanding the laws according to which those activities vary.

Thus, to all such as are occupied in the production, exchange, or distribution of commodities, acquaintance with science in some of its departments, is of fundamental importance. Whether a person does or does not succeed well in that indirect self-preservation which we call getting a good livelihood, depends in a great degree on his knowledge of one or more of these sciences. [See Group A.]

Not, it may be, a rational knowledge [entirely], but still a knowledge, though empirical [gained by experience]. For what we call learning a business, really implies learning the science involved in it; though not perhaps under the name of science. And hence a

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grounding in science is of great importance, both because it prepares for all this, and because rational knowledge has an immense superiority over empirical knowledge. Moreover, not only is it that scientific culture is requisite for each, that he may understand the *how* and the *why* of the things and processes with which he is concerned as maker or distributor; but it is often of much moment that he should understand the *how* and the *why* of various other things and processes. In this age of joint-stock [trusts and corporations] undertakings, nearly every man above laborer is interested as capitalist in some other occupation than his own; and, as thus interested, his profit or loss often depends on his knowledge of the sciences bearing on this other occupation. Daily are men induced to aid in carrying out inventions which a mere tyro in science could show to be futile. Scarcely a locality but has its history of fortunes thrown away over some impossible project.

And if already the loss from want of science is so frequent and so great, still greater and more frequent will it be to those who hereafter lack science. Just as fast as production processes become more scientific, which competition will inevitably make them do [unless combination of capital controls these inventions and processes]; and just as fast as joint-stock undertakings spread, which they certainly will; so fast will scientific knowledge grow necessary to every one."

There, is not this quotation—extended though it be—a splendid plea for the absolute necessity of scientific knowledge at least on those lines of business in which you are now engaged? It is self-evident. It is the *truth*.

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Do you not now agree with me that from a business standpoint the most useful *knowledge* to be sought for until acquired, assimilated and applied, is that group, division and subdivision enumerated in my list of forty courses (pps. 24, 25) because such courses contain that knowledge which will best fit you to adapt yourself to your environment, and, more than that, to so control conditions that they shall bring you success? Also, is it not plain that by the constant use of the method of analytic-reading I have heretofore described, you will sooner or later get the power to select judiciously and to grasp in its full meaning and logical order that knowledge most desirable for you as set forth on the printed page? Your reward in so doing will be two great stones in the foundation of your education, viz., Systematized Knowledge of SCIENCE, ART and Literature and Mental DISCIPLINE.

The Business Man's Course of Instruction

I think we agree that the first essentials of the Business Man's Course of Instruction are a knowledge of those subjects in Groups A, B and C, that is, in Science, Art and Literature that have a direct bearing upon, or a relation to, his business. Therefore, what those essentials, sciences, arts, or variety of literature may be as expressed in the forty (40) courses of knowledge is a matter for you to decide.

If you have difficulty in making a selection, but are downright in earnest in this matter of education, I care not by what method or with what teacher, or by what agency, do not put off action, but begin at once. As Shakespeare says: "Stand not on the order of

your going, but go at once." "Get busy" with some one or more of the forty (40) intellectual banquets.

The Practical Value of Knowledge Obtained Through Systematic Study.

Three hundred years ago two remarkable literary men lived near each other, the one in London and the other a few miles out of the Metropolis. These men were intellectual giants. Their literary productions have probably never been surpassed and seldom equaled. Without doubt there are more quotations from the latter's writing used to-day than from any other literary production, possibly the Bible excepted, and while the former's works are not to-day referred to or read and studied to the extent of the latter's, yet never in the same compass has an author packed so much thought in so few words. Some literary critics, on exhaustively comparing the writings of these remarkable men, have arrived at the conclusion that the same mind and brain produced the compositions of each, and hence that, so far as authorship is concerned, but one of these men is entitled to literary immortality, all of which has given rise to the most celebrated literary controversy of the nineteenth century and is still not entirely decided. The English poet, Pope, said of the London author: "He was the wisest, brightest and meanest of mankind." Of the other writer, no greater accusation than that of deer-poaching was ever laid at his door, while for variety and beauty of thought in unfolding human character, his like has never been seen.

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The name of the first intellectual giant is Francis Bacon, or as he is usually called, Lord Bacon; the name of his contemporary is William Shakespeare, the sweet bard of Avon, the myriad-minded and thousand-tongued poet.

I sincerely hope that among your literary companions you will learn to know Shakespeare more and more. But, for my purpose in showing the value of study to a person, I know of nothing in the English language or in any other language that can compare with Lord Bacon's inimitable essay on "Studies" (1) as to their *general* and their *specific object*; (2) how different classes of men regard them and the purpose they make of them, and (3) how different studies affect men. To these three phases of study I shall now ask your closest attention.

Studies, according to Lord Bacon, serve for our *delight* in times of our privateness, leisure and retirement from the pressing duties of a business life; they also serve as an *ornament* in our conversation and give evidence that we are cultured through their effect upon our manners and expression; and, again, studies largely develop ability and have a powerful influence upon the correctness of our judgment and the method of conducting our business.

"Expert men," says Bacon, "can execute, and perhaps judge of particulars one by one; but the general counsels, and the plots and marshaling of affairs come best from those that are learned," in other words, from those whose minds being so disciplined and trained by concentration, thought, and reasoning in pursuing studies that they have the power to *analyse, classify,*

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combine, develop anew and present plans and schemes simply away out of sight of the so-called expert, but nevertheless narrow, man.

If you give up too much time to studies, Bacon says, that is sloth; that is, you are apt, in this case, to waste your time over that which is either unpractical for knowledge or mental discipline. The point is, have a definite aim for spending time in studies. If you take every possible occasion to flaunt forth knowledge gained through study, this is in bad taste and savors of pedantry and affectation. Be a good listener, if you are tempted to air your knowledge indiscriminately, then, on the right occasion show your mastery of the subject under discussion.

The man who reasons, decides and acts *entirely* by the principles and rules gained from studies is as unwise as the man who acts entirely from the *teachings* of his own experience. The truth here is: "Studies perfect nature, and are perfected by experience; for natural abilities are like natural plants, that need pruning by study; and studies themselves do give forth directions too much *at large*, except they are bounded [modified] by experience"; that is, empirical or experiential knowledge alone is too narrow, not always reaching the mark; rational knowledge, that gained by study, alone is often so broad that in following explicitly its directions, we over shoot the mark. Hence, the wisdom of Bacon when he says: "Studies perfect nature, and are perfected by experience." The proper combination of empirical and rational knowledge is the happy medium. So much for the general object and the specific object of study.

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Let us now consider the second point, that is, how different classes of men look upon this matter of the systematic study of a subject outside their experience.

Cunning, shrewd, sharp men, "crafty men," as Bacon calls them, metaphorically "turn up their noses" should one suggest the value of systematic study for the purpose of getting rational knowledge to temper their big conceited empirical knowledge. But the average man, not professedly a student, and even the uneducated, or unlettered man, always speak in admiration of education, schools, book-learning and the like, especially if they have children attending school. Now, admiration of a good thing is well; but simply to admire and long for a thing and go no farther, never accomplishes anything for one's self. Decision and action are necessary. *Admire, choose, do*, and it is then yours. The wise man knows the value of studies; he pursues a study systematically and for a purpose, viz., to use the knowledge in his occupation, business or profession. Be thou the wise man. Study, observe, and gain experience; couple the two and continue to let each shed its light upon the other.

In my presentation of "Analytic Reading," I sketched briefly a method, which, if put into practice, is bound to yield most gratifying results.

Now, I come to the soundest advice of which I have heard regarding the *how*, the *what*, and the *why* of *reading*, or as I may use the term, *Study*.

**The Why, The What, and The How
of Reading.**

There are two immediate objects to be secured in reading a book, I mean for its use to you as a business man; the first is to get a *clear understanding of what* its author means. You will remember that the thought material of knowledge both in the world of nature and in other men's minds and in books, is not your knowledge until by the process of acquisition and assimilation it is built-in (instruction) your mind, and when it becomes a living-power in you it is real knowledge and at that instant you can truly say: "Knowledge is power." Such reading, then, implies concentration, comparison, judgment, reasoning and generalization; this is really *weighing* the material of knowledge expressed on the printed page. The second immediate object of reading is to reflect upon what you have read; to see how it measures up to your experience and previous rational knowledge of the same subject, either enriching it by addition, or modifying it by cancelling errors in your previous knowledge of it. This is evidently what Bacon meant when he said, "Read to weigh and consider."

Do not waste your time in reading a book to *contradict* what is there written, nor to frame an *argument* to confute its author's conclusions. At least, defer such action until you have taken one or more of the forty (40) courses I have outlined. Again, do not believe at first glance and first thought what your author says unless it measures up with your common-sense, your experience, and what is everywhere current as rational knowledge; that is, do not take it for

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granted that such and such statements are facts just because your book says so unless you put such statements to the test of your own exact knowledge of the subject. Neither read a book of rational knowledge *just for the sake* of being able to say: "Yes, I have read that book. I read everything that comes along." Lord Bacon summarized all this when he said: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested. That is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly and with diligence and attention" [concentration].

Having made clear to you the manner and method in which you should read, and the main purpose of reading, I would further ask you to reflect well upon these three axioms, or self-evident truths, which I quote from Lord Bacon: (1) "Reading maketh a *full man*"; that is, as we express it in the homely phrase, "a well-posted, well-informed, symmetrically-instructed man." (2) "Conference maketh a ready man"; that is, much practice in narrating, describing, explaining, arguing and persuading, develops power to hold one's own with other men in those respects and on the moment. (3) "Writing maketh an exact man"; that is, if we practice putting our thoughts on paper, by the very nature of the case this act tends to exactness in the contents of our thought and an exactness in saying just what we mean. If it were possible to invent a telephonic-self recording instrument, invisible, but always receiving and recording in print our spoken words, the third axiom to which I have referred would be put into practice more and more, I verily believe.

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Memory is wonderfully strengthened by committing one's thought to writing and then re-writing the same two or more times. "If we write but little we have need of a great memory," says Bacon; and "If we confer little," says the same philosopher, "we need have a present wit"; that is, if we do not practice the fine art of conversation, to any extent, we must possess considerable knowledge so that when we do speak, we shall say something right to the point, even though our speech be brief. Once more, on reading: "If a man read but little," says the same author, "he need have much cunning, to seem to know that which he doth not." Have not all of us seen this truth borne out in our experience with those who rather boast of their lack of that systematized knowledge and resulting mental discipline which comes from solid reading and study?

In giving advice as to what special subjects and what particular books best treating those subjects, should be read and studied, in the case of John White, the business-man, of John Brown, the salesman, or yet John Black, the young man of very limited learning, but who is anxious to acquire knowledge, it would be impossible to prepare a course of reading and study best adapted to build-in the exact material for that knowledge demanded by each person further than I have outlined in the three great groups of human learning—which may fitly be called the A, B, C of Universal Knowledge.

Undoubtedly as has been said, "A study of biography and of history makes men wise"; that is, such study, in addition to showing us the origin, develop-

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ment, growth and life of a people down through the centuries, points out, in biography, those great names of the past and the present, some of whose characters we should emulate and some despise. Thus biography and history teach us most profitable lessons.

If you are lacking in analytic power and its brother, synthetic power, study mathematics. Bacon says: "Mathematics make men subtle. If a man's wit [that is, his power to think, to dissect, to analyze and to reconstruct] be wandering [or lacking in the power of concentration], let him study mathematics." Our own noble Lincoln, on beginning a course of law-reading, said he frequently came across the word "demonstration." Looking up its meaning, he was not fully satisfied with the definition, and was still in doubt as to what particular process of thinking and expression a person does when he "demonstrates" a truth other than to describe it or explain it.

"Study Euclid thoroughly and you will know what the word 'demonstrate' means," advised a friend, and Lincoln did so with great benefit. Even logic is only applied mathematics, and we cannot reason correctly without employing logic even though we are ignorant of the specific meaning of that term "logic." And thus it is with every division of the three great A, B, C's of Knowledge, whether we gain such knowledge by experience and experiment, or by rational, systematic study, or better by combining both methods.

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General Information.

The following general course of reading and study is highly recommended for the Business Man, the Salesman, and the Seeker of Knowledge whoever he may be.

I. BIOGRAPHY.

II. DAILY NEWSPAPERS, WITH THE CAUTION: What you therein read, select carefully, weigh and consider.

III. THAT SPECIAL SCIENCE AND ART A KNOWLEDGE OF WHICH IS CONSTANTLY NEEDED IN ONE'S BUSINESS.

IV. LESSONS AND STUDIES IN PRACTICAL PSYCHOLOGY AS APPLIED TO SELF EXAMINATION AND READING MEN.

V. A BRIEF COURSE IN PHILOSOPHY IN ORDER TO DEVELOP THOUGHT, EMOTION AND WILL.

VI. SUFFICIENT POETRY AND FICTION AND OF THE KIND WHICH LEADS TO THE FEELING OF THE BEAUTIFUL, THE TRUE, AND THE GOOD, IN NATURE, IN MAN, AND IN GOD.

VII. A COURSE IN GENERAL READING:

1. AN ELEMENTARY COURSE.
2. AN ADVANCED COURSE.
3. A SPECIAL COURSE.

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**SUBJECTS AND BOOKS ADVISED FOR AN
ELEMENTARY COURSE OF READING.**

Science on Kneuing.	Art and Applied Science in Doing.	Man or Living.	Poetry or Feeling.	Fiction or Imagination.
"The Story of Creation," by Edward Clodd.	"How to Be- come Quick at Figures."	The Bible. Plutarch's Lives. Franklin's Autobiograph.	Longfellow's Poems.	Dicken's Da- vid Copper- field, Pick- wick, Etc.
"Common Sense of the Exact Sciences," by W. K. Clifford.	"A Geography of Commerce." —Tilden.	Lives of Wash- ington, and Lincoln and U. S. Grant.	Six of Shakespeare's Dramas: Hamlet, Tempest, Merchant of Venice, Othello, Julius Ceaser, Romeo and Juliet.	Washington Irvin's Sketch Book.
"The Story of Electricity." The A B C of Finance.	Blaikie's "How to Get Strong."	History of the United States. J. B. McMaster.	Wordsworth's, Burns' or Scott's Poems.	David Harum, or Mark Twain's Huckleberry Finn.
STORY of "A Piece of Coal." "A Grain of Wheat." The Steam Engine. D. Appleton's.	Robert's Rules of Order.	Nordhoff's Civics for Young Ameri- cans or Macy's "Our Govern- ment." —Rev. Ed.	J. W. Riley's or Edward Mark- ham's Poems.	Two or Three of Nathaniel Hawthorne's Works.

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SUBJECTS AND BOOKS ADVISED FOR AN ADVANCED COURSE OF READING.

Science.	Art.	Man.	Poetry.	Fiction.
<p>"History of the Inductive Sciences." —Whewell.</p>	<p>The Jiu Jitsu of Physical Training.</p>	<p>Myers' General History.</p>	<p>Homer's Iliad and Odyssey. Bryant's Translations.</p>	<p>Victor Hugo's Les Miserables</p>
<p>"The Theory of Business Enterprises." Prof. T. Veblen</p>	<p>History of Painting, Architecture and Sculpture. J. C. Van Dyke.</p>	<p>"The Making of the Great West."</p>	<p>Tennyson's Poems.</p>	<p>George Eliot's Adam Bede, Romola, or Silas Marner.</p>
<p>"The Story of the Mind," by J. Mark Baldwin.</p>	<p>"Elements of Electricity and Magnetism." Elihu Thompson.</p>	<p>Bryce's American Commonwealths.</p>	<p>Emerson's or Browning's Poems.</p>	<p>The Crisis, or The Leopard's Spots.</p>
<p>Outline of Cosmic Philosophy, by John Fiske.</p>	<p>"The History of Modern Banks of Issues." Chas. A. Conant.</p>	<p>Lives of some Successful Americans. —Sherman Williams.</p>	<p>Bryant's and Whittier's Poems.</p>	<p>Harper's Century, or the Best Dime Monthlies.</p>

**Subjects and Books Advised for
Special Courses of Reading.**

NOTE.—Since the three great objects of reading are, as heretofore described and set forth, (1) for our pleasure, diversion and recreation, in times of leisure; (2) for the acquisition and assimilation of such knowledge as will best fit us to become excellent conversationalists on current topics, art, poetry, fiction, the drama, biography, history, and on those subjects best adapted to the drawing-room, or for after-dinner oratory for the purpose of entertainment or culture; (3) for the acquisition and assimilation of such knowledge as will add to or correct our present knowledge, further develop our intellectual powers, especially those pertaining to judgment and reasoning, analysis and synthesis,—in a word, to instruct, to discipline and to develop our minds. I have indicated in the following special course books whose reading will undoubtedly aid in securing the three objects here stated.

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Reading for Diver- sion, Recreation, and Amusement.	Reading for Conver- sation and Culture.	Reading for Business or Professional Knowledge, Discipline and Develop- ment of Body, Mind, Soul.
"Three Men in a Boat."—Jerome.	"Over the Tea Cups." —Holmes.	"The Tariff," (1812-1896) —Wm. McKinley.
"Letters of a Self- Made Merchant to his son.—Geo. Lorimer."	"Work and Culture." —H. W. Mabie.	"Wall Street and the Country."—Chas. A. Conant
"The Loves of Edwin" By Rose O'Neill.	"Sesame and Lilies." —John Ruskin.	"Money." —Kinley.
"For People Who Laugh."—Welcher.	"Studies in Art." By Anna VonRydinguard.	"Briefer Course in Psychol- ogy."—Wm. James.
"When Wilderness Was King." —Randall Parrish.	"Dante and the English Poets From Chaucer to Tenny- son."—Kuhns.	"Where Does the Sky Begin?"—W. Gladden.
"God's Good Man." —Marie Corelli.	"Letters and Social Aims."—R. W. Emer- son.	"Success Among Nations." —Reich.
Josh Billings' "Wit and Humor."	"The Enlargement of Life."—F. Lynch.	"Outlines of Ethical Theory."—Jas. Martineau.
"The Grafters." —Lynde.	"Humanism." —F. S. Schiller.	"The Harmony of the Re- ligious Life."—Heuser.
"Farmington." —Clarence S. Darrow.	"Journalism and Lit- erature." —H. W. Boynton.	"The Intellectual Life." —Gilbert Hammerton.
"The Promoters." —W. H. Smith.	"Compromises." —Agnes Repplier.	"Balance; The Funda- mental Verity." —Orlando J. Smith.

Conclusion.

In this brief Outline or Side-Light on Education, my object will have been abundantly accomplished, if I have aroused my readers to a realizing sense of the scope, nature, materials of, objects, or ends, aids and methods of education.

We all start in this world at the foot of the mountain of knowledge and discipline of our bodies, our minds, and our souls. That education accomplishes most in these respects, which continually urges us forward toward those heights from which our view is even wider and grander, our true humility and reverence for God and the dignity of man as made in the image of his Creator, greater, and the responsibilities of this life are met with a harmoniously developed and powerfully made man.



**A System of Education in Economics
and Human Nature as Applied
to the Business World**

LECTURE
The Making of a Merchant

LECTURE

The Making of a Merchant

BY

ALEXANDER H. REVELL

Addressing the Students of

The Sheldon School of Scientific Salesmanship

LECTURE SUPPLEMENT NO. 6

CHICAGO, ILLINOIS

1904

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BY
ARTHUR FREDERICK SHELDON .

INTRODUCTORY.

NOTE.—Read carefully before taking up study of this Lecture.

I take much pleasure in handing you herewith the Lecture delivered by Mr. Alexander H. Revell before our Chicago students, entitled "The Making of a Merchant." Mr. Revell is too well known to need any comments from me. He is recognized not only nationally but internationally as one of the world's greatest merchants in the furniture line. He is a self-made man in every sense of that emphatic term. His great success is due neither to luck nor chance but has come from his having worked in obedience to the natural laws of success. I challenge the earnest attention of every one of our students to what he says in regard to thinking of the future, and to the value of time. Let us not waste time in idle dreaming of that which is to come, neither in lamenting the past. Let us remember that all of the ocean of future time must empty into the little mill-pond of the present. In turn it must from there empty into the great ocean of the past. If we just paddle our own canoe RIGHT every day in the little mill-pond of the present the past will be something that we can be proud of, and we do not need to spend any time in dreaming about the future any further than a wise planning for it. As far as the mill-pond of present time is concerned, let us keep always in mind that if we live right we should reach the century mark. And let us remember again that the century is made up of years, the years of months, the months of weeks, the weeks of days, the days of hours, and the hours of minutes. Take care of the minutes, and the hours and the days of the little mill-pond of the present will take care of themselves. Let us not waste any minutes and then the hours and the days will be all right.

Note also what Mr. Revell says about positive character. And this leads me to a further explanation of what I mean in our regular lessons when I talk about the positive qualities and the development of them to a marked degree. By the positive qualities I mean the DESIRABLE qualities, as pointed out in the charts accompanying the Side-Light on "Suggestion" and in my Lecture "The Science of General Salesmanship," in contrast to their negative qualities. The

spirit of brotherly love and kindness which Mr. Revell mentions, for instance, is a positive quality. It isn't positive in the sense that that term is ordinarily understood, but it is positive in the sense which I use that term. I have known men, such as the unreasonable man whom Mr. Revell mentions, who claimed that there was only one side to the question, who were very negative in their character. I think, however, all of our students understand clearly what I mean by positive qualities and positive character. Note also what Mr. Revell says about "poise." This is very important. Poise is a natural consequence of the development of a goodly number of the positive qualities and those developed to a marked degree. I hope each one of our students will also note carefully what Mr. Revell says about health. You will note how thoroughly he agrees with us that the two foundation stones of success are character and health. We cannot pay too much attention to this question of health, and let us see that we are healthy in mind and soul as well as in body. Also note carefully what Mr. Revell says about some who try to be honest but can't. The weakness in all such cases is the existence of some negative quality of character. A careful self-analysis, coupled with honest confession, will enable the student to discover his weakness, and if the desire for great success is strong enough he will certainly set about it to stamp out the negative and replace it with the positive.

You will note from Mr. Revell's Lecture that he places great stress upon the question of confidence as a matter of credit. The qualities which inspire confidence are but another name for character, and thus do we see again emphasized the value of character as an asset in business.

You will note that Mr. Revell confirms our statement that 95 per cent of those who embark in business fail. It should be the other way, 95 per cent should succeed; and I firmly believe that every student of the S. S. of S. S., who masters and applies all the principles taught in the entire course, will not be caught in the "maelstrom" which comes to so many. I earnestly counsel you to follow Mr. Revell's advice in regard to acquiring some bit of knowledge each day. There is everything in that. Note carefully what he says about Gladstone and how that "grand old man" carried a book with him that he need not waste any of the precious moments. Energy of this kind is but another name for genius. I often think of what Paderewski once said to Queen Victoria. She was complimenting him upon his great genius as a musician. His answer was something like this: "Yes, madame, the world now calls me a genius, but once I was just an ordinary musician. I made up my mind that I would become that which men call

a 'genius.' I practiced, madame, I practiced hours, I practiced days, I practiced weeks, I practiced months, I practiced years, and finally I became what men call a 'genius.' But before I was a 'GENIUS' I was a 'DRUDGE.'" Let us all remember that there is no royal road to fame or great success. If we would attain the rank of a genius we must intensify our energy, we must utilize time.

And again, note carefully what Mr. Revell says about Lincoln and his study of logic. There is nothing which will help us all more than to do just as Lincoln did and become masters of the question of logic. If not a student already, secure Jevon's Primer of Logic as a beginning and, later on, as you get the time, secure more expensive works on the subject. It will pay you well to master the subject thoroughly. I hope that every one who is studying with us, regardless of what line of work he may be following, will so thoroughly master this Lecture by Mr. Revell that he will be able to apply the principles taught. They are broad, general principles, the careful observation of which will greatly enhance the success of every one, I don't care what line of work he is following.

Yours truly,

A handwritten signature in cursive script, reading "A. D. Sheldon". The signature is fluid and elegant, with a prominent initial "A" and a long, sweeping tail on the "n".

President.

LECTURE.

The Making of a Merchant.

Ladies and Gentlemen: I appreciate very much indeed the kind invitation to come here this evening and I thank you for the compliment of this splendid gathering. I have noticed with keen pleasure the work of this school. I presume it is somewhat experimental so far as schools of this kind are concerned. I am not sure that this is so. However, it is the first one that I have heard of, and I sincerely hope that the "School of Salesmanship" will be a great success. There is certainly a rich field for such a school, and thinking as I do about this, I wish to extend a certain encouragement to young men and women as well as those of riper years who already may have enjoyed the advantages of education in common schools, colleges or universities. I want to say a few words regarding commercial schools, schools of salesmanship, schools for accountants, and other schools of a commercial class.

Probably in no other field of human effort has there been such advance and broadening as in that of education. There seems to be a feeling that a rich and growing country should provide the very best educational opportunities for its people. "Nothing is too good for our boys and girls" is a statement often heard. The system of education that suited the needs and ideals of our forefathers and ourselves will not

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do for our children. Life it seems has changed. It is larger, richer, swifter than it once was. But though this may all be true, and as it seems plain that there is a departure from the original idea of college training, let us pause for a moment and consider some obvious tendencies in our systems of higher education.

As you know, the original educational idea was that of equipping prospective citizens for getting a livelihood and discharging their duties as citizens. From this came the common schools, but as the men of influence in our early history were men of parts, common schools were soon supplemented by the college. There has been since that day an evolution in colleges.

While we most thoroughly believe in these great universities of learning,—the speaker being a trustee of one of the largest in the country,—still is it not possible many of the most famous and particularly the oldest colleges in our land are getting away from the basis and the fundamental idea—the idea of simplicity—and are unfitting young people for business affairs and the practical application of life? I wish I had more time to enlarge upon this subject.

The conviction is growing, however, that the smaller and less pretentious colleges and schools, some like the one we are here under the auspices of tonight, where the students come in direct contact with the leading minds of the institution, have been and are to-day turning out the great business men of this country. The small schools are only heard of when one is reading about many of our most successful men, and finds that so humble have been the sources of their education that one would have some little trouble to locate the colleges and schools which were attended.

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Let me give you the names, hurriedly selected, of a few well known men and the places of their scholastic training. The list includes heroes, statesmen, merchants, artisans and inventors.

Chief Justice Melville W. Fuller, common school, Bowdoin College, James A. Garfield, district school, Hiram College and Williams College. U. S. Grant, village school, United States Military Academy. Grover Cleveland, academy. Russell A. Alger, worked in summer, studied in winter. John G. Carlisle, common school, law school. John Wanamaker, common school until fourteen years old; began work as errand boy at \$1.50 a week. William McKinley, common school, Academy at Poland, Ohio; Allegheny College a short time, and Albany Law School. Thomas Edison, common school very short time; began work as a train boy at twelve years of age. Charles Tiffany of New York, Academy. Henry Ward Beecher, Amherst College. Major General Nelson A. Miles, Academy, not West Point. Dr. Nicholas Senn, common school, graduate of Northwestern University Medical School. Lyman J. Gage, common school. Benjamin Harrison, log school house and Farmers' College for two years; then Miami University. Andrew Carnegie, common school; began work in a cotton mill when eleven years of age. P. D. Armour, little red school house at Stockbridge a few seasons; Casanovia Academy a few months. John D. Rockefeller, common school. George M. Pullman, common school. E. C. Simmons, St. Louis—a great hardware man there—in his own words, "the school of adversity." Marshall Field common school, private High School until seventeen. Walter Q. Gresham, few school privileges until six-

teenth year; then one year at County Seminary and one year at State University.

This list tells its own story, and will at least be a source of encouragement to the thousands of young men and young women who have yet to learn that an education in a great college is not an absolute essential to success. For any one, who will observe closely some of the young college men of today must come to the conclusion that many of them are misfits. If this is true do the college officials or the parents try to ascertain the mischief that has been done, and in the case of the new student endeavor to correct the fault? In many families long before the boy is ten years old you hear the parents say, "I am going to make a doctor out of that boy," or perhaps it is a lawyer, a minister or an artist. Every plan is made with that idea in view. Between the young man's eighteenth and twenty-fourth years it is found that his inclinations do not run along the prescribed line at all, that he has no liking for the work into which he has been pressed, and against which he has not so far been able to successfully protest. He then turns into the channel along which he thinks his talent lies, but the vocation is already filled with other young men whose years between fifteen and twenty have been devoted to that special work. He soon finds himself outclassed, and in many cases if the young man's parents are not wealthy or in fair circumstances at this critical point in his career, he is out in the cold world to look for whatever he can do to earn a livelihood. We find many of these young fellows as mine laborers or they are driving street cars, or they are waiters in restaurants, and many be found in humble positions here and

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there in every part of the world. Not that this work and these positions are not honorable, but that it all indicates a fall which might have been foreseen. This leads me to say that the commercial schools such as this one, have a strong foundation for existence in this country. There is something more to the establishment called a business college or school than a merely superficial knowledge has credited. They are coming to be looked upon as necessary adjuncts, especially to our city life, and in places of more than five thousand inhabitants. It is impossible to calculate the value of their work in home communities, and the value to the boys and girls who attend such schools all over the country. Hence the demand is becoming stronger for the schools which supply facilities for the training of young men and women who wish to enter upon any part of a business career.

There is coming to be a more fixed demand for certain moral standards in business such as we have in law, medicine and literature, and I should like to see that particular feature given more attention in the large colleges of the United States.

I often say to the business men who employ much help, get close to the boys who never saw a college campus and who do not know the difference between a rule in geometry or a problem in algebra from any other problem and a theory in science, but who do know how to get into the ways of life and industry and of usefulness, the boys and the girls who support themselves and in many instances keep fatherless families from actual poverty. These are the ones that are at work today. They are in the public schools, they are here tonight, they are in every night school

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and in every business college in the land. They are supported by no endowment, aided by no philanthropy. The knowledge they acquire is paid for usually by themselves, or comes out of the hard earned money of the struggling parents, parents who are eager to one day see their boys become the merchants or the honored employes of the community in which they live. These young people are the saving salt of life, not only of commerce but of the nation.

Before coming directly to the more concrete principles, while the so considered more abstract yet none the less fundamental principles will follow—I wish to turn your attention to matters which are of every day practical importance. I have always felt that in giving up an evening like this I want to accomplish something. I want all who have come here to listen to me tonight to REMEMBER the evening spent in this way in years to come, if they will, for I should feel very sorry to put in my time tonight or to waste your time in coming here unless there was at least a germ out of it all that you would remember as of practical value in the future.

First, I should say that a willingness to give into a business more than one receives out of it on salary day is one of the things which go to make a winner and go to make a future merchant. Show me the man who is not afraid that he is doing more than he is paid for, and you show me at the same time a man who will soon have others working for him. When I say working for him, I do not mean necessarily as an employer himself. There are many men today in this era of vast corporations that have other men working for them, and who may be termed the head of a very

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large department. The superintendent,—the men are working for him much the same as in former years they worked for the small employer of five, ten or fifty men.

When applied to business the scriptural passage, "Cast thy bread upon the waters, and after many days it shall return unto thee," is generally quoted to enforce the need of courage in striking out and making investments as well as referring to kindness. Its use is broad and comprehensive, but I wish to offer it here to the employe. It applies as surely to him. He has energy, application and labor to invest. If he is willing to render in service more than he is paid for, to make an investment of this surplus for the sake of the future, he will get it back many fold. The ability acquired in the effort to give more than you receive will make you a winner. If you do not believe this, ask some of the winners. The men who started in with only their hands and their native talents and who have made great fortunes, will tell you that if they had not tried to give more of service than they were paid for at the time they would not have gone to the head of the class.

My next sign board on the road to "merchant making" bears the legend, "Get out of the ruts." But you tell me this is the age of specialties. One man can not do everything and "specialty" is only another name for "rut." True enough. But did you ever notice that the man who comes to boss the jobs of others not only knows his own particular job down to a finish, but is well up on the work of the other fellows? The young man who will shut his eyes because he is afraid he will learn something about the business that does

not come in his department will never make the best kind of a man in that department.

By all means focus your energies on your own distinctive specialty. That is essential. Become its absolute master. Then, on the other side deliberately set out to learn as much as possible of the other lines of the work, and keep this up until you know something—let us say considerable, if possible—of the different lines and departments of the business you happen to be in. Many young men get the notion that it is not worth while to apply themselves in a line which they do not care to adopt as their life work. Chance has thrown them into this field, and the necessity for earning a living week by week keeps them there, but they intend to break out as soon as they can see an opening in something congenial. Until then they will take things easy and do only enough to keep them on the pay roll. In other words, some of these men remind me of the Irishman who was attending a funeral.

Another Irishman was walking on State street. He wanted to cross the street. A long funeral came by. Being somewhat superstitious he did not care to go through that funeral, so he waited. He waited fifteen minutes. The funeral was still passing. He began to get anxious. He went up to the policeman, and he said, "Officer, this is a mighty foine funeral, will you tell me whose funeral it is?" The officer said, "I can't do it; ask the man over there." He went to the man and he said, "Mister, excuse me, but will you tell me whose funeral this is?" "I can't do it," the man replied; "perhaps the man in the crockery store can tell you." He saw a man standing in the door of the store, asked him, and received the same reply. He

then remarked, "It is funny I can't find out whose funeral this is. Any way it's a mighty foine funeral; I never saw a funeral like this before." Just then the line of carriages stopped moving, there was a carriage just in front of him with the window down. He looked in and seeing a gentleman of his own nationality sitting in the carriage, he said, "Now is my chance; I will find out whose funeral this is." So going up to the man he said: "See here, sir." "Well, what is it?" said the man. "This is a mighty foine funeral; I never saw a funeral as long as this before. Whose funeral is it?" "Well, begorra, I don't know; I am just in it for the ride." (Applause and laughter.)

So it strikes me, my friends, when I noticed so many of the average young men wasting their opportunities in business houses, that they are "in it for the ride." They do not like what they are doing; they are thinking of the future, not of the present; thinking of something in the far distance. They are killing time without any consideration for the ability which will come out of forcing one's self to do work one does not like. Persistence will drive any one to the front, and especially when one accomplishes excellent results though not in love with the work one is doing. The gaining of that ability is far more for his future capital than any small sum he may receive for that day's work.

This then is a common and a deplorable mistake. Nothing could be more foolish and short-sighted than this policy. It is the very thing which will keep them in the uncongenial field, by making it impossible for them to effect an advantageous change.

Then the spirit of time serving is fatal in its effects

upon the man. It disintegrates him as surely as a drop of water causes a lump of lime to crumble into fragments. He will be tossed from pillar to post, crowded out of one job into a poorer one, until his ambition and opportunity are gone. This world has an army of hungry fellows who started on the down grade by saying "I don't like this job; it is not my kind; I am fitted for something better than this, and I will wait until I get something that suits me before I let myself out and settle down to good hard work for all that is in me." So he goes on year after year, hoping for the day to come when this wonderful change is coming to him, and he finds no one back of him ready to push him on.

Now as to the matters which I referred to a while ago, which are to a certain extent fundamental in the make up of a continuously successful merchant.

First among these items I will mention dress, and address. One of the important things to do primarily is to dress as well as you can. I do not mean be extravagant; you do not require the latest fashions in clothing; but at all times your clothing should be well brushed, and to a certain extent well pressed. Your linen should be as clean as your pocketbook can afford from week to week. It ought to be no cleaner. Sometimes I think many young men can save money in other ways and invest it in clean linen, or in cleaning their linen. I do not intend to go into too much detail regarding many of these things. They will appear of slight importance to some, but I assure you they are important. Time was when a young man applied for a job and he would be asked for his handwriting, etc. In this era of stenography and typewrit-

ing and many other inventions the thing that first appeals to the business man is the dress and address of the applicant. You might tell me it cost money to press clothes. I know a young man who has but two pair of trousers, and when he is wearing one the other is between the spring and his mattress, folded very carefully, and when he sleeps at night he is saving money pressing his trousers. (Applause and laughter.)

Beyond the mere fact of being clean for the sake of cleanliness, there is something more to being neat. I do not need to talk to ladies about dressing as well as they can. They always do (laughter), and we admire them for it. But men too often overlook the importance of appearance. The more cleanly you keep your clothing the more cleanly you are likely to act in the every day affairs of life, the straighter, the keener you are likely to talk to those you come in contact with. The more cleanly you are in dress the more cleanly you are liable to be in thought. You very seldom find a clean man in dress and appearance telling a low mean story. Also there is this that convinces me of the value of being as well dressed as you possibly can be; as you never heard of a confidence man who was not a well dressed man. He does his best to imitate the real gentleman, the man who is clean in all ways of life. Dress and appear at all times as well as you possibly can. You don't know what it may lead to. It may be the means of leading you to marry a better girl than you ever would if you dressed poorly (laughter), and that is a very important thing in every life, successful or otherwise.

Another thing that I desire to impress upon you,

when "the making of a merchant" is under consideration, is to be calm; be calm, under all circumstances. There are so many men who go to pieces under what are in reality trying ordeals. You meet them every day. They will get into an argument with you and will impress the point upon you by hammering something with their closed hand and occasionally intermix three or four oaths. The next time they try to impress you instead of hammering twice they will have to hammer three times and give a special collection of profanity in addition to the others. While the calm man, listening calmly to the other man, answering calmly, remains calm when the ordeal is most trying. Perchance some accident had happened, and every one is running hither and thither, hardly knowing what to do; the calm man comes along, views it thoughtfully for a moment, calls another man, walks off, in a moment is back, and is there solving the problem, telling the people what to do and where to go. Perchance it is some young man who is on a salary. A foreman or a proprietor has suddenly been called to the scene, and he notices the calmness with which the directions are given by this young man. He sees that the matter is in the hands of a master. He stands off to one side and lets the movement go on. He then goes away because it is being well taken care of. In a week, two weeks or a month something happens requiring a man to fill an important position. The foreman or the superintendent or the proprietor remembers the calmness, the judgment with which that young man took care of that situation. He sends for him, finds the same calmness in his attitude when speaking to him, and the position is tendered. He is appointed,

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and it leads to that kind of success which we are all, I think, trying to attain.

Poise! I know that some people cannot with ease be calm, but you can think and make the effort. You have heard the term "the judicial temperament," but you say the judge takes ten, fifteen, twenty, or thirty years to acquire that judicial temperament. Granting that this is so, it is well for young men to try very early beginning to acquire such a temperament, or come as near to it as possible.

The ability to consider two sides of a question in a simple, calm, fair kind of a way, readiness to admit that there are two and probably three or four sides to every question, is rare. You often hear the statement "there are two sides to every question." A man does not become real broad, I think, until he is ready to admit that there are three or four sides to every question.

Therefore do not put yourselves in the attitude of a very prominent man in the city whom I overheard not long ago. The other gentleman, who is a calm man, said: "But, William, there are two sides to this question." William answered at once, for he was a positive character, "No, sir, there are not two sides to this question, there is only one side." That was his side. There are many young men who regard matters in much the same light, and such young men seldom go very far on the highway of success.

The next thing I would call your attention to is to be kind. Be kind at all times. Begin by being kind in your homes. If you are not kind in your homes, kind to the women and children about you, the chances are you can not be very kind to the employes, ladies or gentlemen, who are about you in your business

cares and life. It is wonderful what comes of kindness. I do not mean kindness that will protect a fellow employe in a dishonest transaction. So many employes think that they would be unkind in exposing a dishonest man. Kindness ceases at that point. That kind man becomes an accomplice to the man who is dishonest. His duty is to protect the property of his employer, and if any one is treating that property in a dishonest way his duty is to inform the employers. If he does not protect the property of his employer he will never learn how to seriously and fully protect his own property in the years to come. The shrewd speculator will get hold of the property of the man who failed to protect the property of his employer. I repeat be kind—be kind to all, but especially be kind to your fellow employe.

