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The Master Salesman

OR

How To Lead Men

BY



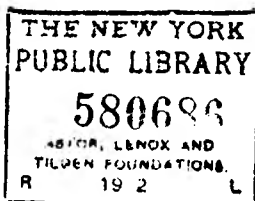
BEN R. VARDAMAN—Associate Editor of
the Merchants Trade Journal—Lecturer
on vital business themes—Author of
“The Art Of Making a Sale,” etc.

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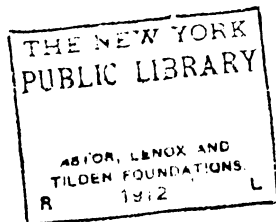
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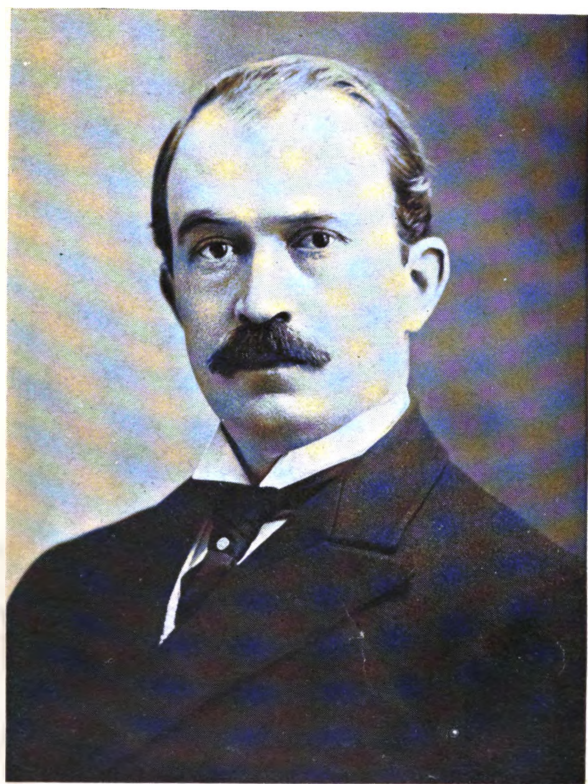
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YROY WEM
CLERK
YRARELL



Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and the loftier your purpose is the more sure you will be to make the world richer with every enrichment of yourself.

—Phillips Brooks.



Ben H. Hardaman.

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INTRODUCTION

In introducing this book, "The Master Salesman or How to Lead Men," to the business and professional world, I do it with profound confidence in what it will accomplish for those who read it. For years, in fact ever since the business and professional world began to study the leading of men, there has been a demand for a book dealing with the vital principles of this subject.

When the manuscript for this book was completed, I asked Mr. Vardaman for the privilege of writing the introduction. I wanted to write it because I realized that hundreds and thousands of people in whom I was interested would want one of these books, and further, my association with Mr. Vardaman has been so intimate that I want to make this introduction as personal as possible. I consider it not only a privilege, but an honor to prepare an introduction for such a book as the "Master Salesman."

Mr. Vardaman is a deep student of the subject on which this book treats—the art of leadership; he has met humanity as a salesman, as a business man, as a lecturer. He has studied man in various positions and under many and varied conditions, on the farm, in the factory, in business, in professional life, in the educational institutions; he has studied man from different sides, mentally, morally and physically. He is a master, and I feel that in speaking of him I can justly introduce this book and its author with the confidence that in bringing them to the attention of the public, I am helping all in the study of this vital question.

Mr. Vardaman has learned that the average person does not of his own accord, learn some of the things

that are of most vital worth—at the same time he has found that these things can readily be acquired by the person who will try to adapt himself to the principles, and the purpose of this book is to bring these things to the reader in such plain, forceful language that all can grasp the principles and weave them into their lives and become stronger men and women.

Most of us have a desire to be more than we are. We have a desire to be able to lead people, not only from the selfish motive of benefiting ourselves, but that we may be able to help others. We can do these things if we know how, if we know the principles and how to apply them. And it is in the presentation of these fundamental principles that this book takes its place as the book of books in this respect.

While Mr. Vardaman has been intimately associated with the business world as a salesman, clerk behind the counter, manager, merchant, and has been in close touch with the retail salesman—the person who serves the public from behind the counter; and is able to give the practical salesman a great many valuable suggestions, he does not intend this book as one only to benefit that class of people known as salespeople. But he presents the basic principles of salesmanship—the real principles of leadership—in such a way as to make it of value to every person who desires to become a more influential individual. The chief aim of this book is to illustrate and explain fundamental principles used in the great art of salesmanship, and make them so clear that the reader can readily grasp them and apply them to his individual work, whether he be lawyer, minister, salesman or any one else who has to do with leading men and women.

Mr. Vardaman has arranged the principles and laws governing the development of personality and personal magnetism so as to enable the reader to develop into a man or woman of magnetic personality. He has arranged the principles governing human nature in such a plain

and simple manner that the reader can apply them in leading people.

It has been my pleasure to read quite a number of books having to do with some phases of leading people. It has been my privilege to come in contact with a few men who are students of this interesting and vital study, but never have I come in contact with a man so thoroughly informed in these lines as is the author of this book. For a number of years he has been associated with me as associate editor of the Merchants Trade Journal, and I feel that I know him, not only as the leader of people, but I know him as a man.

I do not know of anything that I could say in introducing this book to show my real feeling more than to urge every person who has a friend in whom he is interested, to present that friend with one of these books. I care not what that person's calling may be, I know that he will be benefited by the study of this book. It will cause any one who reads it to have more confidence in himself, and confidence is one of the greatest needs of humanity today. It will help the reader not only to become a better salesman, a stronger leader, but it will enable him to live a better life.

I feel justified in saying that I believe this book will stand without an equal, aside from the holy scripture, in setting forth the principles involved in leading people, in teaching one how to become more magnetic, of a more winning personality, and a greater individual power.

There is nothing like this book in print and you certainly cannot be disappointed in its contents.

Fraternally,

W. J. PILKINGTON.

FOREWORD

Part of what is contained in this volume has appeared before; part of it has been read by some who will read this book, but other parts of it have never appeared in print. Some of the thought expressed is old and may be known by the reader, though possibly not in exactly the sense that it is used here; other thought contained in this volume may be entirely new to some who read the book, and perchance there may be some statements made that the average man will not, at first glance, indorse. But I feel confident that there is not a single principle of leadership illustrated that will not be fully accepted after a thorough investigation. Indeed I feel that I do not err when I say that every principle illustrated in this volume has been so thoroughly tried and tested that it is known to be absolutely correct.

I have long contemplated arranging this material in book form—partly to redeem promises that I have made to business and professional men throughout the country where I have been called to deliver addresses on various themes discussed in this book, partly in response to requests of friends who have asked that I prepare such a volume, and partly, I frankly confess, because of the personal pleasure and satisfaction that I have derived in doing this work.

However, I seriously doubt whether I should have prepared this book had it not been for two cardinal beliefs that I have continually held before my own mind. First, I firmly believe that the average individual contains within himself latent possibilities, of which he is unaware, sufficient to make him a power if properly de-

veloped and directed; Second, I also believe that these dormant energies can be developed by the average individual and enable him to broaden his sphere, be worth more to himself and experience a greater life.

I further believe that when a man truly helps himself in the broad sense of the term, he also helps every other person with whom he comes in contact. Being a leader does not mean being a "driver," rather it means possessing some of the finer sensibilities that cause people to trust one another.

It is now an established fact that the fundamental principles of leadership and the essential principles of persuasion are identical. It is also thoroughly understood that the positive forces of our life are the natural forces, and that the negatives are unnatural. Many people are inclined to think of the study of the principles of salesmanship—or leadership—as something unnatural. But this is not true, health is natural, sickness and disease unnatural; strength is natural, weakness unnatural; courage is natural, fear unnatural; love is natural, hate unnatural.

Therefore, in preparing this book I do it with the hope that it may help the men and women who read it to more fully appreciate the positive principles involved in their life and career, and if possible help them eliminate the negative qualities. I feel that by stimulating the positive qualities—such as are required in true salesmanship—I am appealing to the natural in man, and not cultivating the unnatural as some might think.

It is without an apology that I have written this book in the personal strain that the reader will find throughout. I take it for granted that the person who takes the time to read what I have written herein is anxious to learn, and in preparing this manuscript I have written in the same personal way that I probably would have spoken had I been face to face with the reader.

Salesmanship is founded upon definite fundamental principles—these principles are the basic principles of

human leadership, which are the essential qualities of persuasion. It will be observed that the principles—not methods however—employed by the lawyer, politician, minister, etc., to lead, persuade and control people are identically the same as those used by the skilful salesman in persuading his customer to buy, and it has been my purpose in preparing this book to arrange some of the fundamental principles of persuasion and leadership so that the salesman, as well as others who wish to be able to persuade and control people, may easily grasp and apply them in their respective work and business.

This subject is broad and the discussion of the various primary elements is of necessity somewhat brief, yet I have endeavored to make each so clear that the reader will have no difficulty in making the application to his own individual case. However, it should be borne in mind that practice makes perfect in salesmanship as well as in other lines of work. To be effective the principles of salesmanship must be practiced; one can no more become a great salesman without practicing the art of leading men than he can become a great painter without practicing with the brush, or a great musician without practice upon the instrument, or a proficient tennis player without practice on the tennis court. No one should delude himself with the thought that the mere reading of this book will enable him to step forth a finished salesman, able to cope with the experienced—it will not.

This general subject covers so many minor elements that it is utterly impossible to discuss the subject as a whole and at the same time make clear the principles involved in the different phases of the art of sale. So I have arranged the various subjects under individual headings and treated them in separate chapters. I mention this arrangement of subjects and chapters so that the reader will understand that no single chapter is supposed to fully cover the subject of salesmanship.

Each chapter is made as complete as space will permit, and while I have aimed to illustrate the application of

each principle discussed, it is of course utterly impossible for me, in a single volume like this, to carry this application into every line of work, or to explain secondary elements. So in arranging the principles of salesmanship in this volume my first aim has been to make the work practical, and to this end, I have endeavored to avoid all technical and scientific words and expressions that might confuse the mind of the reader, and have expressed my thought in the most simple language and plain manner possible.

With the sincere hope that some may be benefited by reading the "Master Salesman" I am,

Sincerely,

BEN R. VARDAMAN.

The Master Salesman

OR

How to Lead Men

CHAPTER ONE

THE PHILOSOPHY OF SALESMANSHIP.

There are few words so commonly used and at the same time so little understood as the word salesmanship. The title "Master Salesman" implies mastery of the art of salesmanship. But there are many and varied notions and ideas as to what constitutes the art of salesmanship. Indeed the question, what constitutes salesmanship, is so unsettled in the popular mind that we shall briefly define and analyze the term in this first chapter in order that we may more readily apply the principles of salesmanship as we meet them in following chapters.

First of all we should understand that the study of salesmanship is a broad study. In fact, true scientific salesmanship is a great art. It is one of the great arts known to the present generation of mankind. This statement may seem overdrawn to the person who has not given this subject careful thought, but as we progress in this study and uncover the fundamental principles that underlie the art of selling, it becomes apparent that the statement that the art of salesmanship is one of the important arts, is not at all far-fetched.

There is a real philosophy in salesmanship, a philosophy founded upon principles that are just as accurate as the principles in other arts and sciences; and looking at the subject in the light of this broader philosophy it cannot be denied that salesmanship is a mighty power

in the world's affairs. Our whole commercial structure depends to no small degree upon the salesman's art and if this one element that we call aggressive salesmanship were withdrawn for a single day it would completely disorganize the whole commercial system of the world. The thought and energy of mankind is largely confined to business development, in other words, business, or commerce, is the all-absorbing occupation and the chief aim of a large majority of the human race; and this subtle thing called salesmanship is one of the chief powers that moves the wheels of commerce.

Since the day that men began exchanging products for gain, commerce has been a "Power Behind the Throne." But we do not seem to fully appreciate the real power of business. Neither do we seem to realize that all our commerce, all our business is merely a thing growing out of human needs and is therefore something that grows and develops as the human race reaches out for a higher development.

Our boasted commerce with its intricate, almost infinite, network of complicated detail is founded upon the original cause of human activity, which is: the necessity for food, raiment and shelter. Man must have sustenance and this imperative need forces him to strive, to labor, plow and plant and reap, dig the mine and hew the forest, pump and refine, manufacture and transport, and finally to sell. This condition has existed throughout the ages since man came upon the scene, and a careful study of the world's history reveals the fact that many of the great battles, sieges and conquests have been brought about because of commercial conditions. Kings and queens and potentates have learned that the sceptre of commerce is greater than their own, and have trembled before its mandates as they have seen boundary lines of nations broken down and swept away by its legions.

Again, commerce, or as more commonly spoken of, business, is one of the chief factors of civilization. We

are prone to think of our boasted civilization as a sort of spontaneous growth, an advance plane of thinking and living that has sprung up without any particular cause. But it is not so. As a matter of fact civilization as we have it is largely a crystallization of customs, rather than a complete system of philosophy; and it is also true that the majority of the customs that have become crystallized and made part of our laws and rules of conduct, have grown out of business conditions and relationships.

The business foundation of our civilization may be more fully appreciated by referring back to the days of the first trading post. The trading post was established in the wilds or upon the frontier for the sole purpose of trade, and not for the purpose of developing a higher civilization. The merchant owned manufactured products and the trappers and hunters who had penetrated the wilderness possessed raw materials such as hides and furs, and to make it possible for these two classes to advantageously exchange products the trading post or frontier store was established. It was purely a business proposition.

But no sooner was the trading post established than hunters and trappers began making trails to it. They built their cabins nearby in order to be close to a base of supplies. Then their families came. Then came the teacher to educate the children, the minister to teach morality and the lawyer to establish civil government—and behold, here was a little plant of civilization springing out of business condition. So it has been throughout the ages. Almost invariably the advance posts of civilization have been planted through commercial agencies, and much of the world's progress has been due directly to commercial activity.

It is needless for us to further illustrate the fact that commerce is in itself a power, that is apparent to the most casual observer. But there is one central force in

our great commercial system. That force is the abstract thing that we call salesmanship. It is apparent in the world's greatest movements, and is always in evidence where men meet to exchange products. Yet broad and common as it is the great majority of people one meets in the ordinary rounds of the day have but a vague notion as to the real import of the term salesmanship. Not only do many have a vague idea, but they often have an entirely erroneous conception of this familiar term.

There was a time in the not remote past when the salesman's calling was not looked upon with the same degree of respect that it now enjoys. Indeed, he was commonly considered worthy of but very scant recognition, and there were some who would not hesitate to class him with the pirate and highwayman. In those days the man who could not perform the tricks and deceptions common to the salesman of that time was not considered worth even trying by the average commercial house. The mass of the people looked upon the salesman as a charlatan; and perhaps the average individual has not entirely overcome that notion.

Carefully cross question the man you meet and you will detect that there is a little feeling down deep in his subconscious mind that the thing called salesmanship is a form of "Black Art" handed down from the dark ages and used by unscrupulous people to overpower the weak and unsuspecting. There is no denying the fact that there is still a suspicion in the mind of some people regarding this thing and the person who follows the profession of salesmanship has this prejudice or suspicion to meet and overcome.

Even among salesmen there are many who do not pretend to thoroughly understand the real philosophy of the subject; and it is a notorious fact that some salesmen, or rather, would-be salesmen, think of sales-

manship as a trick to be learned much as the sleight-of-hand artist learns the tricks in his trade. Salesmen of this class are necessarily superficial, they are not able to fill positions requiring a highly-developed system, and consequently never command more than ordinary salaries. They are content to continue the practices of the old-time barterer whose training consisted largely of tricks that could be used in making petty sales.

However, as we enter upon this study we should do so with a full appreciation of the fact that salesmanship is a great art, and that back of that art is a science. No salesman can reach the highest degree of efficiency who does not realize that every time he makes a sale he does so through the working of certain fundamental principles, principles that never change. Neither can he hope to win the highest prize if he does not also realize that every time he loses a sale it is because of the working of the same identical principles negatively.

Things do not simply happen in salesmanship any more than in mathematics or chemistry. The chemist would be considered a fool who carelessly threw a number of chemicals together and then looked for a certain positive result. But the salesman who goes forth to achieve success without a thorough knowledge of the fundamental principles of his business is entitled to no more credit than such a chemist.

When the salesman has sold you an article of any kind he has done so through the use of the laws that control the great philosophy of salesmanship. You, the customer, may not appreciate these laws and principles, but you are amenable to them nevertheless, and there is nothing more fascinating and interesting to the initiated than following the governing principles in the art of sale and noting the effect of the working of the known laws of salesmanship when applied by a master of the subject.

In the study of this subject we shall deal with the fundamental principles and the real philosophy of salesmanship rather than with the less important superficial things. The salesman must remember that the law of cause and effect holds good in making a sale—there is a cause for every effect produced by the salesman whether that effect be negative or positive, and the great burden of this study shall be to separate these negatives and positives both in the causes and effects. The salesman should not only have a clear understanding as to what salesmanship is, but he should know something of the negative and know what it is not.

What is Salesmanship?

When uncertain of the meaning of a word one's first impulse is to refer to a dictionary. But if you turn to your dictionary for information about the word salesmanship you will no doubt be surprised at the meagerness of the definition found there. In fact you will receive very little light on the subject. Webster's New International 1911 Dictionary does not define the term at all. It defines a salesman as one whose occupation is to sell goods or merchandise—but "salesmanship" is not defined. So we are left to give our own definition.

Now the purpose of this book is to deal with this subject in plain and simple language, to eliminate all technical and scientific words and terms and illustrate in as clear and practical a manner as possible the working of scientific principles.

Then, we should not be hampered by a long, complex definition of salesmanship. Rather we want a short, simple definition expressed in common terms that we can readily grasp and appreciate. It is with the thought of brevity, simplicity and at the same time completeness that we define salesmanship, as the ability to influence or persuade people.

While this definition is simple it is also broad and will

fully cover any case that any salesman will ever meet. If the salesman can influence and persuade the customer he can sell goods, otherwise he cannot. If one will throw aside every other notion he may have concerning salesmanship and just remember that the art of selling and the art of persuasion are fundamentally the same thing, he will much more readily grasp the subject of salesmanship.

It is Mental.

First of all it should be borne in mind that salesmanship is mental. We persuade the mind of people. The physical man can be overpowered and controlled by physical force, but one is led and persuaded through the mentality, and the salesman should never lose sight of the fact that he must deal with the customer's mind. There is no variation in this law, it is absolute. When a salesman consummates a sale he does so by leading the mind of his customer to accept his proposition, there is no other way that he can make a sale. True he might force acceptance at the muzzle of a pistol, that, however, would not be defined by the laws of the land as salesmanship. He might deceive the customer by a trick, but that would be fraud and not true salesmanship, though the customer's mind would be led by the deceit.

Then since salesmanship is a mental action, it follows that it is a problem of thinking. No one can become the highest type of salesman who cannot think constructively. That is, who cannot think in a logical manner and arrange his sales talk in a way to appeal to the mind of his customer. The person who dreams of becoming a great salesman without an effort is doomed to disappointment; one does not become skilled in the art of leading, persuading and controlling men without a carefully arranged system or plan any more than he becomes a surveyor without considerable knowledge of the rules of mathematics.

Just here it is well to observe one point that the salesman must appreciate in order to avoid costly mistakes. That is, that the human mind can be influenced negatively just as readily as positively. The thought in preparing an argument or selling talk should always be to influence the customer to act in a positive manner. But as a matter of fact many salesmen do not fully appreciate this point and make the mistake of causing the customer to act in a negative manner. The salesman often causes the customer to act against him because he does not thoroughly understand human nature, and does and says things that affect the customer's mind negatively.

This subject is of great importance and will be more fully considered in the chapter devoted to "Negative Suggestion" and is mentioned here merely as a suggestion that the reader can bear in mind as the subject is developed from stage to stage.

It Must be Learned.

We hear a great deal about the "Natural Born Salesman." People speak of a salesman being a natural born salesman as though certain persons were predestined to sell goods, others to practice law, preach the gospel or engage in other lines of activity—yet each use the same fundamental principles of persuasion. It is just as impossible for one to be a natural born salesman as it is for him to be a natural born chemist, lawyer or doctor. These are problems of mental development, the salesman must learn to influence and persuade people through the application of the principles of persuasion in selling goods, the lawyer learns to persuade by the application of the same principles in cases in law.

Salesmanship is the ability to influence. Mark you, it is **ability**. Ability is acquired, grown and developed; no new-born babe can plead a case in court, build a ship, foretell an eclipse of the sun or moon, command an army or **make a sale**, simply because sufficient abil-

ity has not been acquired; and no man can lay claim to the title of "Natural Born Salesman," until he has acquired that ability to influence. Then possibly he might be excused for laying claim to the title since he has been born, and has acquired this ability, which becomes natural to him.

Certainly no one would deny the fact that some people are born with a certain individuality, with certain predominating temperaments that make it easier for them to accomplish certain things than it is for them to do other things. The man of strong physique can lift a heavy burden more readily than can the man of frail physical makeup. **But the strong man had to learn to lift heavy burdens.** That is, he was compelled to learn the principles, he must use the same principles as the weaker man, though he may be able to go farther in the application.

One cannot afford to permit that old bogy, I was not "cut out" for this, that and the other thing, to influence him in any line of work, and especially in the field of salesmanship where it is being demonstrated over and over that one can succeed in proportion to his understanding of the principles of persuasion. Every man should feel that he can do the thing he is cut out for, always providing that he does his own "cutting out."

Salesmanship means the ability to sell goods at a profit. Any one can give goods away, and a poor salesman can sell goods at a sacrifice, but a surviving business must be founded upon profit—the business man who sells goods at a loss cannot properly be called a salesman, but sooner or later will be called a bankrupt. In this art of selling goods at a profit we have long since passed the stage of guess work and the skilful salesman lays his plans, analyzes situations and proceeds in a certain and definite manner. His purpose is to first of all win the confidence of his customer and from this stage proceed step by step until the sale is closed. Too much

stress cannot be laid upon the fact that the skilful salesman proceeds in an exact and definite manner and does not work blindly or in an indefinite way. The aggressive salesman must know how to proceed, what to say and how to act when he meets the customer—not only this, but he should know why.

Salesmanship in the sense of real business building means infinitely more than merely closing the sale and getting the money. It means satisfying the customer and giving value received. This phase of practical salesmanship is growing more important every day; it is becoming more and more convenient for people to purchase goods where they choose and they are not dependent upon the few salesmen, and where a customer does not receive a full measure of satisfaction from one salesman there are many opportunities offered to try other places.

It is Scientific.

Salesmanship is a science in that it consists of a systematic arrangement of knowledge relative to the art of leadership as applied to the selling of merchandise.

There is a tendency to shy at the mention of science in connection with business. This tendency however, is rapidly disappearing for a number of reasons. One of which is the fact that people are learning what science really is; and another is that the subject has been given more careful thought than formerly. The idea has long prevailed that science was one of the "mysteries" that could not be comprehended by any except the most profound logician. It followed quite naturally that such a thing was commonly believed to be entirely foreign to the business world.

But in speaking of science in business we use the term in accordance with the definition given by Herbert Spencer when he said that science was simply "knowledge organized and systematized." So, as we speak of science

in connection with salesmanship we refer to the "organized knowledge," relative to the art of selling merchandise; and there certainly can be nothing of more practical value to the salesman than a thoroughly organized knowledge of his business.

Then as we follow this study let us think of the science, that is, the organized knowledge, back of the subject. We are familiar with science as found in mathematics, in chemistry, in the practice of medicine, in manufacturing, etc. The science relating to these subjects is simply the known data pertaining to each subject, arranged and classified in logical order. There is nothing vague or mysterious about it. The science of salesmanship is just as simple and readily understood, it is merely the known data relative to the selling of merchandise, arranged in a systematic manner. Organized knowledge, as we shall use the expression, is knowledge arranged and classified to accomplish a certain purpose.

One point that should not be overlooked when thinking of the science of salesmanship is the fact that one's work cannot be scientific unless he understands the principles he uses. That is, the salesman cannot correctly be called a scientific salesman simply because he happens to use a few scientific principles unconsciously. I would advise the reader to think this point over carefully as it is of great importance and will be referred to later on in this study.

It is not at all uncommon to have a business man remark, after having a scientific principle illustrated to him, that he has been using the same principle unconsciously. But that man may be the direct opposite of a scientific salesman. Science is organized knowledge. But the accidental use of a scientific principle is haphazard knowledge, the very opposite of organized knowledge.

I wish to impress this point. One's knowledge is either

organized or disorganized, systematic or haphazard, and no one can be scientific in any line of work and not know why certain principles are employed to accomplish certain results.

Possibly I can make this point more easily understood by the use of a concrete example. For instance, the practice of boxing to determine physical supremacy is old, perhaps as old as the human race. At any rate pugilism has held a place in the field of sports for several centuries. In engaging in fistic encounters men learned that there were certain vulnerable points in the human system, that, when touched rendered the victim helpless. It was learned that a boxer could "knock out" his opponent by delivering a forceful blow at a certain spot on the stomach; and while this blow rendered the victim helpless, it did not cause him to become unconscious.

The pugilist knew what to expect from a blow of this kind but he did not know why the effect was what it was. He struck the blow with the aim of paralyzing, for the time being, his opponent; but he did not know why the blow caused the victim to lose control of his arms and legs and fall in a heap perfectly helpless, but did not become unconscious as when struck at other points such as the point of the chin, etc.

The boxer simply employed haphazard knowledge, striking a blow solely for the effect and not because he understood the cause of the effect. Finally there stepped into the arena a pugilist named Fitzsimmons, who delivered one of those stomach blows and won a victory over one of the most skilful boxers of his time. But it was soon learned that Fitzsimmons had not accidentally struck this winning blow. He knew exactly how he struck it and why. He had observed the strange phenomena produced by this particular blow, and knew that there must be some special reason for it; and in studying the human anatomy he learned that just back

of the stomach lies a nerve center that connects the whole voluntary system and he saw at once that if this center was violently disturbed, as in case of a severe blow, the victim was made helpless as this nerve center was for a time paralyzed.

Since that day the "Solar Plexus" blow has been famous; now other boxers use it intelligently, they are using it not only because they want to effect certain results, but also because they know something of the cause. The present-day boxer may be said to use this blow scientifically because his knowledge is organized and systematized.

Parallel illustrations might be cited in business practice as many business men, professional men, salesmen and others are using certain methods—certain knockout blows so to speak—simply because they have learned that certain effects may be produced, but if they were called upon to explain why these results were such as they are, it would be found that their knowledge of the subject was disorganized rather than organized, or scientific.

Many salesmen do and say certain things in making sales because they have learned that given results follow, that is, they have learned that doing these things causes people to act in about a certain way, though they do not know why. Such a salesman cannot be called a scientific salesman because there is no system or organization in his knowledge; he may be artful though not scientific.

I would urge the salesman to remember that his work is not scientific unless he performs it intelligently. He cannot claim scientific knowledge of his work or business unless he knows causes and effects, that is, unless he knows why given actions on his part causes certain effects upon others.

The Ability to Persuade.

Our definition of salesmanship, namely, the ability to persuade or influence, includes many principles employed by people not classed as salesmen. Here is the minister of the gospel whose time and energy and thought is devoted to teaching, leading and persuading men; his life is given to the task of showing people how to live more noble lives.

Now this man is not a salesman in the sense of selling commodities of commerce. But mark you, the principles through which he works are the principles of persuasion—the same identical principles employed by the commercial salesman to lead his customer. The difference is in the end to be attained. Each must know how to appeal to the people with whom he deals; each must know why certain things produce given results. The minister may arouse his people by appealing to their emotions—but just as truly the salesman must do the same thing. The minister must appeal to the reason of people as he defines the doctrines of his church. But the salesman must do the same when analyzing his proposition before a customer.

Again, we might refer to the attorney standing before a jury. He realizes that his success in the case depends upon his ability to persuade the jury that the evidence and fact are on his client's side; he must be able to arrange facts and suppositions in a way that will be convincing to the jury. But there is no set of principles adapted especially for the use of the lawyer and no one else. No! He must use the same general fundamental principles in persuading the jury that the salesman uses in persuading the customer.

We are inclined to try to excuse our own weaknesses by the excuse that things are different in other people's work. But here is one thing that the salesman should always bear in mind, that is, **that he deals with the same**

identical people that the lawyer and minister deals with; the minister meets them in his church, the lawyer meets them in the court room, and the salesman meets them out in the business realm. But they are the same people with the same ideas, whims, fancies, prejudices and ideals—they have the same nature when before the salesman as when in church or the court room. The principles used by these different kinds of salesmen—or professional men, are identical, but the art of applying the principles is different in the various cases.

A person buys an article, accepts a religious or political faith, or ballots to release a prisoner, because he has been persuaded that it is the proper thing for him to do. He acts because something has appealed to his nature, this nature is always the same, that is, the principles are the same—there is not one human nature to be appealed to by the minister, another for the lawyer, salesman, doctor, teacher and others. **The principles of persuasion and the principles of salesmanship are one and the same.**

Summarizing very briefly we might say that salesmanship is a great art, founded upon scientific principles, which enables the salesman to lead, persuade and control people, especially in the selling of merchandise. This art is acquired, and is founded upon the primary principles of human leadership.

CHAPTER TWO

PRINCIPLES OF PERSUASION.

In the previous chapter the statement was made that salesmanship in the abstract is a mental action. This being true it naturally follows that to thoroughly understand the art of sale one must know the mental law of sale. In fact, the degree of the salesman's success depends quite largely upon his knowledge or lack of knowledge of this mental law.

The law of mental action is the primary law of all scientific salesmanship and of all persuasive art. Without an understanding of the action of his customer's mind the salesman must grope blindly and deal with people in an indefinite and uncertain manner.

By mental law of sale we refer to the principles governing the action of the mind in the various stages through which it passes in reaching a conclusion to buy goods, to accept a proposition or arrive at a decision. Also to the specific principles that must be employed in causing this mental action.

The basic principles of this law must be used whenever one person persuades another to act; and it should always be remembered that these principles which are fundamental in the art of sale, are also applicable to our everyday transactions in social, political and religious affairs where the element of human leadership is involved.

The closer the study of the human brain and its actions the more thoroughly one realizes the need of practical

teaching relative to the human mentality. The brain of man is a marvelous thing, no sage has yet appeared who was wise enough to fathom its depths or to scale its heights. Its evolutions and revolutions have long baffled the most profound philosophers, and while we do not pretend to be able to fully understand the mind in all its intricacies, we are learning that it can be controlled and guided into certain channels, and caused to act in a certain manner very much as water may be controlled by proper manipulation of flood gates and channels; and we know that it makes no difference whether the manipulator be a salesman behind the counter or a reformer arguing his theories, the one who wins is the one who knows most thoroughly, and follows most closely the mental law.

One salesman makes sales where others fail. Why is it? It is simply because he more closely follows the mental law of sale. It sometimes happens that the salesman uses some of the principles successfully though unconsciously. That is, he may have learned by experience that certain results follow certain actions, even though he does not understand the law. A horse sometimes learns to lift the latch of the door and get out of the stall—though he knows nothing of the science of his being able to do so; but he gets the desired results; he has learned by experience. But if he is placed in a strange stall he may not understand how to lift the latch and so is helpless. So with the salesman, he may use some of the principles of the mental law unconsciously and get favorable results; but he is unable to adapt himself to strange cases unless he knows the principles of the law.

Two Elements.

The mental law of sale is composed of two principle elements or factors, the logical and the emotional nature of man; each of these plays an important part in every sale and the salesman must not only know something

about them individually but he must be able to combine the two, he must know how to play upon both the logical and the emotional nature of the people with whom he deals. The skilful salesman will appeal to his customer's reasoning faculties first of all, then impress his proposition upon the customer's subconscious mind by touching the emotional nature.

The salesman who thoroughly knows human nature and how to gain the confidence of people, is able to bring into service the emotional nature of his customer, which is the most powerful agency known in the art of persuasion. This is the subtle power used by the resourceful lawyer to meet keen logic and weighty evidence when he comes before a jury with a doubtful cause. It is the same power used by the old time camp meeting exhorter to get the people "under the power." It is the same power used by the patent medicine vendor when he makes people feel that they have symptoms of the very diseases his nostrums are guaranteed to cure.

Now there are many degrees of intensity in both the logical and emotional elements of man's nature, but these two are found in every rational being. Both the logical and the emotional nature of man are manifested through his every action in his politics, religion, business and personal affairs; they find expression through sympathy, hate, vanity, ambition, etc., and a careful analysis of the methods of the successful salesman will invariably show that the appeal to these elements of his customer's nature have been carefully planned and arranged in accordance with the mental law of sale.

In following this mental law it will be observed that there are a number of distinct mental stages, steps or evolutions through which the mind invariably passes in reaching a decision to buy. There are at least five of these stages so clearly outlined that any one who has a desire to master the subject of salesmanship cannot af-

ford to overlook them. There are of course many shadings of these five that might be called secondary degrees, but at present we shall not attempt to go into this subject except to briefly outline the five primary stages which are: 1. The Introduction. 2. Attention. 3. Interest. 4. Desire. 5. The Decision or Resolve to Act.

These stages come in this order and are passed through by the mind of the customer every time a sale is made, every time the mind reaches the conclusion to buy goods. It matters not whether you are purchasing shoe strings from the blind man on the street corner, a section of land, or some bauble to please the fancy or any other of a million things one might purchase, the mind invariably passes through these several stages. Sometimes the transition from one stage to the next is as rapid as the consecutive thoughts of the human mind and may not be noticed by the salesman, but the stage is always touched nevertheless.

Introduction.

The first step in every sale is necessarily the introduction. Do not get the idea that this introduction is necessarily formal and according to the dictates of fashion or the rules of parlor etiquette. In the case of the merchant it may be effected through the medium of a newspaper advertisement, or a billboard along the wayside ten miles out in the country, it may be the kindly word spoken by a friend or it may be formal. But there is always some sort of introduction before every sale.

This introduction, the little "getting acquainted" minute, is of great importance to the salesman when he is face to face with his customer. It is during this stage that he should take the measure of his customer and decide how to proceed to the very best advantage.

Also the customer will form some sort of opinion of the salesman during this stage, and since the first impression is usually a lasting one the salesman should en-

deavor to make a good impression upon the customer. When two people meet, that is two strangers, each almost instantly takes a mental measure of the other and whether this measure or picture is correct or not, it has some weight in the transactions that follow. So the salesman cannot be too careful of his introduction; his whole bearing, expression, actions, manners, tone of voice, etc., each have an effect upon the people he meets, therefore he should always aim to make all these things pleasing to the people with whom he has dealings.

At this point of introduction the salesman should be able to concentrate his thought and attention upon his customer and not permit a single word, act or suggestion to escape his notice; he should be able to act in a definite and positive manner in order to inspire confidence from the very first.

The mental stage following the introduction is:

Attention.

This stage is important, as the sooner the customer has his attention directed to the goods the less the chance of his becoming confused and dividing his attention between a number of articles.

The skilful salesman will learn as soon as possible what the customer desires and then endeavor to cause him to concentrate his attention upon that article, or line of goods as the case may be.

Inexperienced salesmen sometimes make the mistake of thinking that attracting attention means attracting attention to themselves. This is a very wrong impression as the salesman should withdraw from the transaction as much as possible and lead the customer to center his whole attention upon the goods.

In order to guide the customer's mind at this point of attention the salesman must know two things; he must

know something about the customer, his nature, needs and requirements, and something about the goods he has for sale. It is absolutely imperative that the salesman know these two things, if he does not know the customer and his needs he cannot advise him as to the kind, quality and style of goods best adapted to his requirements, and if he does not know his goods he cannot know whether the things he has are really what the customer needs.

Weakness on this one point holds many salesmen down who would otherwise be able to develop into successful business men. The salesman should fully realize that he is supposed to be an **expert adviser** in his line of business. This he cannot be if he does not thoroughly know both the customer and the goods.

Then I would say that the vital things to know in centering the customer's attention on the goods are, first, the customer, his nature, desires and needs. Second, the goods and why different things are suitable for certain people and places.

The third mental stage is,

Interest.

At first glance attention and interest might seem to be the same, but a closer study will show that they are not at all the same. It is possible to get the attention without arousing the least interest.

There is no stage in the mental law that requires greater mental discipline than this stage of interest. The interest must not only be aroused but it must be sustained, and if the salesman fails in sustaining the interest of his customer his effort has been lost.

To create interest the salesman should know things about the goods that the customer does not know—therefore he should always be on the alert for information, new and interesting things about his goods, that he may

interest his customers. It is not sufficient however, to know the interesting things; simply knowing is of little value if the salesman does not also know how to tell what he knows in an interesting way.

The salesman in any line can gather a wonderful fund of interesting information concerning the goods he handles. If you have thought of the handling of merchandise as a dry and uninteresting work just make a practice of studying one new piece of goods each day and note how soon you will begin to feel a new life coming into your work. It is actually amazing to note what can be accomplished by the skilful salesman in describing the interesting, the out-of-the-ordinary things about his goods. Pick up any article within your reach and read its history and you will be surprised at the wealth of interesting things that might be said about it.

If for instance, the hardware salesman should make a careful study of all the goods upon his shelves what a wealth of fascinating knowledge he would possess; when he picked up a saw, or chisel, what interesting things he could tell the customer—things the customer did not know; he could explain how the iron was taken from the earth, how it was handled, shipped, loaded upon cars and vessels, he could tell about the great furnaces at the mill, how the iron became steel, how the tool was formed, hardened and tempered, why the edge was so smooth and keen, why it would not easily dull or break, and scores of other things that would tend to interest the customer. What is true of the hardware salesman is true of every other salesman—there may be interesting things said about any article that any salesman has for sale.

In arranging his sales talk with the thought of interesting his customer the salesman should not lose sight of the fact that people are interested in things that are new to them. Then he should look for new things. Somehow we are inclined to consider the person who can

tell us things we did not know, a sort of genius. Then the salesman should take advantage of this universal human weakness and make people feel his strength by having new, important and interesting things to tell about his goods.

From this stage Interest, the mind passes to

Desire.

The right kind of interest is followed by desire, but all interest is not terminated into desire. It is possible to get a person greatly interested in an article that it would be impossible for you to induce him to desire to possess. I saw an engineer showing a rotary snow plow to a man from California, and he succeeded in creating a tremendous interest in the plow, too; but he could never have made the man desire to purchase that snow plow for he had no earthly use for such an implement in balmy California.

So if the salesman is not careful he may expend a great deal of valuable energy in creating an interest in an article that he cannot make the customer desire.

Just as in the other stages, attention and interest, the salesman can easily discover some of the customer's weak points, that is, points from which he can be easily approached. Knowing these it is necessary for you to keep the features of your goods that you know will appeal to him, ever before the customer. This will soon eliminate the objections that the customer might have had in his mind.

If you know that the customer works in the dust, make it a point to thoroughly impress upon his mind the fact that the watch case you are showing him is "dust proof" and show him why it is dust proof. Also get his attention to the finer workings of the watch works, show him what an awful thing it would be to get dust in so fine a thing, and he will soon forget that

the price is a few dollars more than he had expected to pay. He will begin to desire the better watch, regardless of price.

If the customer works out of doors in all kinds of weather, carefully explain to him the advantages of having viscolized shoes and tell him "why" they will not leak or become stiff and hard.

If you are selling clothing explain, before you are asked, why one kind of cloth is warmer for winter wear and another cooler for a hot summer day.

Explain to the woman why one style of tailor suit makes her look tall and dignified, while the other causes her to lose the charm of her natural carriage. Get back of the simple fact that your goods are "good" and get at the reason why they are suitable for the place and then people will desire them.

Suggestion, that mighty force that we will study in another chapter, is a great factor in creating the desire. If you are selling hats to the college students you can sell some exceedingly ridiculous styles by the skilful use of the remark that "That is the rage at Harvard," while showing the particular hat of the current style at Harvard. The student immediately, and in an unconscious manner to himself, associates himself with Harvard, as he is a college man; and what is proper for a Harvard college man should be proper for another college man.

You will be able to carry out this suggestion to your own business; the skilful suggestion that an article is proper because of various circumstances in connection with the customer and the article, will always have weight in creating the desire.

From the mental stage of desire we approach the final stage which is the

Resolve To Act.

This is the critical stage and if the salesman has not been careful in building up to this point he may lose all

his time and effort—he may lose the sale; the customer may have given close attention, become interested and caused to really desire the thing the salesman offers for sale and still not resolve to buy it.

At this critical point many a salesman fails because he talks “price” instead of some of the strong features of his proposition. Price is merely an incident and should never be made a principal element in sale. It is an incident just as style, color, weight, degree of purity, etc., are incidents, and should be treated as such from the very first.

This does not mean that the salesman should disregard price entirely—that would be suicidal. He should, of course, know something about his customer and what price he can afford, and likely be willing to pay, and then keep within these bounds; **but he should not build his sales talk upon price** and neglect other features of his goods and proposition. The salesman who talks price only is handicapped because he can appeal only to his customer’s selfishness and prejudice and cannot touch the higher elements of people’s nature.

The salesman who can show all the strong features of his goods in a clear, logical and fascinating manner, simply laughs at the competition of the fellow who can only talk price, even though there is a great difference in their prices. People will resolve to buy the things they appreciate, and they will appreciate the thing that is impressed most strongly upon the mind.

Some people are unable to concentrate their mind at this point and reach a decision, or resolve to act, and the salesman must know how to cause such people to act or he will lose the sale. He can do this in many cases by the careful use of suggestion. For instance, the shoe salesman can often close the sale and cause the customer to resolve by asking, just as he sees that the customer is undecided, “Do you wish to wear them or have them

wrapped?" This suggestion is very apt to cause the customer to answer in the affirmative; he will almost invariably either say that he will wear them or that he will have them wrapped—in either case he has accepted. It is easier for him to answer the question in this way than for him to say that he will not take them.

It is not always necessary for the customer to formally say that he will take the goods; the salesman in a great majority of cases can really cause the customer to resolve, and close the sale if he will carefully study his customer, watch his actions, the inflections of his voice, glance of the eye, study his words to see whether "No" means no, or whether it really means "yes." Such little suggestive questions as, "Do you wish it delivered?" has closed many a sale when the customer unaided by the suggestion would not have made a purchase.

It should also be remembered that in this stage, as in the others, the customer can be influenced by proper attention to detail. The rule that people desire information holds in this last stage just the same as in any of the others and the salesman should never fail to impress upon his customer's mind the strong features of his proposition.

In closing this brief outline of these five mental steps I wish to repeat that they are distinct stages; the salesman cannot skip one of them and make a sale—though sometimes he may not be able to detect the action through the customer's conduct, it takes place nevertheless. The person who would become a master salesman must study and analyze these various stages and learn to apply the principles back of this mental law to every situation.