“If you have a kindness shown,
 Pass it on;
'Twas not meant for you alone,
 Pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears.”

There are many men or women who have kindnesses shown them every day, but who are so thoughtless as not to think of returning it to others.

I want to speak briefly of sports and pleasure and friends. And when I speak of these things remember that I consider them as necessary adjuncts in the making of a merchant. You tell me that it is useless to talk about sports and pleasure and friends in the mak-

ing of a merchant, and I ask you why is it that so many men whom you know fall out of the lines? Why? Because of lack of health. The man who makes a success must be a healthy man. He must keep himself in good health as long as he possibly can. Some men have to struggle against this it is true, but so far as possible the young man who is looking into the future and who does not regard his health is disregarding one of the most important elements in the making of a successful man. Every young man should select some healthful outdoor sport. I know the time of the average employe is very well occupied, but now nearly every one has Saturday afternoon during the summer, and some nearly all day Saturday. Holidays come frequently. Vacations come along and men receive a week, two weeks or more. Get some healthful outdoor sport. Take an interest in it. Protect your health. It is one of the best investments a man can make, not only for himself but for the sake of his family.

Many a young man is envious of some other young man who is getting a pleasure which he should never get or never seek. Perhaps he does not go after that kind of pleasure, but he is envious of those who do. Probably he is putting it off to another day, until he gets more money. But I tell you, my friends, that that is another thing that holds the young man down from the successful path in life. The kind of pleasure you seek and the kind of friends you make in seeking that pleasure, will put you in a class. Just as low as is the pleasure that you seek, just so low shall be the friends you find. Because the friends you make are seeking you, and the friends you seek want you, and they are

all of a class. It is a very important matter, this question of pleasure, just where will you place it, and where will you permit it to place you? Shall it be in a church or a Sunday school, among literary people, or in some excellent society formed for praiseworthy work, or, again, shall it be some clean wholesome play at the theater that you will find your pleasure? Or shall it be along certain streets of our city or a dozen other places that I could mention? I like to face the truth, because it is some one or more of these things which hold the young man down. What is the use of my coming here and trying to speak to you and not have you understand me? When you come up against ten and twenty years from now and say "I heard a gentleman speaking years ago and he told me so and so, about success in life. I haven't seen it, I haven't felt it." Go out from here and in the coming weeks or months seek and find pleasure in channels which would very much shock your sister, and your mother would probably die of grief if she knew, yet you will wonder why success did not come to you. If you take the most pain for pleasure of a questioned character you must not complain if the richness of character and success does not come. The doing of certain things, I repeat, making these friends, casts your life in that frame of life. You will never know the pleasures of a higher life that other people have sought and found, and lived unto good old age, with all the brightness and beauty that life and nature can give. Upon this point, before I leave it, let me quote the lines of John Burroughs, when he says :

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“Serene I fold my hands and wait,
Nor care for wind or tide or sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own and draw
The brook that springs in yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high
Can keep my own away from me.”

Let me give an example of this matter of friendship. A young man worked in a machine shop in the city. He was just a workman, a skilled workman. It

seems that a friend of the proprietor had loaned the proprietor \$10,000 upon the shop. This friend came to the shop one day to have some tool or some intricate device repaired. He was referred to this young man and told to explain it to him. He found the young man was careful with the work. The young man did not know he was a friend of the proprietor. He simply took up the work as a bright, earnest man would. The gentleman came several times during the week or two weeks in order to get the repairs right. He took quite a liking for the young man, and one day asked him if he attended church. He answered that he did not. "How would you like to go?" "I would like to go if anybody cared enough to ask me." "Well, I ask you; come up." So he went to church. He did not join it, but became a frequent attendant. A short time afterward this man had to take over the shop because the proprietor had been going the wrong way and could not pay the debt. He had an "elephant on his hands" and seemed to be out a large part of his loan, but he thought of the young man. He found that he had saved \$300. He was a saving chap, hoping for an opportunity. The man said, "that is all right. I will sell you half of this shop, take your \$300"—he wanted his \$300 so as to have the young fellow feel a real money interest—"and you can pay the rest of it out of your profits." The young man was delighted. The shop was taken over. That was about five years ago. That young man is worth not less than \$70,000 today, and it won't be long before his worth can be estimated into the hundreds of thousands.

He gained the confidence of that man, and he held his confidence right through.

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It is wonderful, it seems to me, how many opportunities we miss that we ought to take advantage of in meeting people during the day that we have business with, or meeting them for any purpose. This is waste. Stop it. Show a deep interest and kindness; gain their confidence, and after gaining their confidence by the way you speak and act from day to day show them that you have the ability and the honesty to hold that confidence.

There are times I know when some people tell other people to be honest. It seems so trite and commonplace that one hardly feels today like taking the time to tell one to be honest. It is like the old admonition that you so often hear, not to keep your eye on the clock when it is coming near to 6 o'clock. These admonitions are so old and so true that every one ought to know them, and it does seem commonplace when they are heard. But this would not be used so much if they were not so very true and important. Take honesty, for example. This is one of the elements that is an absolute essential in permanent business success. There are people who try to be honest and can't do it. They don't know why. They are weak in some way. Here, for example, is an opportunity where ten cents, fifty cents or a dollar can be dishonestly retained. No one will ever know the difference. Perhaps it would be impossible for any one to know it. And this young man finds it impossible to reject the chance.

Whenever that is done there is a dent placed in the structure of confidence so far as that young man is concerned. He wonders in the future years why people will not loan him \$10,000 when John Jones can borrow ten or twenty thousand dollars on less capital.

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That ten cents made a dent, and it was only ten cents, because where it will be only ten cents today it will be twenty at another time, thirty at another, and if a good opportunity affords it may be hundreds of dollars later on.

Why does this dent become so great an injury?

One of the things in business success is to have the confidence of the people in the business world, your fellow associates, not only bankers, but business men. I have known men in the City of Chicago who, in the very depths of the depression, had to have hundreds of thousands of dollars. Men with excellent collateral were being refused that much money over and over again, men without a good reputation, men without much character who in good times can borrow money because they show the assets. In bad times it is the name, it is the man that commands confidence and credit quite as much or more than it is assets. And I have known men, as I say, to get hundreds of thousands of dollars at such times when others were refused. Why? Because they were known as men who would meet their obligations honestly to the last dollar of their possessions.

Now don't tell me that this is unimportant in making a business success. It is one of the most important things, and unless you begin early to hew a straight line of honesty so far as that ten cents is concerned, it will be equally hard to resist when the amounts are in the thousands of dollars. Just as sure as that is done there will be something about you and your general make-up and the class of friends you choose that will cast your impress upon the bankers and others of the city, the town in which you are located. Then you will

wonder with surprise why it is that with so large a stock of merchandize you cannot borrow thirty or forty or fifty thousand dollars at a time when you must have the money or fail. And you fail.

I hope that every young man here who hopes to get on in the future, will live strictly within his income. If you can avoid it don't borrow to-day hoping to pay back next week. Unless you have a sick sister, a wife, child or mother at home who must have immediate care, or something equally distressing, live within your income. If you cannot live within your income when your expenses are slight it will be hard for you to so live should fortune by any chance place hundreds or thousands of dollars in your care.

What a young man does to-day in all probability he will very likely do on a larger or smaller scale in years to come. The important thing after you get money and are on the way to success is to hold it. Statistics prove that of the hundred men who start in business but five succeed, and of the five who succeeded but one is able to hold the money for a period longer than twenty years.

The question is whether you will be a leader and refuse to join the great majority. The trouble is in these days especially,—with our country never so prosperous—that the laborer is trying to live like the mechanic, the mechanic is trying to live like the merchant, the merchant is trying to live like a prince. There is an unreal inflation about it all that will compel the country to suffer in years to come, and the question is whether you are going to be caught in the maelstrom, or whether during the coming months or years you will find ways and means of living within your income,

saving a little every day and forming habits which will stay by you through all the future.

Now regarding salesmanship especially, for in addressing a school of salesmanship I should say just a word about this feature. What I said about a man being willing to do more work than he is receiving wages for applies to what I shall say now in a more general way regarding selling goods.

The trouble with most salesmen I find is that they lack just what I have been talking about. They do not gain the confidence of the customers—a most important thing—and unless you have some of the attributes or characteristics I have mentioned it is impossible to gain the confidence of the customers or of any one. But a man who lives as he should live finds very little trouble to gain that confidence. We will say a man is selling a hundred dollars a day; I am not referring to any special business now. I am taking a hundred dollars as a fixed amount. It may just as well be a thousand dollars a day or ten dollars a day. He knows that sales amounting to a hundred dollars a day are just about what is expected of him in order to represent the amount of money which he is being paid. In other words, if he sells a hundred dollars a day that will equalize so far as the amount that he is receiving. We will assume that he is right, that as long as he sells a hundred dollars he won't be discharged. But that is all that will ever come of it. Whereas if he should be dissatisfied with merely selling a hundred dollars, and works to sell \$150 or \$175 or \$200 or more, he immediately begins to attract attention from the foreman, superintendent, proprietor perchance. Though for him the day may be deferred when his work is appreciated,

the day does come, because that man is making more money than he is receiving pay for and the turn will come. Not only in money, but he is getting it back every day in the ability that he is acquiring to do something for which he is not paid. To do something for which he is not paid means that when he gets into business for himself he somehow or other wins the confidence of the people. That confidence analyzed means if they deal with him they will get for their money more than they give. Confidence again, beginning at the ground and going right up to the end.

I know of a case in a very large store where a young man pressed out and over the other fellows. The head man in the next department—this was a wholesale store—wanted a good man for certain work. "What are you going to give him?" asked the young fellow's department head. "We are going to give him \$30 a week." "I have a man here that is getting \$18 I think will do, but that is a big raise for him, isn't it?" "Yes, it is, but if he is worth it I will give him \$30." "I don't want to lose the man; I want him right here." "Well, you would let him go if it was a good thing for him, wouldn't you?" Yes, I would. He has done such good work here that I would rather see him advance than to hold him here. You take him." He was sought by others, and received the recommendation of his chief, and went on from that right up through the course, improving at every step.

I feel that I have almost talked long enough in this rambling kind of a way. I said to your principal, Mr. Sheldon, when he asked me to come here that if I came I would talk along just as it occurred to me I ought to, and have somewhat of a heart to heart talk rather than

to give you any order or any sequence to the matter which I should present to you.

In conclusion, therefore, I would ask you to study as you go along in your work. Never let a day go by without acquiring some bit of knowledge. You will never know when you are going to need it or when you may use it. You will never know how fast that bit of knowledge acquired to-day will accumulate if you train your eye and your brain to receive it. They say of Gladstone that he carried a little book in his pocket lest an unexpected moment should be wasted. Now, if a genius like Gladstone would do that, how much more ready should we of ordinary ability be to do the same thing. Learn always, and especially learn to demonstrate some simple truth in no uncertain way. It is said that Lincoln used to sit in the old log cabin when someone would visit his father, and he would hear them argue, and the little fellow would think "Well, that is the poorest argument I ever heard," and he would try to reason it out himself; he wouldn't know how to get at it, but it would seem to him that the speakers made a very poor case. Out of this he got the notion a little later that he wanted to study logic, and he took six months straight of Euclid, and he did get so he could demonstrate a proposition in a simple straightforward way.

You will not know the time when you will be called into your captain's office or into the main office of your establishment and asked about something pertaining to your work. If you demonstrate the matter in a clear, straightforward way an impression is made at once upon the proprietor, and though he does not tell you so it is credited up to you for the future.

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Remember the impelling and success-compelling force of those positive qualities which combined form true character. The day is coming when the great majority of business houses will not employ or retain the service of those whose bad habits, such as cigarette smoking, gambling, drinking intoxicating liquors, licentiousness, etc., indicate a lack of character. Do not fool yourself into thinking you can indulge in these and permanently succeed.

Remember always, of course, that after all, unless a man is ready and watching for opportunities to advance himself these opportunities will come along, slip by and he will never see them. Be alert and on the lookout for "opportunity." You remember it was the late John J. Ingalls who in verse told of "opportunity." He said it was going about over the world, and he made opportunity say:

"Master of human destinies am I!
Fame, love, and fortune on my footsteps wait.
Cities and fields I walk. I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate!
If sleeping, wake; if feasting rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury or woe,
Seek me in vain and uselessly implore—
I answer not, and I return no more."

Ladies and gentlemen, I thank you very much for your attention. (Applause.)



**A System of Education in Economics
and Human Nature as Applied
to the Business World**

**SIDELIGHT
SUGGESTION IN SALESMANSHIP**

NEW 1906 EDITION

The Science of Successful Salesmanship

**A Series of Lessons Correlating the Basic Laws Which
Govern the Sale of Goods for Profit**

SUGGESTION IN SALESMANSHIP

BY

Arthur Frederick Sheldon

SUPPLEMENT D

**CHICAGO, ILLINOIS
1906**

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A SIDELIGHT

Suggestion in Salesmanship

It is a pleasure to every true teacher to meet with an eager student far away from the class room. Let us suppose this to occur during the glad vacation time, on a midsummer outing. Both are entirely at leisure and free from the constraints of discipline. Their text books and quiz questions are out of court for the nonce. They greet each other with cordial friendship and sit down for a chat in some shady nook of the woods or on a grassy slope. Theirs is the converse of refined natures, having a common interest in noble pursuits and lofty but practical ideals. What could be a better time for the teacher to enlarge in a familiar and gossipy way on some theme which he knows his disciple to be greedy of penetrating; to get more and clearer light than is usually shed in the routine of lessons. Here you have just the spirit and the method of the Sidelight I now offer to my students on the uses of Suggestion in Salesmanship. It is the backward view of a landscape through which the train of necessity has hurried us all too quickly.

* * *

In the regular lessons of our course it is shown that suggestion can help you in various ways. Two of these in particular made a commanding claim on your attention. Suggestion can help you to upbuild and

develop yourself, to educate and train yourself in spirit, mind and body; and it can also help you to shape the desires and direct the will of the customers you seek to influence. In other words it is a force in character-building and a force in health-building in the creation of the personality that wins, besides being an actual working force for your success in selling. Now, if all this were only half true, it would still make Suggestion one of the mightiest weapons in your armory of conquest. What more could you really need than the means to cultivate your own gifts and faculties to the top notch of excellence, or the means to influence and sway other minds in the way to serve you. With either of these powers you are strong—very strong. With the two combined you are simply irresistible; and yet I tell you right here that this is but a tame and imperfect view of what you may achieve through the wonderful agency of Suggestion. The supreme importance of the subject is therefore evident. You need to understand it well. You need to know and to employ its methods. It is my hope and intention that this Sidelight shall conduce to both these ends and even may inspire you to special and wider studies in the same field. I would not be wrong to call it a field of fascination, a region of silent but stupendous activity.

* * *

Let us begin by sizing up the dignity of our theme. On this point it may possibly surprise some to learn

that Suggestion has won the rank of a science. As yet it does not figure as such either in dictionaries or ordinary college prospectuses. On that account many of our elders, the class we call "conservative," might be inclined to scoff at this claim as a flourish of charlatanism. If it were not a science in *their* time, forsooth, it can't be a science now; and that is all they know, or seek to know about it. We can only pity such as these in their Rip Van Winkle slumbers. They are lagging behind the age. They will be fossilized if they don't rouse up. You and I, being progressive salesmen, and all our colleagues in this school prefer to be abreast of the times and every one of us must take his stand with the poet who claims to be—

"The heir of all the ages, in the foremost files of time."

From myself, as founder of The Sheldon School, down to the youngest student, we are up-to-date, inquiring and progressive learners. And in this attitude, which is the only right one, we now note the facts that our ablest living scientists confess to the beauty and grandeur of Suggestion as a science; that investigators all over the world are incessantly busied with its phenomena; that it has its special colleges in all the chief American and European cities, and that it has already piled up a brilliant and exclusive literature and has its own periodicals in the world's leading languages. In this one city of Chicago, for instance, there is a charming monthly magazine named "Suggestion" now in **its**

sixth successful year ; and there are colleges that graduate occasionally scores of men and women as doctors in Suggestion. This, indeed, is but a glimpse of the marvelous progress of an infant science ; but surely, even at this, we shall not stultify ourselves by ignoring or neglecting a factor that we may find to be the very life-blood of our success, and of *all* success. But now, as we are talking of a science, I must not anticipate ; I must not startle you too soon with the prodigies of Suggestion, only rather ascend gradually with the facts out of which it grew to a correct understanding of what it is and of what it does.

* * *

The plants of modern science flower quickly. The facilities for human intercourse tend to fertilize them. Steam and electricity have helped us almost to conquer time and distance. Nowadays, when a scholarly man makes an interesting observation or propounds a new theory, it is flashed across the wires to all the centers of learning like a jewel handed round for friendly inspection. Forthwith the other searchers make new studies and explorations into the same field. Everybody in turn publishes the result of his own quest. Thus the general public gets an insight of the subject and the voices of experience and tradition join in to lend force to the conclusions of science. That is about how Suggestion has grown and blossomed within the last decade. In the matter of recognition it is still juvenile, but we shall see that in the matter of exist-

ence and potency it was old even at the time "when the morning stars sang together"—a fact which is equally true of all purely natural sciences.

* * *

It was only about 1890 that Suggestion was brought into notice as a curious principle in the domain of psychology, the science of mind or mentality. Dr. Liebault, a French physician at Nancy, seems to have been the first to discern in it the nature of a ruling law, a law of nature. He was an able practitioner and was accustomed to deal largely with the psychic or mental conditions in treating his patients. In our own country the same studies gained a great champion in the person of Thomson Jay Hudson, LL. D., a native of Ohio, who started in the business world as a lawyer, but later entered the field of journalism, and finally accepted a position in the United States Patent office at Washington, which he held with distinction for thirteen years. In 1893 Dr. Hudson suddenly found himself famous wherever the English language is spoken by the publication entitled "The Law of Psychic Phenomena." As a theory for the explanation of all classes of psychic phenomena it had never been equaled, and its publication was the signal for still deeper research in this department of psychology. Dr. Hudson held that the chief force of Suggestion lies in the fact that man has a dual mind, and, while this proposition has not been generally accepted, it will serve us very materially to explain the workings of

Suggestion. Meanwhile, it is safe to advise you to read the work in question in an earnest and inquiring spirit, as of one who truly seeks light for its own sake.

Dual Nature of the Mind.

The dual nature of the mind is not exactly a modern or new belief. There is an expression of it here and there in classic literature. But it has certainly gained new meaning and vitality from its association with the subject I am now discussing. Dr. Hudson's way of putting it is, that we all have an *objective* as well as a *subjective* mind. Mark the terms well, if you please, for I shall be obliged to use them frequently in this Sidelight. The objective mind is called likewise the voluntary or conscious mind. The subjective mind is named equally the automatic or subconscious mind. This choice of names may be a help in understanding the differences between them, and really my explanation will be lost on you unless you *try to understand it*.

* * *

In a general way the two minds are thus described: The objective takes cognizance of the visible and objective world. Its channels of observation are the five physical senses. It is the outgrowth of man's physical necessities. It is his guide in the struggle with his material environment. Its highest function is that of reasoning. It is the mind that we judge with and work by in every-day life.

The subjective mind takes cognizance of its en-

vironment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions and the storehouse of memory. It performs its highest functions when the objective senses are in abeyance. It also has the power to read the thoughts of others even to the minutest details. In short, it is in this mind reposes the ability to apprehend the thoughts of others without the aid of the ordinary objective means of communication. This is one of the most potently practical faculties of the salesman; and it is for this reason that the development of the subconscious faculties is so strongly advised in our regular lessons.

Starting from these distinctions, Dr. Hudson is led to a strong inference. "The subjective mind," he says, "appears to be a separate and distinct entity, possessing independent powers and the real, distinctive difference between the two minds seems to consist in the fact that the objective mind is merely the function of the physical brain; while the subjective mind is a distinct entity having a mental organization of its own and being capable of sustaining an existence independent of the body. In other words, it is the soul."

This last inference of Dr. Hudson we need not discuss. Whether he is right as to the identity of the soul does not affect the subject in hand. It is enough for our present purpose if you realize that there are two minds, two departments of one mind, each having its own powers and functions. The statement

sounds odd at first, but before we get through you will see it very plainly. I may tell you again, as stated in my lecture on the science of general salesmanship, that I have been aided in grasping it myself by regarding them as two rooms, the only two rooms in the mental household, the home of thought. The one we call the objective mind is the ordinary living room. It is here the routine of existence goes on from day to day. Here we are occupied with commonplace needs and duties and here we are mostly in touch with the external world. This is our objective mind. The other one, the subjective mind, is an inner chamber, a kind of private and secluded storeroom such as "mother's room" often was in the old-time country home. Here is where the treasures and traditions of the family repose in sweet fragrance. Here the memories of the past are all laid away, never to be entirely lost, even though seldom seen. Here are the tender sentiments and often the flashing impulses that lead to heroic action. Here are the day-dreams of love, and beauty, and sublimity, that lift us above earthly dross, and here the spiritual yearnings and contemplation that bind us to Thought Eternal. This is truly a sanctuary of wonders—this is the subjective mind.

* * *

There is no occasion to offer you here any proofs of this duality of mind. Every living and thinking mortal can realize the presence of that inner self which *knows* things without stopping to learn them and

judges without the need of either evidence or argument. But many of these wonders will appear later on. Just now I only ask you to accept as a truth that our mental powers and operations are of two kinds. Some later scientists call these the *Active* and *Passive* minds, which will serve equally well to explain Suggestion. And, mind, I want you to *understand* them, really *to try* to understand them, and then study until you really do understand them. Do not pass it by with a lazy, confused idea—demand of yourself a clear and complete *understanding*; the real knowing, for on this will certainly depend the success you may have in using this marvelous power.

* * *

It is aside from the particular purpose of this treatise on the subject of Suggestion as to which of the many hypotheses concerning these two minds or two mental states may eventually be proved correct. Many noted authorities claim that there is but one mind and that what we call objective and subjective minds are nothing more nor less than two kinds of functionings of which that one mind is capable, its objective functioning being from the standpoint of the physical world, including the individual body and its environment, together with such conditions and experiences as may arise therefrom; while the subjective functioning relates directly to the effect produced at the instance of the soul, or more ethereal essence of existence, acting through the various qualities in which

its manifestation becomes discernible. But the world gives us such a constant supply of illustrations in proof of the power of Suggestion as an applied science that it is unnecessary for us to determine which of the hypotheses is better adapted to the explanation of this most wonderful power; and we can accordingly leave such investigations to the many noted scientists who are trying to unravel this mental problem, being content, in so far as we are concerned, to use it for what it is and for the good that we may derive from it—just as we employ the power of electricity in lighting our homes and transporting us hither and thither without a thought as to the primal law which underlies its generation and its power.

* * *

Let us begin down at the bottom. The ordinary state of mind is consciousness, isn't it? You cannot imagine to yourself such a thing as mind without consciousness. When we speak of anything that has no mind we call it *unconscious*, such as the unconscious earth, an unconscious block of wood, and so on. When a man is unconscious from any cause, we speak of him for the time being as one whose mind is in eclipse. To use the word mind at all, therefore, is to express at least a state of consciousness. Well, it is a different thing when consciousness *acts*. That action is called thinking. Thought is our active consciousness and in the waking or normal state we are always thinking. It is a simple fact that we never

have a waking moment that is absolutely thoughtless. The thoughts may be very trivial or may be all "higgledy-piggledy," but there they are nevertheless. You are thinking even when you think you are *not* thinking, for is not that of itself a thought?

* * *

Now all this thinking, of whatever kind or intensity, whether it be in the nature of profound reflection or the lightest fancy of a moment, is caused by *impressions*, made on the conscious mind from without or within. From the outside they come to us through the five senses—sight, hearing, taste, smell and touch—these also including our bodily sensations. Within they are silently evolved in the mind either by an act of the will or some chance association of ideas. But whatever be the source of the impressions, whatever causes or gives rise to them, that is what the new science calls *Suggestion*. When the cause is without or outside of us it is called an external suggestion. When it arises in our own minds, either voluntarily or otherwise, it is called an auto-suggestion or self-suggestion. Under these two heads you can see that Suggestion has a very wide meaning and perhaps I might simplify or narrow down the definition by saying that Suggestion is whatever creates or inspires thought. All that we see, hear or feel are therefore suggestions. The strongest or most controlling of suggestions is the spoken word, the utterance of the human voice. What is there on earth that can more

mightily impress and dominate our thoughts than the counsel of a tender mother, the passionate appeal of an orator, the cries of suffering or sorrow or the sweet whisperings of love? These are the kind of suggestions that have swayed human thought from the dawn of all time. This is where the scientific personal salesman has the great advantage over the advertiser, the salesman who must confine his suggestion to cold type and illustrations. The personal salesman has the power of the "spoken word" at his command. The two go naturally together. The concern which employs both forms of salesmanship, the *personal* salesman, backed up by good advertising, is the one that pays big dividends.

* * *

Well, now that you know what suggestion is, here are the simple laws you have to bear in mind and which have been demonstrated by science—the most enlightened science of our age—over and over again in a myriad of tests and experiments:

First—The objective mind, or man in his normal state, is only controllable by external suggestion through reason or the evidence of the senses; that is, by what he regards as positive knowledge.

Second—The subjective mind of man is constantly amenable to external suggestion, or even controllable by it, in proportion as the objective senses are quiescent or relaxed.

Third—The subjective mind of any individual is

controllable by persistent suggestion from his own objective mind; that is, by auto-suggestion.

* * *

I have told you these three are principles of science. So they are. There are mountains of striking proof at hand to sustain each of them. In point of fact, they are great laws of the mind, and it is because of their dignity we find the terms of science useful in describing them. But suppose, for a moment, I drop the science words entirely and give you the same ideas in what is termed common speech. Then I would say to you that these three laws stand about as follows:

First—You can never make a man think different from what he sees and knows. So long as he is controlled by his SENSES, his own reason will rule his own thoughts and consequent actions.

Second—You can make a man think with you if you work on his feelings or higher nature, even though you run counter to his ordinary judgment. If in this way you overshadow his reason sufficiently, you can spur him to almost any action of which man is capable.

Third—A man can sway his own emotions or rouse his higher nature to any pitch of achievement by steadily urging the thought he wishes to prevail.

* * *

This way it all sounds simple enough. But we may not think any less of the principles for that. Often the grandest laws of nature or principles of science are

squeezed into petty maxims, that seem simple to the last degree. When the village gossip exclaims: "There are no gains without pains," or "An empty sack won't stand upright," or "Fair and safely goes far in a day," he is unconsciously giving voice to principles of the soundest philosophy. In the laws of Suggestion I have stated for you and paraphrased in that homely style, you will find these two kernels of power: We can shape the thoughts of others by external suggestion and we can shape our own thoughts by auto or self-suggestion. Indeed, it is in these facts and the phenomena they give rise to that the whole science of suggestion may be said to be contained. Herein lie the machinery and influence and power of one of the most wonderful sciences ever revealed to human intelligence. Herein may be found a secret, I repeat it once again, not only to command success in salesmanship, but success of any kind on which your heart is set.

* * *

I fancy I notice on your features a smile of incredulity at these magnificent claims. You think they are too daring. Possibly you think they are only bubbles of enthusiasm and that milder words than "influence," "power" and "command" would meet the case before us. I tell you *no*. I tell you they are weak and paltry compared with the truth. I tell you that language is not strong enough to show the might and majesty of the science which even in this Sidelight we shall try

to harness down into practical utility. Let us look closer into it. What are we seeking? The guiding of other minds and the control of your own by suggestion? We are seeking to develop "the power to influence others to purchase at a profit that which we have to sell." To do this we have seen that we must develop the positive qualities and faculties of body, mind and soul and, to do it, too, to a marked degree—we MUST do this if our object is the attainment of *great* success, because the power arises from a combination of the positive qualities, the sum total of which is CHARACTER, and its logical consequence, magnetic personality.

* * *

What is the material given us to work on? It is thought, simply thought. Well, what is thought? Ah! there's the rub—there's the mystery and the marvel that compels our admiring study.

What is thought? What is this thing that a suggestion awakes or creates in our minds? A thought seems a very trivial and transitory matter. It cannot be seen or heard. It owns neither form, nor size, nor substance. Often it comes and goes like a butterfly on the wing. If we were to borrow a poet's phrase, we might call it an "airy nothing." But hold on! Are we not now thinking? If so, thought must be a something. Every action you performed this day and every word you spoke had its origin in a thought. You may not even bend your finger till thought commands it to

bend. All the sayings and doings of your life up to the present hour began in so many thoughts. Thoughts preceded them. All you will ever do in the future for good or ill will start from your thought. At this very hour, during the gleam of this very Sidelight, a thought may find place in your mind that will shape your whole destiny for weal or woe, nay, that will actually affect the lives of a host of your fellow mortals. This is true. Don't you know it is true? And now thought appears to us as really a matter of some consequence and certainly as rather more than an airy nothing. Being the source of all your actions it is to you indeed *everything*.

* * *

But look abroad. Look outside of yourself. Thought is the very root of all the activities of the world around you. Every loaf of bread, every yard of cloth, every least utility or convenience of life is a product of somebody's thought. Every machine that turns a wheel, every ship that sails the seas, every building that raises dome or spire to the heavens, first had its existence clear and shapely in some man's thought. Go farther and you will see that not a stone was hewn for the buildings or a rope or spike or a plank made for the ships except as a direct result of thought. Go farther yet and behold that not a happening in all human history, great or little, but was cradled in thought and concluded in thought. Thought, thought, thought was everywhere; thought was the

matrix of every deed and movement of individuals and of multitudes since the world began; and back of it all was the thought that framed and equipped the earth itself, and the universe it swings in, as our home and inheritance—the Divine Thought which we call Creation.

* * *

So you see that thought is a creative force. It is even more than that. It is a motive force. It is an impelling force. It is a sustaining force. It is indeed the force of all forces, for it was and is the origin of all, and the science which shows us how to start and steer it proclaims its own importance by the fact. That science is Suggestion. Like other precious sciences it has only come to the front after many hard knocks. People thought it was mysterious when it was intensely and entirely natural. Thus the semi-scientific world at first scornfully ignored it while the ignorant often clothed it with the most phantastic impossibilities. And yet it is there, it is a fact. We cannot deny it. Back through the centuries we mark everywhere the leaders of men. They were not always educated; they had not always trained intellects, but they were natural and possessed that subtle something enabling them to speak and thrill their followers with the enthusiasm which led to victory. This much accordingly we do know, that thought is perhaps the most potent factor in the universe; and the intelligent direction of it with persistence will transform material conditions

and bring them into relation with the thought. Hence, although it is but recently that the laws governing suggestion have been taken up as a serious study, yet suggestion has always been made use of and has acted upon the mind as a motive force for both good and evil. And hence, also, an able writer on the subject lately ventured to forecast:

“The time will come when the laws which govern mind shall be better understood; when children shall from the earliest awakening of conscious thought be educated to know the value and right use of suggestion as a motive power and be trained to avoid making wrong suggestions as well as to help to make the world better and brighter by suggestions born of love and unselfishness; for in the right use of this power lies the secret of attainment of the higher ideals of living for every individual.”

* * *

But now, let us come down to business. We have two very practical issues to deal with. The salesman, himself, stands first. His education and development to the highest ideals is the supreme question. What help can be obtained from the laws of suggestion with only thought as the raw material in the furtherance of this most vital work?

In our little talk on Education in another “Side-light” you have seen, or will see, that this process must apply to the whole man in his triple make-up of spirit, mind and body. To attain the right charac-

ter and the right personality for success, your spiritual and moral faculties must be made sound and vigorous, the intellect must be cultivated in the line of your chief aspirations and the body as the vehicle of both must be trained to action and endurance. It is really a big program, and its first number is immensely more important than the others. There is no such thing as character without spiritual and moral backing. How can Suggestion aid us in its erection? To this point, for the moment, our talk is narrowed down.

* * *

It was written two thousand years ago that "As a man thinketh in his heart, so is he." Here you have the very essence of what I described a little way back as Auto-Suggestion. This kind of suggestion has been defined as a suggestion which arises entirely within one's own mind from some thought or from some bodily sensation, either real or imaginary. Therefore also a voluntary suggestion is a suggestion with which one voluntarily tries to impress oneself.

"As a man thinketh, so is he." There is the law and you have already seen the reason of the law. Thought is a creative force. You have only to keep it working in the right direction. Every high faculty of your spiritual and moral being is in itself a positive power! The germs of all are within us. They are our faculties. If any are weak or lacking it is because we

have failed to nourish them with thought or allowed their opposites or negatives to choke them down. We have let despair take the seat of hope, trickery mask as justice and selfishness vaunt itself with the mantle of charity. The time has now come to drive out these sneaks and usurpers. The positive faculties can do the business for you if you will only give them a chance. Call up the sacred law, I tell you. There is no falsity or failure in it. "As a man thinketh, so he is." Our plan is to *think* right and never cease such thinking. The negative wrong will then vanish like a thief in the darkness. Just to hold fast in mind the images of what we wish to realize is a creative process which each can demonstrate on his plane of consciousness, *provided the effort be steady and strong*. We may weave about us a mental atmosphere of justice, sincerity, hopefulness, cheerfulness, love of duty, etc., or the opposites of these, and the law is never stronger than the individual. It is your own work. It is the work of your life. You must think definitely and always of these exalted sentiments as a part of yourself, an ideal or a standard you are growing up to; and, in exact proportion as you are faithful to the thought, so it will prove. Some say without any intended irreverence that this law of itself would fully justify the Christian belief in the efficacy of prayer. He who makes an earnest prayer makes also an earnest auto-suggestion. He asks and he shall receive.

He seeks and he shall find. He is but drawing from the fountains of his own nature—God-given.

* * *

Not a particle of what I have said on this subject is the outpouring of speculation. It has been proven beyond doubt that thought is dynamic, i. e., both force and motion. Professor Elmer Gates of Washington, a specialist in the Smithsonian Institution, has also demonstrated that it is capable of exciting chemical and anatomical changes in the body and that when perverted it aggravates and prolongs many disorders of both mind and body. The hardest work to be done is in replacing our negative or perverted thoughts by that which is healthful. But it is surely an uplifting and a holy work.

“It is rather difficult,” observes one able scientist in this field, “to avoid those thoughts which we have so long entertained and which we have formed the habit of thinking. We should make strenuous effort to shut the door of the mind to such as are not for our good. If the bare closing of this door is not sufficient to keep these unwelcome visitors from entering, then search for a key and securely lock the door to fear, anger, worry, hatred, despondency and all disease-producing thoughts. Suggestion is the key to this door of the mind. Then fit your suggestions and let them open the door, admit and entertain only pleasant, agreeable, happy, contented and pure-love thoughts; so overcrowding the mind with such that

evil ones have no room to live and are forced to die or depart.

“Let proper suggestions and thoughts be hurled at your enemies, fear, anger, worry, etc., until every vestige of them is destroyed. Let every bad thought that has been harbored within you be marked for extinction and suggested out of existence. Say to yourself, your soul-subjective mind, a thousand times daily: “I am daily becoming more courageous, even-tempered, happy and contented.” In this manner you can suggest away and supplant the evil with the good. Let these good suggestions ring through the brain until every false thought is swept from your mind.”

* * *

Of course, this advice is rather wholesale in its nature. I beg you, nevertheless, to keep it carefully in mind. By and by, we shall take things in detail on the program I have mapped out as most suitable to your case. Above all, I want you to feel that no trouble is too great in this work of self-improvement. To borrow a nugget of wisdom from the lecture of Rev. Mr. Jones, I would remind you that the chief emphasis must be placed on the *man*. If the “man” is made right, the “sales” will take care of themselves—and I presume to add that the “ship,” the sales-man-ship, will then carry you triumphantly to the port of success. The upbuilding and development of character is the supreme necessity. It is essentially your own business. The material is within you and so are the

tools. You are not permitted to delay it any more than a plant is to stop growing or a star to halt in its course. You are also faced by the truth that if you do not advance you are going backward; if you do not rise up, you are inevitably sinking. If the positive good is not made to prevail the negative evil will fill its place, like weeds that have crept into a garden and then overrun it till not a flower is seen. Your first task, then, and your constant, unremitting duty as well, is the cultivation to a marked degree of the spiritual and moral faculties of your nature. This is the basis of character. For the needs of business life, as in your calling of salesmanship, character may not be *everything*, but you will find that its nobler elements comprehend or inspire all others that are worthy, helpful or winning.

* * *

Now here we stand. The edifice of your character is to be improved, developed and adorned. You have suggestion as a working force. You have thought as your material and also as a working force when once started. Let us now look over the building and see what it wants. You have before you what I term a Character Chart which is but an extension of the same that I furnished you in my General Lecture; and you will notice that it has to do with the many positive and negative qualities that are presented in the chart that accompanied Lesson II.

CHARACTER CHART

Faculties and Qualities Amenable to Suggestion

SPIRITUAL AND SUBJECTIVE.

POSITIVE.

Religion
Faith
Hope
Love
Ambition
Reverence
Purity

NEGATIVE.

Materialism
Infidelity
Despair
Hatred
Apathy
Irreverence
Uncleanliness

MENTAL OBJECTIVE.

Reason
Judgment
Recollection
Intelligence

Foolishness
Injudiciousness
Forgetfulness
Imbecility

MENTAL SUBJECTIVE.

Intuition
Emotion
Memory

Non-Perception
Callousness
Oblivion

MORAL AND MENTAL.

Justice
Truthfulness
Honesty
Industry
Courage
Temperance
Prudence
Fortitude
Self-Control
Self-Respect
Self-Reliance
Perseverance
Sincerity

Injustice
Falsity
Dishonesty
Laziness
Cowardice
Intemperance
Recklessness
Instability
Impetuosity
Self-Abasement
Toadyism
Fickleness
Equivocation

(Concluded on next page.)

MORAL AND MENTAL (Concluded).

POSITIVE.	NEGATIVE.
Loyalty	Disloyalty
Serenity	Fretfulness
Economy, Thrift	Extravagance
Cheerfulness	Moodiness
Energy	Lethargy
Enthusiasm	Listlessness
Politeness	Incivility
Order	Confusion
Tact	Inexpediency
Sympathy	Indifference
Purpose	Indecision
Punctuality	Tardiness
Thoroughness	Incompleteness
Concentration	Inattention
Intelligence	Stupidity
Expression	Stolidity
PHYSICAL OR BODILY.	
Health	Sickness
Vigor	Feebleness
Activity	Indolence
Dexterity	Awkwardness

That's a great document, isn't it? It is a kind of a mirror in which you may see yourself or see what you ought to be and what you ought not to be. Of course, it is but an attempt to analyze the man in his triple nature, the spiritual and moral, the mental and intellectual and the physical. In the first two divisions the lines of demarcation are not very precise. The fact is that for thousands of years the world has been wrangling over those very lines. Neither sage nor scientist has ever been able to settle the exact boun-

daries between the spiritual, moral and mental natures of man. We shall, therefore, keep out of the muddle by using a classification that may at least serve the problem in hand, the use of Suggestion. You see I have placed the spiritual first, but only named a few prominent attributes of the soul or spiritual essence. The leading title, religion, would comprise all the others and this is a sentiment of the whole human race no matter what be the creed or worship in which it seeks expression. Every religious sentiment pertains to the subjective mind and is therefore, as I have told you, constantly amenable to auto-suggestion. If we were even to suppose that prayer had no loftier pedigree, its utility might thus be realized and it is Tennyson's kingly ideal who asks:

“For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every-way
Bound by gold chains about the feet of God.”

The next division of the chart simply indicates the leading faculties of the objective and subjective minds, and then follows a goodly catalogue of qualities which I refrain from classifying for the cause stated above. They are moral and mental running down to what I may call mere habits of thought, disposition or conduct. The kinship between them is plain and visible all the way upward to their spiritual fountains. Read

over the list again and frankly admit that in itself it is a powerful suggestion to right thinking and right living. It is among these qualities, if I mistake not, that your work of self-development will chiefly lie and presently I shall make it clear to you that in the laws of Suggestion you have an infallible key to the mastery and possession of each and all.

But my Character Chart exhibits two other features. Here is the department of mind we call Objective, and which is usually referred to the physical brain. In the one faculty of Intelligence I include every attainment of a scholastic nature as well as the mental store that results from inquiry, observation and reflection. Here again suggestion is helpful if brought to bear on the matter of study through purpose and concentration. The man who trains himself to say "I will" and *means* it, and to direct his whole brain-power to one subject at a time, can acquire what knowledge he wishes in any direction. On this point I have dwelt so fully in the Sidelight on Education that it needs no advocacy here. Finally the chart shows you the chief requirements in the physical man, such as health, vigor and activity, that make for the desired result of successful salesmanship. You may be astonished to find later on what a powerful factor in the upbuilding of the physical man suggestion is. So much for my home-made Character Chart in relation to the work ahead. So much for the potency of Suggestion in de-

veloping the "power to influence," the business getting power—the power to get GOOD business and lots of it.

* * *

Well, such are the various qualities you need or may aspire to, and there are two ways in which auto-suggestion will help you to attain them. The first, which I would call general, is by means of your ordinary waking thought. I have told you what a wondrous potency is in your thought. It is a point on which you have no room for doubt or diffidence. Thought is the source of creation, of motion, of action, of expression and of all power and force. *Your* thought is *you*, whether it be in the reasoning objective mind or that sacred inner chamber where the spiritual man is enthroned. What the scripture said long ago that "As a man thinketh so is he" is today verified by science with all its prying searchlights. This great truth you must realize, and plant yourself on it as a rock impregnable. Let your daily and hourly thought, your suggestions to your inner or sub-conscious self, be always in affirmation of the qualities you aspire to and stay with you and be a part of you. This is no mere rhapsody of language. It is a LAW and a CERTAINTY. If your reasoning mind affirm constantly and earnestly to the subjective self, "I am and shall remain hopeful," "I am just and honorable and shall always be so," "I am courageous, persevering, temperate, industrious and loving," the force of these positive suggestions will drive out the negative intruders,

despair, cowardice, laziness and the rest, just as surely as venomous reptiles are driven away by the onward march of civilization. If it be true, and you know it is true, that habits of conduct, speech and manner form the visible man, it is even more true that habits of thought form the unseen, inner man—the real self. What are all these but ancient truths presented to you with the “hall mark” of a new science?

If you come down among a lower grade of qualities, or the mental habits that contribute to success—suppose we name energy, cheerfulness, system and thoroughness—it will be found they may be also implanted in the character by a similar use of waking suggestion. Don't balk at this assertion. I have known it to help many to self-conquest and self-development to a wonderful degree—I know what it has done and is doing for me.

* * *

Now that is what I have termed the general treatment by auto-suggestion. Its benefits are realized throughout the entire mental fabric, spiritual, moral and intellectual, and by the agency of steadfast thought they leaven the whole life. It is like a man going to the country on account of poor health. He is not exactly sick, but he has become pale, nervous and emaciated from the wear and tear of life in the bustling city. In the country he sees no doctors and takes no medical prescriptions. He simply abides in

changed conditions that include pure and simple diet and sweet, wholesome air. When he again comes back to town his friends notice with pleasure that his step is vigorous, his eyes sparkle, his cheeks have a ruddy glow and they are not surprised to learn that he has gained many pounds in weight. Exactly so you will find that the character gains vitality, strength and harmony from the pervading atmosphere of positive and noble thought fed by auto-suggestion.

* * *

There is another use of auto-suggestion in connection with this character-building. I shall call it the specific use, just as you call a medicine "specific" because it cures a particular ailment. As I told you a little way back, the subjective mind is amenable to suggestion more and more as the objective senses are quiescent. This explains the nature of our feelings when we are in the state called reverie or contemplation. We are heedless for the time of our petty cares and surroundings and every suggestion made by the reason, will or judgment, has a specially effective power. Sometimes in moments like these a man remodels his *whole* nature. So it is when an orator by his fervid eloquence makes us oblivious of time; he can then carry our souls with him away on the wings of enthusiasm. Hence, also, I have said to you in the lessons that the more rapt is a customer's interest in what you are saying to him, the more he can be swayed by suggestion. But the strangest thing of all is

that auto-suggestion is most powerful during our sleep. This is very curious, I know, but it is law. Did you ever say to yourself (that is, suggest) before going to bed that you wanted to wake for a certain purpose at an unusual hour? If the suggestion were strong and persistent you surely woke. If you made a practice of such suggestion you could wake at any desired moment. Now, what is it wakes you up, since you know that all the perceptive faculties are enchained by slumber? As the poet says, your senses are "steeped in forgetfulness;" and yet you awake punctually at three o'clock, four o'clock or whatever the hour may be. That is the subjective mind. The subjective mind never sleeps. While the body sleeps, it is taking care of the interests and functions of life, the work of self-preservation. Many people have learned by auto-suggestion to shape their own dreams, which are only another form of subjective thought. But the practical fact is that resolute auto-suggestion made just before going to sleep, and repeated night after night, will so engraft any purpose or line of thought that it becomes a part of our waking conscious self. This marvelous truth is vouched for by the ablest scientists of our time, yes, by scores of them, and I honestly claim to have realized it in my own experience and seen it realized in the experience of others. You can stamp any moral quality or mental habit on that Character Chart into your own personality by this kind of auto-suggestion. You can

also dislodge and expel any negative or undesirable blemish.

* * *

Now, be practical. Look carefully over the Chart again. Behold the string of jewels it offers for your selection. What a grand character would be yours if you possessed them all. What a truly glorious one it will be when you have cultivated them all to a marked degree. Let that be your aim—shoot at the stars and your shot will reach way above the tree tops any way—aim high—have faith in yourself to make of yourself what you please; the standard you reach will be found eminently practical. On the other hand, don't shrink from the mirror of self which the Chart may hold out for you. "Man know thyself," is a maxim of all the ages. The negative list of defects, vices or weaknesses is a test by which you may judge where the positive are lacking. You may think of some other good quality not in my chart but you will find them mostly included under the names given. When I say courage, for instance, I cover the idea of "pluck" and in fortitude, I comprehend what people often term "grit." Anyhow the list is big enough to go to work on and the method of auto-suggestion I set out for you in the lessons, is one that has never been known to fail. Let me state it to you over again, only applying it to a different quality to show how flexible it is. In the lesson where it was introduced we dealt by auto-suggestion with a few specified qual-

ities, but you will see that the mode of the treatment does not vary materially in any given case. The principle holds good through every change and emergency.

* * *

You take one desirable quality at a time. Let us suppose for this illustration that you choose loyalty. It is an estimable and noble sentiment in anybody and is expressed tolerably well by the words fidelity and constancy. At the same time it is what we call an "old fashioned" virtue. People don't think so much of it nowadays as they ought, though it shines like a star in all the grandest episodes of history and sanctifies in daily life all the relations of duty, service and affection. But we assume you wish to cultivate the spirit of loyalty in yourself. You want to make it one of the particular ornaments of your soul. You wish to be loyal to yourself, to your ideals and duties, to your employers and your personal friends. Why, this is not only a many-sided but an all-embracing virtue! Turn your thought frequently to its value and its beauty. Exclude from your mind every frailty or sentiment that seems to conflict with it. Every night before retiring seat yourself in your own apartment in a relaxed and comfortable position. Shut out from your mental vision all the cares and interests of the day. Let your sole thought be on loyalty, the virtue you seek to develop. When in a thoroughly passive and receptive mood address yourself in words

like these, as if talking to another person, that other being, in fact, your sub-conscious self:

“I love and I possess the spirit of loyalty. I am unswervingly constant and loyal in all my doings and in all the relations of life. I am faithful to my sense of duty in every particular; loyal to my standards of right, loyal to my customers and friends and loyal to my employers. My heart is loyal to its own and my conduct is ever loyal to the interests I serve. Mine is the true sentiment of personal loyalty and fidelity to those to whom I am bound in any way. - Yes, I love loyalty; I love fidelity; I love to make other hearts proud and glad of the trust they place in me. In speech and in action, in thought and in behavior, my loyalty is ever recognized as a pillar of reliance. I am always loyal, etc., etc.” These auto-suggestions should be repeated over and over again in varying form. Make them always in the affirmative sense. Say “I am loyal, constant, faithful” in preference to saying “I am *not* disloyal, inconstant, unfaithful.” Then, as the Lesson urges, continue the repetition for ten or fifteen minutes and then turn to sleep. Keep at the exercise for weeks if necessary and according to the ablest psychologists the desired quality will become a feature of your character. Next, take up some other quality of which you also feel the need. By persistent auto-suggestion you can make them all your own and can equally succeed by it in establish-

ing correct habits, such as strict temperance, politeness, early rising and the like.

* * *

In regard to the formula of words, such as I have given you in the case of loyalty, it will naturally be always of your own choosing. You are speaking to yourself, you are soliloquizing. Hence you will use the terms that best express your meaning. It is the quality, the thing itself, you are after and not the mere words that define it. If you judge that a certain group or number of different qualities call for development, you might best proceed like a general who maps out a strenuous campaign. Take them one at a time. Prepare and write out, if you will, a suitable form of auto-suggestion for the one that seems to you the most urgent or valuable. Concentrate for the time being the forces of thought on that one alone. Make up your mind not to swerve until you have mastered it. Do not neglect the nightly speech. Say it aloud to yourself in privacy, for the spoken word is mighty in fixing a thought. Just as sure as you follow this course you will notice a gain from day to day. It is as certain as that the daily exercise of any particular set of muscles would make them stronger or more supple. It is a law, I tell you again, no matter what the ignorant or incredulous may say of it. Moreover you will find that, as you gain in any important quality, the acquisition of others becomes more

easy. Before long the character develops itself by leaps and bounds. It is a comforting as well as an uplifting process. You are simply taking hold of your rightful inheritance. You are putting yourself in harmony with the design of the Creative Wisdom who gave you this mind and soul to cultivate. Don't get impatient—wait, but WORK, and the time will surely come when the rapid development of the mental powers will be at hand. If you are not willing to wait for such a result you do not prize great success, neither do you realize the value of the positive qualities. The attainment of them is worth a fortune to any one. Not only a fortune in MONEY—that will come with the rest; but a fortune in happiness, success, power in all that's worth having and being; a fortune that no thief or panic can destroy.

* * *

Do not for a moment fear that these changes will be only mental; only internal. Remember that our thoughts are all-powerful to take form in action. So cheerful thoughts, for example, may be persisted in by voluntarily willing it, and the horizon will surely become clearer if we keep our eyes unclouded to see it. There is a subtle law of correspondence in nature, the recognition of which has given rise to such statements as "Like attracts like," etc. By holding certain thoughts undauntedly and faithfully in the face of all opposition, things begin to shape themselves in line

with the thought. The spoken word, even in auto-suggestion, is not to be neglected. Such words as "Courage, Success," if repeated to oneself bring about a desirable mental state which, in accordance with the law just spoken of, eventually shapes conditions to a realization of the desire. Try it! In the morning make your affirmation by repeating the words which represent the quality you need most in your life work, "Courage," "Concentration" or whatever it may be, and you will soon feel a mental uplift that will astonish you. Whether material conditions are transformed to suit you at once, or are delayed, it is worth trying for the help it brings in daily life.

* * *

These counsels may well conclude with the warning words of a scientist renowned in this field:

"Again I say, do not become discouraged if the results do not come as you would like. Remember they are sure to come in time. All that you require is repeated practice. The mind can be developed just as can be the muscle and by the same process—repeated practice. You have been given the means of remedying your defects. If you do not avail yourself of its benefits, it is simply because you do not want to. If you have desire strong within you, you will do it. If you lack the strong desire, I cannot help you. If you prefer to sell your glorious birthright of control for the mess of pottage of present indulgence that

is your own business. You are your own master.
Make of yourself what you will."

* * *

And now, I'll tell you a little beauty secret in connection with this practice of auto-suggestion. It is cheaper than any cosmetics ever used in a lady's toilet. In proportion as you absorb those qualities of high character nature will stamp them outwardly in your features and personality. This again is in obedience to law. The thought or feeling that dominates the inner man gives to the face a characteristic expression. Almost anybody can tell on the countenance the signs of candor, of kindness, of cheerfulness, of earnestness or of enthusiasm. Each makes its own picture just as cowardice, cruelty, selfishness and sensuality have their own facial lines. Well, when the good or noble sentiment becomes habitual the expression it gives to the face gradually becomes fixed and keeps on even to old age as the shining reflection of the soul within. It is true there is such a vice as hypocrisy, that men often use the mask of goodness to hide an evil nature. But I am speaking here of the permanent expression, the abiding charm of the human face; and the experience of the world is with me that character is its great secret. The most striking proof you need ask is to look at the pictures in what is called the "Rogues' Gallery" and compare them with average self-respecting mortals. Long before suggestion had a name these contrasts were noted by

science. For instance, it is an axiom in metaphysics that ideas persistently held in mind will, sooner or later, picture themselves in condition or form. Here is a subtle law of whose reality there can be little doubt. Inward peace actually transfigures the human countenance so that it shines with that light that "never was on land or sea." Environment is an active principle, but it is not sufficient to cloud an illuminated consciousness.

* * *

The last section of my Character Chart relates to the physical man, to the health, vigor and activity that you know to be so requisite to a successful career. You will remember that the two foundation stones of great success as laid down in Lesson III are character and health. We may well enquire, therefore, what suggestion can do for us on this question of health. At the first blush, unless you have already studied the subject, I suppose you would think that these are conditions with which suggestion has nothing to do. You could not possibly fall into a greater mistake. It is in this realm that suggestion has already been especially at home, more available, more pliant and more powerful than anywhere else. In fact, it was from their action on the physical man that the laws of suggestion were first correctly interpreted and made matter of scientific research. Nearly everybody recognizes in a general way the influence of mind or *thought* upon the body, but comparatively few under-

stand the scientific law upon which it rests or the wonderful EXTENT of that influence. One of these laws in particular now demands your attention and may be thus plainly stated: "*The subjective mind absolutely controls the sensations, functions and conditions of the body.*" From this it follows that as the subjective mind is always amenable to suggestion it is a medium by which to control bodily sensations, conditions and functions. Can this strange fact be possibly true?

* * *

Of course it is true. You only need a little reflection to see it all plainly. To begin with, it rests on a clear scientific basis. I have shown you that thought is a power. Well, here is but one of the many results. Every day, every hour of the day, every cell that enters into the composition of our bodies is enlarged, contracted or moved by the impulses of thought that originate from the higher convolutions of the brain, formulated by suggestions received from our environment. That is external suggestion. Its force is proved in a thousand ways. Fear sends the blood to the heart and blanches the cheeks. Anger has a contrary effect. Other emotions cause us to tremble with nervousness, or blunt the appetite, or weaken the limbs, or perhaps, as the saying is, "make us feel good all over." In strong excitement also, the sense of pain vanishes as with soldiers on the battlefield—or a mother can cure her child's pain by the sweet suggestion that she has "Kissed it away." Now, there is no

power or faculty given to us without its purpose, and one obvious use of such a power as this would be the cure or prevention of disease and the maintenance of the body in sound and safe condition. The "healers" of all ages have accordingly been strong suggestionists and suggestion will be found to underlie every form of mental healing that has succeeded in our own time. That many of them had a most wonderful success is a fact beyond dispute.

* * *

But if external suggestion can heal or protect the body, why not auto-suggestion? There is no room for the doubt, for it certainly does. As in the case of mental and moral development, you can here use auto-suggestion either on general lines or for a specific result. To think only healthful thoughts is a good way to keep healthy. Let me quote on this subject from recognized able scientists, for the truth in itself is so startling that you will like to have it backed by weighty names. Besides there are some of my students to whom this whole subject may be new and I wish them to be satisfied quickly that no rash or peculiar theory is offered them on a matter of such vital import. I give you the first ripe conclusions of Dr. T. J. Hudson, who is honored throughout the world for his deep research and scientific accuracy. Dr. Hudson states:

Auto-suggestion can be employed to great advantage for therapeutic purposes. Indeed, the power of self help is the

most important part of mental therapeutics. Without it the science is of little value or benefit to mankind. With it goes the power to resist disease; to prevent sickness as well as to cure it. The old axiom that "An ounce of prevention is worth a pound of cure" holds good in psycho-therapeutics as well as in material remedies; and he who obtains the power to hold himself in the mental attitude which enables him to resist the encroachments of disease, has mastered the great secret of mental medicine. That it can be done by any one of ordinary intelligence is a fact which has been demonstrated beyond question. The process of making a particular application of these principles is simple.

We will take for illustration a simple case of nervous headache and suppose that the patient resolves to cure himself. He must first of all remember that the subjective mind is to be treated precisely as though it were a separate and distinct entity. The suggestion must first be made that the headache is about to cease, then that it is already ceasing, and finally that it has ceased. These suggestions should be made in the form of spoken words and they should be steadily persisted in until the desired effect is produced. A constant reiteration of the declaration that the head is better will inevitably produce the desired result; and when the effect is distinctly felt the declaration should be boldly made that the pain has entirely ceased. If any remnants of the pain are left, the fact should be ignored, and the suggestion persisted in that it has ceased. This should be followed by the declaration that there will be no return of the symptoms and this should be made with an air, tone and feeling of perfect confidence.

The only practical difficulty in the way of success with a beginner lies in the fact that at first he lacks confidence. The education of his whole life has been such as to cause him to look with distrust upon any but material remedies, and there is a disinclination to persist in his efforts. But he

should remember that it is the suggestion conveyed by this very education that he is now called upon to combat, neutralize and overcome by a stronger and more emphatic counter suggestion. If he has the strength of will to persist until he is cured, he will find that the next time he tries it there will be much less resistance to overcome.

It is believed that the few simple rules herein laid down will enable any one of ordinary intelligence to become proficient by a little practice in the science of self-healing. It is not a mere theory without practice which has been here developed. It has been demonstrated over and over again to be eminently practical, not only as a means of healing disease but as a means of warding off its encroachments. Indeed, its chief value will eventually be found to consist in the almost unlimited power which it gives one to protect himself from contracting disease. To do that it is only necessary to hold oneself in the mental attitude of denying the power of disease to obtain the mastery over him. When the patient recognizes the first symptoms of approaching illness he should at once commence a vigorous course of therapeutic auto-suggestion. In this connection it must not be forgotten that the method of healing during sleep is as applicable to self-healing as it is to healing others. Indeed, perfect rest and recuperative slumber can be obtained under almost any circumstances at the word of command.

Now, all this is entirely rational though to you it may be novel and strange. As a Scotchman might say, it has an "uncanny" sound, but it is based on the simple proposition that the mental forces have a protective power, when duly exercised, for the defense of the body and the correction of its ailments. This power is constantly in evidence during epidemics and at other times. People whose auto-suggestion is

strong enough can defy all risks of contagion. I have known people myself who refuse to catch cold and hence they never do catch it in any exposure or form of hardship. The method and conclusions of Dr. Hudson have been tested by thousands of persons—I think I may say millions—with the most positive results for good. Other gifted scientists have proved them and are now their champions. Some of the stoutest advocates of self-healing today are progressive and enlightened doctors of medicine. This use of auto-suggestion is practiced by an ever increasing number of intelligent people. Of course it is ridiculed by the “Know-it-alls” who are too self-conceited or too indolent or too selfish to keep pace with any new form of science. (I think I have told you where these Know-it-alls stand in regard to Salesmanship.) And, as Dr. Hudson observes, the masses of the people are so wedded to the traditions of medicine and material health-aids that they are slow to believe in the power that dwells in unseen thoughts. But the power is there and cannot be denied. If you will believe in auto-suggestion you may at any time prove its wonderful efficiency as a healing force in your own bodily troubles. If you refuse to believe without testing you are simply in the same boat with those of a former age who ridiculed Franklin when he “played kite” to the electric spark and harnessed the lightning for the use of man or the ridiculers of Cyrus Field when he was laying the Atlantic cable.

But now you tell me you are not sick. You have no pains or ailments and therefore have no need for this agency of auto-suggestion. That's all right. You are a very lucky mortal and I am delighted to hear it. May I remind you, however, that all sickness begins in a disturbance or irregularity of some bodily function and therefore it is good to know that you have a prompt and positive remedy for such disturbances or irregularities whenever they occur. As the medicine men proclaim in their circulars, it is the best thing in the world to have handy on the shelf. If in addition to this safeguard you pay intelligent heed to the laws of physical well-being, as in matters of hygiene, proper nutrition and exercise, I think there can be no mistake about your enjoying good health, vigor and vitality.

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Before we drop this subject of self-development by suggestion, let me point out a certain unity in the process that you might not observe. Who has not seen and felt the charm of a personality, quivering, as it were, with a resistless tide of health that radiated kindness and good cheer as well. That is what I call "health all over." It is the health of high character in spirit, mind and body. It began up at the fountain head in cultivating the emotions and qualities of the royal soul. It is a well-known psychological fact that every organ, muscle and tissue adjusts itself to the reigning sentiments within. You must begin at the

emotional center if you would build the edifice of character and health. Can you not very plainly see that only in moral excellence, in truth, justice and love, will serenity, cheerfulness and sympathy abound and that these, in turn, act on the physical life as tonics and preservatives? It is the old climax again of harmony, harmony, harmony, as the inner secret of character and of all influence and success. I hope you will never neglect the work that suggestion has in its creation. It is a masterful and *holy* work.

* * *

In the beginning of this Sidelight, I told you that the other chief use of Suggestion in Salesmanship lies in the salesman's intercourse with his customer. As you study lessons XII, XIII, XIV and XV, devoted to "the sale," the practical use of suggestion, shown in this "chat" or Sidelight, will be more and more apparent to you. In order to make your sales you have to induce people to buy, so that it is clear we have now to deal with what is called external suggestion. Equally plain it must be to you that the character and personality we have just been engaged in developing form the most powerful of all suggestions for creating this influence. When you meet a man of true character yourself you know how he impresses you. His greetings and the tokens of his friendship are your pride and comfort. Your heart expands freely in the sunshine of his cheery and sympathetic words. Knowing he is a high-minded

person, you respect his opinions and you are readily disposed to heed his advice and, as far as possible, comply with his expressed wishes. In a word, his character makes him a living and forceful suggestion and you let down the barriers of your soul to him as you certainly would never do to one whom you know to be unsympathetic, ungenerous and unloving. It is in this way that men of character are an influence to all the world. It reveres them and it trusts them even as it mistrusts its own weak or wavering spirit. "It is natural," says Samuel Smiles, "to believe in such men, to have confidence in them and to imitate them. All that is good in the world is upheld by them and without their presence in it the world would not be worth living in." "Men of character," said our own Emerson, "are the conscience of the society in which they live." Just so far, therefore, as you have cultivated or adorned your character by suggestion and made the outward man a clear expression of it, so far has suggestion served to establish the kind of influence you need in salesmanship—and remember right here, it is this sort of man who commands, compels and holds ATTENTION. ATTENTION, real attention, is the first great step in the practical art, the real work of selling. Absorbing attention is what you want. You desire not the "how do you do" brand of attention; not the passing attention of mere courtesy, but the real thing—the thing which makes the listener, after you have really engaged his atten-

tion, forget about other things and be oblivious to all else but you, what you are saying and what you have to sell. Do you see clearly now the PRACTICAL value of the development of the positive qualities? Remember this TRUTH: The influence of your suggestions upon the mind of the customer is in direct proportion to the INTENSITY of attention secured. Also again remember THIS TRUTH: Your power to compel others to accept your suggestions depends to a very great degree upon the amount of CONFIDENCE they have in you—to what extent they believe you are speaking the truth and are worthy of confidence.

* * *

But you also want to KNOW your customers. It is a most precious faculty in the salesman to be able to judge character quickly and well. You want to be able to discern moods and dispositions and thus correctly foreknow how a person is likely to act in given conditions or events. All this belongs to what we term character-reading and now you wish to learn if suggestion can be of any service to you here. I say yes, very decidedly, and in this connection I ask you to read over what is said in the lessons on this subject. My abiding theory is that intuition is more valuable in the judgment of character than any formal or objective methods; and, intuition being a prominent quality of the subjective mind, we can train it just like we do other qualities by the use of auto-suggestion. To point this fact out to you should now be enough. To

give you detailed instructions in it would be merely to repeat the advice and the methods I have given you as to the other high mental powers. The right development of one makes easier that of the others and the better you train all faculties of the subjective nature, the stronger and more reliable will be your intuition. The BASIC TRUTHS of character-reading by temperament should not, however, be neglected. Every scientific salesman should be familiar with them. It is indeed valuable to know which "handle of the mind to take hold of" and to be guided to this knowledge through observation and preparatory study.

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Finally there is a field for suggestion in the actual work of selling. Here you have to consider the mind of the customer and the successive conditions to be produced in it under the "mental law of the sale," given somewhat at length in Lesson I. These are attention, interest, desire and resolve; and, judging from his character and other circumstances, you at once have before you the material with which to work. A few general principles on external suggestion require to be noted. All persons are suggestible—that, is impressible—in different ways and different degrees. The more exalted is a man's character the easier he will respond to lofty motives. The character of baser mould may only be influenced by self-interest or the suggestion of personal gratification.

The salesman is sure to meet many cases where both these phases of character may need to be appealed to and he should never forget the fact that all men have a dormant better self that may rule their motives if suggested into wakefulness. Again, all men are suggestible in the line of their habits, pursuits and preferences and supremely so when any one of these is a hobby or a weakness; for, alas! self-indulgence is the path of least resistance to nearly every living mortal. Now, if you take these guiding principles into account; if you confront them with the four states of attention, interest, desire and resolve; if you remember that suggestion is merely the awakening of the subjective mental force; and, if you consider that the activity of the subjective mind is in ratio to the strength and depth of the suggestion. you have a pretty clear idea of the use that may be made of suggestion in the progress of a sale. Nor should I need to add that there is no warrant here to use this or any other influence except for strictly honorable selling.

Suggestion as it is recommended for use in character-building and in the legitimate influencing of trade is entirely distinct from what is generally termed hypnotism. Suggestion and Auto-Suggestion can only be legitimately and intelligently used when the mind is in its keenest state of activity, whether it be the mind of the man who is trying to develop his positive qualities or the mind of the customer to which suggestions are being offered during the progress of the sale. On

the other hand, hypnotism, so called, works only when the objective mind of the subject is partially or wholly in abeyance; and, contrary to the effects resulting from Suggestion properly used, the effect of hypotism is to disarrange and put the subjective mind out of relation until the whole system of the subject, body, mind and soul, is weakened and atrophied because of perversive outside control.

* * *

Nothing can be plainer than that this employment of suggestion is one which it is impossible to prescribe with exact detail. In my Lessons on the Sale and the Selling Talk, I have given some scattered instances of its application. But no rules beyond general rules could possibly be laid down. Every different customer, every different article sold and the circumstances of every different sale must be considered in the quality, the timeliness and the force of the suggestion that may serve. Meanwhile a suggestion itself is often as light and intangible as the thought it is designed to awake—a gesture, a look, a shrug of the shoulders or a bit of imitation or a flashing outburst of sentiment. The little saleswoman who puts a hat on her own dainty head or drapes a pattern as it would look if gracefully worn is making a suggestion that stirs a lively current of desire in her customer's mind. No hard and fast methods or rules can be laid down. Only general laws of suggestion, with the knowledge that thought is a living force, can

give guidance to the salesman in all the countless conditions where this wonder-working power may be made available.

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Well, that is about enough. As the court lawyers express it, "I rest my case." The object of this informal chat is to show you the value of suggestion as an auxiliary to our Science of Successful Salesmanship. If you have caught my meaning aright you now know it as a power that is back of all achievement, progress and success. The motto of all its leading schools is that "Suggestion rules the world." You also now perceive that it is an implement for self-building in spirit, mind and body that is superior to all ordinary educational methods. Its operations are constant and universal. It is a natural law; for mental and spiritual laws are as much a part of nature as physical law. Therefore it is immutable and can always be depended upon. The facts relating to it have been gathered, compared and classified like other phenomena in nature and thus reduced to a science. Various books and treatises have been published regarding it. Nothing but ignorance or prejudice can call it in question. Its services in salesmanship and in all paths to success are so various and self-evident that not to know and use them would mark a salesman as a mere fossil. "*None so blind as those that will not see.*"

AUTO-SUGGESTION IN CHARACTER BUILDING.

1.—The objective mind is the instructor and director. The subjective mind believes anything it is told and always obeys unless orders conflict or are opposed to its instinctive requirements (such as love of life)—then it refuses to act.

2.—Suggestions of a positive character must be used in the work of Character-Building.

3.—Treat the subjective mind like a loyal servant to whom your welfare is everything and your orders law.

4.—Always speak in positive words expressing positive thoughts, and in present tense. If you must use future tense, as in setting a definite time for doing a thing, state the exact time it is to be done; as, "I will arise at 4:30 to-morrow morning." You ask the reason? Why, all future is future to the subjective mind; and you must be definite to enable it to act.

5.—Use spoken words and let your words be positive words, to be in keeping with your positive thoughts. Do not use the words *no*, *not*, *nothing*, *never*, *neither*, *nor*. This will prevent the use of the words found in the negative column on pages 26 and 27; never use them or words like them.

6.—Make the Auto-Suggestion as concrete as it is possible to make it; simple, concise.

7.—In an Auto-Suggestion used to develop your faculties and qualities, stick to the subject and talk

about yourself only. "I will be as strong as any man in the world" is a very common error. Say, "I am strong." Omit comparisons, explanations, whys and wherefores. Think only of the high regard you have for yourself and thus secure "the higher regard of others." Remember the law; get yourself all right and all that is best and good will come to you.

8.—Read page 36, line 3, to page 42, line 9.

9.—Read page 42, lines 4 to 9.

10.—After you shall have prepared an Auto-Suggestion according to the foregoing instructions, commit it word for word and repeat it at regular intervals to your subjective self in an earnest and concentrating manner, always remembering the wonderful force of repetition upon the subjective mind.

"The subjective mind absolutely controls the sensations, functions and conditions of the body."

REMEMBER

"As a man thinketh in his heart, so is he."

REVIEW QUESTIONS

(The student should make it a point to answer the following review questions. The work involved in doing so will greatly aid him in the mastery of the subject and in making it a vital force in his personality. The actual words of the text should not be used except in definitions. A man never really knows a thing, nor has made it a part of himself, until he can talk and write about it in his own language and style of expression.)

(It is not my intention to exact a severe examination on this subject. As stated at the beginning it is a "chat." Through it I want to help you thoroughly to understand the regular lessons and realize the scientific and great practical value of them. I shall ask you, however, to answer five questions now that we have thus at length talked the matter over. Please send in your answers to these five questions just as you do on the regular lessons, that I may know you have a clear understanding of this all important subject.)

I

(a) What is Suggestion and (b) in what two ways in particular can it aid us in attaining great success?

II

(a) How many departments of the human mind are there?
(b) Define each. (Give these definitions in your own words, or, if in the exact words of the text, commit them to memory.)

III

(a) After studying the Chart given in this Lesson, what one positive quality do you think you need to develop in your particular case more than any other? (b) Write out and send to me the formula of suggestions you have prepared to destroy the negative and establish the positive in this one quality. (If you can prepare such a formula or series of suggestions on one quality you can do it on all. If you need any help to do this write and we will help you.)

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IV

Give in your own words your opinion of the value of the development of the positive qualities.

V

Give in your own language a brief explanation of how Suggestion operates to develop a given quality.

Lesson Finished and Submitted _____ **190**

My Grade on This Lesson: _____ **%**





**A System of Education in Economic
and Human Nature as Applied
to the Business World**

SIDELIGHT: System and Cost

NEW 1904 EDITION
REVISED AND REWRITTEN

The Science of Successful Salesmanship

A SERIES OF LESSONS CORRELATING AND SYSTEMATIZING
THE BASIC LAWS AND PRINCIPLES WHICH CONSTITUTE
THE SCIENCE GOVERNING THE DISTRIBUTION OF
ARTICLES OF COMMERCE FOR PROFIT.

BY

ARTHUR FREDERICK SHELDON

SIDE-LIGHT—SYSTEM.

By W. P. STEARNS.

SIDE-LIGHT—COST.

By GEO. LANDIS WILSON.

SUPPLEMENT G.

CHICAGO, U. S. A.

1905

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BY
ARTHUR FREDERICK SHELDON

INTRODUCTORY.

NOTE.—Read carefully before taking up study of this Side-Light.

I commend this Side-light by Mr. W. P. Stearns, entitled "System," to your most earnest consideration and thoughtful study. His advice is the result of years of practical experience. His own business, that of the Stearns & White Co., is a most thoroughly systematized institution. He "practices what he preaches," and "knows whereof he speaks."

Order is one of nature's first laws.

We cannot disobey the laws of nature in any particular without paying the penalty.

The ignorance of system in business is the rock upon which thousands of individual salesmen and collective institutions—composite salesmen—are wrecked.

It is possible to devise systems which make everything run like clock-work, which even go so far as to show the profits on the work of each individual salesman each week.

When a business is thus planned, it runs with the smoothness and accuracy of a machine, each part doing its own work right and visibly helping in the efficiency of all the others. The least worker in the concern is a tangible factor in the results of the system. Either faults or merits can be placed where they belong.

The fundamental principles as laid down by Mr. Stearns in this Side-light will be found invaluable to those who read and heed.

Ignorance of the relation of cost to selling price is another rock upon which many ships of trade go down. Study

this Side-light carefully. Master its principles and apply them.

Remember that salesmanship is the sale of goods for profit, not just the disposing of them.

Do not seek to make your profits unreasonable; make your prices right, but they are not right if they do not afford a reasonable profit after calculating all expenses which must enter into the business.

I consider Mr. George Landis Wilson, of the well-known firm of F. Cortez Wilson Co., an authority on this subject, and in this opinion you will agree with me when you have studied and mastered this Side-light. Just because no examination is required, do not slight it,—get your money's worth. The way to do this is to master and apply the principles laid down herein.

If after studying it you do not have your selling price in just proportion to the cost, it is because you have not sufficient "backbone" to charge legitimate prices for the goods you sell. Stiffen up the vertebræ of your mental backbone. Offer good goods for sale and then see to it that you get a reasonable profit.

One of the fundamental objects of this course of instruction as a whole is to provide a chart and compass of true education which enables those who purpose to sail upon the sea of commerce to sail safely and avoid the rocks upon which 95 per cent have gone down to financial death.

See to it that you use the compass and use it wisely, and you will find you will land in the port of success.

Yours sincerely,

A handwritten signature in cursive script, reading "A. P. Sheldon". The signature is written in dark ink and is positioned below the typed name "A. P. Sheldon".

SYSTEM

PART ONE

BY

W. P. STEARNS

President, Stearns & White Co., Chicago.

SIDE-LIGHT

SYSTEM

In the dictionaries this term is defined to be the arrangement of things in order on a certain plan. A business system should be (1) correct, (2) simple, and (3) labor-saving.

First, we shall consider being correct, that there can be no mistakes. In our business, that of manufacturing chemists, a mistake is not only a matter of dollars and cents, but human lives as well. We make about five thousand preparations. To a greater or less extent they are all poisons, the dosage being different. The dose of Cantharides is one drop, of Cardamon, which stands next to it, one teaspoonful; of this tablet $1/1000$ or $1/100$ of a grain, of the next one to it 10 grains. If one is taken in place of the other, some one is killed. We must have no errors. Our methods used by all will prevent errors. The system is so simple that any one can understand it. Here are some of its features:

Double check your work then and there. Look carefully at the item on the order sheet, then carefully at the container. Put up the item and then and there look again at the container and again at the item on the order sheet. If it is to be labeled, label in the same way.

When you employ new help, do not say—"We expect you to be careful." Do not excite them or make

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them apprehensive. Do not say—"Now do not make any mistakes," but simply this—"We ask one simple thing of you, make a way to double check all your work on each item, then and there, as you do that work. You cannot work for us unless you double check."

If copying an order, copy one item and then and there look again at the item from which you are copying, which will take about three seconds, and see if you have copied it right, that is, make two checks, and these intelligent, thinking checks, then and there on that item. Copy each line in the same way. If this is done carefully, if the checks are real and not mechanical checks, there will never be an error. There is no percentage about it. I have followed it and watched it for over twenty years and have never known it to fail even once.

Do not get side-tracked. If you do, you probably will fail. Simply double check all work then and there as that work is done. If there is a mistake, it was surely not double checked. We have people who have been with us three, six and nine years working on this system, and have never made a mistake. It can be applied to any kind of work. To make it still more clear, it is mentally checking a little at a time that makes it absolutely sure. In other words, any one is liable to make a mistake, but that mistake is always corrected if each move is carefully examined then and there. This examination need not consume over three seconds. But little time is lost and that is more than regained by not having to correct or make good the mistakes afterward.

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Second, Simplicity. It will be our endeavor to have all the systems here presented so simple that any one can understand them and use them.

Third, Labor-Saving will be one of the chief aims. Some may think that it takes more time to do business with the use of a careful system than it does without it. But that is not so. Much of the work can be done by cheaper help which, when instructed, will do better work than high-priced help in a haphazard way. Besides, when a way has been provided the cheap help can work uninterruptedly with more real progress than one more skilled, who has frequently to stop and search for something he cannot find.

We shall now divide our subject into four distinct branches:

Sales Systems, Office Systems, Stock Systems and Safeguard Systems. Manufacturing Systems are purposely omitted because what would apply to one business might not to one of another kind.

Sales Systems we shall divide into two parts. First, the Salesman. Second, His Requisites. Systematic Salesmanship is a collection of methodical rules and principles of order that are most essential to the art or science of successful salesmanship. A systematic salesman carefully formulates his plans, judiciously uses his time, is neat in his appearance, inspires your confidence by his careful manners, and shows a kind face free from worry. He carries his sharpened pencil, fountain pen, small foot rule, pocket scissors, correct timepiece, knife and neat order-book, and thus is ready for any emergency. His samples receive his best care and he knows where to find any of them. He knows

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his price list as well as the multiplication table and is full of suggestive ideas. His mind travels fast but his words are well chosen.

We recognize the systematic man wherever we see him, we can but admire him.

We may take two salesmen of otherwise equal ability. The first arises at a regular time, arranges his toilet carefully, sees that everything he wishes to use is in its place, lays out his day's work, formulates his ideas, visits his customers, transacts his business, has everything clear and well understood, economizes his time and sees his people when it is the best time for them to see him, copies his orders correctly, mails his letters and goes to bed in as good season as he can.