The salesman should never lose sight of the fact that these stages are mental stages and that this law is **the mental law**, and if he would become a better salesman—a greater leader of men—he must know that he

is dealing with the brain of his customer. This implies the necessity of brain development and mental discipline on his part. As was previously stated, salesmanship is a problem of brains, and no man may hope to succeed in it without brain power.

The mental law is positive, it is definite, it is accurate and it applies to every case.

The proper time for the salesman to begin considering how he will handle the customer is before that customer appears; he should carefully arrange his whole sales talk and how he is to proceed to get the attention, arouse interest, create a desire and finally compel the customer to resolve, after the proper introduction.

This is a problem of human leadership and the salesman must thoroughly appreciate the fact that he is a leader—that he must go a step in advance and lead the mind of his customer.

CHAPTER THREE

PRIME ELEMENTS OF SALE.

There should be no guess work in salesmanship; but there will be in the work of the salesman who does not thoroughly understand the prime elements of sale.

There are three prime factors to be considered in this study, and the failure to follow either means disaster to the person who would become a successful salesman. They are, first, the salesman; second, the goods, and third, the customer. One is just as important as the other as they are all necessary to the sale; then to these three we may add the abstract thing called the sale, as that is really a part of the transaction.

The salesman is, of course, the mainspring and we shall consider him from many sides; as the individual and in conjunction with the customer and the goods. We must dig down through the superficial things and get at his real nature which is of a three-fold structure. He has a body, mind and soul and to successfully lead people we must know something of the working of these various attributes. The salesman must play upon the harp of the human senses, as the musician plays upon the keys of the instrument.

First the physical man should be understood, as it is through the physical that the mental receives its strength and the man of strong physique is able to develop a magnetic personality and win against the weaker man. The physical personality is largely the outer expression of the inner man and the person who would become a great

salesman should first of all consider the great principles of his own personal development.

Then after the physical comes that other personality, the inner which comes from the mind, which is of a dual or double nature; we have two distinct mental natures, and they are both subject to the attack and control of others, so we must learn all that we possibly can about this thing in ourself so we can the better control it in others; every person is a being of thoughts, impulses and peculiar temperaments, and the knowledge of these things opens mighty opportunities for the salesman; they are great levers for him to use in controlling people.

In studying this mental side of his nature the salesman must consider some very interesting subjects, not only interesting, but subjects of the very greatest importance; some of these cover the inner workings of his mind. In this study he learns something of his own mentality, how to develop and control it, as well as something about the working of the mind of others. The salesman must know how to develop his memory, as he should know how to remember the customer's name, face and business, and it will make him appear magnetic to be able to use these things in an easy and positive manner; he must have a will power so strong that he can control himself and lead others, but many people do not have a will because they do not know the fundamental principles of growing it.

These things are covered in the study of the general personality, together with other salient points covering our general bearing, such as the actions, movements, dress, language, habits, and general inclinations; and we must know what qualities produce the things we most desire in ourselves. These we call the positive qualities and the opposite, the negative, and throughout this study of salesmanship and business building we will study positive qualities with the thought of eliminating the negative.

Next the salesman should know his goods. No man can really sell goods unless he knows something about the things he has for sale—he may be able to wrap packages and fill orders—but that is not salesmanship.

In the various lines of business there are many so-called salesmen who wonder why they are not more successful when they see others, apparently no stronger than themselves, who seem to have that “knack” of selling, and in a great many cases a little investigation will show that the difference is largely due to the fact that one knows his goods and the other does not.

Too many salesmen, so-called, do not know their goods. The strongest argument they can advance is “here is something good,” but this is not the kind of argument to use in selling goods; neither do we want to know how to make a loud noise and much show; but we must know how to bring out the salient points regarding the goods, how to analyze every phase of proposition in a manner to obscure the weaknesses. This requires the application of logic, keen, solid logic. We sometimes hear a salesman remark that a certain line is easy to sell as the goods “Talk,” meaning that there is a certain character in the goods that impresses people with them; but it is far better for the salesman to know how to do the talking as he can then sell any line.

Knowing your goods means much. We must know the material, source of product, methods of production of the raw material, process of manufacturing the finished product, cause of price, and a hundred other things about the style, fit, etc.; but when we know all these things and then know how to present them, we can make any kind of goods appeal to the customer. The salesman should be able to pick up any article and describe it to the customer in such a vivid manner as to give it a living character.

Then these two, the salesman and the goods, must be

considered in conjunction with the customer, that all important adjunct to a successful business enterprise. The customer to the business is what the rain is to the spring, the power that keeps it going; so it is important that we should know just how to handle and cultivate him, how to gain his confidence and make of him a valuable asset.

The customer must be properly met, or the salesman will have to overcome a poor first impression. This requires a keen and accurate knowledge of human nature and the salesman must be able to "size up" his customer very quickly in order to handle him the most successfully. I once stood within the corridor of a large prison and watched the officers unlocking the cells of the prisoners, and I noticed that they used a different key for each door. They had to use the key with the number that corresponded to the lock number, and the same rule holds good in the handling of people; each requires a particular key. The salesman cannot hope to succeed by learning a speech and repeating it to each customer, but he must be able to take hold of everyone's mind in a special manner. No two people have the same idea, because they are composed of different things, different ideas and notions; their lives have been developed in a slightly different channel. So it is absolutely necessary for the person who would lead, to approach each individual in a way to gain his confidence. If we touch that vein, the battle is easily won; but if through some mistake we arouse suspicion we will have to use tact and watchfulness in overcoming it, and no amount of "begging" will induce a person to buy your goods.

It is a fine accomplishment to be able to place yourself on such a footing with the customer that he will follow your suggestion without the slightest hesitancy, and it can be done only through a thorough knowledge of the person's needs and requirements, and by skilful application of positive suggestion.

Then to these three prime elements some would add another that might be called the sale itself, that is, the abstract something that is indefinitely spoken of as the sale; but in reality this is simply the mental law of sale that we briefly discussed in the previous chapter. For the salesman to successfully handle his customer he must know something about this mental law or the sale in the abstract. When meeting the customer he should have the principles of the sale clearly before him in order to successfully lead through the successive stages of attention, interest, desire and resolve. The knowledge of the elements entering into the sale is of little practical value if the salesman cannot use it in leading, molding and controlling the thought of his customer and make it possible for him to eventually close the sale.

When all these different phases or elements of sale are thoroughly understood by one we have an **expert adviser**, a real salesman. The true salesman is an adviser, but this he cannot be until he knows himself, his goods and his customer, and then learns to so analyze the situation that he can apply the basic laws of sale.

It will be found much easier to handle the subject if these primary elements are considered first individually instead of collectively. They are so distinct that there is no occasion for letting them overlap, and the salesman will make much better progress if he will first study himself, thoroughly and candidly. Then study his customer—which means human nature—then study the goods, or study the goods first, then the customer. After these elements are thus mastered individually it is much easier for the salesman to grasp the whole subject.

CHAPTER FOUR

THE SALESMAN AS AN INDIVIDUAL.

The first question that should come to the salesman, or to one wishing to become a salesman, is "am I personally fit?" No man can hope to attain the highest degree of success in the field of salesmanship who has not developed his own individual personality to the highest point possible. In this day of sharp competition no one can hope to win, especially where he must measure arms with others as the salesman does in selling goods, who has not developed his own personality and made himself attractive to others.

Yet regardless of the importance of this subject it is today and always has been a neglected subject. Real man power is the greatest power in the modern business world, yet the subject of man building is given the least consideration. It is neglected in our college, university and high school, in business institutions and in our homes. So it is not at all strange that the average person does not have a clearer understanding of the thing called

Personality.

What is personality? What is this mysterious element of everyone's life, a thing that is so often mentioned yet so little understood? Just what do we mean when we say that one person has a strong personality and that another's personality is weak? What is it—is it something real, something tangible that may be developed and cultivated? Or is it a vague, ethereal something that must be accepted as a birthright and cannot be develop-

ed, increased or extended? These are practical questions that every one should answer, at least in their own mind.

In speaking on this subject Dr. Frank Crane, a man noted for his brilliant intellect and wonderful personality says:

"It is that which keeps you well; it is that which makes you recover when you are sick. It is vital force that makes one man succeed in business or politics; and the lack of it makes a man fail. It is that which goes by the various names of vim, pluck, go, vis viva, energy, vigor, personal magnetism, will power, tenacity, zeal, vitality, and the like.

"Every man is a works, a locomotive, soul and body; and somewhere back of the whole machine, back of brain, and back of heart, and back of soul, away by the back fence, is the boiler house, and inside of it a fire. That fire is it. Nobody knows how to build it, or control it. We can put it out easily with knife or poison. We can make it blaze up a few minutes by throwing in alcohol, but it dies lower afterward. But when a man's turn comes to die, it is tragic to see all his money and friends and doctors and priests stand by helpless, watching the spark go out.

"Sometimes we think we have found the secret. Good health, red blood, outdoors, says one; but often a thin, anaemic woman will have more vim than a butcher. Another says religion and the cultivation of the soul; but the recipe is faulty; faith is good, but it does not always make the fire burn. Physicians have experimented with electricity for that strange energy is curiously like the energy of the ego; but the results have not as yet been satisfactory; the position of electricity in medicine is still unfixed.

It is a mystery. It is VRIL (see Bulwer Lytton's "Strange Story.") It is what the quack is feeling for when he makes passes with his hands and talks of

“glaim.” It is what the doctor is feeling for when he gives you iron and tells you not to worry. It is health. It is genius. It is inspiration. It is courage. It is the inner triumph.”

A wonderful definition uttered by this great thinker. Yet I fear that it may not satisfy the person wanting a definition that he can lay hold of and feel that he really understands. So I am going to give just one short and simple definition that can be readily understood by any one. What we need just here in this study is a clear understanding and not high sounding and more or less confusing definitions.

Then let us think of personality simply as **the power possessed by a person to attract others.** This definition is brief, but it really covers the subject sufficiently for our purpose, and it certainly is not confusing.

Personality is the power to attract, therefore it must be a **positive** force; it is constructive rather than destructive, it pleases rather than repels, leads rather than drives. It will benefit the student of salesmanship to always remember that his personality should be positive rather than negative, that he should lead people instead of trying to drive them. The salesman who hopes to develop his personality in order that he may become a dictator is laboring under a delusion, the principles of leadership or of personality, and those employed by the dictator are opposite in nature.

Personality is three fold in nature. 1. Physical. 2. Mental. 3. Moral. In order to possess a well rounded personality it is absolutely necessary to develop each of these.

Owing to the scant thought that has been given this subject many people still cling to the old notion that a man is what he is because he was born that way. In other words they tell you that one's personality is “natural,” and are content to blame Dame Nature for their

shortcomings. There are many people who might be winning and magnetic were it not for this false notion—they have been told that they were born weak and unattractive so they just let it go at that and suffer the consequence without an attempt to strengthen themselves.

Of course we should not lose sight of the fact that every positive quality is, in fact, natural—but it is natural in the same that a race horse is natural—that is, there are certain qualities that can be trained, developed and strengthened, qualities that in themselves are not necessarily winning but must be trained to become most useful.

I mean this, when we see a person of strong and winning presence we should not simply say, "How fortunate he is to be born with such magnificent faculties, and to have such a nature," but we should analyze the case and determine exactly how and where this person is stronger than ourself, and then set about to remedy our own weakness. Every time a person allows himself to say and believe that others are superior he weakens himself—he turns down the force of his battery of personal magnetism, and one of the very best remedies for overcoming this weakness is self confidence backed by sterling will power; this will give you the power to analyze yourself and see the weak as well as the strong points.

Just here, in the beginning of this study, I want to say, and I want you to repeat it to yourself every time you feel that you are weak, that **we can build and develop our own personality** by following the principles upon which personal strength is founded; and it does not matter what your natural inclinations are, you can become stronger and more winning and magnetic, if you will only put forth a genuine effort.

It really seems strange that the average individual gives so little thought to the subject of his own personal development when every one seems anxious to become more winning. It is no uncommon thing to hear a strong

man remark that he feels the lack of personality, yet that same man would feel insulted were some one to tell him that he was so weak that he could not learn to follow a line in sawing a board, or that he could not learn to do a simple sum in mathematics. Any normal human being with red blood coursing through his veins can learn to strengthen his personality; he can learn to talk, to walk, to be kindly and courteous and to otherwise improve himself—these things are all elements of the personality, therefore when one strengthens them he is developing his personality, unconsciously though it may be. But there are countless millions among the hosts of oblivion, in the realm of eternal silence, who have gone through life feeling that nature has been unkind to them, when as a matter of fact their weakness was possibly very largely their own fault.

The business man and his clerks can learn to exert the powers that distinguish a person from the masses—it is as easy to control customers by your personal charm as it is for the young man to become a favorite in the social gathering, in fact, the same principles are involved. If we can learn the distinguishing features of the personality of a leader, we can emulate them; the laws that have made others noticeable will make you the same, or will do so to a degree—and all these laws are included under the three primary elements, physical, mental and moral.

Physical Personality.

The physical is the element first noticed in the individual; the man of commanding size and well proportioned form attracts attention by these elements alone, because he is just a little out of the ordinary. Then in studying this subject we shall first give attention to the outward appearance, which includes, form, shape, general bearing, our clothes and whole expression; every movement, action and manner is a part of it; every hand shake, every smile and every word is a part of this same visible per-

sonality; and we can each learn of our faults and gain valuable points in correcting them by observing the manner in which people who are more successful meet like conditions. I have heard business men remark that they could not shake hands effectively; but I notice that it does not require long for the raw country boy to learn to salute his superiors when he enlists in the army service—because they know how to teach him “how” it is done. Then it should be just as easy for the civilian to improve himself in the little niceties of winning people; but the trouble is we do not observe things and we do not try to improve our methods.

Because of the fact that some people are so constituted that they can never develop into big, robust men and women, many would say that it was impossible for them to become winning or magnetic. This idea, however, is false, as we may prove by carefully studying people about us; it is not necessarily the large man who is most attractive; while a large well-proportioned physique is a most valuable asset, it is by no means all there is to personality. In fact the man who has the large form and lacks some of the finer qualities is apt to be repulsive rather than attractive, while on the other hand we often find people of diminutive stature and inferior natural appearance, who have become exceptionally winning and magnetic; they have been able to do this because they have felt their weakness and have taken advantage of every opportunity to develop and strengthen their personality—often the more favored do not feel the need of personal training and are content to simply exist as they are.

While discussing this physical phase of the personality we will simply mention a few elements as they will all be developed more fully as we progress with the study. If you want to impress others with your strength you must have strength, and this must be gracefully exhibited—if you would impress others with your ability walk

toward them with a firm step—you must act with strength and not allow lassitude and indifference to find root in your being; if you move toward people with a firm, even, graceful step, with head well poised, chest held gracefully up, shoulders carried firmly and easily—and with confidence beaming from your eye, people will feel your strength, they will respond to your command and you will become a leader even though you do it unconsciously.

This physical personality is often spoken of as “appearance,” it is the personality that we see and can readily appreciate and its development is sometimes followed to the extent that it becomes really scientific—there are schools and institutions of various kinds that are founded largely for the purpose of developing the physical element of the general personality.

We shall not here discuss the physical further as it will be gone into more extensively in another paragraph dealing with the development.

Mental Personality.

The mental side of our personality is not so easily understood as the physical, but it is just as important as it is the power back of the physical. It is founded upon the fundamental law of thought and thought action. **We know that every thought that enters our mind has a tendency to express itself in an action—we cannot think without some form of action.** If you think of a sumptuous repast the glands of your mouth immediately respond by secreting saliva to care for the imaginary food; if you think of cheating a customer it becomes easy for you to act in doing it; and all these things that come through the mentality produce a marked effect upon physical and visible personality.

It has been known for centuries that the thought determined the man. More than 3,000 years ago a very

wise philosopher said "as a man thinketh in his heart so is he," and the generations since have seen this statement verified. We know that thoughts are things in that they create tangible things. We know that we are what our thoughts have made us. We know that there is such a thing as a thought atmosphere. Yet we are prone to neglect this phase of our personality.

It is difficult to appreciate the fact that our whole personality is due in a very large measure to our thought unless we have a concrete example before us. It is so easy to think that we just happen to be what we are that we do not give much thought to our real development.

A simple little experiment will demonstrate the effect of thought upon the outward expression or personality. It is a physical impossibility for one to think a mean thought and smile at the same time—this statement may seem extreme but a trial will convince you that it is true. Try smiling the most hearty smile that you can possibly smile and at the same identical instant think the lowest and meanest thought you can conjure in your mind. You will find that it is utterly impossible for you to hold the smile—mark you, I am not speaking of a mere facial grimace, but a smile that radiates from the soul—and at the same time think mean thoughts. This is true because the two actions call into use two sets of brain cells and it is known that one cannot possibly think two thoughts at the same time.

Just the instant the mind changes from the cheerful thought that produces the smile and goes to the other, the outward expression changes, the hold is loosened on the nerves and muscles that control the smile.

We see this same principle illustrated about us every day. How often one meets people bowed with the weight of years and with faces seamed and furrowed, and yet whose expression is kindly and winning. We forget the wrinkles and see the smile back of them.

Again we meet others also bowed and wrinkled who are absolutely repulsive. Why the difference? Merely in the thoughts of the different individuals. If one thinks mean, low, lewd and degrading thoughts for three score years the wrinkles of the face, the cast of the eye, the action of the whole body will show it—this is no fancy, but the action of nature's laws.

The things that make people smile are things that are pleasing and the things that cause people to scowl are the things that do not please. No man can violate these laws of nature without eventually telling the world about it through his outward expression. Every one feels that strange, unexplainable, but distinct impression that comes from the strangers' presence the moment they are met—there is that sensation of like or dislike; confidence or distrust. These impressions are mental impressions, you think these things, they are in your mind.

Knowing these things as we do we know that the person who would become attractive cannot afford to slight the **positive** thoughts and actions. In thinking we should make it a point to only harbor the thoughts that lead to constructive action—the thoughts that will lead to doing the things that help others.

No one should more thoroughly appreciate the laws of mental personality than the salesman as he is dealing with people every day and it behooves him to always make a positive impression. It is easy to make a positive impression upon the people you meet—but it is just as easy to make a negative impression if one permits his own negative thoughts to triumph.

For instance, suppose you are a merchant and a customer enters your store on a bright June morning and you meet him and greet him with a cold, crabbed snarl and ask what he wants, and you make it a point to complain about the miserable poor business; the poor town and the mean class of people in the community, you

bring a cloud over your personality that not only obscures yourself but casts a shadow over that beautiful day, so that the customer is glad to get away from you; and you can bank on it, that he will never return if he can get what he wants elsewhere.

Now this is all caused through mental personality. How much more profitable would it have been for the business man, and how much more pleasant for the customer had he been greeted with a big, cheery "good morning" and had the proprietor made a remark about the glorious day, saying that he was glad to see such weather as it gave people a chance to work, which brings added prosperity to the business of the town as the season progressed; then if the customer happened to be a stranger how easy it would have been for the proprietor to have remarked that "this is one of the best towns in the state"—this would have aroused a mental attitude that would have been worth a great deal to both people.

We cannot too emphatically impress the fact that the thought is a thing and is felt by those with whom we come in contact just as really as the physical touch is felt in the hand shake, though of course not in exactly the same way. Dr. Marden says, in speaking of the mental in personality, "your poverty of books, of education, of reading, of travel, of experience, of sympathy, of tolerance; your wealth of thought, of splendid discipline; your fine training; your righteousness and mellowness of heart and sweetness of disposition; your bank deposit of cheerfulness, of helpfulness, and of inspiration, will be immediately apparent to every person you converse with."

These elements are all of the mind, they are mental, they develop in and emanate from the brain. They are invisible, they are intangible, they cannot be seen, measured or weighed. Yet they are most powerful, powerful over the individual who possesses them and over the people he meets. Emerson expresses the power of this

phase of man's personality by saying, "Who has more soul than I masters me, though he should not raise his finger. Who has less, I rule with like facility."

Moral Personality.

The moral personality is less apparent than either the physical or the mental; it is more intense and less understood. Yet every one knows something about it—thoughtful fathers and mothers do not move into a neighborhood noted for its immorality to rear and educate their children, because they know the effect that surroundings of this kind have upon the plastic mind of the growing child; they know that in time the child is apt to become like this moral atmosphere.

In this respect the man is the child, as no man, no difference how strong, can live under immoral conditions and not become contaminated to some degree. Neither can a man live and work under elevating influences without being made a better man. It is simply the subtle influences of his environment filtering into his nature through his subjective brain—which we shall study more carefully in another chapter—and is known by a number of names such as moral influence, social influence, religious influence, etc.

The moral and mental elements of personality are so closely related that I am going to give a list of qualities including both. Also I will give some of the negatives and I would suggest that the salesman who wishes to develop his personality to the very highest degree should carefully study both these positive and negative elements.

It is difficult sometimes for one to candidly analyze himself just as he would analyze a problem in mathematics and locate the error—but it pays to do so.

Here are a number of positive qualities that should be

made a part of the personality of the person who wishes to become a leader :

Kindness.	Ambition.	Honesty.
Courtesy.	Self-Confidence.	Temperance.
Agreeableness.	Perseverance.	Morality.
Enthusiasm.	Decision.	Patriotism.
Tact.	Judgment.	Courage.
Will Power.	Concentration.	Sympathy.
Determination.	Diplomacy.	Hope.
Loyalty.	Thought.	Work.

Then here are a number of negatives that should be carefully and systematically evaded, or if possessed, eliminated and banished from one's life.