Now draw a picture of a salesman that is not systematic. He has forgotten to leave a call the night before and so oversleeps, dresses hurriedly, which gives him a slovenly appearance, has not time to get together what he wishes to use during the day, without considering, calls on the customer nearest, who may be the smallest, finds the next busy because he is late, and then calls on the third, the largest buyer, to find he has just gone out. While in the midst of an order with the fourth is blocked because he has left something at the hotel that he should have with him, and so goes blundering along through the day and at night gets off his orders in "any old way," and finally goes to bed telling the "coon," not the clerk, to call him at four. The "coon" in the morning informs him that the 4:30 train has gone. "He dun forgot to call him," so he starts in on another haphazard day.

There is more of him. He writes his customer's

name so that you or your helpers cannot read it. He does not give the railroad or state because he knows what state he is in, on what railroad he is traveling and thinks it strange you don't know it. He makes his figures so that one looks like seven, two like eight, five like six, seven like one, nine like an interrogation point and a cipher like a sneeze. He does not know that with one hour's practice he can learn to make the nine figures so plainly that they will never be mistaken and be perfect in this regard through life.

He neglects to specify clearly what is wanted; because he knows, he thinks you do. He leaves one impression with his customer, has another himself and gives you entirely another. His orders are perplexing to every one that tries to enter, fill or bill them. Possibly you can read the letters he writes. You know that it is a "roast," but what he is driving at is more than you can find out, and worst of all he seems to think every one is at fault and he the only one that is absolutely perfect. You can teach a sixteen-year-old girl you have with you to be almost perfect, but the traveling salesman with his fixed blundering habits, miles from you, is simply hopeless.

You who have to handle the haphazard salesman, you who are expected to read his mind, not what he writes on his orders or in his letters, you who are making allowances and deductions and excuses on his account, you who have to telegraph him money on Sunday because he has failed to give his mailing point, you who are in hot water all the time on his account are entitled to a seat in heaven if you do not feel like annihilating him when he appears before you with his smiling "I-know-it-all" face.

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Second, we will consider the salesman's requisites. First, the order blank, the "giant," see Fig. 1, the one that determines whether he shall receive six hundred, sixteen hundred or six thousand a year because any house in your line will pay all those orders are worth. This sheet has spaces for your name as salesman, a space below it if by mail direct from your customer, and a number so that if any orders are lost they will be missed. The date the goods were sold, the terms you have made, to whom sold—and here print the name carefully so that in each department there will be no question how this name is spelled. It is essential because there is nothing to guide one on a proper name. Then the town and state and railroad to ship by. Then the quantities in their places and the numbers, if the goods are listed by number. The name of the goods and the price that they are sold at. This order sheet comes to the house, is given a registered number under the date it is registered or received, which prevents it from being lost and not missed. The receipt being made out and pinned to the order sheet, it passes to the credit department and receives the O. K. on credit. It goes to the case file department and is carefully checked to correspond with all previous dealings. It goes to the order department and the goods are gotten out, each item being signed by the one that puts up the goods on the place provided on the order sheet. It is carefully inspected and receives the inspector's check. The goods are packed and it receives the check of the shipper. It goes to the billing department and the one that makes the bill signs in the proper place. This bill is examined by another, signed under the line

STEARNS & WHITE CO.—Salesman's Daily Report.

Success depends upon HOW your reports are made.

Day		Month	Salesman	State	Year	
Numbered		Written				
Call No.	HOUR.	NAME. (Give initial and title.)	ADDRESS.	Designate by Cross. Payee L. M. B. Kind P. or D.		RESULT.
1						
2						
3						
4						
5						
6						
7						
8						
9						
10						
11						
12						

FIG. 2.

of—"Examined by." From there it goes to the book-keeper, who places it in a file that makes it a part of a book and it is given a page or binder folio, the day it is billed, the ledger card folio and the case file folio. If your order is a long one you fill out one side, then turn over and fill out the other side as much as your order requires. If a very long one, several blanks will be used. Truly this is a wonderful sheet because on it is noted every move, and it is all that is required for completely recording the transaction until the amount is posted on the ledger card. The order sheet can be written with a pencil or with ink in letters large or small, but must be plain and distinct.

The salesman's daily report sheet, see Fig. 2, is important. The form used will depend upon the particular business for which it is wanted. Give the day, month, name of salesman, state and year, the number of the call, the hour that it is made, the name of the party called on, giving initials, titles, the address and a check designated by a cross as to whether they are large, medium or small buyers and by any other code such other information as you may wish. Then the result in a single word or two, as "sold" and the amount, "promised," "visit" or any other word that will briefly show the result of that call, then on the back of the sheet whenever there is necessity for more explanation, write the number of the call and as much as is needful to enable the house to write an intelligent letter to that customer between the times of your regular calls. If you think in five, ten or twenty days they may possibly need some goods, give the house this information so that they may write them for the order.

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Few salesmen realize the benefits to them that are realized by making a full daily report. They can call on their customer only so often, the house can write them very often and possibly double the sales to that customer by this correspondence and co-operation.

We called the order sheet the "giant" because it was the most important. Now we will speak of the "giantess," see Fig. 3, the case file, second in importance and a true helper. This systematic little card, $4\frac{7}{8} \times 8$, gives the state, town, name, business, address, date, salesman, credit, average monthly account, how often called on, population of the town and ledger page. It has spaces that show the railroad, through whom, complaints, remarks, special formulas or dealings and prices quoted. It has lines to show when the price lists are sent, samples sent, advertising given, letters written, calls made, responds in dollars and cents and specials sold. On the other side of this case file blank, see Fig. 4, is a record of the discount given and the special prices for special reasons made. This case file card, which is a complete record of that customer's case or business dealings, is the thickness of a regular ledger paper. They are filed in strong oak wood boxes with markers above by state, then by town, then by names alphabetically. Any one of them can be found in a few seconds. When price lists or advertising is sent out, the names and addresses are taken from these case files and the dates stamped or written in their proper lines. They prevent the prices being ununiform and they insure everything being correct.

When a new salesman is put on to a route he can be given copies of these case files and can see at a glance

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practically every transaction that has been made before he calls. When any customer calls on the house the one who entertains should be handed his case file, which enables him to talk and deal with that customer intelligently. When we stop to think of all the advantages of a carefully kept case file we must conclude that it is entitled to no less than a second rank in credit. The case file clerk does most of the pricing.

The other requisites of a salesman are his business cards, advance postals, credit reports, collection slips, see Fig. 5, etc., which are a matter of taste. His samples should be carefully selected and receive his best care.

Salesman's Daily Collection Report.

DATE..	NAME.	AMOUNT.

All remarks on collections to be entered on back.

FIG. 5.

We shall now pass to our second division, Office Systems. Whether the business is large or small, it is always best to have the different divisions of labor well understood and distributed. Each division of labor will be here considered separately. If the business is small two or more of these divisions of labor

may be filled by one person.

The mail clerk opens the mail, assorts it and distributes it, giving the cashier the remittances, the order clerk the orders and the correspondent the inquiries, and complaints to the head of the house.

The order clerk receives the orders, gives them a receiving date and a register number, makes out the receipt and affixes it to the order and passes them over to the case file clerk. The case file clerk carefully compares the order with the case file and sees that everything harmonizes, supplying prices from that case file where none are given, and passes the order to the credit department. There it receives the O. K. of credit and is returned to the order clerk, who passes it to the order floors.

The case file clerk writes the case files from the orders after they have been filled. Each item is examined and if it conforms to the regular price or discount, the discounts only are noted. If a special price has been made that is noted, by writing the item and the price. The making of case files is simply a posting from the orders and the salesmen's daily reports.

The cashier's position is filled according to the requirements of the business. The entries usually made in the cash book are from there posted on the ledger cards. The book-keeper now handles the accounts on ledger cards, see Fig. 6, instead of a ledger book. The size is $4\frac{7}{8} \times 7\frac{7}{8}$ and are spaced, number, name and address of customer, two lines for date, one line for file, which means the file in which the order sheets are bound, the page, or in other words the folio that the order sheet makes and five lines for debit, a line of "D. C." or to double check, with five lines for credit

and one line for "C.," to check with, and five lines for the balance. This arrangement is duplicated on the left half of the sheet and the other side of the sheet is printed the same, which gives a continuous line of nearly twenty inches for each sheet. The balance is extended every time an entry is made so that in taking off the balance at the end of each month it is only necessary to copy the last figures. These cards are arranged in their strong oak boxes alphabetically and dictionaryly with projecting markers so that any one of them can be easily picked out. All the active, or accounts with balances in one set of boxes marked "active accounts," and all the inactive ones, or balanced accounts in another set of boxes marked "inactive accounts." When an account is to be posted, the book-keeper first looks for the ledger card among the active accounts; if it is not found, he looks among the inactive accounts; if there is no card in either place, a card and account is made out. The card is posted from the cash book in the same way. Collection cards, see Fig. 7, are a duplicate of the ledger cards, except being much smaller. On them is written each charge, and from the cash book, remittances as received. On the back of these cards, see Fig. 8, memorandums of request for pay, drafts drawn, extensions asked, or anything pertaining to that account. The collection cards, except when being posted, are in the hands of the one who has charge of the collection of the accounts. They are gone over daily and removed as fast as paid. With the ledger cards, the drawing off of the monthly balances is much easier than the old way. The debit consists of the last figures on the ledg-

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article bought, "number," which with our systems show the exact location of the goods in stock, "kind," which is the description, "date," the quantity bought, time, price, quotations and remarks. The other side of this card is a duplicate. Each item bought is posted on its card from the bill. These buying cards are a complete record of all the goods bought. Whenever quotations are given on any item these quotations, if favorable, are noted on the buying card. Whenever the buyer wishes to purchase any item or items, he calls for the buying card or cards of those items, from them he learns the quantities he has bought before, just how long they have lasted, also what price he bought at last and on previous occasions, what quotations he has received and from whom. When more than one card is filled up they are attached with little metallic fasteners. These buying cards are almost indispensable, they make intelligent buying easy, are more easily arranged and picked out from their tin trays than if the record was kept in books. Where the buying of any item is light only one small card is necessary. Where the buying is heavy any number of cards can be attached to each other, or as they get old, they can be filed away in an "inactive" buying card box.

Follow-up systems, soliciting orders from inquirers or purely to get business are a systematic arrangement of cards by name, state and town or time, or may embrace all these. The printing, size and spacing will depend upon the requirements. The case files before described are one kind of a follow-up system. Almost any kind may be had when the requirements are known.

SUGGESTIONS.

The workers in every department, if they give their work careful thought, may be able to suggest some better way, some easier way, some more economical way or some way to improve on the products of the house. They may also correct errors wherever found. If any suggestion offers itself or can be thought of, they should please write that suggestion out in pencil on any kind of paper and hand it to the head of the business. These suggestions will be numbered and written in a suggestion book. They will be carefully considered and if thought a real saving will be acted upon, and if at the end of the year that suggestion has proved a real saving it will be paid for by giving a check in proportion as the business has been benefited by that suggestion.

BILLS PAYABLE.

All bills received are checked from receiving sheets made out by the receiving clerk. If discounted they are paid and marked paid with the number of check that pays that bill. If the bills are small and are not subject to a discount during the month they are safely placed with the bills paid until the end of the month. All the bills for that month are then assorted; those from each firm by themselves according to date and then the different firms in alphabetical order. Each bill is numbered by a large figure, one inch long, being stamped or written on the left hand, top corner of the face of the bill. These numbers run throughout the year. The bills are filed by simply tying them up, a month or less in a package. These packages are

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kept until after the next inventory when they are destroyed. The bills payable book is kept by entering the year and month at the top, then the names alphabetically, then above horizontal line the number of the bill and below that line the amount of the bill. If there are many bills, a number of lines will have to be used to record them. The amounts of the bills are added and the total amount due that firm is carried out to the right. Contra accounts from the book-keeping department are passed in and those subtracted. As paid, the number of the check that pays that account is placed to the extreme left. To ascertain at any time what your total indebtedness is and how much must be paid, simply add the amounts that have not the check numbers at the left. Any bill can be easily picked out by getting the number of the bill from the bills payable book. The checks must come back to you, hence no receipt is necessary, and by simply preserving the checks, which by your bills payable book shows full settlement, they only need be preserved. This system is much more economical, labor saving and practical than the old way.

The profit and loss department is kept by taking the costs from cost cards arranged with the price list and the selling prices as shown on the order sheets and deducting the burdens.

Anything sold on the installment plan to be paid for at stated intervals can be made out on cards or the bills made out for collection and filed ahead so that they will receive attention at the time they are due.

The systems here shown are more for a wholesale or manufacturing business. The sizes of the station-

ery and the rulings can be made different to suit the business for which they are intended. Many of them, however, can be successfully used in the retail business.

We now pass to our third division.

STOCK SYSTEMS.

"A place for everything and everything in its place." Numbers are here employed because they are distinct and reliable and may be used freely. New stocks should be arranged by first drawing a plan, using a scale $\frac{1}{4}$ inch for one foot. Markers are made of japan tin, $\frac{7}{8}$ inch wide and 5 or less inches long. The sides and one end are bent over $\frac{1}{16}$ inch. They are fastened to the edge of the shelving or any other place by two strong tacks being driven through the center into the wood. A printed or written card or label is slipped in between the edges, covering the tack heads, and over these a thin piece of mica that keeps the label clean.

The stock system of Stearns & White Co., manufacturing chemists, Chicago, will enable any one to arrange any stock. Possibly it cannot be used on those stocks that are constantly changing in kind, but enough can be applied to make a satisfactory stock system. Here in the basement the spaces for the various sizes of bottles, boxes, barrels, etc., are given numbers from one to one thousand. On the first floor, stock, stationery, etc., one thousand to two thousand. On the second, tablets and pills, two thousand to three thousand. On the third, fluid extracts, elixirs, syrups, tinctures, etc., three thousand to four thousand. On the fourth, stocks for manufacturing, four thousand to five thousand, and on the fifth, crude drugs and articles for

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storage, five thousand to six thousand. A thousand numbers to each floor, any one of which can be found by a stranger alone, as easy as you would find a room in a hotel or modern business block. Everything made is numbered in the price list and the orders all read, quantity, number and name. Each one present could be given an order sheet and price list, he could make out a miscellaneous order selected from about five thousand items and unaided put up the goods, be sure he was right, checking by name and number and verifying then and there by number and name, select the labels, each of which is in a separate drawer in the label case, all numbered I., and the same as the goods, wrap the goods, inspect and check his order, place it in boxes on wheels on a track the height of the tables and railroad it to the shipping room. The only things he might not know just where to find would be the containers, the numbers and location of which are shown in the buying cards, also in books for outside goods, or goods used in making and putting up. These are given "O." for outside, with their number, and run one thousand numbers to the floor, the same as the manufactured goods.

We employ only experienced help in handling so many poisons as we do, but the rule holds good that as a stranger you could do it if you double checked your work. Besides this, the formula cards are kept in the Control department, from which the goods are made, are numbered C., meaning "card," and the same number as the goods. The electrotypes from which the labels are printed are marked E., meaning electrotype, and the same number. Fixtures, which is under-

stood to mean shelvings, tables, machines, tools, utensils, and everything not for sale, but which remains a fixture, is numbered "F.," and its number, and they run a thousand numbers to the floor. On each year's inventory all fixtures are shown with their number, size of shelvings, etc. Hammers, saws, corkscrews and all have their numbered places on each floor used, and woe to the person who does not return them to place, so that the next user will not have to spend valuable time in looking for them. Reserve stock spaces are provided in the building or warehouse for that class of matter, being designated by "R.," meaning reserve, and their numbers; these also should run a thousand numbers to the floor. Reserved stock may be placed in any numbered space, it makes no difference where, only be sure and mark on the original space the number of the "R." or reserved stock. Any one can then be sent for and easily find or replenish the goods. A place for new goods must always be provided and new numbers given or a number before used with one of the letters of the alphabet after it.

With this system everything must go to its place or be left in plain sight without a place. No one would put anything in the wrong place when they could easily see by the marker, which bears the number and name, that this was not the proper place for it. Shelvings should be set with the ends against the wall and aisles between. The size here used is 6 feet 3 inches high, 2 feet wide and 10 feet long. If possible they should be arranged so that they have natural light instead of artificial. Small amounts of over-stock may be placed on top of the shelvings.

When this number system is once used, when we realize that we are no more at the mercy of those who by long services only know where the stocks are kept, when the heads of the business know where all stock is and can see at a glance all over-stock or shortage, when the danger of ordering in face of a plenty is removed, when every inventory is simple and each in the same order, when frequent accounts of stocks are had to determine what goods to make, when one considers all the advantages that continuously repay for this careful planning, the wonder is that anybody will attempt to do a business of any magnitude without a numbered stock system.

SAFEGUARD SYSTEMS.

“Eternal vigilance is the price of gain.”

Remember the lives of others, your good name and property are at stake. Know and feel your responsibilities and thus take every means to safeguard them. To prevent personal injuries, do not assume that all engineers, mechanics, workmen, porters, drivers, elevator men, janitors and helpers are competent and careful, because *they are not*, or else possibly they would be filling higher places. You or some one appointed by you, and whom you can trust, must constantly watch them and see to it that competent and careful men fill these positions. They should understand that when one employe injures or kills another, it is they, not the employer, who are responsible, and they must not only be careful themselves but insist that those working with them shall be also careful.

To secure competent helpers treat every one kindly.

Kindness is the key-note to good management. Pay as much as they are worth and all you can afford. If possible retain the good, faithful workers and get rid of the undesirable. To-day the business world does not want, and has no use for, drinking men. Insist that every department be orderly. Wherever there is disorder there is loss. Where loss is seen there is more unseen. Disorderly helpers must give their places to the orderly.

Good health should be safeguarded for the success of the business man. It is particularly necessary that a traveling man should maintain his health in order to be successful in his line of work. Space does not permit an extensive consideration of this subject here, but a few suggestions may be given that can be followed with advantage in business life.

We take for granted that the man who enters upon a business career enjoys reasonably good health from the start. If this is the case, it may be useful for us to consider the conditions that tend to impair the health of the business man.

First: There is nothing so disastrous to the health of the business man as intemperance.

Second: The use of bad water and bad food will impair the digestion and often bring about conditions that may result in sickness. A man who is changing about would do well to drink water that has been boiled, or which he knows to be not polluted by disease germs. The food should be cooked food and eaten hot. The heat applied to the water or food is known to destroy noxious germs or render them inert.

Third: Irregularity in living and extreme of exposure should be avoided.

Fourth: The promiscuous use of medicines leads to bad health. A person may use antiseptics and tooth washes or powder to good advantage, but when he suffers from any ailment, no matter how simple it may be, he had better consult a physician and follow his treatment than to run any risk by prescribing for himself.

The health of the business man may be promoted, first, by regularity as follows: The time for eating meals should be in keeping with the ordinary habits of life and should be adhered to as nearly as possible. Second: Regular hours for work, regular hours for sleep, regular hours for physical exercise, and regular times for attending to the excretory functions of the body.

If these things be carefully attended to it will certainly contribute to the health of the body, make a man rugged, and he will be able to accomplish more work in fewer hours, as well as make his work more successful. Second: Temperance contributes to good health. In eating, drinking and in recreation, a definite plan should be followed, and the man who is thus temperate in these things will not only be healthy but cheerful, so that his company will be enjoyable to his customers as well as to all those he may meet in social relations.

Fire protection should be ample. However limited, organize a fire brigade with your own force. If steam is used a whistle can give the alarm and by means of a simple code locate the fire. The sprinkling system is a safeguard. Dry powder extinguishers are effective.

All fire escapes should be located by signs painted with letters six inches high across the windows that open to them. Where many women are employed they should be drilled at the command of the forelady or foreman to form in files of two and march quickly out. They should know that however full of smoke a room may be, there is pure air near the floor and that they can crawl out when they would suffocate standing, also that they can hang and drop three or four stories, alighting on their toes, probably without much injury, while if they jumped they would turn and possibly be killed. A business that cannot afford to carry full insurance is not worth conducting.

Dead or unsaleable stocks should be placed by themselves and worked off by giving them special attention until none is left.

Large personal and business expenses are the cause of many failures. Whatever your income is, if possible save a good proportion of it. Extravagances are rarely worth what they cost. Do not contract them.

Credits is a subject by itself and should be carefully guarded. Book accounts can be insured.

Panics or periods of depression come at intervals. A good business man, like a good ship captain, will see that all the sails are furled before the storm strikes. At such times a good banker is a good adviser. Iron has always been considered a trusty barometer.

Thefts are best prevented by thoroughly systematizing, having honest people in charge and making all feel a personal interest in the prosperity of the business, because their own success depends on it.

Stock taking at regular intervals is a necessity. The

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balance sheet should be most carefully studied and improvements made when needed.

Overtrading is the cause of many failures. Look out for the Napoleons of finance; they precede a crash.

A good business, like a tree that grows root, trunk and branch should increase in capital, experience and volume, steadily upward.

Diagrams and curves best illustrate the growth of a business. Draw perpendicular lines and at the top of the page, between the lines, give time in days, weeks, months or years. Then draw horizontal lines and on the side of the page between these lines, give dollars in tens, hundreds or thousands.

Begin at the left hand lower corner and work upward and to the right as time passes. A salesman or the house can show sales in black, expenses in red, growth of capital in blue, etc. These sheets show at a glance true conditions. When compared with former sheets one can see if satisfactory growth is made or not.

Finally—Prayer is the best safeguard of any honorable business.

SYSTEM SELLING.

An Address by Mr. Stearns After His Lecture

At the meeting of the Salesman's Center on Saturday evening, Feb. 20th, 1904, I was an attentive listener. After I had heard some good talkers and saw how earnest they all were, and what an influence for Christianity and character-building was shown, I concluded that the Center was entitled to more than I could give. Then when Mr. Sheldon promised you repeatedly, for to-night, a ten-dollar intellectual feast and a dollar dinner for one dollar, I shook in my shoes because I did not wear boots. I felt I must add to this, then prepared as a lecture, something that might help Mr. Sheldon to teach you a post-graduate salesmanship, which because it is continuous is possibly higher than your highest promotion salesmanship. I cannot do this alone, but I think that the Salesman's Center can, if each will freely give the best that he has and without reserving his special secrets, work for the uplifting of all. Meetings should be held at which a number of carefully prepared papers should be read on this subject, and all turned over to Mr. Sheldon for his use. Then, as in ordinary salesmanship, those that cultivate this advanced salesmanship to a *marked degree* will surely prosper.

We shall name this new salesmanship created to-night *System Selling*, which we may briefly define as "getting and keeping business by helping buyers."

First: We will appropriate all that Mr. Sheldon has taught on Scientific Salesmanship. I will not throw any bouquets to Mr. Sheldon—he does not need them—but will say I am studying the Course, answering all test questions fully, aiming at “100,” and although I am a busy man, feel that I am spending this time in the best possible way.

Second: We shall appropriate all that Mr. Paine has written on promotion.

Third: We shall appropriate all that has been stated in this lecture on Systems just delivered.

Fourth: We shall cultivate what we may call Economic Organizing. The requisites of an economic organizer are a practical, calculating, inventive mind, a watch, pencil and block of paper. The organizer goes to any factory, store or office, watches the work, takes the time and studies out ways to perfect and economize. None are perfect; better ways are constantly being found, and new machines are not more valuable than new systems. The handling of office work, the getting out of orders, the storage of stock, the assembling and packing of goods, the keeping of cost, the fixing of the burdens, the grading of the workers, the drawing of diagrams and curves, all come into the province of the economic organizer. He may be able to earn from twenty-five to one hundred dollars a day and by improved ways or appliances save his wages in a very short time. Here is the plan:

First: Promise yourself, “I shall not attempt system selling until I feel sure I can fully satisfy every promise made.”

Second: System selling is taking the burdens from the buyer and faithfully carrying them.

Third: System selling is money-saving for the buyer and a profitable business for yourself.

Fourth: System selling as a business consumes less time, is the largest in volume and the longest retained.

Fifth: System selling is a copartnership of interests; the seller being alert for the interests of the buyer.

Sixth: System selling is increasing the mail or telephone orders from ten per cent of the personal sales to ten times the personal sales.

Seventh: Originality is the Key that opens the door to System selling success.

Its application is wide and varied but the same rules can be formulated and followed. We shall begin with its most simple forms and work upward.

First example: We place all our insurance with one man because we know that he keeps a record of all expirations. If he dies or is sick it is arranged so that others attend to it. Besides, as a double check, he has given a written order to the general agents, not to cancel any of his insurance or allow it to lapse unless he notifies them, that he will pay the premium if his customer does not. If we fail to pay promptly through sickness, being called suddenly away, or any other cause, he uses his own good bank balance, so that we know our insurance is kept in force. He takes the burden. We feel we can trust him. This is a simple form of System selling.

Second example: We used to buy our coal of one man, as was understood. He supplied us without interference from storms, strikes, car shortage or anything else, good coal at a fair price. He retired from

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business and we are looking for another like him. This is a simpler form of System selling.

Third example: We buy our packing boxes "knocked down," with the understanding that each package shall be securely tied and marked with the number we have given it. The present seller's system is faulty; the packages are not all marked and to put them together is like a Chinese puzzle, and we shall change.

These three examples will help to illustrate simple system selling. We know of no line to which it cannot be applied.

With the more complex, our aim will be to show a way to call on one you have never sold or seen, who knows nothing or very little of you, and by System selling to then and there get all or much of that business and to retain it for years while seldom or never calling on him again. It can be done and very often it is the highest salesmanship because it builds up good business that stays with you and is conducted at the least expense.

Fourth example: More complex. Your salesman after many calls is privileged to price a list of staples bought. He does so at the smallest margin of profit and is told that there is not much difference and the buyer will not change. You call and are told the same. You interest him and win his confidence by showing improved ways. You finally say: Possibly there may come a time when you will be in trouble. When you will want to improve your product or reduce its cost; when complaints may come in or something is wrong. If that time ever comes, please re-

member, we ask only one privilege, and that is to show you how much time, care, study, experimenting, and attention we are willing to give your wants. A telephone message will bring us to you in ten minutes at any time. He settles back in his chair and says: "I am in trouble now. My preparation is not a good keeper. I will tell you all about it. The order is entered to read one lot every so often." A year afterward you see him again for the second time because he has written you he wants to put two more new preparations on the market, just as you think best. Instead of selling him staples to make his product you have sold him at a profit and the actual product. However good a salesman you might be, if your mind did not run to System selling you would have left without an order, as your salesman did.

Fifth example: Complex System Salesmanship with economic organization. You have ten per cent of the orders of a large business. Try as hard as you will you cannot greatly increase it. You watch two rooms filled with girls in a downtown office building, counting out thirty, sixty, and ninety tablets by fives. You take out your watch and find that it takes three-fourths of a minute for them to count ninety. You watch every move and note much time otherwise wasted. You go to your factory, build a narrow, open, wooden box, run a slide through it and beyond, bore holes in the slide the size of the tablets, fill your box and find with each pull, in one second, you can count ninety and never miss, and drop them into the carton to seal. You make them a proposition that you will take all the responsibility, superintendency, make

prompt delivery, put up ready for shipment for a price, and it now costs them more. You take the burdens and instead of selling ten per cent of the goods, sell them everything they buy for many years, at a fair profit. During all this time your competitors are calling very often, you seldom, but they will not change. Why should they? You are rendering the true service, which is more valuable to them than visits, dinners or fishing trips.

Sixth example: Complex System Salesmanship with economic organization, promotion and systematic construction. Two gentlemen, from afar, call and ask you to recommend some chemist to start their business. In two hours you have convinced them that you can draw the plans for their building, recommend what machinery to use, systematize their work and business, furnish them with full directions how to exhaust best the plants they grow and insure them against the mistakes usually incidental to starting a new business. You can also supply them with some of the ingredients essential to their preparation. You receive a goodly sum for your plans and instructions and a profit on your sales. They feel that you have done them a great kindness, and you have. There is a gentleman here to-night whose young lady assistants telephone or send our young lady assistants order sheets each day, that would reach across this table. We do not often meet, but I know what he expects. Quick action, every order filled complete within a few hours, a correct invoice with the goods, everything positively the best quality so there will be no complaints, all put up in neat and attractive packages, no excuses or cause for

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excuse, constant supplying of new ideas, carrying out of every advanced idea he can suggest without counting the time or expense, constant improvement in systems, ways, and preventing all errors or overcharges, keeping ahead in everything and lowering of prices on account of increased orders. This is System selling of the highest order.

COST AS RELATED TO SALESMANSHIP

PART TWO

BY

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SIDE-LIGHT.

COST AS RELATED TO SALESMANSHIP.

Some years ago a successful manufacturer, addressing a meeting of his fellow producers, epitomized this topic when he said, "Actual costs, based on fact, are the best guides to commercial success."

Manufacturing or producing cost is used throughout this discussion, because it is the most intricate type of cost; it bears a direct relation to all subsequent handling of every article, and there is no material difference in the proper handling of the problem by manufacturer, wholesaler or retailer.

Furthermore, the writer is a manufacturer and more easily treats it from the producer's point of view. In the time at our disposal, it is impossible to go deeply into the intricate problems of cost. These, of late years, have commanded the attention of some of the best scientific accountants and engineers to such good purpose that a number of excellent text books have resulted from their research and study.

It remains a lamentable fact that our representative technical schools take in hand young men of more than average ability, train them carefully in the abstract treatment and handling of forces and matter (presumably to make them more efficient than less thoroughly trained men), and graduate them with engineering titles, without the merest suggestion, during that formative period, that cost must be computed, always.

Cost is the final deciding factor in production, other things being equal. The young man in most commercial establishments, receives the same treatment and is usually left to guess that this factor of success enters into calculations, somewhere. This is a plea for more logical consideration of this ever present problem. Political economists have told us for years, that "cost is the sum of the material and labor entering into a finished product." Some, more liberal than the rest, have admitted that the actual expense of supervision is a part of the labor element. All have held that administration, rent, interest and similar charges must be considered a part of the "profit." As academic, scientific, technical terms, in the absence of others, such use of the words may be warranted, but safe business use of English demands a more careful determination of the point at which real profit will accrue.

We have learned that Salesmanship is the art of disposing of things at a profit. A careful examination will show that in this matter of profit is the clear association of cost and salesmanship. Through it they are related one to the other, and the relation is constant and indissoluble. Cost is the dead line beyond which salesmanship cannot pass. Salesmanship is the venturesome pioneer adding profit to cost and making financial success.

In its simplest form, production represents the efforts of one man, working on his own material, in or near his own home, and disposing of his handiwork to the best advantage that he may, to such persons as come within his circle of influence. Such a producer aims to recover the actual value of his material, and items of

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labor cost, expenses, profit, rent, selling, etc., are hopelessly mixed in any surplus he may have.

Too many business establishments are operated upon the same lines with the addition of account books which serve for little if any additional purpose other than that of keeping track of sales and collections upon open account.

A hurried consideration of the broad subject of cost, as it develops in the more complicated relations of modern business, is necessary before it is taken up in its direct bearing upon the question of salesmanship.

Cost, in either a manufacturing or merchandising establishment, must be considered as embracing all the elements which enter into the acquisition and distribution of the mass of material handled. Profit begins to accrue only after all items of expenditure have been met.

It is of some advantage to know the aggregate amount of cost, but in these days of competition it is necessary to know the cost of each completed item that is handled, and it is desirable to know the cost of the several elements which enter into the several completed items, and to know it at all stages in the progress from the raw material to the finished article.

This subject of raw material has been a text for much labored and misleading argument by economists and politicians. When we stop and sanely consider the subject, we find very little raw material that is worth anything, *i. e.*, if the term is taken literally. For instance, whatever of money value there is in most matter will be found to represent almost exactly man's effort of different kinds which has been expended upon

it. Earth, water, sunshine and air are the sources from which man draws everything. He adds muscular, mental and spiritual activity, and straightway common things began to assume shapes which are deemed by other men more desirable than the crude articles and rewards attach in the way of added value for him who works the magic change. Thus every item of so-called raw material will be found to be the finished product of some worker.

Material, as a rule, is the main element of cost. It seems like something very concrete and tangible, but in manufacturing operations especially it is difficult to keep accurate track of its consumption and allotment to finished articles. Shrinkage, losses, imperfections, overs, shorts, errors, and other items which add to cost, constantly creep in, so that the only absolutely safe way is to run goods through in lots, charging gross amounts which go in, and crediting only the net number of merchantable articles which come out. This method establishes averages which must always be considered; in other words, very few houses can sell and realize upon twelve thousand dozen from a purchase of one thousand gross.

Labor is a most elusive element of cost. Supervision must always be counted as a part of labor cost. When it is possible to compute it directly, it should appear where it belongs, but where this is not possible without cumbering a system of cost keeping, it must be added as a part of the "burden" or general expense load.

Productive labor, so-called (and I feel that the distinction is unfair), is usually paid for in one of three

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ways: payment by the day or hour, piece work, or premium system. I believe that the best results for all concerned are obtained by the payment for time, giving a fair day's pay for a fair day's work, and demanding a fair day's work for a fair day's pay, and getting it. Piece work means the payment of a fixed price for each completed article or operation; it does in many cases produce highly specialized expert operatives, but frequently causes marked deterioration in the quality of goods produced and involves most detailed inspection of the kind that causes friction and costs much money. The premium system requires a rating department, worked practically upon a laboratory basis, to ascertain the possibilities of production under the best conditions. The ideal thus outlined is used as a basis and a rate is fixed which is elastic. Say ten pieces is a day's work for a man worth \$2.50 per day, or 25c each. A man making nine receives 22c each; eight, only 20c each; seven, only 18c each; while one turning out eleven receives 27c, or twelve, 29c each, with severe penalties for imperfect work. This system makes specialists, weeds out drones, increases production, and is especially applicable to machine operations where the value of equipment is very high.

It is the opinion of the writer that while there are occasional conditions which indicate the use of the piece work or premium system, they should be the exception rather than the rule. Payment for time makes better men, more adaptable men, more stable men, than does the piece work system. If men are handled right, there is not necessarily a very marked difference between the cost of articles produced by the several systems.



The cost of labor cannot be accurately estimated. It must be recorded exactly from hour to hour, as operations proceed. It must be charged more carefully than material against individual lots, the net yield of merchantable articles in each lot ascertained and cost figured accordingly.

This information is obtained in various ways. The old method was to have the foreman keep the record for his department, and his figures, which were too often estimated, based upon his own capacity as a skilled workman, were a poor criterion of current conditions. Total time for making up a pay roll is best obtained from some one of the many recording clocks built for the purpose. This time should be as completely recorded in the case of piece workers as for those paid by the day or hour. The distribution of time to items of manufacture must include every minute that is paid for. A weekly or monthly detailed comparative record should be made of the aggregate expense of such seemingly trivial matters as sweeping the floor, filling the water coolers, wheeling and piling stock, sorting, trimming and saving scrap, repairing small tools, oiling shafting, etc. All these things will be found to bear a fixed ratio to other items, and marked variations mean that someone is loafing. *Loafers not only waste their own time but lower the grade of the entire establishment.*

The time of piece workers should be as carefully kept as the time of day workmen to secure accurate, permanent data, in the absence of which, progress is impossible, discussions are unavoidable and imposition upon the employer very probable.

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The distribution of specific items of time to lots in process of manufacture is best done through a series of individual slips or cards, so arranged that each man's daily time distribution is checked by his total credit for the pay roll, otherwise the schemer is able to make excellent records as a fast workman. Where large numbers of men are employed in relatively limited space, some of the mechanical time recorders for showing elapsed time on cards, filled out with detailed information relating to the work performed, are excellent; but the simplest device is a blank arranged in detachable sections, which are readily filed, recorded and computed. Such a system requires conscientious attention and ceaseless vigilance. In the course of time, such computations will give a valuable store of information relating to average costs of like articles which are safely used as a basis of selling prices if notice is taken of upward and downward tendencies.

Bear in mind that the detailed distribution of time, promptly checked, with men paid by the hour, in accord with their several producing capacities, puts work practically on the piece work basis so far as the employer is concerned.

It should be remembered that every time a figure is copied or a computation is made, there is a possibility of error, so every needless move should be omitted.

After all the material and labor are counted, remember the other items of direct cost. These are:

DIRECT EXPENSES.

- Rent, power, light, heat;
- Incidental supplies;
- Defective product; and inspection;

Shrinkage on unsalable goods ;
Repairs and renewals ;
Small tools, jigs, dies, patterns, etc. ;
Experiments and designing ;
Deterioration of tools, machinery, fixtures, etc. ;
Superannuated equipment ;
Transportation, freight, express, cartage, allowances.

ADMINISTRATION EXPENSES.

Office salaries ;
Supervision ;
Furniture and fittings ;
Stationery and supplies ;
Postage, telephone, telegraph, etc. ;
Insurance, taxes, interest, losses ;
Accidents, charity, incidentals, legal, etc.

MARKETING EXPENSES.

Salesmen's salaries or commissions ;
Traveling and branch office expenses ;
Printed matter, and distribution of same ;
Advertising space and matter to fill it ;
Samples, etc.

The only item in the foregoing list which seems to be a subject of argument as to the propriety of including it as a factor of cost is the interest on capital invested. I think it is right to so consider it, for the reason that capital is as much entitled to a legitimate compensation as are services.

MARKET VARIATIONS.

Declines in price of material.

Advances in price of material.

These factors are usually ignored. When they are recognized, there is a tendency to figure that they offset

one another in the long run. This is debatable ground. As a rule, current market prices are used to compute cost of material. Except in cases where the establishment of a trade mark brand has removed the problem of variable selling prices to meet changing cost of "raw materials," it is necessary to revise costs promptly if sales are to be made at the right margins of profit. When operations are conducted on a fairly large scale, it is necessary to carry stocks on hand in excess of immediate requirements. Occasions are not rare when market variations have wiped out the profits of a year's business. To a greater extent than is realized, the man who carries the stock "stands in the gap" between the original producer and the final consumer, whether the trend of prices be up or down. If he could always "get in" at the bottom and unload at the top, this element might be ignored, but the only safe way is to spread it over the entire volume of business.

This mass of expense items is popularly called the "burden" to be added to flat cost; it varies from month to month and from year to year, in any given establishment, and each establishment must learn the actual amount for itself. Properly kept books of account will show the total of these items, and a simple computation shows the relative percentage their sum bears to flat cost, total cost and total sales.

There are a few merchandising houses in which the percentage is as low as four per cent; some manufacturing concerns keep it down to ten per cent, but in more of them it runs to twenty per cent or higher. In many kinds of business, four per cent is considered proper for selling expenses alone; sometimes it is as

low as two, and I know of some places where it is as high as forty.

Whatever the percentage, it must be added to flat cost, or profits will suffer and finally disappear. In actual practice many methods are used for placing the burden where it belongs—usually a horizontal addition to cover all items is made to flat cost, and the result is treated as cost. In the case of one establishment (not in Chicago), wherein designing, superintendence and selling are very expensive items, and in which the entire product, while varying greatly in size, weight and value, is practically of the same class, it is the custom after figuring everything in labor and material which can be directly applied, to double the result, which is treated as cost. This addition of one hundred per cent covers all expenses and the minimum profit to be accepted; it is the absolute dead line for the selling department. If a higher price can be obtained, it is well. That house is one of the oldest, largest and most successful in its line anywhere in the world, and its business reaches to the remotest parts of the earth.