Selfishness.	Dishonesty.	Lack of Confidence.
Unkindness.	Intemperance.	Bluntness.
Pessimism.	Immorality.	Indecision.
Disagreeableness.	Hate.	Lack of Sympathy.
Lack of Interest.	Laziness.	Fear.
Weakness of Will.	Ignorance.	Blues.
Unfaithfulness.	Impatience.	Disloyalty.

Now, I have said that the salesman should have a strong personality, physical, mental and moral. But it is not sufficient that one should simply be told that he should possess a personality, winning and magnetic ; but the thoughtful person will at once ask how it may be attained, and truly that is the great question.

Many people, especially young men, will remark that they are well aware that a strong personality is desirable, but at the same time bemoan their fate because they are not favored with a winning presence, and I do not know of another picture so sad as that of the young man or the young woman out in the world trying to battle their way, but who are handicapped because of lack of magnetic personality—especially when this lack has been

caused through neglect or ignorance on the part of the teachers who have had charge of their education.

How to Develop Personality.

This phase of the subject will of necessity cover several chapters and just here we can do no more than give a general synopsis. Not only is the personality composed of the three prime elements, physical, mental, moral, but these are in turn divided, and such subjects as the eye in relation to personality, memory as a factor of one's personal magnetism, the will power, etc., must be more fully treated than we should be able to do in this single chapter.

The very first consideration in developing personality should be the physical, and the center of physical personality—indeed of all personality—is health; it is absolutely impossible for any one to develop a strong, winning and magnetic personality without health as a cornerstone.

First of all if you would have health **Think Health**; there are thousands upon thousands of poor, puny, weakly people in this country today who might have strong and aggressive personalities **if they only thought so**; our seashores are crowded with people in the summertime who **think** they are all exhausted and must have a rest, and southern resorts are crowded in the winter time by other thousands who **think** they cannot stand the rigors of the winter in the north. Now, this is not saying that there are not many people who actually are weak and must have these changes of climate; there are of course sick people, many of them. But there is no doubt that if the real truth were known, many are sick simply because they have thought so long that they were sick or were going to be sick.

So then let us begin developing physical personality by thinking of ourselves as being strong, robust individuals, and think of becoming stronger day by day.

An ancient sage said that one could not add one cubit to his stature by taking thought, which is very true; but it is just as true that the average man can increase his physical strength by training. Who has not noticed the transformation that comes over the young man who enlists in the army or navy? The awkward young man is taken from the farm, factory or shop, whose hands and feet are in his way, and he trembles because of self-consciousness. But after a short period of training he is changed into a strong, erect and graceful young man and simply bubbles over with confidence in his ability to make the right kind of showing on dress parade. What does it, what brings about this change? Simply training—physical training, mental training.

Briefly then let us consider some elements of the strong physical personality. After mental poise I would suggest proper breathing; and this is a thing that most people are deficient in. Our cramped offices, stuffy stores, machines requiring the workman to perform his labors in a stooped posture all tend to cause people to fall into the habit of living on insufficient air, this in time weakens the entire system. Not only do people fail as a rule to get sufficient air but what is even worse the average individual does not know how to breathe. It seems absurd to think that one should not know how to breathe, the thing that he does most of all, and the thing upon which his very life depends; but it is true as any physical trainer will tell you, that one rarely finds a person who really knows how to breathe.

Personally I have experimented with a great many people and have found but very few who could fill their lungs full of air. They could of course fill their lungs full, as they thought, but in reality their lungs were not full, the lower cells were entirely empty.

Now, it would be well for you to stop reading long enough to experiment just a little with yourself and see if you can fill your own lungs full of air. Stand erect,

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with your body easily poised, head up and feet six inches apart. Inhale as deep and full a breath as possible, hold the breath and suddenly come up on the tip toes and just as you do this see if you cannot inhale a little more air by giving a sort of jerk on the muscles controlling the diaphragm. Now, try again, this time after you have filled the lungs as full as possible throw the arms up, keeping them extended at full length, and just as you do this jerk in a little more air. Now you may feel that the lungs are full, but they are not as you will see by coming up on the toes as during the first exercise and jerking in a little more breath.

One of the first essentials to correct breathing is proper carriage of the body. Always stand erect and in an easy position. The old teaching was "throw the shoulders back," but this is wrong, it makes the body stiff and it cramps the lungs in the back. The proper way to control the shoulders is to think little about them but hold the chest up—if you will hold the chest up the shoulders will take care of themselves.

If you will think of having a hook fastened in the center of your chest, well toward the top, and think of drawing up on it all the time you will have little difficulty in keeping the chest up and the shoulders in place. Another simple little thing that will be found worth much to the person who desires an erect carriage is to think of the collar button pressing against the back of the neck while walking. Do this and you will unconsciously walk erect, and if one walks erect and holds the chest up it is difficult to breathe improperly.

Practice inhaling in long, steady, deep breaths; as you walk count five slowly in your mind while you inhale, hold the breath while you count five more, then exhale the breath while you count five more, go without breath while you again count five; then begin all over and keep this up for ten minutes at a time. You

will soon find that you have wonderfully strengthened your lungs.

It should be remembered that lung strength cannot be determined entirely by ability to inhale air. Often, as in the case of the public speaker lung power is determined largely by the ability to control the breath. Practice blowing the breath through a quill and note how tense the muscles about the abdomen become. This should be practiced over and over for the purpose of strengthening and developing these muscles.

One should always breathe pure fresh air—throw the windows open at night and let the fresh air rush in and drive out the foul air that has been in the lungs and taken up the impurities from the blood—then when out in the open, as every one should be as much as possible, make it a practice to breathe deep, full and often.

So much for the breathing, now let us get even back of the breath and consider the muscles that make the breathing possible. As we go about our work without an ache or pain it is very easy for us to lose sight of some of the things that are worth most to us—our muscles are among these things. We seem to think that breathing is the air rushing into the lungs and forcing the walls of the chest outward. This, however, is a wrong idea; the air rushing through the nostrils that we hear in breathing is caused by the action of the muscles pulling the walls of the chest outward, which has a tendency to cause a vacuum in the lungs which the air rushes in to fill. Then the problem of correct breathing is largely a problem of muscle development and control.

If one is not accustomed to sitting or standing erect he will at first become tired when trying it, this is because the muscles used are weak having become soft and flabby from disuse. It requires no small amount of attention for one to change his manner of sitting or standing, but

if you have carefully analyzed your case and have determined that you must do this in order to develop your personality as you would have it, why just give the attention, you can do it.

It is out of the question for me to give a system for developing the muscles of the body here; but I would advise the person who wishes to become strong and magnetic to procure a system, such for instance as is used by the United States government in training men in the army and navy—these systems are complete and yet are so simple that any one can use them.

If you would impress people with your physical personality, learn to walk erect, carry the body easily and freely, walk with an elastic step; do not drag or shuffle the feet, be firm in every step, do not hesitate or waver. Hold the head up, look people in the face, be careful of your movements and actions; be graceful, and with this grace be kindly, courteous and attentive.

Then as you develop the physical think of the mental at the same time. Example is one of the most powerful things in one's life, this is especially true of this phase of personal development. Grown-ups sometimes laugh about children trying to become clowns, tight-rope performers, bareback riders, etc., after a circus has been in town. But it is shortsightedness on the part of the grown-up that he does not see the same identical tendency cropping out all over himself; we each imitate others more or less.

Then since this is true it is the duty of the individual who wishes to improve and strengthen himself to select examples in persons who are worthy of emulation. If you would become strong look for the secrets of the strength in the strong man; if you would become graceful try to learn what it is that causes others to be graceful; if you would develop your mental powers observe

the methods of the person you would wish to become like, see what he does to strengthen his intellect.

Again, a most potent element in developing personality is responsibility. You never find the man of no responsibility resting upon his shoulders with an especially magnetic personality; we are all too prone to allow some one else to assume responsibility. There are thousands of men standing behind counters in this country, filling positions as mere salaried clerks, who could today be proprietors had it not been for their wishing to shun responsibility—read the story of the life of any of our great business men and you will find that with very rare exception they have been men who have not been afraid to assume responsibility. They have gone forth to do battle with the world feeling that they were strong enough to win—and this determination has not only made them succeed but it has put a certain vim into their lives that has made them masters of men, this thing we call personality.

One of the greatest secrets of personal supremacy is to know that you can succeed. Feeling that you can do the things you want to do begets confidence, this in turn develops earnestness and enthusiasm without which the personality becomes soft and flabby so to speak, just as an unused muscle. The man who has sparkle in his eye, elasticity in his step and certainty in his movements caused by his earnestness and enthusiasm will appeal to people though his face be plain and unattractive. Many people, especially young women try to put on attractive personality feeling that it is something that may be bought and put on just as one buys paint and spreads on a house to make it more attractive, and true, it is possible sometimes for one to thus enhance the personal appearance. But when developing personality one should always bear in mind that it is not put on so much as it is thrown out—it comes from within and not from without. The man with a purpose in life, something

that he feels is worth doing, the man with a message that he feels the whole world should have, is bound to impress people with his personality. There is something attractive, something impelling about his presence that people yield to.

Then to have a winning personality it is absolutely necessary that one practice leading and influencing people. Too many are inclined to let others do their thinking and their work. But this will not accomplish results for the one desiring to develop his personality. The real purpose of personality is to appeal to others—it is an element of leadership, and the only way to learn to lead people is by doing it.

If you would know how to appeal to people get out among them; meet them in their homes, in their business, learn what they like and what they dislike; then develop within yourself the thing you know they like and eliminate the things you know they dislike.

This general subject of the personality and how to develop it will be continued through the following chapters that treat on some of the specific phases of the subject.

CHAPTER FIVE

PERSONAL MAGNETISM.

It is with considerable apprehension that I undertake to analyze this subject. I fear that it may possibly offer a wrong suggestion to some—the word magnetism has been so widely misrepresented and juggled with that it would not be strange if some should receive the impression that it is something mysterious and uncanny, something to be spoken of only in hushed tones—something akin to the witchery of medieval days.

However, the magnetism that we shall consider is one of the intensely practical things of business; there is nothing mysterious about it—nothing more uncanny than a straightforward application of principles that will cause people to be attracted to you and to your business.

What is Personal Magnetism?

First, let us get a clear idea of this thing we call personal magnetism, and then see how we may apply it to our own personality, and our own business. We are all acquainted with simple magnetism as we see it manifest in the ordinary magnet; we think of it simply as a **power to attract**—and it would be out of our promise to go into scientific detail in further explaining this attractive power—in fact, we are usually satisfied to know that it is a power to attract. We pick up a hammer that is charged, or as we say “loaded,” and notice that it will pick up small iron objects, such as tacks, nails, etc.; but we do not go to the trouble of learning the scientific “why”

of the thing, because we would not be able to apply the knowledge to the ordinary channels of our business.

Now, by **personal magnetism**, we mean the force that attracts to self; it is really a continuation of the development of the principles of personality. Magnetism is an attribute of the general positive personality and it comes from the union of the physical, mental and moral in personality. There is a form of magnetism that is devoid of mental and moral attributes, it is purely physical; and likewise there may be degrees of both the mental and moral that are devoid of the attributes of either of the others—there is a certain attraction exerted by a preponderance of either the physical, mental or moral, but each of these attract but a limited number of people as they do not touch the large number that are not in sympathy with this particular class.

Simple magnetism attracts only under certain conditions, and certain things, therefore it is limited in practical application. So the person who is possessed of but one element of magnetism will be helpless when trying to influence persons of an opposite temperament—just as an ordinary magnet is useless when placed against an object composed of copper.

Then we shall consider personal magnetism as a positive quality—a quality that attracts under all conditions. We should distinguish between magnetism and mere attention—but it is a fact that some people do not do so—we find many people who feel that if they can get attention that is all they need, but this is far from true; the salesman who does no more than get the attention of his customer is not the highest type of salesman—he should exercise some power that would bring that customer to the store again and make him a permanent asset to the business. Many business houses have a list of customers who can be relied upon to do a certain amount of trading season after season, year after year—they are just as much attached to “their” store and to “their”

dealer, as they are to their church and to their society. Why? Because there is a certain subtle influence emanates from that store—it first attracted them there—and now it holds them, so that this trade is an asset that can be figured on for about so much profit; and what we are interested in is finding the principle of this attraction and the methods for applying it to our specific line of business.

Personal magnetism—true magnetism—as we have said, is **positive**, while attention may be either positive or negative; we may attract adverse attention as well as favorable notice, for instance, the tramp begging a meal at the back door—he may be noticed by every one he meets, but this attention tends to work against him—it is negative; it is the very opposite of magnetic. So it is easily possible for the salesman to attract attention to himself and to his goods when there is no semblance of the drawing, impelling, holding Magnetism.

It is no uncommon thing to find salesmen who unwittingly repel instead of attract their customers—I know of merchants who are losing business every day simply because the clerks they employ are repulsive rather than magnetic; people go away from the store vowing to themselves that they will never return to make another purchase **because they do not like the salesman who served them**. But at the same time I have heard salesmen say that they did not care whether their customers liked them or not—they could sell the goods just the same; but such an idea is false if we think of salesmanship in the broader sense, that is, if we think of real Business Building and not mere barter.

Of course it is not impossible for the specialty salesman, the man who goes out and hunts his customers, to literally force people to buy through the force of his logic, though they do not like him; that is, he may make one sale, but he cannot build a permanent and success-

ful business; he must depend largely upon the single sale to each customer.

But the use of personal magnetism is more especially necessary in the case of the retail salesman—the man who cannot pick his customers but must take them as they come to him in his place of business. In the first place the customer will not come unless there has been some attractive force exercised, unless some inducement has been offered; and if he does come once and is not pleased by the service he receives he will not return except under pressing circumstances.

So the clerk, or the merchant either, for that matter, who would make himself indispensable to his trade, should think first of all about **pleasing** his customer. As an extreme case to cover the point, why is it that a certain young man goes to a certain candy kitchen for all his sweets? Not because the goods are better than he could get elsewhere—perhaps the goods are really inferior in quality—but he “likes” the captivating little “Fluffy Ruffles” who does the chocolates up in such dainty packages (and throws in an extra measure of smiles). In other words, he likes the clerk at this store better than the clerks of any other candy shop; and this is the first step in real Personal Magnetism—make the people like you—give them some reason for liking you and your method.

Now this magnetism is possessed by some people unconsciously; that is, they develop it without an effort on their part; they seem to grow into it naturally; they develop such a bearing and demeanor that people are attracted to them. Then there are other people who seem to go directly counter to this principle—every move they make is an awkward, clumsy break; every word they utter is sure to express the wrong meaning, and everything seems to attract attention to their weakness which overshadows their better qualities. These cases are both extremes—and are alike, weaknesses. The person who

is magnetic without knowing the reasons for it, does not possess the type of magnetism that can be relied upon at all times; if it became necessary for him to control adverse people by his magnetic force he would probably fail because he would not know what chord to strike in the other to produce the correct results.

Every normal person can develop this power to some degree at least, by following the known principles upon which personal magnetism is founded.

Different Theories of Magnetism.

It is agreed by all that there is such a thing as personal magnetism—personal attraction—which one person may exercise over another, but there are many distinct theories as to just what this thing is. Mesmer, the founder of mesmerism, taught that there is a sort of fluid which escapes from the person of the mesmerist, more especially from the finger tips, and entering the nervous system of the subject acts as a sort of anaesthetic and causes him to yield to the will of the mesmerist; and there are many people today, learned people, who hold the same belief, and maintain that the individual is born with this quality; and it is immaterial to our purpose, whether we believe or disbelieve this teaching; the principle of the theory is not new, for we know of the “laying on of hands” for the cure of ailments and the driving out of devils, from the earliest times, and there is still a large following of the idea. Many teachers of this theory do not claim any miraculous or supernatural power, but simply claim to possess a superior charge of a particular magnetism; and we have seen the professional hypnotist put his subject to sleep simply by a few touches of his magnetic hands—**But bear in mind that you have not seen him do this without some sort of suggestion to aid his touch.**

There is another theory which teaches that the whole thing is mental and that we control others entirely by

mental suggestion; but still we see people every day who attract all about them without giving the slightest clew as to their mental attitude. I remember of once having noticed a very attractive individual at a railway station, whose splendid form and bearing would not fail to attract the average person, but I soon learned that the man was irrational, which completely paralyzed my admiration of him—it was a point entirely aside from his mentality, as he could not have influenced me by mental suggestion because his mind would not act in logical order. Then again it is entirely out of the question for the business man to try to control his trade by this mental suggestion alone, for there are many who cannot be touched by it at all because they are out of the range.

Still another theory of magnetism teaches that we control others by certain motions or passes—that is, we affect them through the eye—gazing—and there is much potency in this theory, but it is not at all conclusive; indeed the salesman who attempted to so control his customer would appear very much like a cheap comedian were he to attempt to control the customer by a series of passes or gestures as the stage hypnotist or mesmerist controls his subjects.

Then with all these conflicting theories it is quite natural that the salesman should ask how he is to know what to do to impress people with his strength and magnetism. It seems that we must pick the wheat from the chaff of all these theories. There is much truth in the **principle** of each and we must learn to adapt that principle to our individual case.

Manifestly, it is impossible for the business man to follow the mesmeric theory of the laying on of hands—the subtle fluid theory, because of the lack of opportunity for the necessary personal touch. So we shall say, for our purpose at least, personal magnetism is composed of the salient principles of the other two,

theories, namely, mental suggestion and charm of movement, form, etc., and we will instantly notice that either of these covers a very broad field.

Let us think of just one example. If you have noticed the most successful public speaker, the one who holds his audience spellbound, you have no doubt observed that he combines many of these principles; he gives his audience thought, he tries to convince, he throws out mental suggestion. Then with all this he blends a harmonious action—gestures and movements; and when you have gone away you think of each word and action being joined at just the proper time, or the chances are you never think of these technicalities at all for they are so blended that you get only the thought. Now it becomes an easy matter to take this principle and apply it to your business in selling goods; your whole trend of argument, general bearing and movement should be in harmony—and you will be greatly surprised at the effect you can produce over the customer by paying attention to these things—they are the highest kind of art; and after you have practiced these principles long enough they become a part of you and you act unconsciously.

How to Become Magnetic.

If you want to become a magnetic person, first of all **think it**. You are going to be somewhat as you think you are, and if you permit yourself to think that others consider you a weakling, you will gravitate to that level—now, I do not mean for you to deceive yourself, and you can do this much more readily than you can deceive others. If you do not possess winning elements, you should set about gathering them—prepare yourself to exercise a positive influence over every person with whom you come in contact; prepare to offer the proper suggestion to your customer. When approaching a customer do so with an air of confidence; if you do not have confidence in yourself you cannot hope to arouse confi-

dence in others; have a look of kindly firmness about you; see that your bearing is correct; be strong and graceful. If you are not prepared to meet every condition, the fact will stand out on your countenance and your every movement in bold relief. You can always tell when a cur is going to run, by his looks—and you can tell when you can make a man “run,” by his looks, too.

There are two kinds of personal magnetism. One is the genuine article, always a Positive force; it is the true blue; it comes from an inner conscience; it is what we say is “natural;” it is the kind that lasts, and you like the possessor more the longer you know him; and if you will closely observe this individual you may learn a great many valuable points from him.

Then here is the other kind which is superficial—the venerated, the make-believe, the kind that you can see right through; this sort of person does not wear well, and after you begin to get acquainted with his subterfuges you lose confidence in him. This is the fellow who always tries to “get next” to you from the very first, in such an avowed manner that you cannot but feel that he is doing it, and then his action reacts on him. He tries to “jolly” you by telling what a cheap fellow the last customer was, etc.; this makes you feel that he is going to tell the next customer the same about you. This is the person who will whisper a secret to you, saying that he was told in confidence, thereby openly admitting that he was betraying a confidence. All these things may make you feel acquainted with this salesman at the time, but as you reflect you lose all confidence. It may be possible for this kind of a person to whitewash himself as to be able to impress you at the time, but it soon wears off.

We must observe others in studying magnetism, for we are strong or weak according to other people’s opinion. It does not matter how much you may think of

yourself, if you do not impress others your theory is wrong as an element of personal magnetism. The theatrical manager insists upon his players wearing certain costumes, because he knows that such costumes please the audience—the people from whom they get their living. So the clerk or the business manager must learn the basis of human nature, then clothe himself in principles to please his audience—his customers—from whom he gets his living. In doing this it is of the utmost importance that you build upon yourself. Never try to merely ape the strong man; learn the fundamental principle then apply that to yourself, for if you attempt to imitate you will fall down. You can usually tell the new clerk by his attempting to do and say the things that he hears the older ones saying and doing, and this invariably weakens him in your estimation. Of course there are many little points relating to the handling of goods that are necessarily handled in about the same manner by all, but I have reference to strictly personal attributes—the lean man can never learn to act the fat man, nor the short man ape the six footer; these things are impossible, and it is well that they are. If it were possible for one to develop a strong personality simply by impersonating others there are many who would be strong, far more magnetic than they are. It requires some effort for one to build upon his own individual foundation—but that is the requirement of the laws of nature.

If you wish to become magnetic you must learn to live positive things. One may add to or detract from his personal magnetism by some apparently little things such as dress and general appearance. The young theological student may try to make people believe he is a full-fledged minister by wearing a long coat and a sanctimonious look—but he fails, and instead of fooling people he unwittingly tells them that he is an amateur in the profession; he covers up his real magnetism, if he has any, in form. So the salesman sometimes fails to get the de-

sired results when he attempts to build up his personality and cover over weaknesses by wearing clothes of extreme style and ridiculous colors.