There are some manufacturers who take the position that the larger factors of burden grow out of the operation of changing the form of the material handled, and so they make an addition of one percentage to labor and another to material. For instance, the usual practice would make the article costing ten cents for material and fifty cents for labor, or vice versa, both the same. Suppose flat cost to be \$60,000, expenses \$9,000—or 15 per cent—that would bring the 60c item up to 69c. But an analysis shows that of the \$60,000, \$40,000 is material and \$20,000 is labor, but only

\$2,000 expense properly belongs on material, or 5 per cent, and \$7,000 goes into the labor item, or 35 per cent. So if material costs 10c, it receives a burden of 5 per cent, or $\frac{1}{2}c$, while 50c of labor, taxed at 35 per cent, jumps to $67\frac{1}{2}c$, or a total of 78c cost; but, if the proportions are reversed, 50c material becomes $52\frac{1}{2}c$, and 10c labor equals $13\frac{1}{2}c$, or a total of 66c. If the premises are right and two competing manufacturers, each adding 20 per cent for profit, go after that business, it is evident that the 66c man will get the business on the item with little labor on it, while the 69c man will fill up his place with the item that clogs his factory, and quit with less than one-third of the profit in the transaction which he imagines to be his.

This somewhat involved description shows that cost figuring has a very marked effect on salesmanship and profits. It is self-evident that in most establishments there are some classes of goods which cost much more to handle than do others. The articles which are special, fancy, fragile, bulky, cumbersome, expensive, occasional, intricate or new, increase the expense accounts more than those which are regular, staple, strong, compact, light, cheap, simple and recognized by the trade. For this reason it is desirable to classify sales and vary the burden percentage, so that the desirable lines shall not be overlooked and the undesirable ones may take their true position in their demand for attention. Most people have a very confused idea of this phase of selling. Cost, where it is considered at all, usually carries the horizontal load of burden, and so we hear a great deal about the lines which are han-

dled "on very close margins," when it is quite possible that such a line may turn its stock ten times a year, occupy only one-quarter the space, take one-third the cartage and receive only one-fiftieth part of the supervision and advertising which are necessary in the case of a more pretentious article in which stock is turned only twice each year. In other words, if the average burden is 15 per cent, there are some classes of goods that should be loaded only 8 per cent, and others which ought to carry 40 per cent. The failure to recognize this truth frequently makes possible the growth of a specialty house based on the 8 per cent line of goods, while its older and bigger competitor struggles with the other sort in abnormal quantities and wonders at its shrinking average of net profits.

Again, the question of location and the quantity of goods handled have much to do with actual cost, but not so much as is popularly supposed in this age of great railroad systems and mobile labor.

It will therefore be seen that cost is not the simplest thing in the world to ascertain, even with all the facts and figures at hand, but fair judgment or common sense, and intimate knowledge of business conditions and complete data based on recorded facts, make possible the figuring of costs which may be trusted to yield a profit while keeping prices at the right level to hold trade.

Ah! this matter of holding trade. Here we arrive at true salesmanship, which was defined as the sale of goods for profit. The definition is not complete unless that idea of a continuing profit from a satisfied customer is included. At this point appears, in the

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strongest light, the principal reason why a salesman should have the fullest possible equipment in this matter of costs. The belief on the part of salesmen that the house is not figuring cost correctly, or, at least, is not making selling prices with a due regard to actual cost, is a powerful contributing factor in ninety per cent of the cases where salesmen fail. Secrecy on this important topic has much to do with this prevalent but false opinion.

The nature of profit is little understood. Roughly, it is that which is left after all is paid. But that is only part of the profit; it is the accrued profit, the potential profit, the tangible profit. Away out beyond it, the real salesman sees in shining perspective, merging with the horizon, the latent profits, the coming opportunities, the rewards of intelligent industry. The fields are open, the game is plenty, but he must go after it like the hunter, and make it his by reducing it to possession. The hunter who is well armed may fail because he is not familiar with the habits of the game, so it is desirable for the salesman to realize just where profit begins to accrue and just when it is realized.

During the talk on advertising made before the Salesman's Center, the statement was made that "the cost of a thing does not of necessity have anything to do with the selling price." Like all aphorisms, that is only a half truth. Modify it to the effect that "variations in cost do not always compel corresponding variations in selling price," and it covers the ground.

Branded goods may be marketed at a fixed price, but in such cases there must be added to flat cost plus burden a certain amount in the nature of insurance to

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cover erratic turns in prices of material or labor, before profit is added and selling price finally determined.

The ideal amount of profit is that addition which will insure the existence of your own house but not be enough to attract many competitors nor disaffect any customers. Every case is a problem by itself, to be decided by the man in a position to take a comprehensive view of the situation.

Profit is realized after the accounts are paid, the shorts and returns credited, and the bad debts charged off. Before that they are estimated, and estimated profits always shrink.

It is a safe principle that every transaction must show a profit. The principle might as well apply to every item.

These rules are all right, but no rule in this matter is worth anything unless it will stretch.

The reason is plain; selling is an art, and an art gives an opportunity for the exercise of individuality, but salesmanship has its underlying principles to which we must date back in finding our bearings. There are times when it pays to take a loss. The most successful merchants are those who take their losses quickly and forget about them. This is particularly true of season goods; styles and conditions change, so it is policy to keep stocks clean and up to date, even though it may entail an apparent loss, but such action saves larger losses, present and remote.

Financial reasons may dictate the forcing of sales to secure ready money, regardless of cost.

Emergencies have the same effect. Accidents, removals, bad weather and over stocks are examples.

To fill out a customer's assortment in a single order, to secure attention or interest, to close a deal, and for pure advertising purposes there are sometimes cases where individual items may be sold at a loss, but in such cases the whole deal should always show a profit.

It is a mistake to sell at losing prices for purposes of introduction, because that first impression sticks with the buyer. It is easy to lower prices but hard to raise them.

In meeting competition, it is almost never necessary to sell below cost. If the object is to drive a man out of the business, a margin held close to nothing is quite as effective as the actual sacrifice of all profit. The tendency of manufacturers during the past ten or twelve years has been very marked in the direction of lower cost at all hazards, so that every line of business is burdened with an assortment of goods which is properly designated as trash. Poor material, imitations, adulterations, unskilled workmanship, faulty design, hurried production, neglected inspection, short measure and flimsy packages have been ingeniously—almost devilishly—combined and used to trap the unwary. Nothing in the way of improved facilities can offset the baneful influence of any one of the benumbing elements just recounted, and the widespread distribution of such abortions in the commercial world stands as a monument erected by the so-called salesmen of the earth to their everlasting shame. There is more of ignorance than of real knavery back of this condition, but the ignorance is almost as reprehensible as the knavery. A salesman owes it to his customer, his employer and himself, to become sufficiently familiar with

the articles he handles, so that he can intelligently point out the differences in grades and indicate wherein values are related to prices. A reasonable familiarity with the elements of cost makes possible an intelligent analysis of the article to be sold, from this point of view. Armed with this analysis a salesman is in a position to cultivate in a customer a sense of discrimination which must result to their mutual advantage. Without it the salesman is dependent, more than most of us admit, upon the mere question of price, and anybody can make prices when specifications do not clearly indicate the quality to be furnished.

When qualities, measures and workmanship are right, it will frequently be found that finish and packages which may be closely related to final selling values when the consumer is reached, are sadly deficient, for the reason that these items bear an abnormal relation to total cost. In such an event, a salesman should know enough about the actual condition to state clearly and logically the bearing of these elements upon cost and value.

As related to this subject of cost, there are several kinds of salesmen. Most business is keenly competitive. Customers buy different assortments and the volume of purchases varies greatly with different buyers. It costs more to handle business in smaller amounts than it does in large volume, and more for mixed lots than for straight runs. Therefore, effort is made to equip the salesman to take care of the various kinds of business, and save a profit. Perhaps eight different plans may be recounted as examples of the illogical methods pursued by various sales man-

agers. First, there is the salesman with one price. If this man can avoid falling into the habit of appearing before his customers with an air of "take it or leave it," he has some of the attributes of an angel, and is gifted with talents which should be devoted to a better cause. Specialties of many kinds are successfully marketed in this way, but the usual result is to make of the salesman a canvasser, pure and simple.

The other extreme is the man without any prices, dependent on the market, a so-called "natural-born salesman," and out simply to sell goods. He is usually a man high in authority, wise in his own conceit, impatient of details and the master of a large volume of business. Such a man, turned loose by himself and not supported by a corps of intelligent salesmen working on proper lines, will land his house in the bankruptcy court if he is not checked in his mad career, for the reason that he lets his competitors and customers make his selling prices, and they do not have a keen concern for the seller's welfare. In the old helter-skelter days, some such men were bright and shining lights, but none of them can save a profit under modern business conditions.

The most common method is to supply a salesman with several selling prices, more or less arbitrarily applied on a basis of quantity, territory or classification of buyers. This plan works fairly well in most cases, but it does not develop strong men, for the reason that it lacks the demonstration of confidence to which all men respond in large degree.

Then there is the man with minimum prices who is expected to exercise judgment, in handling his trade.

As a rule, salesmen so equipped lose their nerve, and the minimum price list becomes their invariable scale. They land business, but miss the big orders. They land new business, but lose their old customers; they keep on in a rut, but do not grow. Some salesmen are provided with honestly figured costs and a clearly indicated policy in general terms. If such a man is big enough for the responsibility of his job, he can do lots of business and make money for his house, but to do this he must know the business from top to bottom, never resting satisfied with his stock of accumulated information, but always striving to keep abreast of every development of his business. For men of the right sort, recent years have seen developed a co-operative plan which is based upon a tabulation of nominal costs and a division between the house and the salesman upon some agreed basis, of all amounts realized in excess of these costs. Such a plan is working out well in many lines, though it has been found necessary with some men to establish maximum selling prices, beyond which they cannot charge the customer. This is to avoid the evident danger of giving the house a bad reputation for overcharging, since the opportunity of a salesman so situated causes him to momentarily forget future possibilities in the bright light of present gain.

When a salesman is provided with costs and carefully prepared schedules of prices adapted to varying conditions, he has the plan which is safest for his employer and well calculated to secure the business at fair profits. Such a plan has the advantage of reasonable uniformity. It leaves an opportunity for the exercise of the salesman's individuality. It implies that kind of

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confidence on the part of the employer which develops loyalty in the employe. It makes for growth. Little differences in price make big differences in sales. Men should be well posted in the make-up of such costs, convinced that the burden is the result of unavoidable business expense and grounded in the knowledge that such expense must be paid before profits are earned. When they know these things, they are in a position to go before a buyer with unshakable confidence, stand for fair margins, and get them.

I believe that if a salesman is to do his best, it is imperative that he know the cost of his goods, not for the purpose of cutting prices, but in order to maintain them against all competition. When it becomes the recognized thing for salesmen to be treated with such confidence, there will be greater loyalty on the part of the salesman, and changes will be less frequent. Confidential relations of this kind will beget the professional point of view. The professional point of view will cause right-minded salesmen to regard cost data as private information. Costs are ever changing. They must be kept up to date; so this year's information is a poor guide for next year's business, except in general trend. Scales of selling prices show the trend nearly as well, and for this reason the average employer has little to fear from the misuse of cost data by men who have left him.

There is one element of value in merchandise so intangible that it cannot be figured as an item of cost nor reduced to dollars and cents. Few salesmen realize it as they should. It influences many buyers who have never admitted its power. Briefly stated, this element

is the personality of the salesman. His knowledge of local conditions, costs, qualities, competition, styles, selling plans, successes and failures is invaluable to his customer's if he will but use it conscientiously. He owes it to himself, his house and his customer to be something more than a pencil-shover and an order-taker. If he is true to his profession, he is a business missionary and his talk is commercial gospel.

In all this the salesman is dependent for success, first, upon Character, developed, as we have learned, "to a marked degree." Coupled with it is education in details, for cost is made up of trifles, which must be mastered one at a time, to reach perfection. So we are back again at Michael Angelo's sage dictum, "Trifles make perfection, but perfection is no trifle."

It seems hardly right to leave this subject of cost, as related to the work of selling, without taking up another phase of it which has more to do with the salesman than with his goods.

Literature is filled with trite sayings about economy and thrift. None of us has reached his present years without much advice upon this subject, but most of it has been in general terms. Mr. Sheldon's Lesson, in which he treats of economy as a factor in the making of Character, is the fullest exposition of the subject in its direct application that I have ever read, but it does not come down to concrete figures applicable to daily use. Everybody is willing and anxious to be economical if he only knew how, but experiments in all lines cost lots of money.

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Japan has made the most wonderful strides in rapid development of any country in recorded history, and their slogan is, "What has been done, can be done again."

Individual experience is a poor basis for generalization, but we all know that no one can do his best when he is much concerned about his own personal affairs, so a suggestion of a way to increase efficiency by reducing to a tried system the ordinary expenditures of every day life may not be out of order. It certainly relates to matters of cost that are always with us, and has much to do with good work of selling.

A recent official compilation of the records of the living expenses of more than 2,500 families, averaging 5.31 persons, all having incomes of \$1,200 per year or less, and distributed all over the United States, when reduced to percentages, shows the following results:

	Per cent.		Per cent.
Food	42.54	Insurance, Taxes....	7.00
Clothing	14.04	Amusements	2.20
Fuel and Light.....	5.25	Church, Doctor, etc..	5.31
Furniture	3.42	Tobacco	1.42
Rent	12.95	Miscellaneous	5.87

Half, show a surplus; one-sixth, a deficit; one-third, neither.

With that table in hand, it is possible for a man to analyze his living expenses or "burden" and tell where it is out of proportion. Then, if he really is determined to make the proportions right, he can do it, barring some abnormal conditions which will force minor readjustments of the schedule. Business costs are handled this way, why not personal costs?



**A System of Education in Economics
and Human Nature as Applied
to the Business World**



LECTURE
Character as a Factor in Business Success

LECTURE

Character as a Factor in
Business Success

— BY —

JENKIN LLOYD JONES

Addressing the Students of

The Sheldon School of Scientific Salesmanship

LECTURE SUPPLEMENT No. 2

CHICAGO, ILLINOIS

1904

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INTRODUCTORY.

NOTE.—Read carefully before taking up study of this Lesson.

Dear Student:

It is a source of real pleasure to find that one's pet ideas are in harmony with those of noted thinkers and practical men, like Jenkin Lloyd Jones.

It seems to me that no sensible person can read his most masterful discourse on the subject of "Character as a Factor in Business Success," which I take great pleasure in handing you herewith, without seeing clearly the scientific and practical value of our lessons devoted to the salesman, in which we deal so extensively with character building. Permit me to make myself entirely plain as to what I mean by "Character." You will remember that we make the two foundation stones of Success, Character and Health.

In formulating the Science of Salesmanship I am at times obliged to be somewhat original in the matter of definitions, as, for instance, the definition of Salesmanship, as defined in the lecture on "The Science of General Salesmanship." Likewise in dealing with this term, "Character." In the sense in which I use it, I mean **THAT CENTRAL, MAGNETIC FORCE OF REAL MANHOOD AND TRUE WOMANHOOD, BORN OF A COMBINATION OF THE POSITIVE QUALITIES OF BODY, MIND AND SOUL, THE NATURAL PRODUCT OF WHICH IS THE POWER TO INFLUENCE OTHERS.** Character in this sense is one of the factors—in fact, the principal factor, or chief element, in **PERSONALITY.** Personality consists of character, consciousness, and will, but both consciousness and will of the desirable quality, spring largely from, or are the

fruits of, that character which is born of a combination of the positive qualities of body, mind and soul.

Just what I mean by the *positive* qualities will be clearly understood by all those who study carefully my lecture on "The Science of General Salesmanship" and the Side-Light on "Suggestion." You have already received the former, and will receive the latter soon.

And now let us not delay the matter of making these introductory lessons *practical* to you in the immediate business of salesmanship. The desire to make money is universal among ambitious people everywhere, and it is legitimate and commendable so long as the methods for acquiring the money are honorable and the object in view for the expenditure of the money legitimate and for good. One of your main objects in taking this course was to enable you to make more money. Now let's do it. Let's begin now. No matter how well satisfied you have been with yourself, make a most thorough and searching self-analysis. You will find weak spots—you will find negative qualities. Begin at once to stamp out the negative qualities and replace them with the positive. It is the possession of the positive qualities of body, mind and soul that causes the light of the soul to shine through the eye. It is *that* which will give you power over other people. That it is which will make you a power among men. You could not abuse this power when once developed, even though you should try. To debase it, or try to use it in wrong directions would be to destroy it, even as it should be destroyed; but you can use it to make money in legitimate directions.

No need of giving up salesmanship, or "dying and going to Heaven to start over again," when you have developed the power born of character as I define it. Do not say you cannot do it. You CAN. You will be too sensible to expect a mighty and sudden transformation. You will, as a sensible being, expect to grow as God makes the oak—just a little stronger every day—but do not look upon the realization of added power as something way off in the future. Seek earnestly for the immediate development of the positive qualities. Put our principles into practice. **DO IT NOW—ACT, and you will get action.**

I sincerely hope that every student will read and HEED the earnest words of wisdom contained in this lecture by Mr. Jones. I sincerely hope it will make plain to all what we mean by the term "CHARACTER," and that all will be made to see the practical money-getting, success and happiness-building value, indeed the truly scientific worth of character in the business world.

Watch for the Side-Light on "Suggestion," and when you get to it master it and apply its principles to this business of scientific character building. It means business—there is no play about it, but the reward in substantial success is worth all the effort you can expend upon its complete mastery.

Sincerely yours,

A. P. Sheldon.

LECTURE.

Character as a Factor in Business Success.

As might be expected, I shall have more to say about "Character" than about "Business Success." I shall assume, as I believe I am justified in doing, that character is its own triumphant success, and when character is attained all that is legitimate in business will wait upon it in one way or another.

Character is a new word in the vocabulary of the moralist. Character, in the sense in which we are now using it, in the sense in which this school has taken it for its central word, is comparatively a new word in the English language. If you look into the older dictionaries you will not find it interpreted as we are using it to-night. It had to be qualified. It carried with it an adjective, and when you thought about a man's character thirty years ago you would ask, "What do you mean? Is he a good character, a big character, a bad character, a strong character, or a weak char-

acter?" But "character" is becoming self-interpreting in these days.

It is not even a Bible word in the sense that we are now using it. So far as I know, it has not yet got written into any of the creeds of the churches.

Character! What is it? The head of this school is skilled in the English language. Perhaps he has come as near as any man in successfully phrasing a definition of character, and still I suspect that he will admit, what I am very glad to admit for my own part, that, though I have been trying to formulate a definition and to discover an explanation for many years, I have not yet succeeded in finding a definition satisfactory to myself. The explanation is a very palpable one. Secondary things, those which touch our lives occasionally, accidental verities, things we may touch and handle, to which we may come and from which we may go, we can readily define. But the primary things, those that are essential, central and fundamental, evade our analysis and baffle our definition. This is because character deals with the central essence of the man himself, with the fundamental realities of life. The student of the deep sea has been enabled to touch bottom with his greased plummet, perhaps in the deepest places, and has brought up some of the marvels of that hidden land beneath the ocean waves. But the student of this deeper sea of the human heart has never yet been enabled to touch bottom with his

plummet and bring up the fundamental verities of the human soul.

I am not an expert in astronomy. I know little of the star that shines above us to-night. But little as I know, I know more of that star and the light that travels hither than I know of the light that dances in the eye of your little babe in its cradle at home. Character deals with this central fundamental verity. I apprehend it was that which Paul had in mind when he said in one of his letters to the Corinthians, "I seek not yours, but you". Not your dexterity, your professions, your pretensions, your possessions, your creeds, your party loyalties or your denominational affiliations, but yourself, as it stands in the naked presence of the eternal, unvarnished and uncompromised.

Because of this, character is that which baffles definition, but which commands recognition. I do not know how to define it, but you know it easily, and you cannot get away from it if you try.

I said it was not a Bible word, but it is a Bible verity. What was it that enabled those old Hebrew prophets to astonish the world and to command the respect of such a skeptic and critic as John Stuart Mill, who said they stand unique in human history, their contributions to human liberty are unparalleled? Those men, each in his own degree and place, without inheritance, independent of birth or position, in oriental Asia in the time of tyrants and unlimited mon-

archies, stood up and defied kings, opposed priests and declared the most unwelcome of truths. It was this element of character, that enabled them to rise superior to all the limitations, the proprieties and the conventionalities of their day and to win out; and they are here to-day by virtue of that internal potency which we call character.

I will not trespass upon the privileges of this platform, to talk about mooted questions, but it is a universal fact acknowledged by all thinkers and scholars and devotees that more than his words, though they were golden,—more than his deeds, though they may have been transcendent and triumphant,—the ultimate secret of the power of the Man of Nazareth must have lain in the indescribable power that lay back of the speech and behind the deed. It was something in the conquering eye, something in the persuasive voice, something in the contagious personality, something in the triumphant character, that has leavened the centuries with kindness and shadowed the races with a touch of brotherliness and a yearning for righteousness. What was it that justified Walter Scott's line, "A Douglass dead, his name hath won the field"? What was it that justified President Adams in writing to Washington, as he once did, "Your presence is more efficacious than an army"? What is it that goes further than beauty in selecting the May Queen among the girls at their spring festival? What is it that elects

the leader among the boys on the play-ground? Not brawn and not beauty, not home relations or external influences—but always some inner potency, some secret from within. It is the self-same mystery reaching from Abraham to the boys on the play-ground commanding recognition and compelling success always, and it is the same thing we call character, “not yours,” my friend, “but you.”

But if we may not define we may discover certain elements that enter into character. We may recognize certain indispensable elements in character. Let us try to count three or four of the elements that must enter into character, and perhaps three or four of the obstacles that are in the way of or which must be overcome in order to realize this character, and then one or two of the inspirations that help us to this character, and lastly, though I hope it will not be necessary for me to say much by the time I get there, of the relation of this thing to salesmen, for if I make the other points you will make your own application.

The first obvious element is well represented by the good old Saxon word “integrity,” coming from “integer,” a whole number, not a fractional part, no decimal business, still less a “vulgar fraction,” that we used to talk about when I went to school. Character deals in integers, whole numbers, roundness, completeness, entirety—these are the words that suggest themselves. You know how it is. The schools, all schools except

this one, have a tendency to development in some one direction or another. Business, as we understand it, is supposed to make us "sharp" in some direction or another, and if we grow at all, unless we are vigilant with ourselves and with those for whose lives we are more or less responsible, we develop in lines or in angles. Now integrity requires that symmetry of character which develops in circles, or, still better, increases the sphericity of life, enlarges the globe of our power. Did you ever realize what a poor compliment you pay a man when you speak of him as being "sharp" or "smart?" Why, cayenne pepper is smart. A cambric needle is sharp. A butcher knife may be sharp; and a great many men who win the adjective might represent these articles and instruments. We have too many "sharp" men, and too few large men; too many angular fellows, and not enough spherical men and women in the world. We need integrity at the center, at the heart of life, ere we can realize character.

In the modern cotton mill there is a device which interests me very much. The "warper" is the machine which stretches the thread into which the warp is to be woven, and the mechanism is perfected to such a delicacy that when a single thread of these several hundred threads in the width of a yard of calico breaks, the whole machine stops, refuses to go until the broken thread is repaired, or, to borrow a figure

from a neighboring industry, until the "drop stitch" is picked up, and then it will go again.

Now what we want in business, I take it—certainly what we want in life, and I am not here to discuss business except as a factor in life, a legitimate expression of life, and a high service to life,—certainly what we need in life is a moral enginery as sensitive to these highest possibilities as this machine in the cotton mill, that which will stop, if need be, all the activities of life until the broken thread is recovered and the *integrity* of the fabric is secured. The shuttle might fly as rapidly and as freely after the thread was broken, the web might be taken out as promptly, it might look as well, it might sell for as much, but sooner or later the unexpected rent would appear because of that violation of the integrity.

So, young man, if you would build for yourself character and realize the results of character, you must emulate the integrity of this machine, and stop, if need be, all the machinery of life, hazard, if need be, all the successes that you are in search of, in the interest of integrity.

Let us try and apply this in some homely way, and, if possible, realize it. There are those in the house old enough to remember vividly with me the horrible shock that went around the world a good many years ago when the famous Ashtabula catastrophe occurred on the railroad. A great iron bridge that spanned a

deep chasm gave way and a great thundering trans-continental train loaded with passengers went down, fifty, sixty or more feet, to horrible destruction of property and of life. The telegraph sent the news around the world of an "unexpected" catastrophe. As I thought of it and realized so vividly the horror that went with the news I brooded over that word "unexpected," the suddenness of the catastrophe. Sudden it was to human vision, unexpected indeed to all the human world, but to the all-seeing eye there was nothing unexpected in that catastrophe, nothing sudden in it. That catastrophe was bargained for away back there, perhaps, where the puddler did imperfectly his work before the roaring furnace, away back there where the iron master through neglect or through crime allowed the defective bar to pass for a perfect bar. That disaster was bargained for away back there where the management entrusted to incompetent hands the construction of that bridge. I know not where the responsibility lay. It was probably beyond the power of human ingenuity to fix the responsibility. But the responsibility did lie somewhere definitely and concisely, for the laws of mathematics are unfailing and forever reliable, and they, if needed, would have carried that thundering train safely across the great chasm.

How we are torn and tried by the daily papers. Scarcely a Sunday but on opening our morning

paper we are startled with the astounding headline of a sudden disgrace, an unexpected collapse of some personality, some man trusted by the multitude. Someone whom labor has been glad to follow and to whom capital has been entrusted has "fallen,"—that is our favorite word. Disappointment, disgrace, has come, and we say "How sudden! how sudden! how unexpected!" You know well enough, young man, that there was nothing sudden in that downfall. You know perfectly well that that humiliation was bargained for away back there where that man in his youth allowed his fingers to play with the pennies in his master's till in a way he ought not to have done. You know well enough that that calamity was bargained for when he dallied with an appetite he ought to have throttled, when he played with a temptation he ought to have risen superior to. There is nothing unexpected in such a calamity. It is all the clear result of the violation of this fundamental element in character, the law of integrity.

The second element in character is that of courage. The man of character has engraved upon his heart the motto which Theodore Parker wore upon his soul, "Being moved neither by the billow nor the blast."

The workmen in unearthing the fated city of Pompeii came upon a very interesting study. Down in the ashes and the debris of eighteen hundred years

they found the figure of a sentinel at his post standing still with something of the vigilance of a soldier at guard, with his sword half out of his scabbard. There he stood at his post, though the earth opened her hot mouth and belched forth her loathsome vomit and buried him.

That is the type of man we want to make. That is the element in character most needed. We have had too much of the skulking crew, those who dodge and miss, trying to steal a ride on the high railway of life, hoping to get through somehow without paying their way. Action is the law of life. Quaint old George Herbert said that a handful of good deeds is worth more than a bushel of good words.

Preachers are having a great deal of trouble with their theories of inspiration, and they are not settled yet. I think one trouble is that they have stopped with that inspiration that moves the tongue, or at best that moves the fingers of the scribe, whereas, the mighty inspirations of history are those which have moved the elbow and stirred the heels and set the messengers of life running upon errands of usefulness,—the do-somethings in the world, those who are willing to take their chances in the brunt of the battle, and to stand, when they can do nothing else, for the hard and the trying things.

Fix it any way you please, my friends; there is an element of courage necessary in the character we dis-

cuss to-night. Public opinion notwithstanding and the American quest notwithstanding, there are no soft places in this world for a great and strong character. This world has not been cushioned for its best and noblest children; whether you will or no, life is sweat, it is sweat all over, and if you started out on your salesmanship expecting to have a soft snap of it, I pity you, and may the Lord have mercy on you!

I say this in full recognition of the fact that life ought to be joyous, and that we have a right to have our quota of fun, but I tell you "fun" waits only upon the faithful in the long run. They only should have a good time, a high good time—not your slang "high time," but a high good time—who make themselves busy with the work of the world in one way or another.

In my study on Oakwood Boulevard from Monday morning to Saturday night, men, women, and sometimes half-made men and half-made women, come to me to find some excuse why they should not throw themselves into the lake, or do some other cowardly thing with themselves, because life is so hard and opportunities are so few and the available places are so scarce. Well, I never know what to say to them. I never tell them the same thing twice, but I am frequently reminded of the splendid story of "Tam Edwards," that famous Scotch naturalist, who was accidentally discovered about a quarter of a century

ago by Smiles, or somebody else. He was discovered late in life, when it was rather too late to do him much good, and Queen Victoria sent him a pretty little box with some kind of a medal in it. "Old Tam" had spent most of his life on the cobbler's bench, but, spite of his hard, grim surroundings, there was born in him the open eye and the eager mind and heart, and from the time when the mistress turned him out of her dame's school because he would have his pockets full of "little beasties" in the way of worms and caterpillars and all kinds of crawling things—he carried little mice in his jacket pockets, and had rats in his room—he was always curiously at one with nature. All unbeknown to himself, away up in the Scottish glen, he became a great naturalist, he accumulated a rare cabinet, a museum that proved to be of striking value to the biologists and to the student of nature, and, more than that, his observation became of great value. It was found that he was conversant with great fields of lower life that the experts at the university knew little of.

But Tam had his share of measles and whooping cough and diphtheria, and I don't know what all; in his house there was sickness and poverty and croup and things of that kind. He had plenty of hard times. Once in a while life seemed pressed to the last limit. You can read this in that most interesting book by Samuel Smiles, entitled "Tam Edwards, the Naturalist."

In this book we read how once when all the doors seemed to be closed against Tam, and there seemed nothing available to him but the open and inviting beach where the waves promised him peace and oblivion, in a fit of desperation he started for the shore. As he approached the beach he threw away his hat. He drew his coat partly off, meaning to woo the wildest wave, when a flock of sanderlings flew over him and settled just to his left. His trained eye caught at once a peculiar marking on the wing of one of the birds. There was a sanderling touched with color such as he had never seen before, and he forgot to take off his coat, as he watched the sanderling. The flock rose and flew again, and he followed after, and they flew again, and he followed after, until ten minutes or so later he found himself a mile and a half away from his hat, in good sweat and good heart, and he went back to his cobbler's bench and stayed there to triumph and win success and have his name written among the heroes of natural history. That is the secret of success and of triumph. Let us woo the inspiration of activity. Let us make friends with courage if we would know the potency of character.

I am not going to talk shop here to-night, that is, my shop, for if you know anything about me you know I am suspected of not having any theology to spare for week day uses, and for such a company as this, but our president was gracious enough to

introduce me as a "Reverend." I don't care much for handles. I distrust labels. I am in the habit of saying that in these days all labels are libels, because they generally misrepresent more than they represent. I don't know how it is with those on your "samples" but this I will say, and I am sure you will agree with me, that another and, as far as I will catalogue them to-night, a last element in character altogether desirable, as necessary in trade as it is in the pulpit, as indispensable in commerce as it is in the study or the laboratory, is that crowning quality of a man which I call reverence. I mean by that, that humility that belongs to the rational, that realization that at best we are but a small fragment each one of you, and that however necessary the world may be to you, you are not so very necessary to the world. If you would deal with great things, realize the inspiration of large forces, and ally yourself with those things that endure, you must be touched with a becoming sense of modesty. Deliver me from the man that is "cock-sure" that he is right, and deliver me from the man, be he a salesman or the other fellow, who thinks he knows it all. One of the most trying things in life is conceit. One of the most unjustifiable things in the world is impudence, and impudence is always born of that bigotry which presumes that you know it all and that you are "the whole thing."

I have been in my day something of a drummer myself. I am suspected of dealing in yarns yet. When I was on the road more than I am now and was very familiar with traveling men and flocked with them often, when they asked me what line I dealt in I generally told them I was in the chemical line, that I dealt in gases. But what I was going to say is, that this element of conceit which interferes with the nice courtesy of life, which, I take it, is always born from a just sense of our finiteness in an infinite world, our sense of relationship with this great system, is an element to be avoided. I do not mean mere cant or pretension. I am simply saying that he only is strong in character who has the graces of a gentleman, who is touched with reverence and respect for the great realities of life. I care not how well equipped you may be in mind, heart or will, wanting this sense of comradeship with the world you are like Giotto's tower that Longfellow sang of—in all its completeness and beauty, "wanting still the completeness of the spire."

I am reminded of Goethe's parable in Wilhelm Meister. In this book Goethe described some kind of school in salesmanship in some ideal valley in some out-of-the-way section of Germany, where youths were brought up in harmony with the requirements of the highest development, where the boy was taught to ride horses, and where they studied geology on the moun-

tain side, and where they practiced their piano away off somewhere out of hearing of everybody else. All those ideal things were realized in this pedagogical valley of Goethe in Wilhelm Meister. But the thing I want to present to you to-night is the way he gave to the boys these lessons in reverence, this real thing I am speaking of, not anything you put off with your Sunday clothes, or put in a box with your Sunday Bible. I have no more respect for that than I think you have. Unless it holds out Wednesday, Thursday and Friday, unless it works down in the street as well as in the church, unless it touches you when you are in contact with man, as when you are in contact with ladies and preachers, it is not the real thing.

The hero of Goethe's story found in this pedagogical valley that reverence was taught in three classes to match with the three years of work. The first class, the sophomore period as we would call it, the boys were taught to fall into line, to fold their arms across their breast and to cast their eyes upward and respect that revelation which is above them, the immensities of space, the mysteries of the stars. That was the first lesson; this is the easy lesson. Primitive man got as far as that. Away back thousands of years before the voice was heard in Galilee, the star-gazing shepherds in the valley of the Ganges marveled at the mysteries above them.

The second class, the junior class we might call them, were taught to fold their arms behind them and to look reverently downward to discover the divine in things lowly, detect the marvel and the sanctity in the blade of grass and the crawling worm, to read the revelations of the daisy and the buttercup,—a very beautiful lesson in reverence, a very necessary lesson, and none of us can afford to miss it.

But the third class, the senior class, those who were to be sent out into the world rounded and equipped for life's contest, were taught to hang their arms beside them, and, as we would say in military phrase, "line up," "touch elbows," "eyes right and left," and detect the divinity in their associates, respect the divine in the human, learn to adjust themselves to society, and become a corporate part of the community, consciously a corporate part of the community.

Mr. President, when you find a soul that is so insular, so hedged in by conceit and ignorance, so blinded with bigotry that he cannot say "we" and is always saying "I," send him out to New Mexico and Arizona where there are not many folks and he will count for more. A man cannot count for much in the singular number in this throbbing corporate metropolis of modern thought and life. My friends, you must learn to say "we," nay, to feel "we," and to make common cause with your fellows and go up or down

with them if you are to justify your life in the world.

I said I would count one or two of the obstacles to character building. Well, I think I have counted one of them in this conceit that I talk about.

There is a thing that you business men are very proud of, claiming that you are never guilty of, and you generally suspect the people who are supposed to wear more and better clothes than you do to be the representatives of it. But I find as I go up and down among business men a good deal of needless gush. Far be it from me, with my veins full of red-hot Celtic blood, to speak against the emotions. I believe in steam, of course I do, as much as I do in the iron cranks and levers of the engine, and I know that neither the water nor iron is good for much until there is fire in the firebox. But all the same, I say that life is defective that runs into sentimentality, and whose course is directed by feeling more than by sense and judgment. After all, reason is the crowning glory of man. By it is he lifted above the brute beneath him, and through it is he related to the angel world above him, whenever and whatever that may be. And so, I beg of you, have that respect for the intellect that will recognize the necessity of directing life by judgment and not by impulse. Sentiment is good. Sentimentality is bad; we have got too much of it. We preachers have been in the habit of pleading with souls to "give their hearts to God." That is very well, but I always

want to follow up this plan and say "Well, but I do not think the Almighty can do much with your 'heart' unless you send your head along with it." A heartless man in this world is a pitiable object, but I submit that a headless man is just as useless. To cut the jugular vein that connects head and heart is bad for the spirit, as it is for the physical man. Take your head along with you wherever you go, whether it is to church or to the Board of Trade, and if you should happen to leave it behind you in either place you will get into trouble, my word for it. So I say to you, trust the judgment, never infallible, but always indispensable.

Let me give you one or two of the inspirations of character. One is the fundamental assurance established by history as well as by the verdict of the thoughtful, and eventually by your own experience if you have sense enough to study it, is that you live in an ordered universe; that, popular parlance and American ambition notwithstanding, there is no such thing as luck in the world. It is all law. You might as well quit taking chances, because, as Emerson says, "The dice of God are loaded." There is not a spot as big as the palm of my hand from the center to the circumference of infinity where there does not run the linked chain of cause and effect.

There is no place for any grim devil to put his foot upon, because it is all pre-empted by the mighty power of order and sequence which we call God. When you realize with Emerson again that the universe pours its energy into the arm that strikes for the right, that you get your back up against Omnipotence when you plant yourself on what you believe to be just, there is

some show of your winning out, and there is no show for winning out in any other way.

We have long since learned that Alaska is not a good climate in which to grow apples. You do not expect to have your roses bloom in January out of doors. Neither can you grow the noble apples of character in the frigid zone of fear, distrust, craven prejudices and jealousies. Neither can you grow the fragrant roses of holy and sweet influences and companionships unless you realize the joys of love and the potency of love, and that love is one with law, and both are one with right. This sense of the law of consequence, the persistency of sequence, which I have just called the linked chain of cause and effect, is a mighty encouragement. There is inspiration in it.

The other inspiration that I wish I might leave with you is the sanctity of the Now, the blessed inspiration of the present moment. I know it is quite fashionable for preachers to paint a glorious future and to point you to some beatific conditions beyond the stars. Well, they have a better country up there than I know anything about. I have never surveyed it, I can't describe it; I wouldn't doubt it. But one thing I know, in the language of dear Henry Thoreau, when he was lying on the border of that stream which is ferried only one way, his old friend, Parker Pillsbury, companion in arms in the high reforms, stood by, and said: "Henry, it seems to me you are so near the river's edge that you ought to see across, almost. Can you see anything from there that I cannot see from here?" The sweet lover of nature, the companion of the squirrel, and the interpreter of the chipmunk, smiled, and said, "Parker, one world at a time is enough for me."

One world at a time is enough for me! And I tell you, young men, this world now in hand is likely to be too much for you if you don't look out. Any impatience to go to another world, or any disrespect to this world is going to discount your chances when you do have to go on.

There is a kind of people in this world, and sometimes they get into business, who are always groaning over the load of life. If they ever see an open grave they get as near to it as they can, and, looking down, wish they might be laid away there, "away from the sorrows and perplexities and hardships of this wicked world!" Or, if they cast their eyes upward, it is with a longing for wings that they might soar unto the battlements of the celestial kingdom. Now let me say to you and to such as those that you need not be in a hurry to go where you are not wanted. When you are needed up there you will be sent for.

Meanwhile, your divine opportunities are here. Your celestial privileges are now, right now. Go to work. I used to work on the farm, and I used to have easy times then compared to what I have had to go through since I left it. It wasn't much of a trick to sweat ten hours a day in the field. I have tried it, and I have tried something else, and I know which is the harder. But there were two kinds of men that my father used to hire. One kind would go along and hoe, and hoe, and hoe, and before it was ten o'clock would stop and wonder where the sun was, and if it wasn't dinner time. Another class would go at it, and they would hoe, and hoe, and hoe, and whistle, and when the horn did blow they would say, "What! Is it twelve o'clock already?"

That is the kind of man my father liked to pay full wages to, and that is the kind of man the world will pay full wages to. The other is the kind of man that will be generally out of a job, and it is good enough for him.

You must learn the divineness of the Now and the sanctity of the Here, and keep digging; keep at it. There is more inspiration in the moment at hand wisely appreciated than in the centuries of history or in the ones to come, and I assure you I speak as one who believes in the eternalities.

I am reminded at this point of that little woman in one of Dickens' stories,—little Miss Flite, who has an estate, but the title of it is in chancery, and so she haunts the courts weeks and months and years, with her little reticule of documents, with her "proofs" and her "evidences," waiting for her "decision," promising that when her "decision" comes she will settle her estate and begin to do good in the world. Meanwhile her birds are pining in their prison cages. Meanwhile the friendless Nemo is dying within the reach of her hand without her friendly touch. Meanwhile life itself is hopelessly escaping.

Now, gentlemen, you belong to the Miss Flite company in this world if you fail to realize to-day the joys of character and the power of it.

Perhaps you are beginning to be troubled lest I forget to say anything about business and salesmen and the relation of character to their success, but I gave you notice that I wouldn't have much to say about that until I got to the end, and that I hoped when I got to the end there would be not much need of an application. It goes without

saying now that if all I have been saying is true, the place to put the emphasis is on the last word, the last part of our compound word, "sales-man." Write the "man" big enough, and the "sales" will take care of itself. And I tell you any underscoring of the word "sales" to the neglect of the word "man" will bring disappointment and defeat.

Oh, but you say "business is business." No, it isn't! No, it isn't! You must get over that foolish and wicked matter, my boy, or you will never amount to much. Business is life, business is power. Business is the justification of man to his fellows, business is carrying your share of the world's work and doing your part in the progress of humanity, in the best and most manly way you can. Anything else that you may call business is a fraud and a deceit. There is a lot of thieving done under the guise of "business." There is more dodging and sneaking done in this world under the treacherous phrase "business is business." Business is manliness applied to the problems of civilization.

Oh, but you say a man must live. Well, why? Who said so? That is a great fallacy. You don't have to live unless you can live honorably and usefully. If you can't live worthily, why, starve and go to heaven and take a new start.

Here is another devil's phrase you want to get rid of if you are going to be worthy the position of a man doing business in the world: "They all do it" and "you are another." Now, they don't all do it, and you needn't be another. You know how handy is this maxim to a disturbed conscience. Indeed, some man

eminent in trade has recently said that one can not do business in this world on the principles of the Golden Rule. Well, I shouldn't wonder if that was true, but he needn't do business then. He can go and saw wood or follow some other honorable industry. A man can live according to the Golden Rule, and many men, blessed be their memories, have died for the Golden Rule, and that is always a part that you can do.

The cynic's retort to every demand of conscience and of honor is, "Oh, they all do it!" and "You are another!" I tell you there are men who have been on the road year in and year out and have kept their breath untainted with tobacco and their mouths unstained with beer or whiskey. I tell you it is possible for a man to be on the road day and night, carry his samples, endure the loneliness of wayside hotels, spend weary hours at crossroads waiting for freight trains that do not come, and still keep his tongue unsoiled with profanity, and his conversation untainted with vulgarity, and he can go home and have a right to kiss his innocent children and accept the embraces of a pure wife. Whenever you offer the devil's apology for the contrary by saying "they all do it," and you have to do it in order to keep in with them, or to keep up with them, you are a traitor to your higher opportunities, you belie the business you are in, you are unworthy the triumph you aspire to. And there is no amelioration and no excuse. Though all the world be liars, you can and should speak the truth. "One with God is in the majority," though that one be encased in the blackest of skins and his feet be unshod, running northward on the path of liberty. Never cheapen your standards with

that false and debilitating maxim that "they all do it," and "you are another!"

Never believe for one moment that you are so necessary to this world that you have a right to keep yourself in it for one single moment by meanness, and unless you can live a clean and manly and righteous life, you can be spared, and you had better spare yourself. You are not necessary to the world on these terms.

Then there is another thing I want to say, though I am afraid I am running into an anti-climax. I ought to have stopped a while ago. You don't all have to be salesmen. You don't all have to be "business men," and you need not always keep on the wrong road because you once blundered into it. Now I suspect that some of you may have made such a mistake. I almost always find among them when I have two or three hundred listeners the kind of a mistake I nearly made myself. I was a pretty good farmer. I know I could milk cows and hoe corn and husk corn, and I had a high task to justify myself to my God and my fellow man and my conscience when I left the farm and took up another task that perchance I might not have been so well fitted for.

One thing I know: if I had discovered after adequate experiment that I had made a mistake, there would have been no disgrace in going back to the thing I had quit.

Young man, you had better any day be a successful man in overalls than a failure in a "cutaway" tailor-made coat and "biled shirt." You had better any day be a success at a dollar and a half a day than be half the time out of a job, hanging around and

trying to get an easy berth to sell something that nobody wants, in a way that nobody likes and for a purpose that will do nobody good.

Isn't that right? That I take it is the object of this School of Business. That is the reason why unreservedly I give to Mr. Sheldon and his associates my congratulations and my hearty assurance of what little co-operation may lie in my way. Too long have we waited for an interpretation of business in terms of character. Too long have we waited for the application of these principles to the problems of the street. Too long have we remanded the diligence and the patience and the insight and the scholarship that go with the student and belong with study to the realms of the theoretical and to some superfine classes we call "professional." It is time that we brought the school and the shop nearer together, that we brought the school and the store into closer connection, that the professor and the banker should become better acquainted. I tell the banker he needs the professor quite as much as the professor needs the banker, and if they have to get along the one without the other, I think the banker will have the harder time of it, because they and all those allied with them are beginning to learn that they represent the most academic problems of to-day, and that they need the highest light of scholarship, they need the most penetrating analysis of the student. They need the consensus of the master minds of the world, in order to enable them to keep up and to keep square with their business.

Of course, I always mean honorable commerce and honorable trade. Let us not allow any of the mean,

sneaking industries to creep into our respect under false pretensions. Such industries are something else and always will be something else than commerce or trade, and it is for us who believe in legitimate business to cry them out and if need be kick them out from the ranks of those who represent the legitimate industries of life, the mighty economic machinery of civilization.

It is indeed a hopeful, prophetic thing when we come upon a school dedicated to the training of business men that takes for its keystone the word "Character."



**A System of Education in Economics
and Human Nature as Applied
to the Business World**



SIDELIGHT: Duty

The Science of Successful Salesmanship

A SERIES OF LESSONS CORRELATING AND SYSTEMATIZING THE BASIC PRINCIPLES
OF SALESMANSHIP

SIDE-LIGHT: DUTY

BY

A. F. SHELDON

FOUNDER AND DIRECTOR OF

The Sheldon School of Scientific Salesmanship

SUPPLEMENT C.

CHICAGO, ILLINOIS

1904

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ARTHUR FREDERICK SHELDON

INTRODUCTORY.

NOTE.—Read carefully before taking up study of this Lesson.

Dear Student:

With this Side-Light on "Duty" and Lesson Eight we finish the treatment of the first grand division of the science of salesmanship, viz., the Salesman.

Perhaps you think I have been pretty strenuous in this part of the work. Perhaps you will think I lay it on pretty hard in this side-light on "Duty," but I assure you I do not believe I rake you over the coals half hard enough, even with all the strenuous work we have done. There is nothing personal in this statement. We all need a vigorous shaking up at times, and that is what I have tried to give you. I am only sorry I am not able to shake you harder. Our best friends are not those who continually "jolly" us—they are those who point out our weaknesses and enable us to correct them. We all have weaknesses, myself included, of course. I have merely come to an understanding of the practical, scientific, money-getting, success-building value of a development of the positive qualities of body, mind and soul—the essence of real character—and I am doing my best to get down to earth and develop them, just as I hope you are doing. I have much to accomplish yet and so have you if you are honest with yourself.

Occasionally I run across a student upon the foot of whose soul the shoe of character building pinches, and he says if success has to be built that way, he does not want it. He cannot see the scientific truth I am getting at, etc., etc. I know what's the matter with such people. They have had revealed to them the fact that they are steeped in negative qualities and they try to justify themselves. They think more of the negative qualities and the imaginary pleasures their indulgence brings than they do of real happiness and lasting success. I would dearly love to help such people if they would only permit me to do so; but perversion, natural or acquired, has so clouded their better nature that they are blind to truth. Real desire for truly better things is dead and

no one can help them until they have finally suffered sufficiently to want to help themselves.

Such people are the rare exceptions—not more than one in a hundred who begin with us fail to grasp the spirit of our teachings and work in harmony with them. Hundreds are being made to see that our instructions in character building are worth fortunes to them. Bad habits and negative qualities of every kind are disappearing under the influence of these lessons like darkness flying before the rising sun. A superstructure of rich manhood and magnetic personality is being built in hundreds of cases where the seeds of decay had already begun to ripen. The words of praise and rejoicing from the ninety and nine make it impossible for me to hear the whining of the one who is too blind to see, and thus am I cheered and encouraged to do the best I can.

The work here finished is really only just begun. If you have done your part well thus far, you are well prepared for that which is to come. But, after all, we are just beginners all the time if we are wise enough to see that this business of character building is a life's work which can never be finished. We ought to know HOW to do it by this time. Now let's do it, and keep on doing it.

My earnest counsel is, that you review, and re-review, the lessons, side-lights and lectures received thus far—not necessarily right now, but again, and yet again as the months and years roll by, and come and go.

We will quit "preaching" now and begin to have some fun with the Customer.

Sincerely yours,



NOTE.—The Literary Digest in a recent issue said of the breakdown of a prominent trust magnate: "He lacked the intellectual and MORAL strength necessary to endure the strain. A little copper-bottomed honesty would be a good thing for the trusts to cultivate. A larger proportion of the good old-fashioned virtues is a good thing for them to bank on," etc.

The Monte-Carlo, cold-bottle and hot-bird pace may do for a time, but the pace don't last. Real success is not made that way.

SIDE LIGHT—DUTY

It is a great comfort to be able to reach you in the manner of these Side-Lights. You know they rest on the pleasant theory that we are both "out of school." We are not exactly "playing hookey," but we are free for the time being from the trammels of discipline and the formal routine of our study. Hence I can discourse with you at my own sweet will on the topics in which we are jointly interested, while you may accept my gossip as a lesson or otherwise, according as you are greedy for larger light. We are like farmers sitting on the fence of a holiday afternoon to overlook the scene of their toils and rejoice in the promise of their harvest. That is the kind of chance I want to speak with you on the subject of Duty.

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Do not be the least alarmed. I know it is a grave and lofty theme, but I am not going to sermonize. It is not my wish to make a homily on a subject which intelligent men are supposed to know for themselves. The general principles of duty are the same to everybody. There are learned volumes about them on almost any bookshelf, the New Testament being

the plenteous fountain of them all. But duty has a varied aspect for us according to our place in the activities of life. It looks very different to a soldier, for instance, from what it does to a judge on the bench or a merchant in his counting-room. It is shaped by different motives and operates through different faculties of the man. You and I are chiefly concerned in the aspects of duty to an upright and scientific salesman. That is our viewpoint. That is the phase of the subject on which I feel warranted in sharing with you the fruits of my study and experience. Our discussion of it may be somewhat vagrant rather than philosophical, but we cannot go far astray as long as our steadfast purpose is to

"Do noble things, not dream them all day long,
And so make life, death, and that vast forever
One grand, sweet song."

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It is not very hard to see where we should break in. I have already devoted the early portion of my teachings to the work of the salesman in upbuilding personal character. This subject rightly begins wherever the other left off. What else can duty be deemed but an expression or manifestation of individual character? If we want to judge a man's character we have simply to observe how he does his duty. A person of no character is one who ignores or tramples on the requirements of duty. On the other hand, a man of character is unswervingly devoted to them. Duty is his visible trademark. He lives for it, loves it and glories in its performance. He is willing and ready to die for it if the need comes in his

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THE SCIENCE OF SUCCESSFUL SALESMANSHIP.

path. Ah! that is a grand spirit, to be willing to face death in the fulfilment of duty. Most happily, too, it is not an antiquated or out-of-date sentiment. We can find the most heroic examples of it chronicled from day to day in our local newspapers. Our firemen risk life constantly to save some helpless victim from gulfs of smoke and flame. Our police officers face the bullets of murderous desperadoes. Workmen at many callings take their lives in their hands hourly to earn bread for their families. The standard of duty among this people is high, and in spite of many recreants always has been high. The history of our country is sparkling all over with lustrous examples of it. Let me cite for you just one to gain your sympathy for the beauty of our theme, nor need I to choose it, either, from the battle-field or the perilous ocean.

o o o o

An eclipse of the sun happened in New England over a century ago. The heavens became very dark, and it seemed to many that the day of judgment was at hand. The Legislature of Connecticut happened then to be in session, and on the darkness coming on, a member moved the adjournment of the house, on which an old Puritan legislator, Davenport of Stamford, rose up and said that if the last day had come he desired to be found in his place and doing his duty; for which reason he moved that candles should be brought, so that the house might proceed with its business. To wait at the post of duty was the choice of this sturdy legislator, and the historian records with pride that his motion was carried.

But why need we go for illustration into the by-ways of state history? Have we not in our first President, the brave and beloved Washington, one of the grandest exemplars of duty in the annals of the entire world? I prefer not to quote on this subject any Fourth of July oration or "spredaeagle" history. I give you rather the sober judgment of a British writer, who may be presumed as having no partiality. He says:

As might be expected of the great Washington, the chief motive power of his life was the spirit of duty. It was the regal and commanding element in his character, which gave it unity, compactness and vigor. When he clearly saw his duty before him he did it at all hazards and with inflexible integrity. He did not do it for effect, nor did he think of glory or of fame and its rewards, but of the right thing to be done and the best way of doing it.

Yet Washington had a most modest opinion of himself, and when offered the chief command of the American patriot army, he hesitated to accept it until it was pressed upon him. When acknowledging in Congress the honor which had been done him in selecting him to so important a trust, on the execution of which the future of his country in a great measure depended, Washington said: "I beg it may be remembered, lest some unlucky event should happen unfavorable to my reputation, that I this day declare with the utmost sincerity, I do not think myself equal to the command I am honored with."

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Washington pursued his upright course through life, first as commander-in-chief, and afterwards as

President, never faltering in the path of duty. He had no regard for popularity, but held to his purpose through good and through evil report, often at the risk of his power and influence.

And the same honest Briton elsewhere points out that this devotion to duty was further shown in Washington by "the thorough conscientiousness, the self-sacrificing spirit, the purity of motive with which he entered upon and carried out to completion the liberation and independence of his country. No man could be more pure, no man could be more self-denying. In victory he was self-controlled; in defeat he was unshaken. Throughout he was magnanimous and pure. In General Washington it is difficult to know which to admire most, the nobility of his character, the ardor of his patriotism or the purity of his conduct."

Need we marvel that the gifted Wordsworth addresses duty in this lofty strain:

"Stern lawgiver! yet thou dost wear
The Godhead's most benignant grace;
Nor know I anything so fair
As is the smile upon thy face;
Flowers laugh before thee on their beds,
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong
And the most ancient heavens are through
thee fresh and strong."

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Let us now get down to the roots of things just to make sure of what we are talking about. The word duty has always appealed to me very strongly. It is a common little word. We all use it frequently and hear it pronounced in one way or another very often

indeed. But I have sometimes asked well informed people to define it exactly, and to tell me the difference between duty and obligation, only to find them not entirely clear in their ideas.

Dictionary definitions and abstract distinctions are more or less tedious, but the question is one of vast importance; I want every one of my students to have a clear conception of it, and I want you to bear with me patiently a moment while we get right down to facts concerning duty. I believe the time will be well spent. The dictionaries tell us it is formed from the word *due*, with the suffix "ty." Some of its definitions are as follows:

First—A debt due.

Second—That which is due or ought to be done. What one is bound morally or legally to do or to perform.

Third—A moral or legal obligation.

Fourth—That which is due or owing; one's due or deserts.

Fifth—An act of respect, reverence, homage, etc.

After definitions of this nature, some of the best authorities are cited in regard to the distinction between duty and obligation. I quote one as follows: "Crabbe thus discriminates between *duty* and *obligation*. All *duty* depends upon moral *obligations* which subsist between man and man or between man and his Maker; in this abstract sense, therefore, there can be no *duty* without a previous *obligation*, and where there is a previous *obligation* it involves a *duty*. But in the vulgar conception *duty* is applicable to the conduct of men in their various relations; obligation only to particular circumstances or modes

of action. We have *duties* to perform as parents and children, as husbands and wives, as rulers and subjects, as neighbors and citizens. The debtor is under *obligation* to discharge a debt, and he who has promised is under obligation to fulfill his promise. A conscientious man, therefore, never loses sight of the *obligation* which he has at different times to discharge. The duty is not so peremptory as the *obligation*. The *obligation* is not so lasting as the *duty*.

“Our affections impel us to the discharge of *duty*. Interest or necessity impels us to the discharge of an *obligation*. It may therefore sometimes happen that a man whom a sense of duty cannot actuate to do that which is right will not be able to withstand the *obligation* under which he has laid himself.”

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So, you see, it is not such a simple matter, after all, this question of duty; it concerns us very deeply to have true ideas of it and to know how to apply them in the conduct of life. If a salesman has special duties that are distinct from those of other people, it is our business to find them out. Far more may depend on the search than mere success in salesmanship. “In life,” says the famous Von Humboldt, “it is worthy of special remark that when we are not too anxious about happiness and unhappiness, but devote ourselves to the strict and unsparing performance of duty, then happiness comes of itself—nay, even springs from the midst of a life of troubles and anxieties and privations.”

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Another great thinker assures us that “the truest source of enjoyment is found in the paths of duty

alone. Enjoyment will come as the unbidden sweetener of labor and crown every right work."

Meanwhile our noble Webster has left us this memorable thought: "A sense of duty pursues us ever. It is omnipresent, like the Deity. If we take to ourselves the wings of the morning, and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say the darkness shall cover us, in the darkness as in the light our obligations are yet with us."

Yes, yes, my dear student, you see we must lay hold on duty, or we shall miss all enjoyment, all happiness and peace of mind, as well as all success.

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I suppose you remember the Character Chart I gave you in my Side-Light on the Uses of Suggestion. It was an attempt to show in tabular form the chief qualities and conditions that make or mar the individual human being. It showed man as he might and would be through the harmonious development of his triple nature in spirit, mind and body. Highest of all on that list stand the native faculties of the soul or subjective mind, those shining attributes that more especially mark us in the likeness of Divinity and as heirs to immortality. And it is there, in the faculty of conscience, that we find the source and mainspring as well as the arbiter of duty. This truth is plain to all. In the same proportion that a man's conscience is enlightened, vigorous and firm, so do we ever find in him the sense of duty. And surely here is a grand pedigree. "Conscience," says dear old Smiles, "is permanent and universal. It is the very

essence of individual character. It gives a man self-control—the power of resisting temptations and defying them. Every man is bound to develop his individuality, to endeavor to find the right way of life and to walk in it.” And even Henry Darwin, who is not deemed highly spiritual, claims that “the motives of conscience, as connected with repentance and the feelings of duty, are the most important differences which separate man from the animal.”

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Taking this view of its origin, duty stands before us with tremendous claims. “Conscience,” exclaims one writer, “is God’s vicegerent in the soul.” Even my Lord Byron calls it “the oracle of God.” This does away with all doubt as to knowing what duty requires of us. It is not a mere human invention. It is in the nature of a divine impulse. It must follow and must agree with the eternal law of love. Its first and paramount object must be its Divine Author. His will points out to us all other duties. We have an immediate duty to ourselves. Then we have duties to our families. Next we have duties to our neighbor, which may be said to include duty to society and to our country. Thus duty covers the whole range of human relations in the natural order, as well as the supernatural, in the life on earth as well as the eternal hereafter. Its sphere is practically infinite and it sways every living mortal, high and low, in whom the Creator has implanted conscience.

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As we say in the world of salesmanship, this is an immense “proposition.” It touches you and I at every point of our being. It is a personal affair. If

I were to venture in this talk to advise on certain phases of your duty, I might be fairly open to the charge of exceeding my own. In business we like the aggressive, but we do not favor the meddlesome. On the subject of your duty to your Creator, for example, you are supposed to be competently instructed long before now. That is the province of religion and its monitor, conscience, is ever present in your soul to keep alive the teachings that most of us have received from the lips of a loving mother. I only need to say that this duty is the foundation and the life of all the others. Their germs are contained in it, and their vitality and steadfastness depend upon it. And that is but another way of saying—what I have variously said before—that all things good in man have their roots in his spiritual nature. The soul is the real man, not the brain or body.

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In like manner I may scarcely dwell on the duty you owe your family as a husband or a wife, a son, a daughter or a parent. Instruction along these lines was a feature of your early education, while as a citizen and member of society the path of duty is marked out for you by experience and discernment in the light of conscience. In a word, there is no need for me to talk of any duty but those that may be regarded as special to the calling or to yourself as an aspirant to its labors and successes. Many of my students, for instance, are employers of salesmen. It is hardly my province here to discuss their duties and obligations to their salesmen. Any manager or employer of salesmen who is progressive enough to be-

come a student with us is also progressive and broad-minded enough to see clearly his duty as an educator of those whose services come under his direction. He is progressive enough to see that it is good business to rule by love rather than the methods of the slave driver, and that compensation for service rendered should be as liberal as good business will permit.

Some of our best, most successful and greatest money-making concerns to-day believe in this, even to the extent of profit-sharing.

The majority of our students are salesmen or saleswomen in various branches of the calling, and it is to them that I specially address this "side-light." You may find it to be comprehensive enough if I discuss in this order your duties to yourself, your employers and your customers.

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We start with duty to yourself. I must consider you as an average individual who is doing me the honor and pleasure of following my instruction course. Your purpose in so doing is to become a successful salesman. That is what the course is for, and it is a purpose which your conscience may certainly approve. It is a good, laudable purpose, formed with deliberate intent, and the very first thing conscience urges on you is to stick to it and carry it out well and thoroughly. A man's good purpose is the best of him. It is himself, and in the words of old Polonius:

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

It is a settled point, then, that you mean to act on these instructions, and already you have noticed that their great dominant feature is the cultivation of personal character. If you are really true to yourself that work of character development has become a duty. Need I say to any thoughtful student that it is likewise *the* duty which will guarantee the best performance of all others? Well, now let us just inquire how you are getting along with it. Are you attending to it as earnestly as befits the stress that is laid on it in your lessons? There's the rub.

"Oh, I'm all right," you would probably answer me. "I don't need any building or patching to my character. I am industrious, faithful and honest. I do the square thing by everybody. I am polite, intelligent and temperate, and I'm not at all extravagant. I guess I ought to make the proper kind of a salesman."

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We may suppose that to be your estimate of yourself. Anyhow it is a self-drawn picture of the average beginner at salesmanship. It is not a bad one, either, and I have talked with some students who would claim much more. But let us see. Let us take up one or two of those qualities and find if you have done your duty in developing them as you might do. Let us see if your self-criticism is true to the mark.

Some men think themselves industrious merely because they perform the duties of a position so as to escape actual criticism. They come in and go out on time; they fulfill the various tasks allotted to them, and

they are fairly active during all their working hours. But that is only a negative industry at the best. There is another and better kind that begins ahead of its time, performs every duty briskly and thoroughly, looks around for additional tasks that might benefit the employer, fills up the chinks of leisure at putting things in order or devising improved methods, is always ready for an emergency or to lend a helping hand, and takes such a delight in the work that it fails to notice the clock and reaches the close of its day as a pleasant surprise. Moreover, it keeps pegging away week after week and month after month with the same freshness and cheeriness as at the start. That is the kind of industry that wins approval and paves the way to promotion. If you are in the service of others it is your duty to give them the best of you, and to do this regardless of mere custom, regardless of supervision or the ways of fellow-workers, and the same whether you are a thousand miles away or directly under your employer's eye. The salesman who needs watching or who himself watches the clock is not in any sense an industrious man. He has not a true conception of duty. To use a common saying, he does not amount to shucks. The test you should go by is not what you *must* do to serve an employer, but what you *can* do. That alone is loyal industry.

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But even that is not all there is to industry. If you are a genuine candidate for success you must develop your industry into the stuff called energy. Your strict duty to yourself means development of

your faculties to their utmost capacity. In a late issue of the *Chicago Record-Herald* Dr. O. S. Marden has this to say about energy:

“Nothing else, excepting honesty, is so much in demand in these days. Everybody believes in it. It wins its way everywhere. Ability is worthless without the power to put it into action. Resolutions, however good, are useless without the energy necessary to carry them out. Push clears the track; people get out of the way of an energetic man. Even small ability with great energy will accomplish more than the greatest ability without energy. The world’s greatest need is resolute, energetic workers. It is well nigh impossible to down vigorous, self-reliant men of action. Blow them this way and that, and they only bend; they never break. Put obstacles in their way, and they surmount them. Trip them up, and instantly they are on their feet again. Bury them in the mud, and almost immediately they are up and at work again. It is men of this caliber who build cities, establish schools and hospitals, whiten the ocean with sails and blacken the air with the smoke of their industries.”

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You need not delve into history to find examples of this kind of energy. They are living and flourishing all around us. Governor Stone of Pennsylvania began life as a farm laborer. It was by energy he won his way to the highest position in the Keystone State. United States Senator Beveridge of Indiana is another grand type of it. He also was a farmhand and a railroad laborer and afterwards

toiled in the logging camps. But he *did* toil. When the other boys of an evening played "old sledge" to kill time, he was using every hour of it over helpful books. When at last he came out of his shell his first political speech was pronounced "a dream of oratory and a triphammer of argument." That was the fruit. He is now only touching forty, and when he entered the National Senate he was its youngest member but one. He was interviewed not long ago in Chicago on this very topic. "If I were to select the prime requisites for success," said Mr. Beveridge, "I would say first of all, energy. But equally necessary as energy are concentration and determination. Shielded from the wind and hitting in the same place every time, little drops of water will wear a hole into the living rock. But if the wind blows them here and there over a small surface, they have little effect. Thus with a man's energies—let them be concentrated and persistent. With hard study and hard work concentrated, no standard is too lofty. But once having selected your pinnacle, no matter how difficult the way, never, never rest until you have reached it."



In the field of our own calling we have many living examples of tremendous energy. The head of the famous Elgin Creamery, a millionaire thrice-told, who is called "The Butter King of Illinois," was once a salesman at \$3 a week in the drapery house of the late Potter Palmer of Chicago. He actually found Chicago business too slow for him, and started out to open a store for himself at Elgin, with the result

I have stated. Henry Siegel, of Siegel, Cooper & Co., who has been called "The Napoleon of the Dry Goods Trade," also began in a clothing store in Washington, D. C., at \$3.50 a week, but in four years' time had risen to \$15 and was known as a "magnetic salesman." The late P. D. Armour, of Chicago, one of the world's greatest salesmen, even toward the close of his career was "down to office" every morning and toiling at his desk, long before the youngest of his junior clerks.

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Just one more example that is almost pathetic. When young Frank B. Thurber came up to New York his elder brother was senior partner in a strong grocery firm. "I guess you're not much account," said this brother to him, "but you can start in and try your hand." He went behind the counter at \$2 a week. There was a man already in the store making large sales and getting a big salary. Young Frank resolved to beat him. He got up at four in the mornings and worked like a beaver till late at night. He soon outstripped the crack salesman and, of course, had to be paid as large a salary. Later he was admitted as his brother's partner. Together they became great merchants and ranked as millionaires. In the panic of '93 their fortune was swept away. Frank Thurber was now a man of 54, but his energy was still unconquerable. He turned round and studied law and took his diploma at the ripe age of 57. He started new enterprises, and when last I heard of him, four or five years ago, was again in a fair way to reach the million mark. That is what I call true and dauntless energy.

Now, if you have set up this high standard, if your industry has ripened into energy, you are fairly doing your duty to yourself in this particular quality. If not, then you are not very much in earnest in your pursuit of success, and you likewise fall short in the critical self-judgment that is needed for character-building. Unless a man is fearlessly honest with himself he will never perceive his own shortcomings, and therefore will make no considerable progress. My best hopes and sympathies are with the student who tests and compares himself with types of any given quality and is then willing to say, "I lack energy," or "I am not as industrious as I might be," or "I am short on self-confidence, on system, on cheerfulness," or whatever the weak spot may be. It is a primary duty to recognize our own weaknesses the negative spots in our make-up, and in their place to establish positive forces. That is the best and only way to develop. Tennyson has thus restated the ancient verity:

"I hold it truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things."

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But there is still even a higher note to industry. What do you say about *loving* your work? What about feeling enthusiasm for it? And why should you not, so long as it is noble work? Many excellent persons I know seem ashamed to exhibit enthusiasm in any business matter. But I tell you it is no shame, and it is a sure winner. Enthusiasm is the most potent factor in all achievement of value. It enters

into every invention, every masterpiece of painting or sculpture, every poem, essay or novel that holds the world breathless with admiration. It is a spiritual power. It is fire from heaven. It has its birth among the higher potencies. You never find true enthusiasm among those people who grovel at the feet of the senses. In its very nature it is uplifting. "Every great and commanding movement in the history of the world," says Emerson, "is the triumph of some enthusiasm."

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Thus you may say that in industry there are three degrees of comparison—as with adjectives in our old school grammar—positive, *industry*; comparative, *energy*, and superlative, *enthusiasm*. If you are not aiming at the highest, you are not doing your full duty to yourself. In the work of character-building, as in everything else, the motto of this school holds good: "The reason most men do not accomplish more is because they do not attempt more." And yet you know very well that there are men who would call themselves industrious and have no just claim to the positive quality, let alone that superlative enthusiasm which is born of love for your work. Even if your work be a drudgery, it is your duty to face it cheerfully, bravely and lovingly. Give me as a type of genuine industry the man who felt and wrote: Blessed be drudgery! For thrice it blesses us; it gives us the fundamental qualities of manhood and womanhood; it gives us success in the thing we have to do, and it makes us, if we choose, artists—artists within, whatever our outward work may be.

Blessed be drudgery—the secret of all achievement, of all culture. And, I may also add, blessed be drudgery as the training ground of character and the furnace-test of duty.

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But there were other things you claimed to be as well as industrious, or they are claimed by the average salesman, who is my punching-bag in this discussion. You tell me you are honest and faithful. Have you studied yourself closely and thoroughly on these qualities? Are you willing to put a few questions to your inner consciousness? For example: Am I honest, not merely because honesty is the best policy, but because it is an ingrained principle of my soul? Have I the honesty that would scorn to take advantage of a customer's ignorance or an employer's trust? Have I the honesty that is proof against all forms of "grafting" or overcharging, or misrepresenting, or even wasting needlessly one cent of my firm's money or one hour of its time? Have I that high sense of honesty, honor and fidelity that puts my employer's interest above my own during the time I have pledged to his service? Have I the honesty never to incur an avoidable debt—never to cheat myself or family by extravagance—never to squander what I should save—never to stoop to trickery or deceit in my dealings with others, and never to do or countenance injustice in any form to any living creature? That is the real stuff. That is the positive force we call honesty. If you are negative on the subject at any point you are not doing well your duty of self-development.

You are now probably asking, like a certain rural Congressman, "Where are we at?" I shall tell you frankly. You have been thinking yourself a fair sample of all the cardinal virtues and business qualifications. If you were out of a job and putting a "want ad" in the newspapers you would certainly have claimed to be industrious and honest. I have shown you what genuine industry can be. I have shown you what sterling honesty is. I think you will admit that in regard to those two qualities—only two, mind you—there are at least some small discrepancies between what you are and what you might be. Am I right or wrong? Answer to yourself truly. Well, don't you think if I went all along your list of qualities and qualifications claimed I should find a legion of similar discrepancies? I do not accuse you of boasting. You are not making false pretenses. But this is really a duty in which most men are very liable to mistakes and delusions. What you want is a rigid self-criticism, a stern self-judgment, to be insured by comparing yourself with the best standards of the qualities you need. Then, having fairly noted your wants and weaknesses, you may roll up your sleeves and go to work on your character-building. It is the path of safety and progress. It is the only way to efficiency or to excellence. It is the secret of true manhood and success. In a word, it is your first and supreme duty to yourself.

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Let us breathe a moment just here. I think your own good sense has already grasped the conclusion we must reach. I set out to tell you of duties that

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pecially concern the salesman in three directions—to himself, to his employer and to his customer. Thus far we have only considered the chief personal duty of character-building and development. But now we may well ask ourselves if that duty alone will not cover and embrace all others? Could you possibly develop your character on the plan I have laid down for you without at the same time knowing and doing your highest duty both to employers and to customers? Nay, more than that, is not this the very way to imbibe the spirit of *all* duty—to God, to your family, to your neighbors, to society and to your country? Really, the thought is worth dwelling on, for it serves once more to crystallize our theme and mark the splendid unity of our science.

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This duty of self-development applies, as my lessons have told you, to the whole man—to the spiritual, mental and physical being. It is the duty of harmonizing that being with the order of the created universe, in which all things are doing their best to conform to the will of Omnipotent Love. *We* must do our best like the others. It is true we cannot reach perfection, but neither can we shirk nor falter in the duty of striving for it. The rivers never cease to run, nor the plants refuse to grow, nor the sun to shed its heat and light. To do so in either case would mean discord and self-ruin; we, too, must strive to grow, or else we perish. Whether we are strong or weak, sick or well, intelligent or dull, our first duty is to form and maintain a character free from reproach and to show it in the habit of our

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daily doings to the best of our ability. This is the law. Let us see how it works in the realm of salesmanship.

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An eminent teacher, who seems fond of pleasing alliteration, maps out the process for us under these four titles—Muscle, Mind, Manners and Morals. I prefer to follow our own order and give the first place to the spiritual or moral man. Here the duty of cultivation is enjoined by religion. No matter what the religion is, if only we can find its fruits manifested in life and conduct. If a man is imbued with justice, truth, faith, hope and love, his soul must be the garden of every moral excellence that can adorn humanity. Not one of them comes amiss in the field of salesmanship. They are pledges of high success in every direction. Just think what he must be who stands on this foundation. Such a man cannot fail to be honest, diligent and loyal, for the spirit of justice implies all this. Truth implies fair dealing, candor and fidelity. Faith carries with it courage, self-reliance, enterprise and generosity. Hope is the parent of industry, application and perseverance. And the greatest of these is love, for it comprehends all that is good and sweet in mortal existence. Even in the lowliest walks of salesmanship it means cheerfulness, courtesy, patience, kindness and a host of other qualities that serve to keep this old world fragrant and enjoyable. So I care not what your religion or your motive is, if you fulfill the duty of cultivating these spiritual flowers I can guarantee

confidently that all will go well with you. You can make a triumph even out of failure every time.

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The virtues we have just discussed form what I may call the backbone of your character. It is equally a duty to yourself to cultivate the qualities springing from them that may contribute to your success as a salesman. What about punctuality, system, politeness, cheerfulness, judgment, self-confidence and many others that are named or described in the course of our lessons? Having taken up this calling as a path to success, you have taken on you as a duty every measure of self-development that can help to that result. So it is with your habits of living, such as temperance and economy and the care of manners and externals that will make your personality pleasing to others. All these things now appeal to you as duties, and I need but say that in cultivating them for your own sake you are doing it no less for your employers and customers. The duty of self-education, of mental development, follows the same law and tends to the same result with unfailing certainty. If knowledge is indeed power and a power for good, it is a duty to yourself and others to acquire as much of it as possible.

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Finally there is a duty to your physical being, for nothing can be more plain than that sickness and bodily weakness are discords in life. They are also most certainly at variance with the struggle for success. Let me quote for you on this subject some

thoughts from the excellent article of Dr. Marden, already referred to. He truly says that the brain, the will power, the purpose, all sympathize with the physical condition, and if this is not at its best the whole man suffers. It is of the utmost importance that the candidate for success, the man who wants to be of the greatest use to his fellow-men, should keep his body in good condition. It is very laudable, for instance, to work hard to secure a good education, but the young man who half starves himself in order to do so and either shatters his health for life or kills himself outright, is devoid of the first element of success—common sense. The cultivation of a fine, vigorous physique is as essential to the development of the all-round man as the cultivation of a strong spiritual nature. Vigor of body is as necessary in this practical century as vigor of mind. Indeed, as far as the great majority of people are concerned, the one is dependent on the other. Our young men might well look to President Roosevelt as a fine example of an even cultivation of body and mind. His sinewy, athletic frame supplies the energy, the motive power that directs his highly trained intellect. It is the nice balancing of the physical and intellectual forces that makes him the masterful, all-round man of achievement on the mental and physical planes alike. He who would prosper must improve his brain power, and nothing helps the brain more than a healthy body. The weak, forceless, vacillating young man may manage to live a respectable sort of life, but he cannot climb, is incapable of being a leader, and rarely holds an important position. Lacking the steam of energy, he is unable to propel his engine up the heights.

This, then, as I see it, would complete your program of duty as it regards your whole being of spirit, mind and body. It carries with it the training and development of muscle, mind, manners and morals. In its performance it exercises every power and faculty that is given you to work out your destiny. It applies to all your relations, natural and supernatural, to yourself and your Divine Creator, to society and to the state, to your friends and neighbors, to your employers and their patrons and to the loved ones of heart and home and blood. What you owe to all these you will most surely and fully pay in proportion as you mold yourself to lofty standards and keep ever before your mind the ideals of the true, good and beautiful. This is the path of success. This is the touchstone of character. This is peace, harmony and happiness.

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One final counsel. Every duty appeals to you alike. Do the least with your whole heart as well as the greatest. It is the way you perform duty that means most to you. None of it is so trifling that your care should not compass it. None of it is so great or difficult or perilous that your courage should not face it. Let your motto be, "Dare and do," as it is with a poet of *Success*, who bravely sings:

DARE forsake what you deem wrong;

Dare to walk in wisdom's way;

Dare to give where gifts belong;

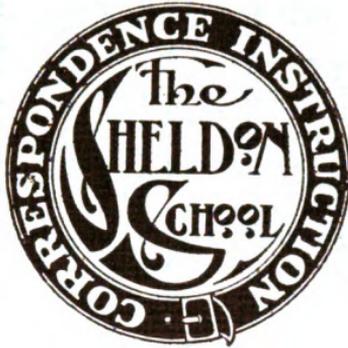
Dare God's precepts to obey.

Do what conscience says is right;

Do what reason says is best;

Do with willing mind and heart;

Do YOUR DUTY and be blest.



**A System of Education in Economics
and Human Nature as Applied
to the Business World**



LECTURE
**Advertising: Its Relation to Scientific
Salesmanship**

LECTURE

Advertising: Its Relation to Scientific Salesmanship

BY

COL. WM. C. HUNTER

Addressing the Students of

The Sheldon School of Scientific Salesmanship

LECTURE SUPPLEMENT No. 4

CHICAGO, ILLINOIS

1904

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ARTHUR FREDERICK SHELDON

INTRODUCTORY.

NOTE.—Read carefully before taking up study of this Lesson.

Dear Student:

I herewith hand you lecture delivered by Col. Wm. C. Hunter, Secretary of the Boyce Company, on the subject of Advertising. The object of this lecture is to give you a bird's-eye view of the subject of Advertising, and its relation to salesmanship.

The idea is this: As salesmen, no matter what branches of the calling we may follow, it stands us well in hand to be familiar with the basic principles of many subjects pertaining to business in general. Let us take the commercial traveler as an illustration. While he is not obliged to write an advertisement, and does not need technical knowledge on that subject, he is placed upon vantage ground if able to converse well about advertising with the merchants or advertising managers of concerns which he visits. It gives him a certain standing. It puts him in closer relation with the concern. The same is true of the clerk in a store. It is a "big feather in his cap" and shows progressiveness, if he is able to discuss advertising even in a very general way with the proprietor or advertising manager. It gives him a better recognition and increases his chances for advancement.