These extremes are not the essence of magnetism, nor any part of it; they attract an attention, but it is an adverse attention. The business man and the salesman should carefully consider the subject of personal appearance, and should make it a point to be clothed in a way to make you feel that he was well groomed, yet so modestly that you do not notice the particulars.

In a few words here is a formula that should be worth much to the average salesman: Be cheerful; be thoughtful; be sympathetic; be cordial; be watchful for wants of others; be watchful for mistakes in your self; be careful to develop yourself physically, mentally, morally.

The Secret of Impressing Others.

The great primary secret of our being able to impress others with our strength is based upon a universal weakness; every person is selfish to a certain degree; everyone has a tendency to think more of himself than of any one else; more of his opinions than of the opinions of other people; and if we will just follow this tendency to its fountain head we discover that the individual delights in having his sensibilities tickled; so we must learn what pleases people as a class, then as individuals for **pleasing others** is one of the very first elements of Personal Magnetism.

Most people, in fact all people, I think, are impressed by general appearance first of all, and as was just said, this is a thing that can be largely controlled by each person according to his particular case—be yourself and then improve yourself. Do not try to be somebody else.

In studying people, we discover that there are no two who yield to exactly the same suggestion—they have different ideas, different whims and fancies; and the

person who would become a leader must learn to "size up" a person quickly and correctly; be able to place yourself in a sympathetic attitude toward different kinds and classes of people. The salesman will be waiting on one customer, perhaps a sour, sordid crank who really does not want to be pleased; the salesman must exert every energy to satisfy that customer, and no sooner does he get through with him than he is confronted by another person, an entirely different type. Now how shall he meet this person? In the same attitude as he left the other? Not if he hopes to win—not if he wants to gain his full confidence from the very first word.

Now you will say that this all requires a profound knowledge of human nature. True it does, and the man who is not willing to make the study is not fit to become a salesman, and indeed, he cannot become a great salesman. The magnetic person must be able to adjust himself to the various natures he meets in his business, and this he can do only by knowing something about the nature of various individuals. One clerk will say that he can sell goods to a certain kind of people all right; but when he has to meet others he fails—this is a weakness; he should be able to throw himself into harmony with the person he happens to be dealing with.

Different people are not impressed by the same thing—no two people will see the same thing when they look at a great painting, or when they view a mountain range. If you were to stand in a group of people looking at the Alps in all their grandeur, you would hear many different expressions—the painter, the historian, the scientist, and the business man would each receive a different impression; there would be a great fascination for each, but it would be expressed differently because they would be impressed with different emotions—it would vary according to the **person**. So I repeat that we are magnetic or otherwise according to the impression we make upon the sensibilities of others.

The business man who would become able to impress everyone, who would have his magnetism appeal to every person who comes within his circle, must study the character of the different classes with which he expects to do business, and then he must single out individuals and learn their temper.

Notice the man in the crowd who attracts everybody with his presence, then ask yourself what it is that he does that you do not do; see what there is about his bearing, his walk, his general attitude, that you do not possess. Then when you shake hands with a person or tip your hat to a casual acquaintance, try to throw a little of this man's force into the action, and see if people will not respond to it in you the same as in the other man.

Now, as I said in the beginning of this chapter, you will have to do the work in developing magnetism—this is a thing we can not buy or borrow; and it is a thing that we cannot be robbed of after once developing it. So I want to urge you to study these principles; do not merely read the chapter and then throw it aside; but work on it; the principles of personal magnetism are not like ripe peaches that can be gathered by simply shaking the tree and catching them as they fall; but you have to climb the tree and carefully pick them one by one, and then apply them one by one in your life and to your business.

I have said that one should study the magnetic person for pointers on developing magnetism. I trust, however, that no one will get the impression that this means to simply impersonate others; that is not the idea at all. Every person who hopes to become really magnetic must learn to be natural—he must be himself and not try to be some one else.

Right here let me hold up the warning finger and say that he must see to it that his natural self must be made

right. I mean that the average individual cannot develop his personality to the highest degree without making his **natural** self stronger; in other words, he must learn to build onto himself by the use of fundamental principles.

One can become strong, winning and magnetic by, first of all, thinking strength, not permitting his mind to linger on low, demoralizing, uncheerful thoughts. He must be strong; he must act strong. He must learn something of human nature, he must know what pleases people and what does not please—then develop himself in harmony with the principles that please. He must be firm, positive, alert, wide awake and aggressive; he must be exact and accurate in his actions, movements and manners; he must be earnest and enthusiastic, and above all he must be **positive within himself**. The doubter of his own strength, rights and efficiency is never the magnetic, winning and commanding individual.

•CHAPTER SIX•

•MEMORY•

The subject of memory training is really one of the big elements in personal business supremacy, and should have a place in the curriculum of every business house, and especially in the retail store where the personal element is so valuable. There is tragedy in the words "I forgot" as we hear them uttered about us every day. This is especially true when we know that much of the forgetfulness of people is unnecessary.

Every salesman appreciates, to a certain degree at least, the value of a well trained, rapid and accurate memory—and few indeed who have not at times felt the need of it, at times when it failed them. Yet the subject has been given comparatively little thought, and little has been known about the proper methods for developing memory—in fact, the great majority of people have thought of it as a part of their birthright, and if they were not so fortunate as to blunder onto the correct principles for developing memory, have gone through life feeling this handicap, and injustice that they thought nature had bestowed upon them. Indeed, you may search the libraries and you will find comparatively little written on the subject; that is, little that will be of practical value to the average person.

Memory is developed through the working of certain definite and positive natural laws. Every normal person employs some of these laws unconsciously in his everyday work, but if the average person were to undertake to make his memory stronger by direct application, he

would be pretty much at sea, and in all probability he would do his mind more harm than benefit. So in this chapter we shall endeavor to arrange the primary elements of memory and memory training in such form as to make them plain and easily grasped by the busy salesman.

As has been said in previous chapters on general personality, the salesman should exert every power to impress his customer in a favorable way; his general form and bearing should be pleasing; his actions, words and whole expression should be such as to inspire confidence; and in this connection, **memory** is one of the invisible attributes which leaves an impression upon the subjective mind of the customer that cannot be estimated; it is a most valuable accomplishment for the salesman to be able to call his customers by name and recall little incidents that have happened on the occasion of previous meetings, etc.; and when these things are handled in the proper manner, which is an apparently indifferent manner, there will be a flash of confidence come over the customer, as he instinctively feels that the salesman has more than a business interest in him.

Yes, you say, but this is hard for a person to do and especially for a salesman who is meeting many different people every day—his mind is too full—and he must deal with generalities. Now you would have a very poor mind if it were not “full”—and you have a poor mind if it is full, and your memory faculties will not act when you want them to. It would be just like a department store dumped into the middle of the floor; the proprietor would know that he had the goods all right, but it might be a difficult proposition for him to lay his hand on the article he wanted, at just the time he might want it; and the problem is simply how to get the things out of our mind at the proper time, as we have them in mind somewhere; every impression cuts a channel in the mysterious tissue of the brain and will remain there, and

the memory will bring that thing, and all the things in review before the objective mind if properly trained.

The mind never forgets a thing that it has really known. I am aware that this statement may seem extreme to the person who has not given this subject considerable thought. But it is accepted by the most profound students of mental science, and there is no doubt of the correctness of the statement. Of course it is true that the mind will lose strength in case of physical injury and by age—but so long as the mind retains its natural vigor it retains the impressions made upon it.

It seems strange that the mind should be able to retain the infinite number of impressions that are made upon it during the years of one's life; but we see evidences of the correctness of this theory almost daily. How common it is for one to meet a former friend who does not seem able to recall the acquaintance, then instantly his mind clears, and he exclaims "why certainly I remember you," and then he pours forth a perfect torrent of reminiscence. The impressions were there but the commander of the mind was unable to bring them to the front until aided by external suggestions. The mind was full of other things, yet these impressions are there—they had never died but had merely become covered up in the rubbish.

Again, we frequently think of trivial little things that occurred when we were children. The trouble and vexations, growth and accumulation of new ideas do not obliterate the impressions that have been made upon the mind; these little flashes of involuntary memory often flare up, frequently entirely unexpected—the elderly person often remarks, "I had not thought of that incident for fifty years, etc.," showing that the impression was there but simply had not happened to be brought out for all these years.

We must admit that we do not know exactly what

this thing we call memory is; we know it is a wonderful attribute of one's life enjoyment, we see it doing some marvelous things, some of its actions are mysterious, as when in springtime a whiff of blossom-laden breeze causes our minds to hie back to the days of childhood and uncover the treasures of those days, long past—but not forgotten.

While we cannot thoroughly understand the workings of our memory we do know that the problem of having a good memory is simply a problem of **mind training**. I sometimes think of the memory as being like a phonograph record—it has the impressions but the delicate needle must be fitted in the proper channel or the reproduction will not be perfect. The machinery is all in place and in proper working order but **there must be that great power that we speak of as "I" to direct and control the machine.**

Memory training is the chief element of education—memory improvement means simply the correct use of the functions of mind; and your mind cannot be stronger than your memory, so far as active usefulness is concerned; the student who attends school and does not remember the things that are placed before him is wasting time, because an obscured or forgotten fact, is an unlearned fact, inasmuch as it requires the same process to revive it; and the same principle holds good with the salesman; the customer that has been obscured in his mind, becomes a stranger, and requires the same process of getting acquainted—this means a loss of time and energy that should have been applied in influencing him. Then the different in the trained and the untrained business man lies in the ability to marshal these mental powers at command. You may read all the books in the library, and if you cannot recall the things you have absorbed you will be uneducated.

The salesman who does not remember the faces of his customers, or who does not remember his goods, their

place on the shelf, the cost, quality, and all such things cannot radiate the greatest amount of magnetism when waiting upon trade, for these little discrepancies blunt his personality to a certain degree. Did you ever notice the clerk who was waiting upon you, running his finger up and down over the shelves, in a puzzled manner, trying to find the article you asked for—then perhaps call to another clerk and ask if “We have so and so” that you did not feel a certain impatience and think that this salesman did not know his business as he should? Every clerk should have the whole store in his mind and at such command that he could meet his customer at the door, and be able to speak with a winning positiveness in regard to every article, the price, quality and such things as are sure to impress the customer.

But you say this is a big task. True, it is a mighty big task, and if you are not willing to put forth the necessary effort to become proficient—there is another way open to you—you can step aside to make room for the man who is willing to pay the price and develop himself.

How to Develop Memory.

But, after all, the question is, “How to attain this valuable memory.” There are definite laws of memory, just as there are rules of mathematics—yet many very intelligent people have never given the subject a moment’s thought. I once heard the question asked in a state teachers’ convention—“How can we best develop memory?” and one pedagogue, wiser than all the rest, discoursed for some time upon the fact that it was one of the natural elements and there was little to be done, but keep the child’s mind bright and clear, etc. But he did not realize that he was touching upon some of the prime elements of memory in his own discourse, consequently he did not use them. I saw a leading city business man wearing a large piece of cardboard pinned to the lapel of his coat, and I asked what he was wearing such a

thing for, thinking that it was some kind of freak lodge that had been organized as a joke; but he told me that he was wearing it to remind him of a string around his finger, which he had there to call to his mind that he was to stop at the jeweler's on his way home, and get a ring his wife had left for repair; he had been wearing the string for several days, but it alone was ineffective. so he placed the large card on his coat so that he could see it; it was no doubt effective all right, but such a course of training was certainly very injurious to his memory.

There are three great primary laws or principles of memory, each of which has a number of subdivisions, and they are so practical and correct that any one should be able to apply them to his own personality and to his business. They are: **attention, repetition, association—**(a) by likeness; (b) by contrast; (c) by concurrence.

Attention is the center of memory and all mind culture. It is absolutely necessary that we concentrate and focus the mind upon the things we wish to retain in a manner to be able to recall at will. There are scientific reasons for this, but it is not essential that we discuss this phase of the subject just here, as it will be dealt with in other chapters later.

The mind might be likened to the sensitized photographic plate—the attention of light must be properly directed or the result will be a confusion in the picture. Attention should first absorb the salient points and then gradually work toward the smaller details; when a customer enters your place of business, every ounce of energy should be marshaled upon your attention, gain as deep and true an impression at the first glance as possible, then work for more definite points; if you know his name make it a point to use it—this is a thing that bothers a great many people; they can remember faces, forms and other things, but the name escapes them; but there are reasons for this.

An elderly man came to me and asked if I could teach him how to remember names. I told him that it should be possible for him to remember other names if he could remember his own—if he could remember his children's names, his neighbors' names, etc. He said that he had a good memory for faces, and was noted for his ability to remember the password and the ritual of his lodge. Then I said all right that is as much as we need to know; why is it that you remember these things and cannot remember some others? What is the principle involved? There are several points, but the chief reason for the failure was the lack of attention, and all that he had to do in remembering names was to apply the same principle that he applied in the lodge. When he was given the password his whole attention was directed upon that—he heard that word whispered in his ear, and nothing else—he was all attention; he knew that it would not do for him to forget this word, so, all unconscious of the fact that he was employing a great principle, he banished all other thought for the time and planted this one word, so it was a very easy matter for him to recall it at any time; then he repeated it, over and over again, each time deepening the channel—the impression on the brain tissue—until he could not have forgotten it if he wished.

But how about the name of the person he met the next morning. The man introduced himself as Mr. King—he spoke the name much more clearly than had been the password the night before—but our friend did not pay attention; he extended his hand and said, "Glad to meet you;" this is a fine day isn't it—here is where his mind began to drift—fine day—where do you come from, what is your line of goods, prices, quality, etc. A thousand things coming between him and the name **King**. The fact is, he never allowed the name to make the slightest impression upon his mind; it was never in his mind at all—he did not repeat it, because he was more

interested in the price and quality of the goods he was being shown; these things he remembered all right, because he was interested and concentrated his mind on them; and if most people who are troubled in the same way will stop to analyze the situation they will notice that the things they fail to remember are the ones that receive the least attention.

If you wish to remember a name first, give it undivided attention—repeat it—associate it with other things—with the person, his face, business, etc., and you will soon be able to do these things voluntarily and without an effort.

Then a thought to be retained should be repeated—you will remember a difficult name more easily than the ordinary name, because you first center attention on it, and then you will have a tendency to repeat it. It is a valuable practice to recall the things you wish to have at your command—think of all the details in connection with it, and your mind will rapidly step from one to the other.

Then the third principle is **Association**. We associate first by likeness, then by contrast and concurrence.

By likeness, things that blend—things alike—harmony, as rich man—Rockefeller; wise man—Solomon. You remember a stranger because he resembles in some way, a friend or acquaintance; he is of the same complexion, build or mannerisms. But it is not enough for us to know that this is true, but we must train the mind to grasp and apply these things of its own accord; this comes by practice—look for these things in order to recall people and objects, places, dates; at first this will seem mechanical to you, but soon you will forget it and people will remark about your wonderful memory—it is a development of the subconscious mind.

Again, we associate things by contrast, as, hot-cold; rich-poor; the tall man and the short one; the farmer

and the business man; you see a team passing your door and think of it being like your own, but of a different color; you remember one person by a contrast to another; you distinguish houses by their dissimilarity, but the point is, you must learn to apply these contrasts—make them work for your own mind, have them at command. Did you ever see a face and know that you had seen it before, but could not recall where or when or under what circumstances; you ask yourself where you had seen that face—who is it? You have the face in your mind all right and your only trouble is in producing the right setting for that particular face—it seems just a face leering from behind a black curtain, no setting whatever. But if you could just make your memory produce the associations—the likeness and contrasts, that should surround it, the whole problem would be solved; and you will find that it becomes comparatively easy to recall these if you will simply take your mind off the face and make it feel for the rest of the surrounding.

The third attribute of association, is concurrence. Think of rough rider, and your mind immediately flashes to Roosevelt—think of San Juan Hill and you think of rough rider—and then to president—white house and a whole train of thoughts are awakened. Columbus brings to mind America; Wellington and Napoleon recall Waterloo, by the concurrence. Then why not apply your own surroundings to your business by the same method? Your mind should be able to flash before you the thoughts of a certain customer, in relation to his business or a particular event; these should lead to a special suit of clothes or farm implement or barrel of sugar that he bought; a man's name should recall other things and give you a clew to the whole situation when dealing with him again.

We often develop this phase of memory unconsciously. In fact this quality is not at all peculiar to man as we sometimes see it developed to a marked degree in

animals. I recall one particular instance in the case of a mule belonging to one of our neighbors back on the farm. This was a homely specimen of his kind, but he seemed to arrive at some pretty definite conclusions.

These neighbors did not have a dinner bell and their farm hands were in the habit of listening for our bell to know when it was time to quit work for dinner; and this mule soon learned that there was some sort of coincidence between the ringing of our bell and his getting his oats, and an hour's rest, and after a time he became so firmly convinced that there was such a perfect concurrence between these two things, that he refused to start across the field after hearing the bell; it made no difference whether it was ten o'clock or noon—if he heard the bell he would absolutely refuse to do any more work until taken to the barn and given his oats and hay. Now I wonder if there is a single salesman who is willing to admit that he does not possess a power for developing this coincidental faculty, as did this old mule; but it seems to me that a man with all his boasted powers should do wonders for himself, by going still farther than the mule, and arranging the principles upon which to work.

There are many different kinds of memory—there is visual memory, or memory of the things we see; and memory of sounds and of touch, and we should be able to throw all these together and associate them. Draw a mental picture of a face you have seen; note all the prominent features—color of hair and eyes, the size and shape of the nose, form of the lips, and all such points; then associate this face with the circumstances under which you have seen it. Think of order and arrangement in the store, see that everything is in its place, have sizes and styles of your goods arranged so that they make a complete impression upon your mind.

I have made it a point in training retail salesmen to ask a clerk about a certain customer he waited upon

at some time during the day, and get him to tell as much about the transaction as possible—about the person, and any noticeable characteristics; about the goods he bought, the quality, amount, price and the whole setting; again I would notice a box out of place in the shelf and call attention to it, and soon all these little things would begin to make an impression upon the clerk; I would not tell why I was doing it, but that did not make any difference, the salesman would unconsciously note the customer he was waiting on just because he knew that I might ask him something about the deal; then after following this method for a while I would tell why I had been doing it, and it was surprising to see the interest that would be aroused, and the improvement that came over the average clerk. These points are so intensely practical and of such vital interest that it should be a fascinating study for the salesman to practice them, for his own personal benefit, as well as for him becoming a stronger business man.

Some people have a "good" memory, but it is so slow that it is of little practical value to them. This may be overcome by a little practical attention. Practice calling everything by its correct name. When you hear a person continually saying, "I think thus and so, but now I am not real certain either," you may make up your mind that the person is one who is not careful; after studying a situation for a while they are able to get it straightened out in their mind all right, but it takes too much time. This sort of person is apt to call you Jones, or Smith, or some one else, because he never made it a point to learn whether he was correct or not.

Hold yourself down to the point of being exact; this will make your memory more alert, rapid and accurate; you will also appear more refined and polished. So many people are never certain of their mind. I have known business men who would return to the store two or three times to be sure that they had locked the safe

—and then in the night waken to worry about it; this is a foolish waste of energy. If you lock the store door, or the safe, **lock it**, then go home and let it go at that; you had just as well make up your mind at one time as another, and if you fall into the habit of doing a thing of this kind in a definite and positive way, you will not only be certain that it is properly done, but you will be a stronger man for your next day's business; and if you were upon the witness stand, the lawyer could not confuse you in your testimony because you would be absolutely certain of your statements, because of this self-reliance, and accuracy of your memory.

There was a system of mind training practiced by the ancients that was of great value, and it fell into disuse largely because of printing and modern conveniences which relieved the mind of much of its burden—but the lack of its use has been a loss to us in depriving our day of many master minds that might have been developed through it.

It was a form of repetition. The child was taught to recite the whole day's work—every little detail was brought out, then the past week and month and year; and in this way the ancient history was carried in the minds of the people. There have been some of our great men who have practiced this same system; Thurlow Weed practiced it for forty years, and became noted for his wonderful memory; he was so accurate in every detail that no one would question his statements, even to intricate business matters; and he said that it all developed from his custom of going over the day's work of an evening—beginning with his breakfast, he mentally recited every step during the day, thinking of the letters received at the office, their contents, what was said in answer—the people who called at his office, their errands, and all the happenings of the day; soon he was able to skip over the minor points and center his mind on the chief element of each transaction without burdening himself with the minor points.

Now you can do this if you will—you can learn to press the button that will bring you the proper messenger, if you will. Just try it tonight; sit in a straight-backed chair; do not lie down or recline, as that will make you drowsy, but sit up erect for about fifteen minutes and try to think of everything from what you ate for breakfast, to the last minute—and be sure to place the events of the day in their proper order, make the steps in memory just as you made them in reality. Call every person whom you have come in contact with, before you in review, just as they came during the day, think what you said to each; if you had dealings with them, think of the transaction.

This will seem rather difficult the first time you try it, but as you continue you will be surprised to find how easy it becomes, and how quickly you can recall the things of the day—the week and the month.

Concentrate your mind upon, and associate sights, sounds, events, objects, time, people.

Do not forget to practice **attention, repetition, association.**

CHAPTER SEVEN

THE EYE.

We have studied the salesman as an individual, by considering his Personality—Personal Magnetism and Memory; and now we shall direct our attention to one particular part of his personality—the **eye**—which receives impressions and determines, to a large degree, our attitude toward others; the eye not only receives impressions which are recorded upon the brain, and takes note of the action, form and bearing of others, but it is also an outlet for the thoughts, sentiments and temperaments of the individual.