Many of our students who have made a study of advertising tell me that our regular course, as a whole, has benefited them immensely in the writing of ads, even though we do not claim that it treats extensively of that branch of salesmanship. Of course, we all understand that advertising is salesmanship by the literary method. What we aim to do through advertisements we write is to attract attention, arouse interest, create desire and bring about the conclusion

to buy. From a practical standpoint, unless a very large space is used in advertising, about all the advertiser can do is to accomplish the first two, attract attention and arouse interest. Then, through either a follow-up system or special correspondence, or through personal salesmanship, desire must be created, and conclusion to buy brought about. The merchant who advertises goods for sale secures the attention of the public, arouses interest and oftentimes his large advertisements create a desire in the mind of the customer, and the customers flock to the store with their mind already made up to buy a given article or articles. In that case, all that the salesman or retail clerk has to do is to "wait upon" the people, salesmanship by the literary method having already accomplished the results. The scientific advertiser will utilize the principles taught in these lessons. His advertisements will be so worded as to inspire confidence, just as the personal salesman will so conduct himself and so talk as to inspire confidence. The scientific advertiser will analyze his proposition in his advertisement. He will so arrange the salient selling features of it that they will naturally appeal to the human mind, and he will thus apply scientific principles to his advertising. It is of very great assistance to him indeed to understand the mental law of sale as outlined in these lessons. It is hardly within my province to advise those of our students who are advertisers on the question of space to be used in their advertisements, but I think it would not be out of place for me to challenge the attention of all who are, or who may become, advertisers, to the fact that, from a scientific standpoint, large space pays better than small space. This naturally depends largely upon the nature of the proposition being advertised; but if you have the mental law of sale clearly in mind you will realize that in a small ad you can do but little more than attract attention and arouse interest; while, in large space, you can often make interest change to desire, and often desire change into resolve to buy. In the case of the follow-up system, you are much more likely to get orders with your first or second letter where you have used large space than in cases where you have used small space. There is a psychological and truly scientific reason

for this. Small space has merely caused the mind of the customer to pass through two of the mental conditions necessary. The large space has caused it to pass through three or more. This effects economy in postage and literature sent out. Much of the money spent in larger space for advertising is saved by reason of the less amount of work necessary to accomplish through correspondence. The same principles apply to retail advertising. Small space will bring fewer people to the store, and when they come their mind is not so clearly made up to buy as is the case when larger space is used. This leaves more work for the salesman to do, and if he does not do his work well, or, in other words, if he is not a scientific salesman, then the customers go away without purchasing. Had large space been used, or had a scientific salesman waited upon them, they would in all probability have purchased.

I will only say further that if you desire to become an expert and truly scientific salesman in the way of an ad writer, master this course from beginning to end. Develop the positive qualities—mental, moral, spiritual and physical. This will give a true ring to your advertisements, the clear ring of the metal of truth, and this in turn will inspire the confidence of the public. Then, become an expert in character reading. Consider the class of people that a given article is calculated to appeal to, frame your ads correspondingly, and then learn to analyze thoroughly the thing that you are writing ads about. This is of vital importance to the ad writer. And then, understand clearly the mental law of sale and shape your ads in accordance with that law. Give the law a chance to work. And, finally, I would say, master the general principles of retail merchandising, wholesale merchandising, and promotion, as expounded in the lesson course, independent of the science of salesmanship, and you will find the principles taught there and the knowledge of these branches of industry of great assistance to you in ad writing, indirect though it may be. Remember, always, that the science of salesmanship is general in its nature. It is the crystallized and logical arrangement of the basic laws, principles and truths governing success in salesmanship in all its branches.

The individual student must have sufficient brain power to originate, and to apply these principles to the special branch of salesmanship which he is engaged in, be that advertising or any other branch. I truly believe that a careful mastery of this course will develop the talent of originality and enable the earnest student to apply the principles we teach to his individual calling.

Yours sincerely,

A. J. Sheldon.

LECTURE.

Advertising---Its Relation to Scientific Salesmanship.

BY COL. WILLIAM C. HUNTER.

“Advertising—Its Relation to Scientific Salesmanship.”—It would be about as hard to determine all the lines of relationship that exist as it would be if a young man were to marry a woman and his father to marry her daughter and then tell the family relationship of all the parties. It would take a judge of the Probate Court, or a Philadelphia lawyer, to say just where the relationship started and just where it ended.

Advertising is the making of publicity, and advertising is a salesman, and advertising is also a commodity which a salesman sells, and the things that go to make successful advertising also go to make a successful salesman.

The advertising man looks upon the human salesman, the man who sells by word of mouth, as a variety of the same general species but of a different family; about like the difference, for instance, between the Swedes and the Norwegians. They are all kindred, but they somewhat antagonize each other. The advertiser thinks that by his method he can do away with the human method entirely and sell the goods without these expensive salesmen; while those who believe in human

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salesmanship think that personal solicitation is the superior plan to sell goods.

The Swedes and Norwegians have their little distinctions very much like the advertiser and the human salesman. Out in North Dakota, where I have traveled a good deal, there are localities where all the people are Swedes, and other localities where all are Norwegians, and a well-known politician out there, in making his canvass, gets off this little story, changing it around according as he is in a Swedish or a Norwegian settlement. In this instance he was talking to a Swede, whom he knew very well, and telling him about this country, the greatness of our American institutions, etc., but at every new claim the Swede said he thought they had something in Sweden that was better. He said to the Swede, for example, "You haven't such harbors in Sweden as we have in this country," whereupon the Swede replied, "Aye don't know; aye tank Stockholm just so good as New York." Next he told about our fine cattle. He said, "You haven't any fine cattle in Sweden like ours." "Oh, aye don't know. Aye tank we got better cattle in Sweden." Thus he challenged him on the railroads, banks and other things, but the Swede replied in every instance, "Aye tank we got just so good in Sweden." He was somewhat baffled, but after studying a moment he said—"Well, how about Indians? You haven't got as many Indians as we have over there." "Oh, aye don't know," answered Mr. Swede, "Aye tank we got just so many Indians, but we call 'em Norwegians." And so we advertising men call the salesmen Norwegians, and we consider ourselves the Swede class.

The first thing we read of in history, or that tells

us what we know of men, was that they all did the best they could for their individual selves. They sat in the sun, and when the shade circled around them they found they could move over into the sunlight and get warm, so they didn't need to bother unless about something that was absolutely necessary to personal comfort. By and by they began to feel an ache in their stomachs, and they found it could be cured by putting things in their mouths, and so they got out and hustled for things to eat, and ate berries, fruits and so forth. Next they noticed that the wild animals ate each other, and this inspired a man to go out and get one of the animals, and so he promptly seized on one and tore it up and devoured it, which likewise relieved the stomach's pain. Then he observed that some of the animals struck others in order to kill them, and so he formed a club and killed an animal, and thus the first invention was started. And he found later on that he could take a stick and tie a sharp stone on the end of it and then go and strike his animal, and thus accomplish his purpose easier, and so he invented the war club, which was the first weapon we know about. Finally, when it grew cold, these primitive men found that the skins of the slain animals were good to keep them warm, and so they made themselves garments of skin to put about them. At length there was one man who got hurt pretty badly; he fell and broke his leg and became a cripple, and he said to his nearest neighbor in their language, which I can't repeat because it wasn't English, "I shall make the garments to wrap around you and keep you warm, if you will go out and get the animal that wears this skin, which will also furnish us food;" and so the first trader began his career. The

cripple did the best thing that he could do ; he made the garments for the other man in exchange for the food obtained by the latter. And then this cripple said, "Now, there are a number of other people who will want such things to put around them, and I wish you would go and get many of these animals and I will make the garments, and you can take and sell them to those other people." And that also was done, and so this hunter of beasts became the first salesman. And in time they passed over to other lands and sailed abroad in boats, and thus commerce began and so it grew.

Next they had to tell the multitude about these things, and thus started the first advertising. That was tongue advertising, and the best advertising medium ever known or ever yet discovered is the human tongue. There is nothing that will beat the human tongue for advertising purposes. Everything that bears upon advertising has to do with setting the human tongue in motion.

Eventually newspapers were issued for the purpose of telling what happened in a given locality. People read those sheets as newspapers and that was all there was to it, because they felt that was just what a newspaper was for ; that it was for the carrying of news, as its name implies. So one day a man lost a brindle cow and he said to the newspaper man, "I wish you would put in a notice that I have lost my brindle cow, and I will give four shillings reward to whoever returns her," and the notice was put in accordingly and the cow was returned, and that was the first newspaper advertising.

Once more the same man, or one of his friends, had

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a ship coming in from the old country laden with coffee and spices and other desirable things, and he said to the editor, "I wish you would put in a notice that the good ship Mary Ann has arrived in port, and I have got some nice things aboard of her to show the people and wish them to call down." And the editor now says: "Well, now, I guess I will have to charge you about two shillings for that notice, because I think you will be making something out of it." And thus the first paid advertising was issued. And so it has gone down to the present time, developing into numberless plans and schemes, and radiating in all directions, until advertising has become a very complex subject and hard to tell about.

As I said before, the qualities that go to make a good advertisement are the same qualities that go to make a good salesman. Customers judge of a house by its representative, and they judge a house by its advertising just the same. If an advertisement seems half-scared and is poorly worded, poorly set up, poorly printed, and the like, the people have no great confidence in the house. Likewise, if you are too ponderous or too flippant in your statements, or wander into side issues and make empty pretenses, they will judge the house that so advertises just as they will a salesman that talks and acts in a similar way.

It is a fact of universal experience that the advertiser who uses simple words, easily understood, will make more progress than the one who deals in high-sounding expressions and long-drawn sentences. For the advertising expert some intricate and marvelous piece of eloquence may suit, but for the people who buy the goods there is nothing better than plain, simple

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language. Authors and literary persons may prefer Carlyle, but the ordinary everyday folk would rather read Oliver Wendell Holmes. Holmes and Carlyle typify the simple and the ponderous classes of advertising. At the same time you should make your points in clear and decisive language, and this seems needful in the salesman as well as the advertiser. If a man comes into your office with a shambling, half-scared manner and quickly agrees with everything you say, as if afraid to make a clean-cut, positive statement, he will certainly not create a favorable impression. An advertisement is a solicitor, and therefore it should be strong, bold and convincing. A salesman is an advertiser and should be able in like manner to make positive statements.

Advertising, as I stated above, in addition to being a salesman is likewise a commodity. The difference is, that where you are selling coal you go to a man and say, "Here is 2,000 pounds of coal and the price is \$4.50 at Smith's coal yard, but I am selling it at \$4.30." The man who is interested in buying coal immediately figures out whether that difference of 20 cents is going to be lost in quality, but if he finds that the quality at \$4.30 is as good as the quality at \$4.50, he buys the coal. In other words, you have a known quantity to sell and its price is what gets you a purchaser.

In advertising the opposite is true. You don't know as a quantity, what you are selling. You can't give the man 36 inches to the yard or 16 ounces to the pound, but you simply say, "I charge you so much a line for your announcement, though I don't know what it is going to be worth to you." So that in selling advertising you are selling a commodity that cannot be ex-

actly measured, you are dealing largely in futures, and it perhaps takes the highest type of salesman to do that. You cannot tell the purchaser just what he is going to get for his money. In fact nobody can ever tell what an advertisement will be worth until it is tried. The opinion of a man who knows nothing about advertising is quite as good as the opinion of an advertising expert until the advertisement is actually tried.

In advertising as well as in salesmanship the great law of compensation also comes in. What you gain in speed you are very apt to lose in power, and the same rule applies to everything else you do or try to do. It is over you and around you all the time.

You cannot judge of a man's life by any one action. It is the grand average of his doings that counts. Thus the advertiser in some instances uses the whirlwind method. His advertisement is of the brass band variety, and while it makes a great furore and a whole lot of noise it does not sell the goods. The salesman who is one of these Napoleonic wonders, who comes in and sells a man a gross of grindstones simply because it is easy to say, "Here is a gross of grindstones, you better take 'em," makes a mistake, because he has sold the man something he does not need, and when he goes out the man is sore and says, "I should have bought only half a dozen grindstones." That fellow won't succeed as a salesman. Or, take another instance. The man who comes along and says, "I will sell you a gold watch for \$3.98," if he sells it to you he will not retain you as a customer, because a gold watch is worth more than that amount and he is not giving you what he pretends to sell. You are not getting a

gold watch. There is something wrong in the proposition.

The greatest secret of the advertising method and of the human method, as I believe, is set forth by that prince of advertising merchants, Mr. Sears, of Sears, Roebuck & Company, who within nine years has built up a business of over twenty million dollars a year by the printed method. He boils down and analyzes his methods into this simple statement: "The secret of success lies in giving the biggest bunch for a dollar."

The houses that are built up successfully are those that give the biggest bunch for a dollar. That does not merely mean cubic inches or pounds avoirdupois. The hotel that is well filled, the railroad that is well patronized, gives the biggest bunch for a dollar. The Waldorf may seem high-priced, but you are getting the biggest bunch for your money. You are getting a telephone in your room; you are getting a place where you rub up against millionaires, besides other privileges that are valuable. One secret of success in salesmanship is giving the biggest bunch for a dollar.

In dealing with this subject you will observe I am not making a stated lecture, for a lecture is planned and written out, rehearsed, and repeated in private or public many times, so that you know your piece thoroughly and can repeat it verbatim. A lecture is much like a speech that has been spoken a hundred times before. This subject, however, is so wide and complex that I can only take up here and there little threads of the main skein, and as the relationship is so constant between advertising and salesmanship I may discourse at my own sweet will on either topic. But the principles that are true in one case are mostly true

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in the other. Here is a little thought I wish to set forth. If you ever want to own a business for yourself you must learn to do the things you will then hire others to do. You cannot be a good jobber or successful merchant unless you have been a good salesman. You cannot be a good advertiser unless you have gone out and wrestled with advertising from the ground up, so as to face the hard knocks and overcome the obstacles. A man's success in life is measured by the obstacles he has overcome. If you could buy success, if it were contained in books and sold that way, the book stores would be crowded with people all the time. But the surest way to win it is by starting at the lowest rung of the ladder. I have heard of an eminent business man who sent his son to college and when the young man graduated the father called him into his office and said: "My son, in a few years I wish you to take my place and continue the business I have established. I think all the world of you and there is nothing I would not sacrifice for your benefit. The first thing necessary for you in conducting this business is experience. If I could buy experience for you I would gladly pay one hundred thousand dollars. I would not hesitate a minute. But since the world began no man has been enabled to start at the top. If you are to make a success it is necessary for you to give careful attention to every feature of the business you expect to manage. You must therefore begin at the bottom and spend some time in each department and at every kind of work so as to learn for yourself how to do the things which you will tell others to do. No one is fit to manage until he has himself been managed. Whenever you read about a house continuing

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in prosperous business through several generations you may be sure that the successive proprietors started in at the bottom and learned how to do the things they afterwards told others to do."

The salesman should be brave and aspiring in his work. I started out twenty-two years ago Monday, the 27th of April, as a cash-boy in a millinery store in Chicago, but after being there for a time I couldn't seem to get hold of cutting things on the bias and trimming them with darts and gores. Therefore I was discontented and I wanted to get into something that I could like. Thus it is that while aspiration has often pushed men to the front, so has that discontent or dislike for their environment which caused them to push out into other fields. And so I went forth into the newspaper field. I thought it would be a fine thing to wear a badge with the word "Reporter" on it, and I got one of those badges. My idea was that it would be a fine thing to go to the shows and places like that, and I began on the reportorial staff of a paper and was at it about three months when I landed at Galesburg, Ill. There I met the President of Knox College, Mr. Newton Bateman, who died a short time ago. He was a very old man when I saw him, and he said to me, "Young man, if you want to make a success in life, get on the producing side; work among the people that produce, that are making the money; it is there you mingle in with success," and if you analyze that proposition of getting on the producing side, you will find there is a whole lot in it.

The man who has merely learned to keep books or some other routine, which holds him on the side of the house that is an expense to the institution, would be

terribly taken down if he could hear the proprietor and manager often discussing in the private office how they can reduce expenses. But the man who is a producer doesn't have to worry about a job. He can go to a house and say, "I don't care for a salary, but what per cent can you pay me on sales?"

In my case the producing side was the advertising branch, and I flopped over to it immediately. I got on the producing side and I have stayed on it ever since. Only once I took a side-step and undertook to sell shoes, though I didn't know anything whatever about the business. I started out in the wildest kind of country, and I assure you I learned some good lessons. It don't make much difference what a man starts to do if he only keeps moving, keeps doing things, because if he chanches on the wrong track he will soon find it out and turn back and begin again probably right. And so I thought it would be a fine thing to be on the road, because I had seen traveling men getting off the trains with their dress-suit cases—or grips in those days—and I started out to sell the shoes, though I didn't know one kind from another as far as value was concerned, or quality either. We had a price-mark, which we used as a cost-mark by twisting the figures around and reading the last one as the beginner and so on in succession. One of the first sales I made was of a kip boot; Number 688—I can never forget that number. The price of the boot was \$27.00, but in studying out our wonderful cost-mark I figured that those boots were \$17.00. I made a mistake of ten in the last figure. At that time there was no such thing as a good kip boot short of \$27, and we were selling on a cash basis, yet I told my customer the price was \$17.

He said, "These are pretty cheap boots; will you guarantee them to come up to sample?" I said, "Oh, yes; I will guarantee them to some up to sample. That is the way our house does business." "Then you are sure they are all right?" he continued. "Yes, they are all right." "Well," he said, "I never saw a kip boot for \$17, but as you say they are all right I will take five cases of them." When I came to name the prices on other shoes he didn't seem to think well of them. He bought nothing more but a dozen boxes of blacking and some shoestrings and little odds and ends. This was down in the Indian Territory, and when I got round into Texas I had the following telegram from the house, "Have made mistake in price. Shall we fill order?" I replied, "Yes, fill the order." And I had \$4.50 of a difference on each dozen to pay out of my own pocket.

I tell this little story to illustrate the virtue of "making good." Now, I had made a mistake, and no doubt the man knew I had, but I told him I was going to deliver those boots, and I would have delivered them to him if the cost to me had been twice as much as it was. That same man was afterwards one of my very best customers, simply because he had learned to have confidence in me and to know that I would deliver the goods.

Now, you want to get into a business that you like. It was in that connection I spoke of the virtue of discontent. You must get the proper start and be a specialist when you are in business. In these strenuous times a division of effort is a scattering of results, and just the moment you try to do two or three kinds of business, or try to do a business as a convenience to

your social tastes, then it is that the fellow who is a specialist enlarges his store across the street from you. You must devote yourself to business. You must be honest and make sure you are right, and then sit down and think it over. Only then can you go ahead. Don't go ahead until you think it over. Some men do everything by impulse or passion, while others do things by thought. Impulse and passion often seem more powerful, but they are intermittent, living on stimulants, as it were, and they soon expend themselves, while study and deliberate thought wins out. Mark yonder quiet, steady thinking man; he has a goal for his ambition; so has his friend; but the latter is in a hurry to reach it; he wants to go by fits and starts, and by jumps and leaps. The former sets a pace and keeps it up, and on the home stretch you see him coming in with an easy canter, while his friend drops out of the race.

Another principle of success, both in the printed and in the human method, is to avoid misunderstandings by having the conditions stated before the trade is closed. There is nothing that will kill off salesmanship of either kind like having things come up that the salesman did not clearly explain. It is a constant motto of our institution to do better than we agreed. In many cases advertisers make large promises and they tell you what a fine position you will get, and lead you to believe you are going to get it, besides holding out further inducements of things they are going to do for you. Now, in any bargain when you hold out extra inducements and then fulfill your promises you have simply done what you agreed to do and the other party is under no obligation to you. Whereas, if you tie him right down to the line and then do a little some-

thing extra for him, he feels under obligations to you and you gain his willing patronage for the future.

There is a difference in the way of stating things, and it is a good point for a salesman to study and know about it, in the printed method as well as in the other. A fact can be stated in two ways and each mean an entirely different thing, while each statement is nevertheless true. You say about the weather for instance: "It is not nearly as nice a day as it would be if it were twice as good as it is." Now, that is the voice of the pessimist. The optimist comes along and says: "It is twice as good a day as it would be if it were only half as good as it is." The truth is there all the time and this is only a different method of stating it.

A very safe principle, I think, both in the human and printed salesmanship, is the one-price method. In my observation in selling advertising, and also in selling boots, the buyer claims that the other salesman is always supplying the goods cheaper than you are; the other publisher is always selling advertising at a lower rate than yours. You have that to contend with all the time. It is the first thing you run against in every man's office. Now, the truth is, they are bluffing about it ninety-five times out of a hundred. Therefore you have to convince men by a little process of reasoning. There is no man you meet in your trade of selling but will be satisfied if you can only persuade him that he is buying as cheap as the other fellow. Don't try to make him believe you are selling to him *cheaper* than to the man across the street, but have a staple price and say to him: "There is no one buying these goods any cheaper than you are," and then he will be satisfied.

This printed method of selling takes a broad range. It is done by newspapers, by signs in stores, by booklets and by a thousand other ways. You can't measure its value. You don't know just how good it is to you. Nevertheless, if you are in any business that is marketing goods the printed method should be kept in close touch with it. If you have a store you should have signs, and they should not be kept up there until they are black and moldy. They should be fresh and bright and up to date.

In every form of development, whether it is the animal growth or the mental growth, there are three periods, and each of us is in one of those three periods. There is the blossom or growing stage, the ripening and the decay, and just the moment you get beyond the ripening period you are going into the decay period, and so all of us in this realm of salesmanship should aim to be in one of the first two classes. You have got to be up to date and be up with the times, and it needs all your attention to do that. It needs application, and application is really a synonym for genius. We hear a great deal about genius, but genius is simply the ability to concentrate your energy and learn to do things better than anybody else. We also hear a great deal about aspiration, and people say if you have any aspiration you will have success. That is only a part of the formula. But there is a union of aspiration and patience and perspiration. Aspiration is 25 per cent, patience 25 per cent, and perspiration 50 per cent. That is the thing that goes to make a success in business. If you don't have the perspiration the other man gets ahead of you.

The man that is doing one thing well and doing the

best he can is putting stuff over into the king row, and the thing he is putting in the king row is reputation, and reputation is one of the best salesmen on earth. In every store in this land there are articles of all kinds that are sold by their mere name and have thus been sold for many years. The originators of those goods are long since dead and gone, but the name stands for something, and that is what you are putting over in the king row if you have perspiration and learn to do one thing well. You have got to keep out of the rut, and do things differently from the average. Take no stock in ancient methods or in statements about how somebody else conducted his business. Have your own way of doing things and let it be the best.

The biggest successes to-day right along are those to whom, when they started, the wiseacres said: "You will never succeed in the world." When Mr. Sears began his business enterprise the field was said to be thoroughly covered. Montgomery Ward had been in the business for some years and people said there was no more room. But Mr. Sears started in notwithstanding, and his firm are selling three times as much goods to-day as Montgomery Ward was when it began operations, while Montgomery Ward is also selling three times as much as he did at that time.

Now, the quality of good fellowship is one that is usually associated with salesmanship, but experience proves that it is of no benefit to anybody. In every concern in this town we find men who were good fellows in their younger days, and are now trudging as clerks at \$40 a month. These were such very good fellows that they would never learn to say "NO." For many people it is almost impossible to say No. The

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ability to forego a popular pleasure, the ability to refrain from going with the crowd, the ability to back up and keep from drinking, is a sure mark of a sterling character. It takes courage to say No sometimes, but courage is what is required in these days of high pressure methods. If you say no whenever an opportunity is offered to take a "flyer," or speculation, you may lose an opportunity once in a while; but if you say yes you may lose a fortune. It's better to lose an opportunity to gain something you have not, than to lose something which you actually have. Don't be argued into things against your better judgment. Don't be forced to take a lot of extra drinks just because you're afraid to say no. Learn to say no and to show people that it means no, and you will find that instead of going with the crowd the crowd will come to you.

The subject of story-telling is one that fittingly comes in here. Many good salesmen tell lively stories, but whatever you can do in this field only tell good, clean stories. Those other stories will give you a reputation that will not help to raise your salary, and any business obtained by this good fellowship or this shady story-telling, etc., is a very poor trade. Whenever it is known that you get that kind of business the manager of your house is looking into Dun's and Bradstreet's for a report on the customers you win.

An important thing to the salesman is never to get discouraged. I want to give you this little epigram: The man who makes the most sales is the one who gets the most refusals. That is so in life insurance or any other kind of soliciting. It is so because the man who gets the most refusals is the one who has seen the most people and works the hardest. The salesman who

shows himself of that quality will surely turn up with the results.

Mr. Sheldon has said a great deal about character, and I am in warm sympathy with everything he utters on that subject. An oak tree is an oak tree; you can tell it by the branches or the leaf or the root. We show ourselves in everything we do and in all our relationships with other people. The comedian may go out on the stage and tell funny stories while his wife is behind the scenes, perhaps, weeping over their sore distress. He can fool you for a little while, but he can't fool you for a long time. And so you must have such character qualities in you as truth, uprightness, honesty, earnestness, patience, kindness, gentleness and sympathy. You cannot simulate them or make believe you have them. You must really have them. If you have them not, you must get them. A character of this makeup will shield you against lies. Do not concern yourself about evil reports. No lie can hurt a man for a long time. The greater a man is the less he is disturbed by what others do or say against him without cause. When anybody tells a lie about you pay no attention to it. The time you should try to combat adverse statements is when somebody tells the truth about you and that truth hurts. You should study so to shape your life that when people tell the truth about you it won't hurt. Lies never hurt a man, though the truth sometimes does.

It is a good thing when talking to your customers to be always serious. Never tell a story that will make light of yourself. Never put yourself in a ludicrous position. The actor who comes out and says, "This is pretty rotten acting," can make us laugh for the time

being, but there is nothing back of flippancy to interest us.

Another good plan, as I said before, is to mingle as freely as possible with successful men. If you are playing pool or billiards or any sort of game, and always play with persons you can beat, you will never advance in the game. If you want to be a better player you must play with better players than you are. So if you want to be a better salesman, you must mix with the most capable and successful men.

✓ In the work of human salesmanship you should never go into a customer's place and sit down while trying to sell goods. Let him sit down and you stand up and shoot the stuff into him. Stand up and be on your mettle. If a man offers me a chair when I am trying to sell him advertising I say, "No, I thank you; I have been sitting down." So I stand and he sits, and he has got his eyes raised, and I am looking down at him, and if there is any such thing as hypnotism there is the chance to get in its work.

We have got to do things nowadays on progressive lines. I know a man who wanted to go out and buy advertising,—buying, as you know, is the brother-in-law of selling. So he went to a big advertiser, but instead of telling him how cheaply he could buy advertising he said, "I want to go to work for you, and I don't want any salary. I want to go to work for you for six months, and then talk about salary." "Well," said the advertiser, "that is an unusual proposition." "I know it is," replied his visitor, "but I figure that at the end of six months I will either get an unusual salary or I won't be working for you," and at the end of

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six months this man was started in at \$3,000 a year salary.

Another good thing in salesmanship is being quick to see things and turn the right answer so as to make the best of a psychological moment. This is a feature of the quality we call tact. My partner one time went to see Dr. Pierce, the great medicine man in New York. We publish a paper, in fact, several papers, that circulate extensively in the homes of the people. That is the way we make a success of our business. Dr. Pierce looked over those papers, and he said, "Now, I must tell you the truth; I wouldn't read those papers, I wouldn't have them in my house." My partner replied, "Well, doctor, you have been very frank with me and I shall be just as frank with you. You are making a great many pills here, but I certainly wouldn't take one of your pills. But the people that read my papers will buy your pills, and that is the business I am here to talk about." This tactful reply had the desired effect.

Another requirement both in the human and the printed methods is to size up the customer. You do this because you want to please him. A salesman that antagonizes him or gets into an argument with him will never become a proprietor, and that is what we are all trying to do, isn't it? We all want to be the boss, and the fellow that goes into the customer's place and argues all the time will surely never get to be the boss. In fact, there is a fine art in bringing the other man around to your way of thinking, and it consists in getting him to agree with your first propositions. When he gets in the habit of agreeing with your propositions he will do it right along. You tell him, for instance,

that it is a good deal warmer in the daytime, and he says, "Yes, that's so." Next you tell him it is much pleasanter when it is so nice, and he says, "That's a fact," and in this way you get him in the habit of agreeing with a lot of things, and then you may start a proposition which is about 90 per cent his way of thinking and 10 per cent yours. On the next proposition you will get 20 per cent yours, and if you practice the art down fine you will at length get him to agreeing with a proposition that is 90 per cent yours; whereas, if you start in to antagonize his views, he won't believe anything you say. He simply makes up his mind not to believe you. Even when you tell him something to his advantage, he will turn it down because he can't admit that anything you say is right.

Another proposition I make is, that grumbling kills friends. No man will succeed who comes in and says, "I never saw such poor business as we have," or, "Business is all going to the dogs." All such grumbling kills friends and the man who is given to it only loses customers and gets to be a miserable creature. He dwells in a blue atmosphere. The clerks see him coming in and the boss says, "Tell him I have gone to lunch." On the other hand, the fellow that gets into the private office is the one who makes his entrance cheerfully and at the same time knows how to make a clean "get-away." Many a sale is lost by talking about three minutes too long. Learn to make the get-away, as well as to come in with an air of cheerfulness. From any standpoint in life the grumbler is a loser. If you are looking for trouble you'll surely find it if you are given to grumbling. Grumbling is a species of kicking and kicking cannot possibly make you happy,

for happiness comes only from helping, while unhappiness comes from kicking. The man who grumbles makes everybody near him feel cold and chilly, and friends coming into the atmosphere of a grumbler find there is something in it that makes them sorry they came. The friends stay away and go into the atmosphere of happiness. Men and women like to hear pleasant things; they like to go where there's happiness, and for that reason when a man gets the grumbling habit it makes them feel badly. They may try to break him of the habit, but usually it clings to him until he's left alone and his friends give him a wide berth.

Let me give you a little motto, and it is one of my own, about cheerfulness: "Be pleasant every morning until ten o'clock and the rest of the day will take care of itself." The reason I say ten o'clock is that if I urged you to be pleasant all day, you would argue, "Well, I have got about sixty or seventy years ahead of me and I shall have to spend it all trying to be cheerful." But when the mark is set only at ten o'clock in the morning you say "I guess I can keep cheerful at least until ten o'clock." If you get into the habit of being pleasant every day until ten o'clock you will find it an easy matter to be pleasant all the time. I know that it is sometimes hard to smile. It is hard to smile when the heart is breaking, but the man who can smile under such circumstances is the man who makes friends and the man that buyers always want to see. I sent this little motto a short time ago to a young lady, and she sent me back another one, and both are now on my desk together. The young lady's motto runs:

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"It is easy enough to be pleasant
When life flows along like a song,
But the man worth while is the man that will smile
When everything goes dead wrong;

"For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praise of the earth
Is the smile that comes through tears."

Another proposition I advance is to never make fun of your customer. If he is in the patent medicine business, for instance, don't you be one of those sharp fellows who say "I know your little game; it consists of one cent of bottle and two cents of colored water and the rest advertising." That is the method of the knockers. It is one of the follies that will rebound like a boomerang and hit you harder than you threw it out.

I have referred in this little discussion to perseverance. That is a grand quality. You want to stick to the one thing, and have patience, and keep at it early and late and so you will move forward. Let me quote in this place a couple of little verses of mine on "Patience":

"Supposin' fish don't bite at first,
What are you goin' to do?
Throw down your pole, chuck out your bait,
And say your fishin's through?"

"You bet you ain't, you're goin' to fish,
And fish, and fish, and wait,
Until you've caught a basketful,
Or used up all your bait.

“Suppose success don’t come at first,
What are you goin’ to do?
Throw up the sponge and kick yourself,
And growl, and fret, and stew?”

“You bet you ain’t, you’re goin’ to bait,
And bait and bait agin,
Until success holds on your hook,
For grit is sure to win.”

As I said a little way back, the mental impression is the great thing in salesmanship. If you come in and show one of those gloomy dispositions the mental impression is very poor. We don’t fully understand this mental impression business. Suppose you take a bottle of Appolinaris water and pour half of it into a tin cup and drink it, and then take the other half and put it in a fine thin cut glass tumbler and drink that, which do you think tastes the better? It is just the same thing chemically, but Oh, the different impression you get of it! In like manner a good dinner tastes infinitely better because of fine service and delicate dishes than if it were served in a slouchy way on coarse heavy china.

So you have got to carry with you the air of success in order to make good mental impressions. You must do so all the more, perhaps, for your advertising work than in your personal intercourse, but it is extremely desirable in both if you wish to succeed.

Here are a cluster of useful little maxiums which I wrote three or four years ago and desire to lay before you. They are phrased in a sort of George-Washington-old-Quaker-style, but that need not lessen their value in your eyes.

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While waiting your turn sing not; Neither drum your fingers. Let your countenance be pleasant, but in serious matters somewhat grave.

Show not any gladness at the misfortune of a rival in business.

Let your story be short but convincing. Avoid argument; it is a waste of time. Jest not at matters of importance. If you make a witty or happy answer, laugh not thereat yourself. Neither make nor carry reports that may harm another person.

Dress well, but not flashily. The man who dresses loudly wishes thereby to direct attention to his clothes, thus admitting that there is nothing in his physiognomy worthy of it.

Mix with those who make money. Talk not of your own business. Detract not from the merit of rivals. Use freely the expression, "Very good." It neither praises nor runs down a competitor.

Be not curious to know a customer's personal affairs. Rubber not at the customer's desk. Be not tedious. Speak not evil of the absent, no matter how he may seem to deserve it.

Be not a "smart aleck." Count all friends as part of your wealth.

Time is money. Waste it not and neither waste any promises. - The true basis for a permanent custom is to learn to make good and learn to make your get-away.

These maxims are not called up on the spur of the moment. They are useful truths learned by experience, during a score of years of strenuous activity. Preserve them and see if they are not well worth following.

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Here also are some counsels worthy of careful attention and serving as it were to crystallize the matter of this lecture.

"Make good" your promises.

Be a producer and source of profit to your employer and not a source of expense.

Mix with people who are successful. We are creatures of environment and we take on the qualities of those we rub up against.

Don't be a knocker.

Be square, honest and upright. Merit may seem to be overlooked once in a while, right may seem to be trampled upon, but in the end truth and justice will obtain.

Learn to be a specialist. Learn to do one thing well and advancement is sure to follow.

No successful employer is blind to the value of his employees. The men who get the desirable positions and the junior partnerships are picked out by the results they have produced and not because they kicked for advancement, or because they have bragged of their abilities. Men competent to fill high-priced positions are the scarcest. The world is full of \$10 a week men. Results count and no one notices results quicker than a proprietor.

Don't try to be a "good fellow," but be a good man. "Good fellows" at fifty are working as shipping clerks while good men at the same age are in business for themselves.

Nothing brings such quick returns as kindness, gentleness, cheerfulness and lending a helping hand.

Don't get discouraged. The darkest hour in your career may be just before you step into the brightest.

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Changes come quickly. Moves are made rapidly on the checker board of business. Have patience. Your time will come if you have the stuff in you. Success consists in remembering to steer clear of any mistake you have once made. Success comes to those who move forward, be it ever so slowly, so long as they advance some. Hold your head up; aim high; clench your fist. Set your jaw firmly, and push forward with determination. Let your watchword be, "I WILL."

Just one more point, and that applies to the human as well as the printed method. Talk with people on a platform they can readily understand. Never in a single instance belittle yourself by talking up to your customer, and never belittle him by talking down to him.

And here is my little "Symphony," which I submit to you in closing and which embodies fairly well my philosophy of life and action:

"I have set my mark at Truth,
My purpose fixed, I shall not hesitate;
Ever on and on again
I go toward the goal;
I shall not turn aside or pause.
The wiles of the Devil,
The threats of mine enemies,
The coaxing of friends
Shall not avail to make my purpose change.
Obstacles may blot my path
And darkness blur my way,
But ever firm with right my guide
I shall keep pushing on.
I may not reach my grand ideal,

But be that as it may,
The journey to it surely will
Be a pleasant one ;
And should I fall upon the way,
My face shall be toward the place
I started for.
Truth is right and right is truth,
Wrong shall surely fail ;
I shall not be discouraged
At clouds or storms.
I know the sun doth shine,
It beams somewhere, tho' I see it not.
I fear not but the end of time
Will show all things that are, are best
For the Eternal plan.
Truth endureth and lies shall not obtain
For any length of time.
In shadow land are upstretched hands
And midst the noise of this great world
Are feeble cries for help ;
My ear shall practice to hear such calls,
My hands shall train to lift the fallen ;
Noble men and women that are pushed aside
Need champions for their cause ;
Man, where'er he is or what he be
Is none the less my brother
And needs the strong to cheer him on ;
What we extend in help and cheer,
Brings its reward in happiness.
It is not for me to say or think
Look out for myself first ;
The bird, the beast, the stream that flows,
The hills, the fields, the lands, the sea,

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Are parts, are things like me,
And all belong to one grand plan ;
The stars, the moon, the sky,
And endless space as well,
Are little things in one machine,
That runneth by but one grand power
Of which I am in truth a part,
An atom though I be.
All things that are, are best—
This much truth I know,
Though why things are I can't explain,
My vision still is dim.
All answers will be given out
When time shall be no more,
And so I keep a-plodding on,
And on and on my way ;
My face is to the light,
My heart doth sing for joy ;
I strive to do the best I can each day
In act and thought and word ;
I know not just the plan of things that are,
But back of all is truth,
And truth I seek ;
I shall not know all truth
Until the great revealing time."



**A System of Education in Economics
and Human Nature as Applied
to the Business World**



LECTURE
Faith as a Commercial Asset

NEW 1904 EDITION
REVISED AND REWRITTEN

The Science of Successful Salesmanship

A SERIES OF LESSONS CORRELATING AND SYSTEMATIZING
THE BASIC LAWS AND PRINCIPLES, WHICH CONSTITUTE
THE SCIENCE GOVERNING THE DISTRIBUTION OF
ARTICLES OF COMMERCE FOR PROFIT.

LECTURE--FAITH AS A COMMERCIAL ASSET

LECTURE SUPPLEMENT NO. 3.

BY

ARTHUR FREDERICK SHELDON

CHICAGO, U. S. A.

1905

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INTRODUCTORY

**NOTE—Read carefully before taking up the study
of this Lecture.**

The spiritual law of faith is one of the most potent of all the natural laws of success. It is, therefore, the subject of this special lecture.

The majority of our students will experience no difficulty in understanding it readily. Some may be a little confused at first by such terms as “presentative” and “representative” knowledge, etc. I would earnestly refer any who may need more light to the work of Fisk on “Man-Building.” It is a great book and one which I wish every student of this Science would read.

Write upon the tablet of your memory with the pencil of concentration so indelibly that they can never be erased, these words: “According to your faith so be it unto you.”

Study this lecture until you come to a complete and conscious realization of what faith really is and how to get it. You will then be able to correctly interpret in all the breadth and depth of their great truth these ringing words, “Faith is the substance of things hoped for, the evidence of things unseen.”

Yours sincerely,



LECTURE.

FAITH AS A COMMERCIAL ASSET.