The human eye is the most powerful single physical thing in the whole universe; its glance may control men and decide the weal or woe of empires; its stare controls and conquers wild beasts of the jungle; it oft-times has caused the criminal to uncover the secrets of his heart; it can be made to protect against the unscrupulous, and to win the confidence of the stranger—yet the secrets of its powers are hidden mysteries to the average individual.

No doubt this subject may at first glance seem uncanny to some; it may be thought a strange subject for the salesman to consider since he is supposed to be busy dealing in the ordinary commodities of commerce; and indeed it is “strange” to the great majority of people—entirely too “strange”—and there would be more real magnetic salesmen, if more thought were given to this subject. Did you ever hear of the real “Science and Art of Observation” being taught in the schools, in the home

or in business? The chances are you have not; so it is not at all unnatural that we should pass the subject unnoticed, since it has been thus neglected.

Still every one has some idea about the eye and its power. You meet a stranger, and afterward remark that you do not like his eye. But the important question is **why** do you not like his eye, what is there about it that you would not like to have appear in your own expression? Or if another's eye appeals to you as strong and winning, can you tell why it is different from the other.

Now these are questions worthy the careful consideration of the salesman who is meeting so many different eyes every day, as the ability to read the eye of others is the first step in your own improvement; and there are few vocations in which this subject is of greater importance, as the salesman must exercise a great amount of persuasive power, and in this the eye is a prime factor.

The eye is a small part of the physical person, but it is a mighty large part of the complete personality. The general form speaks for the real inner man. W. E. Gladstone, one of the greatest leaders the world has produced, said "We judge people far less by what they say and what they do than by what they look," and he became such a keen student of this subject that he read men as the average person reads a book, and he developed his own **look** until he controlled men and nations. Thus it has been throughout the ages—the glance of the powerful eye has been a dominant factor—won battles and changed the map of the world; and still we have neglected to study it, to learn the secret of its power.

It is the eyes of others that cause many of our actions. We like to wear fine clothes and sparkling jewels, drive proud horses and live in fine houses, largely because these things are pleasing to other people's eyes. Then why do we fail to comprehend the principle and

apply it to your business? If we are led to exert such energies simply to please the eyes of people why do we not fathom its mysteries so we can harness the power and use it in leading people? There are so many expressions and sentiments hidden in the eye that we certainly should be able to read them the same as we read people by what they say with the tongue. There are good eyes—bad eyes—eyes that express pride, fear, hate, revenge, envy, treachery, soft eyes and harsh eyes, etc. But they mean but little to us so long as we are content to simply say that we like or dislike a certain eye. Neither is it sufficient to be able to read all these sentiments in the eye for we cannot become master of the subject until we can also anticipate, counteract and draw out the other by the use of our own eye, just as the chess player must know how to manipulate his Knights in order to win over his opponent.

The Eye of the Leader and Master.

The eye of the master—the eye that controls and commands is unmistakable, it is recognized by every one. Yet the power of the master is not all in his own eye, for he must have with it a knowledge of other temperaments and how to use his eye against them; the strength of the prize fighter does not lie entirely in his own arm, but he must know how to parry the blow of his adversary, and lead him out so as to be able to thoroughly measure his strength and know just where and when and how to strike; the same is true of the person using his eye, he must be able to arouse the sentiment and then evade it. This is one of the first things you will notice in studying the master's eye, and you will also observe that it is always **strong**, it does not vary from day to day; he does not give a weak look even to a subordinate. He looks strong and positive, but this does not mean that his look is haughty and dominating; in fact these are not elements of real

strength; but he is strong, that is, his eye radiates vitality and superior nervous activity—there is a firmness and power that seems to come from a source beyond the mere physical—it is a form of energy that is ever on the alert and quick to comprehend.

The man who knows how to use his eye is always armed with a formidable weapon, defensive and persuasive.

Old soldiers to this day, tell of the wonderful eye of Gen. Phil Sheridan, and how his blazing eye aroused his men and led them from defeat to victory the day of his memorable ride from Winchester to Cedar Run; and his fiery eye was only matched by the calm, deliberate and penetrating eye of Robert E. Lee—both masters, but of a different type.

The Governor of one of our states had won against great odds—he was opposed not only by the solid front of the opposing party, but also by a strong faction within the ranks of his own party; but he continued to win, victory after victory, and no one was able to understand how he could go into his opponent's territory and snatch victory from the very jaws of defeat as he did. But one day one of the Governor's most active enemies was compelled to transact business with the Chief Executive of the state, and after this visit he announced that he had discovered the secret of the Governor's power; he said that no one could come into the presence of this man, and not be overwhelmed by the magnetic power of his eye; the enemy was made to realize his strength, while the friend and admirer was lifted to the highest pitch of enthusiasm.

There is a story told of how Bismarck—the man of Blood and Iron—came near being defeated by the eye of a portrait. He was a leader for Germany at a conference where some treaty measure between France and Germany was under consideration, and Bismarck

grew bitter in his remarks against France and aimed his blows at the career of Napoleon, when suddenly he was noticed to waver, hesitate, blunder in his speech, and it seemed as though he would fall, but finally regaining his composure he rushed across the room and tore a portrait of Napoleon from the wall to relieve himself of the awful grueling from the eyes of the portrait—the eyes that had faced a whole army and defied any man to shoot him.

Thus we might continue to draw illustrations from the eye of the master, but the thing of importance to the salesman is, how to read this thing in the eye of others and then develop within himself the qualities of the masterful eye. It is not enough to know the strong eye when we see it, but we must see behind it and get the reason for the strength. Then to the salesman the subject is summed up under two principal propositions.

1—How to Understand The Eye of Others.

a—The effect it has upon you.

b—Temperaments expressed by it.

2—How to Develop Your Own Eye.

a—To win and lead.

b—To repel and conquer.

First of all you should begin to study eyes; the next person you meet, just make it a point to see what kind of an eye he has—it does not matter so very much as to color, you will get that later, but note the whole surrounding—the muscles and fine lines, and notice the actions of these together with the general cast of the eye; see if you can detect any peculiar action and movements. Also note how various sentiments are expressed, if the person be pleased with your goods or what you say, notice how his eyes express the feeling; then if he should be displeased for any reason observe the expression and be sure to note the full effect as told by his eyes; again when he becomes aroused over some great

problem and a flame of patriotism bursts forth, see how this differs from all the others.

Continue this observation, study every person you meet and try to "size them up," compare them with others you have studied, and you will soon be surprised at the amount of practical knowledge you have picked up through your own observation. You will have a little science of your own, and it will be much easier for you to please your customer when you **know** these various expressions, and what they mean.

One thing about the human eye that you will soon discover, is, that it will sometimes **lie**—a quality that belongs to the eye of no other animal; the trainer can read the eye of the savage beast without fail, but he is apt to be deceived by the eye of a man, because the man is able to study the philosophy of the thing until he knows how to counteract and cover up some of the natural expressions; and to master the eye we must know how to make it tell the truth. This is sometimes a difficult process and the best known method is the old one employed by the Jesuits two hundred years ago, known as the "Look Away" and it is used today by skilful detectives and lawyers to compel a suspect to tell the truth, and it is very effective when skilfully applied.

The first step is to gain the confidence of the person to be led; every effort is made to make him feel that you are interested in his welfare, this is done by leading his mind away from the main issue so that it will act freely; ask questions in general, and without the appearance of leading him astray, but carefully avoid all reference to the main subject; and appear perfectly satisfied with each answer, do not by word or action let the other feel that you do not fully believe every word—look away and appear indifferent, and if the other refers to the main subject lead his mind away again; continue this method until you feel that the person's mind is at

perfect rest; then turn upon him like a flash, though with kindness, catch one of his eyes and hold it firmly as you ply him with direct questions to the point—be sure to ask your questions in an affirmative manner—as the lawyer—such as, **when did you say this happened,** rather than “If he said it happened,” etc. **All the time hold that one eye.** You thus catch his mind on a balance, and it is a difficult matter for him to tell you a lie while you are holding his eye—the natural inclination of the mind is to act honestly, and by gaining his confidence you have caused him to relax his unnatural guard of dishonesty.

Now it does not matter whether you are questioning a witness before a jury, or are simply selling a piece of goods **the same identical principles of human nature are involved** and will yield to the same kind of treatment. Of course in selling goods your methods cannot be so elaborate and you cannot go to the extremes in your questioning—but the general principle is the same! Detract the mind from the main point, until you feel that you have reached a critical stage—watch the eye, and then act with positiveness and decision. This is a point that every manager and every merchant should thoroughly understand as it is of great value in handling the person who comes to you with a complaint—you want to retain his good will without **paying out any money for it,** and this can be accomplished with this method.

Learn How to Use Your Eye.

The salesman should know positively how to use his eye on every person who comes to his store, and not merely “Guess” that he is approaching each one correctly. He should know how to proceed every step from the time he first greets the customer until he has sold the goods and dismissed the customer and is ready for the next one, and these things are not accomplished

in a careless and haphazard manner—they require positive and definite methods.

I saw a salesman in a shoe store employ this principle in selling a pair of shoes. A man entered the store and asked for a certain brand of shoe and a particular style of that shoe, which the clerk did not have to show him; but within fifteen minutes this man left the store wearing a pair of shoes entirely different from what he had asked for. Then in about an hour he came back, and asked the clerk to explain how he had sold him that pair of shoes, saying that he was a salesman himself and was anxious to learn all he could, and he said that he could not see how a salesman could sell him something that he had vowed he would not wear. He was perfectly good natured and said that he thought he was going to like the shoes all right.

Then the salesman carefully explained the whole situation to him, and showed how he had induced him to center his attention on this particular shoe, and upon some special point that he was not apt, he induced the customer to think favorably toward one or more points—not as a comparison to the shoe he had asked for, but simply as commendatory points of a shoe; he skilfully induced the customer to try the shoe on his foot, and thus he led step by step, and at the critical point, as he sat before the customer, he caught his eye and very confidently asked "If he wanted to wear the new shoes or have them wrapped?" Thus as he held that customer's eye, the sheer force of the look backed by the suggestion that he would wear the shoes, enabled him to close the deal.

This did not happen by chance—the clerk knew exactly what to do—and he did it in such a careful and positive manner that it not only sold the goods, but made such an impression on the customer that he knew there was a method there and he wanted to learn it. But I regret to say that where I find one such real sale

there are many others lost by well meaning salesmen who feel that their whole duty is done when they politely tell the customer that they do not happen to have this particular brand of goods, but have something just as good, which has a tendency to drive the customer away.

You will find that it is a splendid thing for you to stop right now and ask yourself whether you are able to analyze your last sale and say just how you made it, step by step from the time you met the customer until you had delivered the goods to him. Did you have a purpose in your look when you met him, or did you just "happen" to look the way you did?

Practical Methods for Using the Eye.

I believe that it would not be incorrect to say that not more than one person in a hundred, on an average, knows how to use his eye to the greatest advantage—how to look at you to win and persuade. Because we have not studied the subject. Ask a person how he should look at another, and the universal answer is "**look him in the eye**" which is a false teaching growing out of a perfectly correct intention. The bashful boy will look at everything in the range of his vision, but the eye of the person talking to him, so he has been told to **look them in the eye**.

We do not win the confidence by looking directly into the eye of a person, as this action has a tendency to unsettle the mind so that the person becomes nervous; but if you wish to **conquer and subdue**, center your full strength in one of the person's eyes, and hold it without a tremor, and you can whip any one who has not developed a greater amount of this same kind of vitality; it will so unsettle his mind that he will be **compelled to surrender**; but in all probability there will be a feeling of resentment after the surrender, and he may not have any confidence in you.

Many a witness has become confused in his testimony because he did not understand this principle and could not protect himself against the searching gaze of the lawyer; but if the honest witness will do it he can make cold beads of perspiration stand upon the forehead of the lawyer who tries to confuse him, simply by catching one of the lawyer's eyes and holding it firmly.

Now let us get this point clear. If you wish to persuade and lead and win a person look him in the face—that is, look at the bridge of his nose—and only glance directly into his eye occasionally. This gives you a full view of his whole countenance and does not make the other nervous, so that he can think and absorb your thought, and you can look at a person for any length of time in this manner without tiring either yourself or him. But when you wish to subdue, you should throw all your strength into one of his eyes—notice that I say just one of his eyes, as that makes it impossible for him to hold your eye, and this will soon make him decidedly uneasy and he will feel that you are master.

Then when another tries to hold your eye against your will, you should let your glance fall to a point about half way between the eyes and the end of his nose and let your eyes rest there as it will be impossible for him to make an impression upon you so long as you hold this position.

Again, if you are earnestly trying to persuade a person and he becomes restless and ill at ease, you should quietly remove your eye from him for a few moments to give him a rest; look about you in an easy manner; this will give him a chance to regain his composure, and he will almost invariably look at you when you look away—then as you feel his gaze centered upon you, turn quickly, catch his eye and hold it in an easy yet firm way while you bring before him the strong features of your proposition, and by this method you will elimi-

nate all external thought from his mind and have a clear field to work upon.

In showing goods, it often occurs that you can hold the attention on a very minor point, when if you were to try to bring out a more important factor it would fail. I saw a salesman sell a hat to an undecided customer by turning the sweat band down and showing how it was stitched to the hat so that it would be comfortable to the head, when the chances are he would have failed had he shown the quality and style of the hat—he got the customer's attention to the sweat band, and immediately led from that visual point to the subjective point of comfort, etc. Again in showing clothing you can sell goods by getting the customer to look closely at the weave—to find some little fine thread—when he would not be interested in the least by the general appearance of the cloth; and so on. Be careful to properly control the eye and a great many little difficulties will disappear, and I will repeat—the thought has a tendency to follow the eye. Watch yourself; do not make rambling, thoughtless and meaningless remarks; be awake, be on the alert for suggestions. Keep your interest centered with the customer's, look with him at the goods, and do not allow yourself to fall into the habit of gazing out at the door and detracting from the interest of the customer while he is looking at the goods; be as intently interested in the style, fit, quality, etc., as he is; be in sympathy with him and catch his eye occasionally if for but an instant; and remember that a wavering, blinking and uncertain eye does not win—keep the eye firm and steady.

Points of Defense.

The man who is in a position where he is solicited by salesmen of various kinds must know how to meet each one, or he will lose much valuable time, and give many orders that he will regret, and there is dynamics enough in the average business man's eye to protect him with-

out the least effort if he will properly use it. There are three principal methods you can use in getting rid of a salesman you do not wish to patronize. First, kick him out bodily—and thus work an untold injury to your own nerves. Second, buy of him, and become overstocked with goods. Third, treat him kindly and use your personality to turn him down and at the same time make him feel that you are his friend, and this is by far the best method, as it saves time, patience and money.

This is a fascinating process and it is exceedingly interesting to practice it upon salesmen of all kinds and classes and note the effect on each. Work exactly counter to the principles for winning—treat the person kindly, of course, but keep your attention away from him—do not let him hold your eye—ask questions away from the main subject—make him talk—but off the subject as much as possible—make him talk at the side of your head, and not to your face, continue leading him out until you feel that he is about winded, and then when you are ready to turn him down, turn upon him suddenly, catch that one eye and quietly but positively say “No, I am sorry that I cannot see my way clear to give you an order, as I like your line, and I really feel that it has been a privilege to learn of your proposition, and I trust that you will have a nice business,” etc. Hold his eye all this time, then gradually lead the way toward the door, and you can dismiss the solicitor in such a manner as to make him wonder after he leaves, why he failed to get an order from so fine a man. Kindness and tact are two mighty hard propositions to get around.

You should notice the arrangement of the light when dealing with people. If you are being solicited try to have the light fall full in the face of the other, while you have a window at your back which will obscure your own features with the frame of light—you can thus read every expression of the other's face, but he cannot detect the finer points in your own countenance because

the light blinds him. Then you should notice the same point in meeting customers in the store, see to it that the light is arranged to give you the advantage—try to have a good light on the face of your customer; there are so many expressions of the eye that speak louder than words, and if you study the eye and all its expressions you will detect sentiments there long before the person utters them.

Now as you study this chapter, think of yourself in your own business—think of the eyes and expressions of your customers; select certain people to study, thoroughly analyze their case and learn all you can about their general character—watch them to see what pleases them, what irritates them, what they think and say and to of their own volition—then see how much of this you can detect in others' eyes.

Note the eye of every person you meet—study photographs, you will thus be able to study the eye of many leaders, as the magazines are replete with photographs of many people in public life; but do not make the mistake of simply saying “I like this eye, and dislike another,” but if there are elements of strength or of weakness, learn to analyze it and say **why**.

Then study your own eye—go to the mirror and study your natural expression—change that expression and make it denote different feelings and sentiments; then when you actually feel other emotions, go to the mirror and note the change in your expression—note the different cast of your eye; this will show you how you appear to others. Whatever you do, and wherever you are **use your eyes**; they are the most powerful single factor of your whole personality, and should be trained to measure other people at the same time they reflect your own inner strength. Keep the eye Open, Active and Bright. You will thus see and absorb more and your brain will become more active as a result.

CHAPTER EIGHT

WILL POWER.

We now come to the central attribute of the salesman's personality, the secret of all positive and progressive action—Will Power. We may develop a big, strong physique that merits the admiration of others because of the characteristics of strength and symmetry of form; and we may combine the various elements of personality, as we have studied them, in an effort to become more magnetic, but still be comparatively weak unless these attributes are guarded and controlled by that mysterious energy which makes it possible for the individual to act of his own volition, in a positive and systematic manner. So we shall now consider the phenomena of will power.

Lest we become confused in our application, let us get a concrete idea of the term will power. To fully describe it in a technical way would require an elaborate arrangement and classification of all the attributes and principles governing the whole subject of personal action, and would also infer that the reader was thoroughly conversant with the causes of his own actions, both positive and negative; all this would require a far more thorough analysis than can be given in a single chapter like this, in fact it cannot be accomplished unless the reader is willing to diligently apply himself to the study, both by study of principles and direct observation of the working of the principles in others. So we shall simply leap the chasm of theories and minor considerations, and think of Will Power as a known force through which we are enabled to act in a firm, definite, positive and ra-

tional manner. Or still more briefly, to compel Self to Act in a Positive Way.

This definition is short, but does not imply that the subject is small, but there is so much compressed into these few words that the person who approaches the study with the idea that it is of minor consideration, will soon discover its many arms reaching out from a small center like the powerful arms of the octopus, and I would urge the reader to not be content with the mere reading of this chapter—read it over and over and think of the application to your own case, and be on the alert for points to increase your own strength of will. The late Henry James, the eminent psychologist, says: “No one ever won success without great will power to eternally hold him to it, in the face of opposing difficulties. Even great abilities without it are of little use; they are not forced to leave their mark. A person of only medium talents, but of great strength of will, can, by keeping always at the one thing, win a great success.”

While this is a truism of life it is particularly important for the salesman to consider—he who must deal with all kinds and classes of people, and meet their many whims and fancies. It is a very truthful saying that “No two people are exactly alike,” and the young salesman is apt to feel that people are most perplexingly unlike, so much so at least that he is kept in a continual state of uncertainty as to the correct method of handling each individual without arousing his ire, and all this has a tendency to ruffle the temper of the salesman; and this can be remedied only through the action of his own will. If all people, or even a majority of people, were alike it would be a comparatively easy matter to master the whole system of leadership, but so long as individuals are so different in their temperament it is highly important that the salesman know just how to control his own thoughts, impulses and actions, in order to meet

each one in a manner best calculated to win in his particular case.

As in other phases of the study of Personality, we may learn much by observing the actions of others, and especially by noting the leader. You will notice that the leader does not permit himself to be defeated by little trivial things—the great business man does not permit himself to be bothered by little things; he does not stand on the street corner and discuss business problems with the man who has been successful only as a “failure.” The great politician does not spend his time thinking of the minor things of his profession—these men aim simply to master the principles controlling the minor things.

It is not because the men at the top are not subject to the same feelings as others, but because they know how to control and suppress and marshal these feelings and impulses, that enables them to lead others. They have learned that the man who would control others, must first master himself.

On the other hand, if you wish to engage in an argument, just go into the back woods community and “stroke the fur the wrong way” and the native will defend his superstitions and legends with all his power, because he has not learned the secret of mastering himself; how to control his temper and carefully take the measure of others in order to enable him to act to his own advantage—his impulse rather than his will power governs his actions. The skilful salesman does not aim to arouse the antagonism of his customer; but he is ever on his guard and in case the customer is difficult to handle he will not permit that to ruffle his temper, he exercises his will power and carefully watches for a vantage point through which he can touch the tender spot that always exists in every one’s nature.

Now this subject of will power is largely your own. If you do not have as strong a will power as you should

you cannot expect it to be given to you nor can you buy it, but you must "grow it." Others can only offer the suggestions and give the rules upon which you may work, but each one will have to do his own work. Emerson said, "Any one with an ordinary common garden brain can make good if he has the willingness to run that brain to, say 80 per cent of its highest efficiency." So mastering the will means increasing rather than decreasing one's powers.

Now, we should not make the mistake of confusing will power and mere stubbornness—many people boast of their mighty will power who are only stubborn and obstinate. I have heard persons say that they would not under any circumstance, offer an apology to another because it would weaken their will power, thus unconsciously saying that they did not have sufficient will to meet the ordinary courtesies of life, but the person who allows himself to fall into such an error does himself an untold injury because he violates the fundamental principle governing all will development—that compelled positive action.