There is a class of thinking people who gravely insist that money has nothing whatever to do with happiness—that it is possible for us to be just as happy without money as with it. Now, I freely admit that money alone will not bring happiness, but, with the idea that it does not help in the attainment of happiness for the great majority of mankind, in our present stage of development, I certainly cannot agree. It is an idea, as the saying goes, that will not “hold water.”

In the commonwealth planned by Aristotle and Plato it was a theory that the state should dominate the individual, even to such a degree that it could select the spouse for the husband and could also separate the mother and child so as to educate the latter in view of the public weal. These theories sounded beautiful when backed by the eloquence of rhetoricians and sophists. But at best they were only theories, only idealisms, and in practice they failed entirely to work.

When the idealism of man conflicts with the laws of God, God invariably gets the best of it. All the philosophy of those learned Greeks, backed up by the arts of rhetoric and sophistry, could not change one jot or tittle the rights of natural affection or the sway of a mother's love. And so it was the theories came to naught.

And so it is today with the theory that money has nothing to do with happiness. It is in conflict

with a spontaneous human desire. It is idealism pitted against the code of nature. Nature is rich. She is economical, it is true; possibly that is the chief reason why she is also rich and can afford to be bountiful. Nothing in nature is wasted. Even seeming decay, as we all know, is but a re-arrangement or change of atomic elements.

After ages of growth, corresponding to the period of man's maturity, nature finds herself so rich that she can afford to live in the best of style as well as be most generous to her big family of children. She even loves to display the tokens of her wealth. She weaves the loveliest of blossoms to strew her daily path; trims her bonnets of bush and shrub and tree with real live birds, not the corpses of them; has velvet carpets of deepest green; adorns the horizons of her world with gorgeous sunset pictures and the cathedrals of her mountains, the auditoriums of her plains and valleys, with landscapes painted by the brush of God and which put the art-work of mankind to confusion. In her rock-ribbed vaults she has stores of gold and silver, with emeralds and rubies and diamonds galore; so much that if all the money-kings of the earth could be assembled to view her treasures, it would make the very greatest of them feel like thirty cents! The pyrotechnics of her lightnings make man's most brilliant fireworks look like firebugs; and far above his boasted electric displays, she illumines her hours of darkness with countless starry worlds hung out in the domes of space.

Yes, nature is rich, and man, as the highest type of her creation, the normal, healthy man, has therefore an inherent and laudable desire for wealth. Nor

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can I doubt this to be a reasonable longing, which nature meant to be gratified, while really I can see no cause why it should not be so, since nature is so rich as to be able to live in such style and so generous as to find plenty to pass round to her children, no matter how large her family becomes.

I believe all this to be true and natural and that everyone might just as well have, not several millions,—we don't need that much—but ample plenty for our comforts, and even luxuries, during this brief side-show of ours, while we halt for a few years at the road-house of the planet earth, on our journey through the ages. Of course, this stage may be the end of the trip, but I don't believe it is, and neither do you, Mr. Agnostic, if you chance to be here present.

Even if you don't KNOW the fact objectively, you can't well get away from the voice of the soul and its tremendous longings. Its reaching out after God, after immortality, tells you very plainly of the life there is to come.

The vine in the cellar has never seen the sun, but how naturally and longingly it creeps toward that one ray of light peeping through the key-hole; and so we let it go at that.

But even if it were true that this brief span of life formed the end of the journey, that would of itself be a pretty good motive for the attainment of happiness here, and to gain this, until political idealists have remodeled society and "busted" the trusts, like John Henry, "we need the money." Even the stately Milton supplies us with a reason when he tells us,

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that "Money brings honor, friends, conquest and realms."

Some might think that I am very sordid, but in truth it is the abuse of money and not the legitimate use of it that does any harm. The love of money for money's sake is wrong. The only good in money is the good which it will bring. I, like the most radical reformer here tonight, am very much against the trusts so long as we don't own stocks in them, paying good dividends; but, if I were attorney for Mr. John D. Rockefeller, I would not seriously advise him to offer to give any of us, say three or four millions in Standard Oil stock, or to present us with a trust or two.

And so it happens that, in the present era of society, money is an important element in success, the very chief thing which brings happiness. It is quite true that our American standard of success leans too much that way at the present time. The disease of money-mania has been spreading very rapidly during the past century; but all things move in cycles, "every dog has his day," and the world is growing better as well as wiser.

Man's blessedness, we are told, depends upon his wisdom. The natural mainspring of human action is the attainment of happiness, as all the great philosophers teach us, and as soon as the disease of money-mania has driven a few more prominent men through suicide, heart failure, paresis, nervous prostration, and several other side entrances into the grave, the majority will awake to the fact that happiness is not necessarily obtained by wealth, and that too much is often worse than not enough, for it is a matter of

common knowledge that we are liable to get too much even of a good thing.

And so it is that such fundamental verities as the natural aim of life being the attainment of happiness, and man's blessedness depending on his wisdom, crush out or correct both unhealthy ambition and radical idealism. In the meantime, you and I need have no great fear of getting too much of this world's wealth. For my part, by the time I have done so, I hope also to have gained enough wisdom to know how to use it for further mental, moral and spiritual growth and the helping of others to the same great blessing.

But, to our subject: Faith as a Commercial Asset.

There is a custom more or less prevalent among more or less people of going to church with more or less frequency, and those who do so are tolerably certain, sooner or later, to hear a sermon on the text "According to your faith, so be it unto you."

I do not profess to be able to preach a sermon. We shall not look on what I have to say in that light, but I am going to talk very plainly on this subject, for it has long seemed to me that it crystallizes one of the most important spiritual laws of success.

I said a little while ago that nature being so rich and bountiful, I could never see any reason why man, like nature, should not also be rich. We need not be sages in wisdom to know that true wealth includes more than money. The man is not really wealthy who has money alone, but here I should add an important proviso, which is this: There is no reason why any normal man should not become wealthy, if he, like nature, is willing to pay the price

in effort for his wealth. In nature we behold an infinite love, an infinite harmony, an infinite economy, an infinite energy, infinite action, infinite patience, incessant growth, and withal, the manifestations of infinite faith; no doubt, no fear, no halting, no hesitancy, just an infinite ceaseless going forward. Nature knows she is right and she goes ahead. Her way is the way of Sure Success.

Man is finite, not infinite; but why should he not go ahead toward the goal of his desire with finite love, finite harmony, economy, energy, action, patience, growth and faith—faith that he shall always attain the rightful end in view?

This demands effort, it is true, but everything worth having in this world must be bought at a price, and we must not grumble if we do not attain what we desire because unwilling to pay the price which we actually have.

And we all have the price of the attainment of legitimate ends, including the power to produce wealth; for this price consists entirely of honest and intelligent effort.

Some, very many in fact, have the price, but don't know it. Others know they have it but yet won't pay it.

We all know, if we stop to think, that there was a time even when nature, as manifested in this little world of ours, was poor except in latent possibilities. The records on the rocks tell a plain story of early hardships; seething vapors, molten masses, barren rocks, boundless oceans like to the fogs of man's intellect, the barrenness of his poverty and the fires of his financial and other varied troubles. But nature

was patient and had faith, and kept busy, and after the mists and fire, and the rocks and the boundless waters, came order out of the chaos and wide lands bearing vegetable life in all its wealth and glory, and from somewhere, somehow, came the animate crustacea, fishes, reptiles, birds, mammals, and at last man, the crowning triumph, created in the image and likeness of God, the son of God, to whom God has given dominion over the world thus created.

Like our text, "According to your faith, so be it unto you," we are all apt to hear but not understand the marvelous words I have just repeated, "Man was created in the image and likeness of God." Those two sentences, "According to your faith, so be it unto you" and "Man was created in the image and likeness of God," are not mere symbolisms or platitudes, not shallow human fancies, but grand literal truths, fundamental verities, amounting to supernatural laws of our being.

I have said that I can see no reason why man should not attain wealth. I have given the chief ground for my position. It is because this matter of permanent, increasing success (not the "make-a-living" kind, or the fluke and lucky chance brand, but permanent and increasing), is governed by natural laws, eternal, immutable and unchangeable. These laws, or basic principles, are mental, moral, spiritual and physical. To work in harmony with them means success, and that means wealth, financial and every other kind. Violate some of the laws and you can have only partial success; to violate enough of them or a few of them grossly, means failure or

financial death—just as it means physical death to violate grossly some of the natural laws of health.

The particular law we are now discussing is that spiritual law, crystallized in the words, "According to your faith, so be it unto you."

That mighty law has been thundering down the ages by varied manifestations since time began. It was framed into verbal expression almost nineteen centuries ago by one who generally meant what he said and said what he meant and knew to the very uttermost what he was talking about. Since that time it has been repeated with more or less emphasis by thousands of followers and tens of thousands of alleged followers of him who said it; but there seems to be a vast multitude left in the world who never yet heard it, and there are certainly many more who hear it today and don't begin to understand.

What does it mean? Just what it says. According to how much faith you have, so much will you receive. As ye mete out his quality of faith, so shall it be meted out to you. But we can't mete out that which we have not. We can't take any more water out of a pail than there is in it. And then again, every law must be looked at from the standpoint of possible conditions, and along with this, like many great laws of the same kind, comes a proviso, a *but*, and the but in this particular proposition is the supplementary law attached to the precept of faith, and it is this: "Faith without works is dead." As it is stated by a quaint old poet:

**"If faith produce no works, I see
That faith is not a living tree.
Thus faith and works together grow;
No separate life they e'er can know:
They're soul and body, hand and heart,
What God hath joined, let no man part."**

And now what is Faith? And to what does it extend? Remember that I am speaking from a commercial standpoint—the standpoint of the pocket-book and the bank account, if you please—and you must not consider me either mercenary or sacrilegious or irreverent, when I say, and I would that I could say it so all the world might hear: Faith must not stop with God.

God does not lean on anybody, and I don't believe he thinks any too much of those who lean too hard on him. He may pity us, even as the father pitieth his children, but we don't want to be pitied; we want to look to it that we are not in a pitiable condition. Yes, "Faith without works is dead." Neither one of them goes very well in single harness, but hitch the two up together and they make a mighty strong team. Yes, "Trust in God, but keep your powder dry."

And again what is Faith—this thing which makes a good commercial asset? I answer you it is that soul quality of certainty, born of knowledge, ripened into realization. Knowledge precedes it. Realization precedes as well as crowns it. In this sense we might call it the third degree of knowledge where we begin indeed to walk in the light of clear understanding; for so it happens that before we can have faith, the actual genuine article, the substantial commercial brand, bearing the trade-mark of success, we must have the requisite unimpeachable knowledge.

And knowledge of what? We asked a little while ago, to what does faith extend? Our answer was that it must not stop with God. Then whither does it further extend? How many links are there needed in the chain of our faith? I answer you three links:

First, and as a basic verity, marking the true foundation of all faith, comes our faith in God, the Supreme Intelligence, the Hand at the helm of the universe, the Power that "doeth all things well." As the second link in this chain comes faith in man, born of that knowledge of man which makes us realize the wonderful being that he is. And third, as a link in the chain of faith, comes faith in one's own individual mission, whatever that may be. There you have the three links: Faith in God, Faith in man, Faith in one's mission or life-work.

✓ In the discussion of these three links in the chain of faith let us now reverse the natural order. Let us first consider faith in the mission of the individual—in other words, faith in one's life-work.

While there is much of good, much of truth, much of eminent practical value in the philosophy of the Greeks, we also find much of error and among other errors was that theory of Plato that the state eclipses the individual. Thus they sought to make the individual right by completely subordinating him, molding him and his family and fortunes as they wished. The children were educated by the state. There was but little freedom of natural choice.

The people were divided into three great classes: first the learned class, from which were drawn those who composed the government of the state; second, the soldier class, to guard the national territory—

each of these two classes being idle or non-producing; and third came the producing class, the craftsmen, business men, agriculturists, etc. While the last named were expected to produce enough wealth to support themselves and furnish the two idle classes with a living, they were not supposed to need any measure of education. They were regarded as the lower class, and the business of trade was looked down upon and shunned as an occupation unworthy of refined intellects and gifted natures.

The knowledge of fundamental truths, either in philosophy or science was not encouraged among this so-called lower class. Even scientific knowledge entering into the work of their callings was not deemed necessary. Blueprints of individual temples of success were made by the so-called wise classes, the rulers and legislators. The career of the individual was largely mapped out for him, and that was wrong. It was another contravention of nature's laws and again, God got the best of it, as was shown by the failure of that particular form of human idealism.

I have said that one of the links which counts in the chain of faith is faith on the part of the individual in his mission—and oh! how vital it is to have such a mission, to have a definite life purpose in view, or a worthy object for which one is striving. Straws show which way the wind blows. There is indeed much virtue in little things, and a little careful reasoning on the part of the intelligent youth, supplemented by judicious guidance from the parent, should reveal the natural bent of the mind, the particular mission which he can best fulfil in life.

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Let us always keep sight of the law, that the paramount motive, the mainspring of human action, is the attainment of happiness. The special ambition of the individual may be to become a bookkeeper, or to become a stone mason, or to become a soldier, or to become a statesman, or to become a farmer, or to become a carpenter. It takes all kinds of people to make up a world. Happiness is a relative term. Good is a relative term. Success is a relative term. That which would constitute happiness, or good, or success, for one temperament, would not do so for another. The one thing to determine as early as possible is this: What is it, for the individual, that will mean success, will mean happiness? What is his true province and ambition?

This being settled, he has a definite plan in view. He has drawn a mental blueprint of his individual temple of success. He is now building for a purpose, and prompted by the voice of God, the natural instincts within him, he can press on without faltering toward the goal of his ambition.

The architect who sets out to build a house, first draws a careful blueprint. He has a distinct plan in view. Before ever that house is constructed in the objective, it is to him a mental creation. He forms a mental picture of it, a picture drawn on the canvas of the mind. Next it is transferred to the canvas of the blueprint and then every board that is sawed, every blow that is struck, every nail that is driven, every effort that is made, is made for a definite purpose, and then there is something doing in the building of that house.

It is just so with the building of the individual temple of success. First comes the mental picture of the heart's desire, the mental blueprint, and possibly a written sketch of the plans, and then every blow that is struck, every effort that is made, is made or should be made with a definite purpose, the achievement of a distinct result.

But there are many, many people who have no mental blueprints of their individual temples of success. There is such a tendency to be borne along on the tide of aimless events. Nothing to do but drift, nothing planned ahead but to move along with the crowd. Those who act in this spirit are surely violating one of the primary laws of nature, the law of system, order, definite purpose. But with that mental blueprint drawn by the ambition rightly determined, mark how we gain the jewel of absolute faith—faith, that soul quality of certainty, born of knowledge, ripened into realization. It is primarily through the gaining of knowledge on the subject in hand. It is childish to simply say, "I have faith." That is good as far as it goes; it helps, through the law of suggestion in developing the soul quality, but it is not enough. Man must feel that the foundation of faith is knowledge, objective and subjective, presentative and representative, and then he must set out to learn all about the particular business involved in his life work, his mission, so as to become a master of it, to be able to do his work a little better than anyone else can do it, to grow stronger in this work in every way; just a little stronger every day. Then it is, with his ever-increasing knowledge of his business, that he will come to the realization that he can

positively do it. There is such a wide gap between merely knowing a thing and knowing it so thoroughly that the knowledge ripens into full realization. This is the realization that blossoms into the commercial brand of faith.

For the complete forging of this first link in the chain of faith, faith in the individual mission, one must begin early to shape the second link of faith in man. Faith is a positive quality. It stands for something. It represents power. It is knowledge in full action. It is the power of conviction getting busy and keeping busy, and in order to be able to get busy and keep busy in the matter of his individual mission, of his life's work, one needs to have faith also in man as an individual; for that begins with faith in one's self. Here again we find, too, that faith in self is something that can be made to spring spontaneously like Minerva from the brain of Jove. Like faith in one's mission or faith in anything else, faith in self must begin with a knowledge of self, with a knowledge of man. To attain this, it is good to live for a little while with dear old Socrates and obey his venerable injunction, "Man know thyself." And again, to listen to the philosophic poet Pope, when he urges that "The proper study of mankind is man."

How often have we heard this sentence and yet how little the average mortal heeds the thought contained in it. He cannot realize the fact that man was created in the image and likeness of God, until he gets down home and turns the X-ray of truth on self; but if he will only do that, and do it so thoroughly as to get a clear idea of the masterful powers of the normal man, faith must come to him as a

natural consequence. With a right knowledge of man and his varied powers comes a realization of those powers in self and thence is born a substantial faith, the faith which helps one to make good in building his temple of success.

But this cannot be done in a haphazard way. We must go about it systematically, definitely, and not merely viewing the race as a whole. By getting right down to business and studying one individual, and that individual the one with whom each individual is concerned more than with anybody else, which is to say his own dear self. If we will just mind our own business and make ourselves right; if each one of us will only do that, then every group of individuals is all-right, and it needs no great measure of inductive reasoning to go from the specific up to the general and find that if each individual is all-right, the municipality will be all-right, the republic will be all-right and the world will be all-right.

This is entirely a question of individual self-development, self-building. It is a job which nobody else can do for any of us. It rests with the individual and with him alone. And why should not John Jones have faith in John Jones? Faith in the ability of John Jones to successfully fulfil the mission which he has undertaken, provided, of course, that the mission has been wisely selected? Man is truly a wonderful piece of mechanism, composed of two primary substances, matter and mind; the material part taking the form of body, the most delicate, the most surprising, and withal the most powerful machine ever invented; a piece of mechanism deserving of much closer study, much more careful attention than the highest priced

engine that John Jones could ever buy. And yet it is true that if he has paid a few dollars—or let us say many dollars—for any other engine, the chances are 100 to 1 he will take infinitely more pains for it than he does for that wondrous human engine. His life depends on the care of that body, his happiness depends upon it, his success depends upon it, and yet, the average John Jones—and in him of course I typify the whole race—just simply allows the engine to run itself. He takes so little care of it that he lets it rust out or wear out in a very few years, thinking he has done well indeed if it keeps going for the supposed limit of human activity, about three score years and ten, although, if properly cared for, it could just as well last and labor for a whole round century.

He forgets that genius is only energy intensified and that the reason most men do not accomplish more is because they do not attempt more, and that, if he wants to attempt more, if he wants to intensify his energies, he should begin by taking that care of his body which it demands in order to serve him to the limit of its natural endurance.

We have not the time tonight to discuss the marvels of the human body. It is the spirit-home in this life of each one of us. The best that I can do is to challenge and awaken thought and to say that John Jones, as a rule, forgets that if he would only eat right, breathe right, exercise right and think right, he would surely be all-right in regard to the body.

Instead of that, for one thing, he gratifies appetite rather than hunger and goes ahead, digging his grave with his teeth. He is so listless or so careless that

he uses only a small part of his lungs in breathing, denying his system the vitalizing properties of air which God has given in such ever fresh abundance. Unless his labors compel it, too, he does not exercise one-third as much as he should. Again he probably forgets that thoughts like birds, come home to roost; that every vicious thought leaves its dent upon the soul, a scar not easily healed. He pays no attention to right habits of thinking, and goes ahead digging his moral and spiritual grave with his thoughts.

But, as far as concerns the period at our command tonight, the bird of time has but a little way to flutter and is fast on the wing. And in this work of knowing man, to the end of realizing the powers within him, and so that we may have faith in individual accomplishment, let us pass from the discussion of the body to the mental and spiritual side of man.

The body is the temple of the mind. It is the home in which the real man dwells. It is also the servant of the mind. It obeys its mandates. The mind directs the body to get busy and get down to work and the body trots along; it tells the hand to reach out and grasp something, and the hand obeys it like a little man. These are all matters of common familiarity, but there are only very few who realize to what an extent the body submits to the mind under truly intelligent direction.

And what is this mental side of John Jones? It is a portion of him which, when it departs, leaves the body or material part lifeless and useless. It is a something which the physical senses can never grasp. But is it on these accounts unknowable? Is it impos-

sible for us to have any knowledge of it or at least such knowledge as will help us to realize man's power, that he may have faith in self? Why, no; nothing of the sort.

In one way the mind is much less complex than the body. The body is composed of very many parts, but we find that in effect the mental nature of John Jones has just three grand elements; first, intellect; second, sensibilities; and third, the will. But what a combination this trinity makes; intellect, sensibilities and will! The mind of man is indeed a marvelous creation, but like all great things it is simple in final analysis, and thus we realize that the mind of John Jones, your mind, my mind, the mind of every normal individual, is all composed of those three elements, which I shall now briefly describe.

Through the intellect we gain knowledge; through the sensibilities we feel; and through the will we perform the act of intention, we use the power of choice and action, and as soon as John Jones recognizes that his mind is formed of those three elements, that through the intellect it is within his power to know and know thoroughly a very great deal, by the cultivation of perception, judgment and reason; that through the sensibilities, fed by intellect, he can enrich and develop all the feelings, the blossoms of the heart; and finally, that through the will, he has the faculty of choice and action, it is then that he comes to realize his great inborn powers and this is the beginning of faith, the kind of faith that counts, the faith that is "the substance of things hoped for, the evidence of things unseen."

Through the intellect he acquires four forms of knowledge. First, cognitions derived through the senses, presentative knowledge. But through this form of presentative knowledge the mind has the power not only to know, that is, to gain cognition, but to look within itself and know that it knows, to know that it feels and to know that it wills, that it can exercise the power of choice.

And then again, through the intellect, as a second form of knowledge, we have representative knowledge, the knowledge which is presented again after having been first obtained. The knowledge which we gain today, the impressions which we receive, the original concepts we form, are stored away in the subjective, they go to nourish the soul side of man. Made a part of memory, they can be recalled, called up again, through remembrance, recollection, reminiscence or imagination, and thus presented anew, and so it is they become representative knowledge.

And in the third form of knowledge gained through the intellect, man has the power of comparing original concepts, thus forming judgments through the resemblances and differences of things. Classes are compared with classes, objects compared with objects, judgments are formed and then judgment compared with judgment, and here it is we exercise the reasoning power. From the general to the specific through deductive, and from the specific to the general through inductive reasoning, the mind of man travels on until we find notions nestling in words and words conveying notions, individuals grow in mentality, social relations are determined, governments spring up out of the thoughts of man, and science is devel-

oped by which man is able to read the harmonies of God.

And then, finally, in the fourth function of the mind, intelligence, this same John Jones, you, myself, all normal people, are able to grasp without any form of reasoning the fundamental verities. Thus time is not perceived by our senses, but it is, it exists, and we know without any act of reasoning that it does exist even while the senses cannot grasp it. And so it is with the great first Cause.

And now, passing for a moment to the sensibilities, the second division of the mind, we see man not only capable of knowing but of feeling. It is true that intellect and feelings often coalesce; they are wonderfully interactive, but yet they are distinct and in this province of man's mentality, the throne of the heart, we find every normal individual subject to feelings of pleasure and pain, of joy and of sorrow. We find the sensibilities to be divided into passions, sentiments and emotions; the passions being the whirlwind, the sentiments the light breezes, and between them the steady current of the emotions, the trade winds of the soul, which, when not repressed to the calm of sentimentality, nor allowed by the will to become the whirlwind of passion, are a very powerful factor in the problem of success. Subtract the sensibilities from a man's mentality and there is but little left that is worth living for.

I pity a man who prides himself upon his absence or obtuseness of feeling. He does not know what life is. Without the glowing warmth of the soul the mind is frozen. Through the intellect, knowledge, presentative and representative, vitalizes the sensi-

bilities. It is thus they are nourished, developed and made to blossom like the rose. The healthful state of the sensibilities is conducive to the birth of faith and to its sturdy growth, the true brand of faith that counts as a commercial asset. But, Mr. Jones need not allow the sensibilities to run riot, because he must remember the third division of the mind, the will, which stands as a sentinel and monitor guarding and guiding the intellect and the sensibilities, this will being also supreme as the autocrat of choice and action.

Along with the development of intellect in its four-fold province and the cultivation of the sensibilities must likewise go the development of the will, which can always gain in strength by exercise. The intellect and the sensibilities make us know and feel what is right and wrong, and then the will has the power of choosing, and thus is man absolute boss of the job in building his temple of success. He can build it just exactly as he wills to build it. Then he seizes on this great fact, when his knowledge of himself from the material standpoint, and also from the mental standpoint, has ripened to the point where he realizes his power to do and be, how can he help but have self-assurance, self-confidence and faith—not mere egotism, for that is but a negative quality, but a noble egoism, a full belief in the ego, the power of the real man within.

I have stated that the three links in the chain of faith, the kind of faith that counts in commercial life, are faith in God, faith in man and faith in one's own individual mission. We have talked of faith in one's mission, its why and wherefore, and of faith in man

from the standpoint of faith in self. But this faith in man must go farther than faith in self. It must extend from the individual to faith in his fellow man, in his human brother. In the commercial world strictly and in the case of the salesman or other business man, it must be faith not only that he can sell his goods, but also faith that his customer will buy them.

Meanwhile we do not want that low-grade brand of faith which will make us a Mr. Easy-mark. That is an overgrowth of the sensibilities at the cost of the intellect and will. The intellectual quality of judgment, the ability to form sound conclusions, is lacking in Mr. Easy-mark, but, from a commercial standpoint, I pity the man who is always and forever suspicious of everything and everybody, and is therefore perpetually looking for trouble. We have all observed this: It is easy enough to find trouble if one goes out looking for it. I have never known anyone to set out on that special errand without being successful. What we must always look for is the good in others and we know it is there. It is simply a question of waking it up, of reaching and making responsive the chords in the other fellow's nature which we wish to reach and sound. They are there all-right. It is merely this problem of finding them out.

Did you ever stand on the banks of a mountain stream in what are called the placer gold regions? Have you ever watched the placer miners at their work? Guided by certain evidences, certain traces of gold in the soil along the bank, the miner dams up the stream, turns its waters aside from a section of the channel and then digs with faith that, when he

shall reach the bedrock, he will find some gold. The gold is at present hidden away, and perhaps deeply covered by mud and rock, but it is there all right, and finally it is captured by the trusting miner.

It is just so in mining for good in others. The gold of the positive qualities, which we are seeking to reach, may be deeply overlaid by the slime and the mud and the rocks of the negative, but we can still work with faith at this mining for good in our fellow men, because, as we shall see later, every normal person is a gold-bearing stream by virtue of inheriting the positive faculties and qualities. They can always be reached somehow; it resolves itself entirely into the work of digging for them.

At the same time, while looking for good in others, and knowing it when we see it, the intellect must use that vigilance of judgment which enables us to detect the mud and the rocks of error, and falsehood and dishonesty—all those negative qualities and conditions which, in the present stage of the race, we are liable to encounter in the business world and probably will meet for some little time to come.

The gospel of business righteousness extends to self as well as others, and our natural sensibilities, in the form of emotions and sentiments, must not be permitted to run away with our judgments. The ability to form correct judgments and then the moral backbone to call a spade a spade, is one of the high qualities that give a man faith in self and also one of the essential forces of success.

Doing unto others as you would have them do unto you, does not by any manner of means imply that we should do everything that people may ask

us or want us to do. Taking humanity as it is, for example, and not as we might wish it to be, there are many who would ask us to do unto them as we would not ask them to do unto us. We will be asked to do many things, which, in final analysis, we observe to be not to the interest of the one who asks them. There is much sound philosophy in Shakspeare's maxim: "Sometimes we must be cruel to be kind."

✓ We have talked of man's faith in self and faith in his fellow man, and its qualifications. In the case of the employe, this second link, faith in man, must extend, to get the best results, to faith in his employer. It is true that judgments must sometimes be formed quickly in the matter of selecting employers, and I know that one cannot always be too particular. But I hold as a general principle that even on a lower salary, or in an humbler position, the worker makes better progress, and is far safer and happier, with the employer in whom he has ample faith than with one whose methods and enterprise are not grounded in justice.

And so in the case of the employer, faith in man, the pocket-book building and bank account making brand, should comprise faith in self, faith in the customer and faith in every worthy employe. It is faith of this last kind that kindles the fire of loyalty.

And now we have considered two links in our chain of faith—faith in the individual mission and faith in man—so it rests with us to discuss in conclusion faith in God, the first link in the chain of faith, though I have here placed it last for treatment.

I know very well there are those who claim that this quality or sentiment has no place in business, but

I consider that even they do not believe what they claim. I have said that faith is that soul-quality born of knowledge ripened into realization. Hence there are those who urge that when we come to this particular link in the chain of faith, our code of philosophy will not work, because in their opinion we can't know God, and since knowledge and realization precede faith, how can man have faith in God when he cannot know or realize Him? But I submit that we can know God and we can realize abundantly the manifestations of His divinity. Indeed I claim we do know Him, whether we admit we do or not, and that all men must know God, not only subjectively, but objectively, for let us ever remember that knowledge is of two kinds, subjective and objective, besides being also presentative and representative. It is true that by means of the intellect we cannot gain knowledge through cognitions of God as a being, that knowledge which enables us to realize Him through the physical senses. But we can see and hear and feel and know the countless evidences of divine intelligence. We can see the Architect in His mighty edifice. We can see the hand of the Master at the helm of His universe. We can recognize the infinite Wisdom in the proofs of it that are visible all around us.

Again, as the third form of intellectual concepts we possess the power to reason; we can certainly reason thus: "All things created have a creator. The universe is created. Therefore the universe has a Creator." My objective knowledge informs me that man cannot make a flower, he cannot make a blade of grass, he cannot create the little birds that sing, so that surely he did not make this planet. Man is there-

fore not the author of this universe. But that all these things were created we know; that they have a creator, reason compels us to believe, and so, even from an objective standpoint, we know, if we will but reason, that there is somewhere a supreme creative Intelligence. We know that this Intelligence exists, even though we may not know what it is; and as we also derive from it our existence and powers, it is not unbecoming—indeed it is most becoming in all human beings—to worship that creative Intelligence in spirit and in truth.

And again, we get this faith by means of representative knowledge, by the agency of the sensibilities, the storehouse of subjective truth borne on from man to man, from tribe to tribe and from generation to generation through all past time. This form of knowledge gives us proof through intuition of a life to come. It has prevailed among all races and in all ages of time, and although it is subjective knowledge it is none the less convincing and real. It is certain that the intuition of such a future state exists, and this also means an eternal Ruler, and thus again I claim that we can and do know God. We know Him both subjectively and objectively. We can find Him even if we cannot grasp Him, and with the knowledge of the fact that we have found Him, through the manifold evidences of His wondrous works and by a knowledge which enables us to see His infinite love, harmony, industry, energy, perseverance; it is thus our knowledge ripens into a realization of these fundamental truths of creation, these basic verities of God, and enables us to have faith in Him and faith of the kind which counts in commercial life. This last

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we realize because we can easily discern that if we work in harmony with the laws of God, reflect God's thoughts, we may legitimately expect the same results in ratio to the degree of our finite powers, as compared to the infinite power that God has shown in His creation.

I have said that man was created in the image and likeness of God, and what do we mean by this? Can it be man expressing himself through the hat of idealism or is it a simple, fundamental truth? It is certain that each and all of us may say with Goethe, as we find ourselves in this life:

"In my breast

Alas, two souls dwell — all there is unrest;

Each with the other strives for mastery,

Each from the other struggles to be free.

One to the fleshly joys the coarse earth yields

With clumsy tendrils clings, and one would rise

In native power and vindicate the fields

Its own by birthright—its ancestral skies."

We would deceive ourselves if we tried to evade the truth of our immortal destiny, and we may note that the duality expressed in those lines of Goethe runs through all nature, the constant duality of the positive and negative. We see the positive in light and the negative in darkness; the positive in heat and its negative in cold. And coming to the analysis of man, even in the material sense, we have the positive in health and the negative in sickness; the positive in strength, the negative in weakness. Also in the realm of the mind, in its three great divisions, we find the duality of positive and negative all the way through.

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We have the positive in judgment and the negative in injudiciousness; the positive in reason and the negative in unreasonableness. So likewise, in the region of the sensibilities, we find the positive in love and the negative in hate; the positive in courage and the negative in fear; the positive in order and negative in confusion; the positive in industry and the negative in laziness; the positive in perseverance, the negative in vacillation; the positive in truth, the negative in falsity; the positive in honesty, the negative in dishonesty; the positive in economy, the negative in extravagance; the positive in intuition, the negative in obtuseness; the positive in faith, the negative in doubt or disbelief; the positive in will, the negative in indecision, the lack of the power of choice.

And thus we might go on, did time permit, through a complete analysis of man in all his faculties and qualities, and would learn that every positive has its negative and every negative its redeeming positive. But remember this: You never met a man so foolish that he did not have occasional flashes of judgment; you never met a man so unreasonable that he did not show powers of reason; or a man so hateful that he never had flashes of love; a man so cowardly that he never had outbursts of courage; a man so lazy that he never displayed some industry; a man so vacillating that he never persevered in anything; a man so untruthful that he never made a correct statement; a man so dishonest that he never acted honestly; a man so obtuse that he never had flashes of intuition; a man so incredulous that he never had moments of faith; a man so undecided that he never displayed the force of will. etc.

And this illustrates what I mean in saying that man was created in the image and likeness of God. The eternal elements of divine life, love, courage, energy, perseverance, industry, economy, faith and the others, are all represented in man, God elements, heaven-born qualities. Remember what we have said about the gold bearing stream and that every normal man, from the fact of his endowment with the positive faculties and qualities, is a gold-bearing stream. Yes, man is all right; it is purely a question of bringing out the almighty all-rightness that is in him.

And that is done through education, with help from the law of suggestion as a part of education, for education comprises the filling-in process of knowledge, supplemented by the drawing-out of the latent powers, qualities and faculties. This, as I have tried to show, this drawing-out process is entirely within province of every normal individual; fundamentally it is but a question of desire and motive. There must be a desire to do and to be, and in order to insure success, the motive for doing and being must be in harmony with divine purpose.

I have said that this quality of faith rests fundamentally on the bed-rock of education. I have tried to make plain my theory as to what are the elements of true education. We see here and there one who naturally possesses that knowledge which ripens into a realization of self-power, into inherent faith in self, but we always find in the long run that such faith rests on complete knowledge. It takes its roots deep down in the subjective, or soul side, which it blesses. From that reservoir of inherent sub-conscious force, possibly dating back for generations, and perchance

catching up the strain of ancestral power (paternal or maternal) which has been temporarily lost. The voice of the soul says to the individual "You are." Intelligence answers "I can." and the will joins in the chorus of faith with "I shall"—and then there is something doing.

Such natures, as we see, are especially blessed, but those who were not born with that purpose which ripens into faith, faith which is "the substance of things hoped for, the evidence of things unseen," that knowledge which ripens into faith through the development of the intellect, the sensibilities and the will, can still be assured that it is all attainable. It can all be acquired.

You have heard what I just said? Let me repeat the grand and cheering words. "Faith can be acquired." In truth it is never entirely absent, even when it seems most feeble and unpromising. It is part of the soul's inheritance from her Creator, and like all her noble attributes it is destined to survive forever. The fire may be very low, we may see at this moment only ashes and darkness, but the burning spark of faith is still far within. It only needs waking up and fanning into a flame, a blaze of brightness and confidence that will consume all such low negatives as doubt, mistrust and cowardice. When the fire again springs up your whole being will be comforted, your forces will be redoubled, your life will be enriched in every way by a generous faith in God, in your fellow man and in your life-work.

And how will this blessing come to pass? I say to you once for all you need only to think. Use the

intellect that your Creator has given you. Exert your judgment and reason. Open up the fountains of your heart's sensibilities. Think of the omnipotence, the omniscience and the lovingness of God, of which proofs are strewn around in a thousand forms, Think of the sparks of good that lie slumbering in every human soul only waiting a thought to flash out in noble deeds. Think of your own grand and God-given powers to fulfil the work cut out for you on earth. There are three great fountains of inspiration. Think of all these seriously and often and you cannot as a reasoning mortal fail to get faith in God, and in man and in your own mission.

It is no uncertain treasure that I counsel you to embrace or strengthen in your soul. It is a jewel beyond price. The law of faith might well be listed as the most important of all in the code of success. It is this because it stands at the head of all other soul qualities. In fact it is the very life-blood of man's spiritual nature. Even love itself could not exist without faith, inasmuch as we could not trust the beings we desire to love. Without it we could have no hope, for it is faith that brings the material out of which hope builds up her castles. And mark you, besides, what a noble cluster of success qualities either spring directly from faith or depend on it for their main sustenance. Courage and self-confidence are close akin to it. It is the solid ground of earnestness, of enthusiasm, of industry, of perseverance, of loyalty, of justice, of initiative and right ambition. What more could you ask for or covet to build your temple of success? And all these are fruits or blossoms of the plant of faith.

We have but little need of evidence to make good our case. The pages of history are literally covered with illustrations of the commercial value of the soul-stuff known as faith. Indeed we don't even depend on the pages of history, for it is deeply written in the lives of able men around us. Let us draw on our own times for just one example.

Actuated by a purpose to lay the Atlantic cable, and backed up not alone by a desire for fame, but, as I truly believe, for the good of the world, stimulated by faith, born of knowledge through reasoning it all out, that knowledge ripened into realization of the fact that he could do it if he would just stick to it, we see Cyrus W. Fields, like nature in her early days, going on, on, on with inflexible persistence. No doubt, no hesitancy, no faltering, no fear; undaunted by the breaking of the cable (such things were merely incidents), with brow unruffled by the scoffings and jibings of an incredulous world, we see that man of faith trying again and again until at last the thing was done. The cable was finally laid that the thoughts of men could speed beneath the mighty deep, annihilating time, and linking the great continents as members of a common household.

And now I offer you quotation to close. The eminent Prof. Fiske illumines our theme as follows: "Pick out the leaders in the great world movements of the ages. They have been men and women who have believed profoundly in what they were doing, and were heroes before they struck a blow. Paul knew he was set for the regeneration of the race when, having heard the voice of the Son of God from the skies, he was commissioned at Damascus to go

forth as the messenger of truth. He had asked the question, 'What wilt thou have me to do?' and so thoroughly is he dominated by his convictions, that he cries out: 'Woe is unto me if I preach not the gospel.' Luther became invincible when his eyes were opened to the enormities of the doctrines and the practices of the church and he found himself alone in the thick of the battle. A man who can face an empire without the quiver of a muscle; who so thoroughly believes in the righteousness of his cause that he can inflexibly cry out: 'Here I stand; I can do no other,' cannot easily be trampled under foot, and hence the revolution of the sixteenth century.

"I do not know that Joan of Arc held a divine commission, but she did not doubt that she was called to deliver her people, and the world was astonished by her military achievements.

"They call Edison 'the wizard,' but a man who is so deeply engrossed in his studies as to be utterly oblivious to the flight of time, who works on till the morning dawns and for weeks and months hides himself from the world, retiring from all human companionship that he may talk with nature, cannot be defeated.

"No man is mighty in the pulpit who but half believes the Bible. The young man who says, 'I can,' makes destiny; 'This one thing I do,' controls fate.

"Napoleon's belief that he was a man of destiny made him irresistible, and he invariably triumphed until recklessness took the place of rational conviction.

“The Pilgrims’ trust in God led to the braving of the perils of an unknown sea, and the redemption of a continent from the barbarism of savage tribes.

“Wealth flows into the lap of him who with heart devotion intelligently concentrates his powers on the work of money-making. The summit of influence and power is gained by him who, with unfaltering steps, climbs the mountain side of greatness. He who doubts leads a strengthless life; but the man who has the intense convictions of duty, profound convictions of power, throws might into his movements and snatches victory even from the hand of adversity.”