Real will power means positive action, but this positive action may be either manifested by a person's ability to perform an aggressive action, or it may mean restraint. It is just as much a positive action for the salesman to refrain from answering the negative word or suggestion of his customer as it is for him to go forth to perform a deed; but stubbornness arrests this positive action when it does not correspond with the selfish impulse of the individual.

Recently I heard a noted pulpit orator remark in a sermon, that he considered the power of will the greatest force in modern business, and this being true it is undoubtedly a fact that the greatest weakness of the average salesman is the lack of this will. Too many enter upon a task with the mental reservation that "I will stick to this if everything goes all right," which means

that they will stick to it if they find everything to their liking, if the work is easy, the responsibility small and the salary large, and they do not hear of something better. All along they are entrenched behind this reservation, and are ever ready to break away from the task. But this is not the spirit that wins, rather we should say, "I am going to make this thing win, I am going to make things come out all right, I am going to make my services worth more to my employer and to my business;" then if the remuneration is not increased you will at least have the satisfaction of knowing that you have the ability to turn your efforts into other channels that will pay better.

The way to handle a proposition is not to say that you will do it if you can, but lay off the coat and ask where the task is to be found, be ready for it and then simply do it. The man who says, "I can do this thing because I have made up my mind to it," is the winner in every field, in war, in politics and in business. Napoleon's soldiers said to him: "You can never get over the Alps to attack the enemy on the plains beyond," but he only looked pained that any should doubt his ability to do what he undertook, and answered: "There shall be no Alps." And sure enough when they came to the summit there were passage ways where the troops could cross over into the valley. It took will power, vast stores of it, to convince that great army of foot-sore soldiers that there were no Alps when every step of the march was a painful evidence that there were Alps real and formidable, but the will triumphed—the one man was stronger than the whole army.

So the business man must buckle on his sword and declare that there shall be no Alps in his way; he should know that he could win because he had willed to do it after thoroughly studying the case from all sides; in fact, great achievements are founded upon a desire to win, backed by the determination to achieve. The man of

will has always awed the world, and the expression "He can succeed because he thinks he can" is common. This very "thinks he can win" spirit has won many a battle against odds, in business and in the everyday affairs of life. The man who thinks he can win simply because he wills to win is worth two who are not certain but say they "will do their best;" many of the great business institutions of the present day have been founded almost entirely upon this thing we call Will Power.

One of the great stores of Chicago is owned and conducted by brothers who tramped the dusty country roads throughout the middle west for years, carrying a pack, endeavoring to get together enough money to start a little store in the city; and today as the great throngs pass through that magnificently equipped establishment one often hears the remark that one can accomplish great things if he only has the "capital" to start, but people do not realize that all the capital these men had to start with was contained within their own mind—it was the will to do. The original capital was not in gold, but was even of greater value—it was not acceptable as legal tender in the payment of debts, but with it they were able to liquidate the greatest obligations, the invisible, non-destructible capital free from all legal process—will power.

The study of the career of almost any great captain of industry reveals the same thing—will power has been the chief original asset; great leaders of all kinds have had it, and the man who hopes to win today must get it. Look around you and you see men, all classes of men, being dominated by other men through the power of will.

But after all this is not the real thing for us to consider; we appreciate the importance and value of a strong will, but do not know how to develop it, in fact we have been taught that it was just a happen-so, just a mere chance if one did have a stronger will power than

another; but we must consider that we have a will, an ability to do the things we wish to do, as a result of the union of certain elements—will power is composed of certain elements the same as the fiber of your muscle is composed of various physical properties.

Some Primary Elements of Will Power.

In the development of will, one of the first considerations should be self-confidence. Trying to develop a will without this element would be like trying to sail a boat without a breeze to inflate the sail; we cannot accomplish much so long as we feel that we have not the ability to do it. More men have been held down as a result of being taught—that they were not able to do great things than for perhaps any other one primary reason—after a person has thought and knows that others think that he cannot do more than the ordinary things, it becomes next to impossible for him to succeed in any great undertaking; he simply lacks the self-confidence to impel him on.

Self-confidence does not necessarily mean being egotistical either; a person should know that he can accomplish a certain thing through his business ability the same as he knows he can lift a certain weight; the young salesman who is timid and afraid that he cannot succeed stands a much greater chance of failure than does the one who is determined to succeed, though he does make a mistake occasionally. Confidence should radiate from every action, every movement and word when you are meeting people—it is catching and if you act as though you knew your business it will lead others to think that you do know it, and this in time will develop that self-confidence that comes from actual experience; it will be a growth.

Next after self-confidence comes decision. Decision is the one great distinguishing mark of the leader. The person who wavers, hesitates and is doubtful; who can-

not see and think quickly is the one most easily led and influenced, because it takes less effort, and after one allows himself to give up and be led a few times his tendency to indecision becomes more marked until at last he becomes entirely dependent and has no initiative; and the person who cannot decide for himself cannot decide for others, which is as much as to say that the person who lacks decision cannot become the best salesman because the salesman must not only be able to decide for himself, but he must also be able to decide for others as so many of his customers will be unable to decide for themselves.

We have little idea how general this tendency to avoid decision is. Here is a business man who buys goods because some one else has bought the same line and thinks it will sell; one customer buys a certain thing because he has seen some one else buy something similar. A man stands for fifteen minutes trying to decide between the colors of various pairs of suspenders, and then walks out without buying saying that he would think it over a while—just simply lack of ability to center his mind on a thing and letting that settle it. The man who cannot say yes and no at the proper time and with decision has no business trying to conduct a business where he must deal with people in general. Many a business has failed for no other reason than that the manager lacked decision—he could not protect himself and traveling salesmen induced him to buy too much stock—they sold him goods not adapted to his trade, or out of style, because he could not say no with a meaning; he is the kind that can be led to think that he is doing all the deciding, but at the same time the other is selling just the kind and amount of goods he wishes to sell.

Negative Elements.

Then there are some negative elements that we should not forget as they sometimes become stronger than the

positive. In this list I would include the Blues, Fear, Hate, and all their kindred elements, all of which operate against the central force of the will.

The Blues in business is a mighty sore affliction. The business man complains because he has the blues; the weather is not just right, the season is backward, which prevents him selling the seasonable goods; he has a lot of spring stock on hand, but spring does not seem to be coming as it should and he is afraid that people will skip one season in buying; he cannot collect some of his accounts, he feels that his sales force is not as strong as that of his competitor across the street; so he just get the blues to make himself feel better.

The blues—what do we mean by it, they or them? Now, if you have had the blues and have not tried to analyze the situation and know just what it is that you have you should try to get another "stroke" just so you could thoroughly analyze the thing and know just what it is. But you will soon see that it is simply a mental bugaboo—it is nothing—it has no form and does not exist except in your own mind; it is imagination, and you can turn it away from you the same as you can dodge a brickbat if you are looking for it, or you can stand with hands down and permit it to take full charge of you if you do not will against it.

Every action used in overcoming these weaknesses adds strength to your store of self power, and every time we fail to force ourself against an obstacle, real or apparent, we weaken the force, and this same principle holds true of all similar negative attributes, such as fear or hate.

Sustained fear will in time almost, if not entirely, destroy the will power of a person. The slave that has been born and reared in bondage is practically devoid of an independent will power, because he has always feared to act of his own volition—he has depended large-

ly upon the thought of his master, and any person who permits himself to fear is a sort of slave. By fear I do not mean rational carefulness, but that abstract something from which superstition springs—the mental bugaboo that is a twin to the blues. Many people make themselves miserable from day to day by fear—they fear that the house will burn; that the fruit will be destroyed by frost, and when the trees are loaded they fear that it will be ruined by a pest; they fear the dry weather will ruin the crops and when the rain comes they fear it will be too wet; they fear from day to day until they not only rob themselves of much of the pleasure of living, but actually weaken themselves for business activity.

Now these are very common things; so common that we might easily overlook them in our search for the great secrets of will power, but they are the things that must be mastered first of all if you would become a strong, influential and magnetic person. You can if you will throw off these negative incumbrances; but do not make the mistake of thinking that you are willing, when you are simply wishing. Many people have their “wish” bone where their backbone should be—they think they are willing a thing when they are merely wishing.

How To Develop Will Power.

It is not sufficient that we simply think that it would be a good thing to have a will, but we must know how to get it—how to grow it.

Self control is the center of will power—look about you and you may see the pale faces of many who have gone down in the fierce conflict because they lacked self control to steer their ship against the waves, and this is especially true of the man behind the retail counter; he seems to have many things to disturb his equilibrium that are not apparent to the outsider; he must deal with so many different characters; people complain to him about a thousand things, but he cannot afford to lose

his self control for a moment. He is told that his prices are too high, his goods inferior, etc., but he cannot afford to strike back. He must lay his plans as judiciously as does the military commander preparing to take a fortress—he does not allow his soldiers to fire at every little provocation for fear of disclosing the location of his batteries, but he patiently waits until he locates the weak spot in the wall then turns his heavy artillery upon it. So the salesman must look for the weak spot and then be able to train his forces upon that spot before the customer conjures up some kind of defense.

Self control is the center of will, but we only get self control through attention. If there is a weakness that you wish to correct you must do it by **attention**, and by centering your attention upon a fault you can correct it. But this attention is not always directed toward the weakness, but sometimes should be directed at a point to detract from the point that you wish to strengthen.

Dr. King draws a very effective illustration when he says: "The little negro boy looking through the cracks of the fence at the great, tempting, ripe watermelons cannot prevent his mouth watering; there is no known law to prevent it, but that little colored boy can cause it to cease by simply turning his attention to some object up the road, and deliberately walking away from that melon patch."

Likewise the drunkard looking at the bottles in the saloon window could do much to break the drink habit if he simply knew how to direct his thought away, and this he could do if he would center his full attention upon some other object; but he does not do this, he pauses to look at the bottles just to see if his signing the pledge last night and promising his family that he would never drink another drop, would save him from the habit—all the time he is centering his attention on the object rather than away from it. This arouses his

appetite for a drink and then no power save physical force could keep him out.

A person says he cannot break the habit of drinking coffee, but he is taken sick and the doctor comes, feels his pulse, looks at his tongue and tells him that he must give up his coffee and immediately his attention is directed to the cure of his disease instead of his coffee and he forgets all about the habit, and he has a simple case of his will working through the act of attention, though he is perfectly ignorant of it.

The salesman says he has an ungovernable temper, and will say things while serving a customer that he regrets instantly, but he simply cannot help it—he will do the same thing again and again. This is all because he is unable to center his attention upon the real weakness; he has not learned the secret of self control.

To develop a strong will power we must lay aside all pride and self feeling and rigidly discipline self, as was said in the beginning. We cannot buy the quality, but must grow it. No theorizing and pampering will produce it and we cannot shift the burden to another, but we must each correct our own faults. If you notice yourself doing a thing you should not do, or some one tells you about it, do not strike him, but rather thank him for the favor and then proceed to correct the habit, and there are few people who have not some, and usually many, faults that they should correct, but have been let go and grow because they felt they "could not" correct them—that is because it requires will and will requires an effort, and people are inclined to be lazy mentally as well as physically.

Train the brain to act quickly—not carelessly—but quickly and accurately. The reason some men can transact such a volume of business is because they have learned to act and think quickly. You can train the mind to act quickly just as easily as you can learn to

walk fast—you can saunter down the street, taking an hour to walk a mile, or you can turn on the power and walk four miles in the same time, and a person can sit and worry and fume and use an hour in deciding a little trivial thing, or he can draw up the tension and do the same thing in a minute.

Make a practice of using your will power—compel yourself to act. If you have a disagreeable task to perform, whistle a tune and go forth to do the task as though it were a pleasure.

Do things that are not pleasant just for the sake of knowing that you can compel yourself to act.

Never cease practicing concentration of your mental powers; sit perfectly still for ten minutes, do not move a muscle, center your thought on some subject and hold it there, do not permit it to wander for an instant—hold it to the mark.

Do not permit yourself to become nervous, train yourself to sit still and listen to the person before you; if you are sitting at a desk do not fumble with papers, toy with a lead pencil, drum on the desk or permit yourself to in any other way detract your thought currents—this requires will power, but will power is developed through just such attention.

Occasionally walk when you would really prefer to ride, just for the sake of knowing that you can conquer that inner something that so subtly whispers in your ear that it would be easier to ride.

Sometimes when you awaken in the morning and feel like turning over and stealing another half hour of sleep just spring out of bed and say, **I can because I will to do it.**

Would you like to become a better man or a better woman? **Then do it.** There is no other way—you must first of all will—then act. Often people say that they

would do certain things that they know should be done if they could just feel a little stronger desire. But no man has ever become a conqueror through such sentiment; things are brought to pass by men of will to do and not by wishers for a stronger desire.

The only way to develop a will power is to will to do it—and then by doing. Just mark that principle, and when you have a desire to do a thing that you know should be done, say to your inner self, the subconscious mind, there is but one way—that is to do it. All the good thinking and firm resolves will avail nothing if one does not spur himself to action.

Make every action count; do things with a purpose; think before you act, then act in a positive and certain manner; don't hesitate, fret, stew, worry, flinch, flounder or float with the current. But keep up positive action and force yourself against the current.

CHAPTER NINE

EXPRESSION.

In approaching this subject we should do so with the full realization of its importance in the field of Salesmanship, as Expression is the real culmination of all personality and we wish to center the study of past chapters, which have to do with the general development of Personality, in the final chapter on the subject and think of the way we are to express that complete Personality.

The technique of this subject is slightly outside the realm of this course, yet the fundamental principles are of the utmost importance to every person who would become a leader, and the high-class salesman is a leader in the fullest meaning of the word, because he must thoroughly understand the control of the mind—the thought and emotions—of people in order to persuade them to buy, at a profit to his business, the things he has for sale; and this control over others comes through the “Expression” of our own powers. It may be through the voice, our actions, looks or general form; but it is an expression, a giving off of our Personality.

This Expression is common to all. Even the faithful dog recognizes the variations of the expression in look, word and act of his master, and the horse soon learns to know the meaning of the actions of his driver. Then if the most simple forms of expression have such an effect upon dumb animals, what must be the effect of the finer forms of expression upon the highly sensitized organization of our fellow man? Surely it is worthy careful thought and attention as we go about our busi-

ness in which we must depend largely upon the support of others for our success.

There are two distinct forms of expression, the natural and the unnatural. The natural is that form we see in the child whose every thought beams forth in its innocent look and act and voice. Its whole inner self lives in its outward expression because it has not learned the secrets of covering up and suppressing its impulses, and its expressions are easily comprehended because they are in harmony with our own natural feelings and impulses. Then the unnatural expression is that form which comes from a mature development and is replete with subtleties that are entirely foreign to the other. It is unnatural for us to smile in the face of vexations, but we have learned to do it because we know that it pays; and so we have devised schemes and methods whereby we can express the direct opposite to our real inner feelings and impulses; and the student of Expression should be able to interpret both these forms in order to stimulate them in his own actions.

However, there are elements in natural expression, and some of the most important, too, that continue to exercise a certain influence over the individual throughout his entire life. For instance, we do not bow the head in sorrow because it is stylish to do so, but because the actions of nature's laws compel us; neither do we shout for joy just to do as others do. We appreciate a kindness and resent a wrong because of that innate self feeling that is above all else when we get to the very center of the individual. Sorrow in all its forms has a tendency to cause certain tissues of the body to relax and lose their vigor which causes us to become listless and lose a certain amount of our magnetism. While joy in all its forms acts in the opposite direction, and so we must apply these great primal elements to our expression if we would control others to the greatest advantage.

We cannot escape the subject, as we each have an expression; it may be positive or it may be negative, but we will make an expression of some sort, in fact, there is expression about every object; that is, any object with which we come in close touch is certain to cause some kind of feeling to come over us.

Passing through a forest we are unaware of any particular expression of the trees until we notice one certain tree that seems to tower above all the rest—there are many trees around it, but they lack its attractiveness—it is a gigantic specimen of its kind, and every limb and twig and leaf seems to lend strength and symmetry and beauty, its every line is in harmony with your ideas of perfection in a tree. It is a mighty expression, inanimate, but powerful nevertheless.

Again, you may pass down the street—here are many fine houses, large, commodious and well kept; but they are simply houses, they make no particular impression upon you. But finally you pass one that does seem to speak to you; you pause, turn around and walk past it again just to get better acquainted with it—this house is no larger or finer than the others, but there is some mysterious power there that causes it to stand out from all the others—its broad veranda seems to invite you to rest in its shade, and the door is more than a hole in the wall—it is an invitation to enter and enjoy the hospitality within; and you might study the whole building and every line and angle, the size and shape and coloring would unite in forming that complete whole which made you think of a pleasant “home.” This is an architectural expression, and it was not a chance either, for the builder knew how to harmonize all these elements so as to produce a pleasing expression.

Then as we study people we notice that there are three main classes. Here is one man in a great throng; he stands preeminently above all the rest. He may not be larger or more handsome, but he holds the attention

of others—he has a positive expression. Then there are many others who attract attention because of negative expressions, every move they make seems to be out of harmony with everyone else; and between these two classes is another, much greater in number, that is the class of people who do not attract attention in either way, but are simply known as “the people;” they are the masses who drift with the current and have no individual expression.

Now, every salesman should study his own case and determine to which class he belongs. Are you simply a tree in the forest, waving your branches to every breeze just as all the other common trees are doing, or are you a great, strong, symmetrical tree that is able to stand firm in the gale that blows others into a fury. Are you a great attractive palace, or just a common house in a long row—is your smile and your voice and your handshake painted the same color as all the others on your street, or are you standing alone asserting the glory of your own magnificent personality?

It is one thing to see certain expressions in others, and another to reproduce these things in your own expression. Here is a man whom you say looks like a sneak-thief—there is something about him that makes you feel that he would not hesitate to snatch your purse if you met in a dark corner; still if you were called upon to tell why you suspected him you might not be able to analyze the situation and say just what made you suspicious, only that his looks, his expression was bad. You may enter a store and meet a clerk that you would fear to trust with your order, even though he were a total stranger to you; his general expression might be such as to arouse your suspicion. Again, you enter a store and are immediately attracted by a certain salesman; he, too, is a stranger, but his manner wins your full confidence from the very first word. These things come through a certain subtle expression; it may be

nothing more than a tone of voice, a glance of the eye or a movement of the body, but they are of such vital importance that we cannot afford to neglect their attention.

No one should be satisfied with his own individual manners of expression until he has worked himself over—until he can express his thoughts in a way to please others. We are very apt to fall into the error of allowing our natural bent or inclination to completely dominate our whole expression, instead of molding ourself by will power until we can express any sentiment we desire to express. J. Pierpont Morgan holds a great army of people awestricken by his expression—his face and voice and manner are fierce—he looks and acts the man he is—a fierce, grasping individual possessed of tremendous energy and devoid of many of the finer sensibilities. He has developed this kind of expression by centering all his energy on the one thing—gain. He is able to make a great success by his peculiar and repulsive expression because of his wealth. But for the man who must win people the situation is different; he cannot afford to grow so one-sided and selfish, but he must learn to express and give off the things that please others.

How to Become a Winning Conversationist.

From the earliest times the principal means of expressing thought has been through the medium of conversation, through the spoken word, and even in this day of such tremendous advancement in the printing art, all other means of effective expression must give way before the personal appeal by word of mouth—the politician may accomplish much through the press and other means, but when it comes to the last analysis of a question he can win men, persuade them to vote his ticket by standing before them and talking with them when he could not touch them by any other means. The business man may do wonders advertising, but he

can do more by direct conversation with his customers.

• Then when it comes to direct persuasive powers there is no one element that compares with the ability to converse well. The smooth, fluent talker wins where others fail, because he has a means of getting his ideas before the customer in an attractive manner where the other does not. There is a very old saying, "A soft tongue turneth away wrath," which contains much genuine philosophy, and we now know that the soft tongue, that is the tongue under perfect control, does much more than simply turn away wrath; it arouses men and inspires them to action, and the need of stronger conversationists is becoming so universally recognized that many institutions of learning are conducting classes in "Conversation," with the aim of training the student to express his thought in a more effective way. However, these classes are apt to fall short of their purpose because they study only the most elementary phases of the subject, such as the correct usage of words, construction of sentences, pronunciation, etc., while the real secret of successful conversation lies in the ability to gain control of the mind by the skilful introduction of positive suggestions. One may be totally ignorant of rhetorical forms and still be an effective conversationist if he has ideas.

But it is a fact that the average business man and clerk do not give these subjects much thought. I have asked many salesmen, men dealing with different kinds of people all the time, how they proceeded to interest their customers, that is, what methods of conversation they employed, and it is rare indeed that a clerk has told me just how to converse with a customer. But this is decidedly wrong; the man who has to depend upon his ability to sell goods should know how to proceed in arousing and sustaining an interest through his conversational powers just as the lawyer has to win his jury.

Now in considering this point I wish to impress it upon your mind that the great primary purpose of your business conversation is to "persuade" people, to induce them to act as you want them to act, and in fact, the general aim of all conversation is to induce others to express positive thought, and to accomplish this we must bring into play some of the principles of previous chapters—study the chapter on the mental law of sale—then arrange the points of your conversation to harmonize with these principles.

In winning a person through your conversation it must be borne in mind that his feelings, his prejudices, his opinions are to be given the first consideration, and they must be respected. You can never win another, that is, cause him to change an opinion by direct argument with him, but it is necessary to first agree with him on at least one certain point, and then gradually "lead" him to your way of thinking, and the secret of the ability to win and lead others by the personal appeal, is covered in the ability to employ tact in approaching these things. It is like steering a boat around a dangerous point, it is easily done when you know just where the point is, but if the captain is not experienced he is apt to run squarely against the obstacle that is just below the surface. So in conversation, if you can draw the other out just enough to show you where the shallow places and the rocks are you can easily avoid them.

The skilful conversationist does not meet a stranger by airing his own opinions; rather he finds out where the other stands, then he can proceed to lead up to his own individual opinions in a way to win the confidence of the other. This does not imply that we must be weak in order to be successful in conversation, but it presages a very effective kind of hidden strength—that is **tact**. The thing that the average person seems very much lacking in. The man of tact does not arouse your

antagonism by remarks that might reflect upon your own personal life, but if he wishes to combat your business he strikes at the principles.

Few salesmen but have felt the effect of their own carelessness in this respect. But it does not pay; we should first find out where the other stands and then if we do not agree, bring out our side of the subject by a thorough analysis.

This infers the producing of positive points. It does not matter under what conditions you are to win in conversation, you should not forget to produce some point that is new to the other—we each think of the things we know as very common, but when we are told a thing that we do not know, we think of the other person as being a little above the ordinary. So we are always attracted by the fascinating stories told by the traveler; he is able to tell us things we did not know. Just remember this and the next time you are selling a piece of goods make it a point to show the customer something that he did not know about it—this will give him confidence in your ability to advise him.

A very important point in winning either in ordinary conversation or in debate, is to hold your force in reserve, do not commit yourself until the last moment, but continually strive to lead the other out, get his full opinion on any subject. This is why so many young clerks make their work more difficult by trying to "argue" their customer into buying something they do not want—they have not learned how to make them want it.

First of all, respect the thoughts and opinions of others, be sympathetic, have a kindly regard for others, know your own business thoroughly, and as much about the general condition of others as possible; then speak of things that interest the person you desire to persuade; avoid as much as possible your own exploits; cultivate a clear voice; have a cheerful disposition;

avoid anything that has a semblance of reflection against others; then produce your strong points in a kindly but confident manner, and you will get the respect you deserve.

One cannot be too careful of the words he uses in conversation; words are the vehicles of thought, and it matters not how clear one's thought may be he cannot get the full effect if his words are not strong, clear and accurate. Our language is so complex, there are so many different meanings of words and expressions, that one cannot be too careful in his selection and use of words.

Use common words that all understand; one of the marks of the really great conversationist is his ability to employ the good, common words of our language. If the customer has to utilize some of his energy to interpret your words you have lost just that much that should have been applied to your argument, so it pays to make it easy for the customer.

One great point that should not be overlooked by the person who wishes to become a winning conversationist is, the fact that we think in words. If you will carefully observe your own thoughts you will find that when you are "just thinking" that you are in reality talking to yourself in your thoughts. If you try to solve a problem in mathematics your thoughts take the form of words, if you think of the conversation you have had with a friend your thoughts appear to your mind in words; if you think of an object of any kind the thought of that object appears to your mind in the form of a word. You think of a house and the word **h-o-u-s-e** appears in your mind. So in preparing yourself to become a fluent and winning conversationist just bear in mind that **one always thinks in words.**

This being true one should endeavor to broaden his vocabulary—one who completely masters two languages

practically doubles his range of thought as there are so many different shadings of meanings of the words in the different languages.

There is nothing that is so quickly noticed in the general expression of a stranger, by the cultured person, as mispronounced and wrongly-used words; these two things should be studiously guarded against by any one who hopes to become a winning conversationist. If one is not absolutely certain of the exact meaning and of the pronunciation of a word better by far not try to use it—it is one of the powerful little things.

In selecting words first of all be clear in expression; use common words that clearly express your thought. Be accurate, that is, use words that fully express the thought you wish to convey; it is always weakening to the general expression to use words that are vague to the listener. Few people can converse in language such as would be used by a McCauley or a Shakespeare or an Emerson. We sometimes marvel at the great charm of the conversation—in their writings—of such men, but the real charm is largely due to the fullness and exactness of their expression.

It is well for one to catechise himself on this point and learn just how broad and flexible a vocabulary he has. If you were describing a piece of goods of any kind are you sure that you could use the proper words in every case? If you were describing a building could you use correct architectural terms—could you distinguish between a tower and a minaret and a turret? If you were talking about a ship could you express your thoughts intelligently? Or if you were conversing on any of a hundred subjects that we might mention, could you use the proper words in expressing the thoughts you might wish to convey?

Just one more thought on the use of language. Always use words that are in keeping with general sur-

roundings and conditions. I mean by this that the farmer is not familiar with the same general forms of expression as the college professor, doctor, lawyer, etc., and in order to make his conversation most effective the salesman should know much about the people he meets in order to select words and expressions that appeal to them.

If one always uses words that please his hearers he has a fair chance to win, though other odds seem against him.

The Voice in Expression.

One of the greatest voice trainers of America said: "The ambition to have a voice that one can throw to the farthest corner of the greatest halls is no mean one. Truth has wings when a finely vibrating voice, warmed by a healthy blood flow, paints it with all the glorious colors of burning passion. To hear the fine swells of some grand orator's voice, as it grows with his theme is impressing, electrifying; to be that orator is magnificent." We might continue by saying that it is grand for the salesman to possess all these qualities. Yet he can have them if he will but work for them, and it is very essential that the salesman have a good voice, a voice that he can control and throw passion into.

There are not a few instances on record showing that sometimes one may possess a powerful personality when the voice is the only redeeming feature. One of the most notable of such is that of the lately deposed Sultan of Turkey, Abdul-Hamid, who was noted as one of the most heartless, cruel, wicked and unscrupulous rulers that ever sat upon a throne; he apparently had no conscience and did not stop at any thing to accomplish his desires. He was hated and feared by all who had occasion to know his power.

But in spite of all his weaknesses and repulsive nature he had one conquering trait and those who were

close to him in his days of ascendancy say that this one trait made it possible for him to hold his throne as long as he did—it was his voice. Wicked and heartless as was this man it is said that his voice possessed a pathetic quality that would soften the most heartless; and many an enemy has met Abdul-Hamil with the firm resolve to take him prisoner, but has been dissuaded by this wonderful quality of voice; and statesmen who disagreed with him on policy of state invariably came from his presence won, though they knew down deep in their hearts that he was insincere in what he said. It was that pathos, music, rhythm, clearness and with-all firmness that so completely won and captivated his enemies and charmed his friends.

It is said that toward the close of his career upon the throne that diplomatists from other nations refused to meet Abdul-Hamid face to face, but when it was necessary for them to transact business with him they did it through subordinates simply to keep away from the charm of his voice.

The ear is wonderfully critical and receives impressions from the voice of others which would pass all the other senses. The slightest variation of the voice will be detected by the ear and sentiment in the voice finds almost immediate expression through action. So it is a great accomplishment for the salesman to be able to control his customer simply by the power of his voice. But have you not sat spellbound listening to the voice of some fascinating speaker when you did not notice another thing about his whole personality, just the soothing and harmonious voice; and you, too, can improve your voice if you will but give it the careful attention it needs.

It is not only a great injustice to yourself, but it is too much to ask of your customer to compel him to be asking you to repeat what you say. Why, the voice should be under such perfect control that others get

every faint expression and not simply so many words—there should be magnetism, sympathy, power. The voice should express power and vitality without being loud and boisterous; every word should have a form and shape, and it should be spoken in a way to make the hearer feel the form and weight. Practice over and over words and expressions that have a tendency to keep the throat open, and words that express various sentiments that you have to meet in leading people. Practice the word "Warm" over and over many times—make it warm, make others feel the warmth of it; keep the throat open and make the word just as big and round as possible. Look into a mirror and go through the motions of making the word without sound. The idea is to develop the muscles of the throat and face until it becomes natural for them to form such words.

Practice the word "one" repeat it. Give different meanings to it. Make it full and round as in the simple statement "one;" then make it again as a command quick and sharp.

One of the greatest faults in the voice is the dropping of the palate; it is often inclined to hang too low and thus obstructs the air passage, this of course has a tendency to make the voice indistinct. To overcome this open the mouth wide and prolong the sound "Ah." Don't be afraid to make it big and full and free. It is well to look into a small hand mirror while doing this so that you can see the action of the palate as well as the muscles of the throat while performing this exercise. You can practice this exercise until the throat becomes open and remains so; and it should be borne in mind that the voice cannot be clear, ringing and magnetic unless this passage is open and well formed.

The first secret of a good voice is proper breathing—this means that the breath must not only be deep and full, but it must be properly controlled. The principal voice muscles in breathing are those of the abdomen;

the breath should be forced through the oral cavity by these muscles that force the diaphragm upward.

A splendid exercise to accomplish this is blowing the breath through a quill. As was said in another chapter, the power to control the breath is one of the principal factors in proper breathing, and if you will notice in blowing the breath through a quill or pipe stem, the muscles of the abdomen become hard and rigid. Another very good exercise for strengthening these muscles is pronouncing the words—Who-Hup-Hah. Make them short and quick. Look into the throat as you do this and notice how the glottis jumps up out of the way as you make the word; that is what you want, the passage-way must be clear and open.

To open the throat prolong the sounds **E—A—O—Ah**. Start on the “**E**” sound, open the mouth a little wider and continue the “**A**” then make the mouth perfectly round and sound the “**O**” then change to the “**Ah**.” Do not be afraid to practice these simple little exercises with earnestness. If you were to take a two years’ course in voice training you would be compelled to practice these same simple exercises every day. But as you practice them remember that you are doing it for a purpose, that purpose is to develop the organs of speech and the muscles that control them so that it becomes natural for them to act properly.

Then to make yourself easily understood practice such words as the following. Make every sound perfectly distinct; do not slight any part of the word. It is the ability to pronounce distinctly every syllable of the word that makes one easily understood. Do not slight your words, especially by dropping the last syllable or the last letter. Many people are inclined to blur their words by running letters and syllables together. But careful practice of the following words will remedy this defect. There are of course a great many words that might be added to this list, the reader can do that as

words occur to him. Practice this list until you have thoroughly mastered every combination.

Cribb'd, Bobb'd, Cribb'dst, Troubles, Bubbles, Ambl'd, Rumb'l'd, Bright, Brow, Bridge, Nibs Ribs.

Kindl'd, Fiddl'd, Handl'dst, Widths, Breadths, Seas'n'd, Reas'n'd, Emblaz'n'st.

Stiff'd, Muffl'd, Tough'n, Rough'n, Freak, Frank, Frisk, Fifths, Twelfths, Lift'st.

Sparkl'd, Circl'd, Shackl'd'st, Weak'n'd, Wiolds, Shields, Shelf's, Gulf's, Elm, Whelm, Realms Films, Shalt, Quilt, Resolv'st, Solv'st.

Nymphs, Trumps, Prompt'st, Long, Lingerig, Lengths, Reveng'd, Plung'd, Rant, Mint, Dimpl'd, Sharp'n'd.

Barb, Suburb, Curb, Girds, Herds, Serge, Verge, Gorge, Nerves, Serves, Asks, Masques, Frisks, Shrill, Shrive, Shrunk.

Splendor, Spleen, Grasps, Lisps, Hast, Cast, Thrill, Thrice, Throb, Trowel, Tremble, Received, Rav'd, Shovel'd, Driv'ls, Bev'ls, Ev'ls.

Practice these over and over—as you say the words think them give your imagination full sway; and as you make the sounds listen, see if you can detect faults in your own pronunciation. As you read carefully observe your voice, see that you give the correct meaning and correct pronunciation, the proper inflection, etc., to every word.

Personal Appearance.

This is an element of expression that we cannot afford to pass unnoticed, indeed it should not be passed without careful thought. Personal appearance means much to the person who deals with the general public; and in some large business institutions the personal appearance of the employe is made a prime consideration.

There are many phases of this subject. For instance, asked a business man who employs several hundred men, what his first point of consideration was in interviewing an applicant for a position; he at once answered "Personal Appearance." Just then a dapper young man came in and asked for employment, the business man needed a number of men that day, but after about one minute he very frankly told the young man that he would not do. Now this young man was well groomed, his suit was well pressed, his linen fresh and clean, his shoes polished, and to the casual observer his personal appearance would have appeared good—but this business man trained in the art of reading people saw one great flaw in the young man's appearance. After the young man had gone I asked the business man what was wrong and he answered simply "Cigarette stains." It was a little thing, but often it is the little things that count most; this young man perhaps never thought for a minute that any one could look past his suit and clean collar and fresh necktie and see the cigarette stains on his finger.

Then the business man told me why he could not employ this young man with the stained fingers. He wanted a man to display a very fine line of silks of delicate colors and he said that the yellow stains on this young man's fingers would have detracted from the beauty of the goods.

Now it is unnecessary for us to spend time on the subject of dress, etc., as elements of personal appearance. I take it for granted that every salesman thinks enough of his work to dress in accordance with the requirements of his position. It is sufficient to say that one should always dress in keeping with his position; many a salesman has failed simply because he has attempted to economize on this point—it is often, and truly said that "clothes do not make the man," but they go a long way toward helping him to be a man.

There are some other elements of personal appearance that are of great value because they work in accordance with the laws of human nature. It is a vital mistake for the salesman to fall into personal habits that are displeasing to people. It may be all right for the clerk in a cigar store to smoke while on duty; but it is entirely wrong for the clerk in any other store to do so.

No salesman would be so boorish as to stand before his customer and eat a sandwich or an orange while serving them—but many do not hesitate to chew gum, which to many is repulsive. There are many personal traits of this sort that should be carefully watched by the salesman because they are irritating to the people he must deal with, the people he must be able to influence, if he is to succeed in his calling.

So we might continue enumerating negative points in the outward expression of the inner nature; but it is unnecessary, any one knows that soiled linen, unpolished shoes, finger nails in mourning, unbrushed teeth, etc., are exceedingly apt to be offensive; and the salesman can never afford to offend the people he wishes to deal with.

Now as we thus close the study of the general personality of the salesman I trust that the reader will not feel that it is a finished study; we have aimed to touch upon fundamental principles and must now trust to the reader to apply them to his individual case. This cannot be accomplished in a day; indeed it is a study for a life time; one may continue adding positive points to his personality day after day for months and years if he will give the subject the thought and attention it should receive.

The reader should frequently go back over each chapter and think of the points that might be applied to his personality; he should think of the general Personality, his Magnetism, Memory, Eye, Will Power, and then

sum them all up under the general heading of **expression**.

Always think of making yourself as strong, winning and magnetic as possible in order that you may more successfully lead, persuade and control people.

CHAPTER TEN

HUMAN NATURE.

In past chapters we have studied the salesman; we have considered some of the elements of his general personality together with methods for making him a more attractive, more magnetic, more powerful and aggressive individual. But this is only one side of the situation; one can no more become a great leader of men, by simply studying himself and his own temperaments, than he could become a great landscape artist by studying his own back yard—he must know something about other people, he must know them as individuals and as a class. So we will now turn our telescope upon others; we shall study the customer with the view of learning something of his nature; we shall study him critically as there are many things that we should know about the nature of people in general before considering ourselves thorough and competent salesmen; we must know something of the real fiber of the person we wish to persuade and control, we must know something of his individual temperament and general tendencies, and this study may be made just as critical as the reader wishes to have it; the field is large and may be expanded until it includes the very finest point in the personal make-up—it may include the size and shape of the head, the expression of the face, color of the hair and eyes, the complexion, size, form, actions, etc.

What Human Nature is.

Let us see what we mean by this term Human Nature. It is first of all a very complex combination of

physical, mental and moral attributes. It is not any one of these, but all of them; no normal person can be controlled through any one of these channels, but may be controlled to a great degree when properly approached through these various channels.

Our nature is shown in our character; it creeps out through our various forms of expression. It may be in a word, in a look, tone of voice or an action, but it all comes from that deep inner consciousness that we call Nature. It often happens that a person of bad qualities tries to hide his real identity, and indeed he is often successful in doing this for a while, but to the keen student of human nature his real character, his real self, will come to the surface at unguarded moments. And just here I wish to remark that one of the great secrets of character reading lies in the ability to throw people off their guard so their real nature will be more apparent.

Everyone knows something about this human nature. The schoolboy has seen something of it, and the clerk behind the counter meets it every day; but when we ask a person to explain it he finds that it is a pretty difficult task, because he has not thought of it before. We notice certain phenomena of animal nature about us; actions of preservation, sustenance, etc., such as the ability of the homing pigeon to find its way to its old home after being carried away in a closed box, or of the nature of the water fowl to migrate, going to the temperate climates in the spring to breed and rear its young and returning to the tropical climate where food can be more easily found in winter. These things are essential parts of the animal's being. We call it their nature and let it go at that without attempting to learn the primary reasons and causes.

So back of our actions is just such a law; but to explain all its mysterious operations would be a long and difficult task as there are so many things entering into the subject, so many things that touch the different sen-

sibilities of people and cause them to act. So in this study we shall devote our attention largely to the outward and more apparent manifestations of the laws governing human nature. The person understanding the outward manifestations of human nature can measure others, determine what they will do under certain circumstances, and also how to appeal to them to cause them to act as he would have them act.

Human nature differs from all other animal nature in that it is prompted largely through mentality. This does not necessarily infer that animals do not reason or think at all, but man thinks constructively; that is, he can take thought and develop a principle. So as we see an action in a person we may analyze the situation and determine what caused the action, and we can also reproduce that action at another time by applying the same conditions. These are the things that we wish to formulate in this work.

There are two great primary elements of human nature, and all action is brought about through these two, or through one of the two. They are emotion and reason. Reason is that form of action which yields only to cold analysis, while emotion yields to impulse. Reason comes from complex, constructive mentality, while emotion comes through fancies, impulse, prejudice, etc. All these things become a part of the individual through being pressed upon his sensibilities and he will respond to them the same as the pigeon answers that hidden something in its nature and returns to its former home.

In the study of human nature the proper study is of people—the men and women about you.

We can thus gain some very important pointers from rather obscure sources. No one is so humble as to be entirely destitute of some trait or characteristic. So as we begin this study I will give you a case that I once studied and analyzed. It was the case of a patent medi-

cine salesman, and I am using it here to assist you in applying some of the very important principles used by him. This man was in his business for the very same reason that you are in yours—to sell goods—and you should be able to use some of the same striking points that he used.

He began just where every intelligent business man begins, by advertising his business; that is, by letting the people know that he was there to serve them; and I noticed that he had a carefully planned system for advertising—he did not take time to use the newspapers, billboards, dodgers and other conventional mediums for telling the people that he was in town; but he made a loud noise by employing a brass band, and it was but a few minutes till everyone knew there was something unusual in their midst and soon there was a large crowd around his stand, a motley crowd to be sure, but that made no difference to the medicine man, he could arouse the latent superstitions of the poor negro as easily as he could work on the emotions of the poor white man; he was well acquainted with the weaknesses of both.

The Doctor (?) was waxing eloquent in telling the people of his great mission, when a big, awkward, burly in the crowd interrupted him with a coarse laugh and said he had no use for any of "this here patent medicine stuff," as it was made of poison. The interruption was so abrupt and so striking that it would have greatly bothered a less tactful man, and led him to administer a severe tongue lashing to the intruder; but this salesman was too keen a student of human nature; he saw that he had an advantage and was quick to grasp it by turning to the man and thanking him very kindly for the remark. He knew the temper of this crowd of men in this little southern city; he knew how to gain their confidence, and he did it by delivering a most scathing tirade against the patent medicine curse; he told how it was ruining the health and morals of the people of our

country, and how it was really making the people sickly and subject to all kinds of disease instead of curing them as they supposed; he told how most of the horrible stuff was made by mixing some plug tobacco, rotten whisky, wormy prune juice and some other poisons and then dumping the whole into a barrel of rain water to be bottled, labeled with flaming labels and sold to the poor, unsuspecting people at a dollar per bottle; and it is safe to say that there was not a person in the crowd that wanted to buy any "Patent Medicine" after listening to his description.

From that moment he had the thing that you should strive to attain the moment you meet your customer; that is, the confidence of the people. No one doubted his sincerity. He then told of the modern method of treating disease; he said that the great doctor of today would not think of giving his patient a dose of these poisonous concoctions, but he studies the disease, giving his whole time to this one particular disease; he finds the germ that causes the disease and then sets about finding a medicine to kill the germ, and when he finds the remedy he uses it to destroy that one disease germ, and it may not be effective on any other. These doctors, he said, we call specialists. Then it was an easy matter for him to lead the minds of his hearers to this "Great Specialist" who discovered this medicine that is used throughout the civilized world, etc. Yet, he said, this medicine is not recommended to cure all your ailments; in fact, is not supposed to be good for anything but "Kidney Trouble." Then he proceeded to tell about this kidney trouble. He so graphically and tellingly described the symptoms of this terrible malady that he could no doubt see the expression of frightened agony on the face of many a poor man standing before him, and if there were a person in the crowd that did not feel that he had some of the symptoms of "Kidney Trouble" he must have had a cast-iron anatomy, for the medicine

man had surely mentioned every symptom known to medical science, and he had also shown that the greater per cent of our physical ailments come from this one thing.

Then to weld more firmly the confidence of the people and to make his talk more effective, he closed with the expression of hope that there was not a person before him who was suffering with this terrible disease in any of its forms; "but," he said, "I fear there are many indeed who have it in some severe form and are still unaware of it." And he said, with great earnestness, that it was certainly worth much more than the price of one bottle of his medicine just to be on the safe side, and especially since \$1.00 did not go very far in paying a doctor bill.

His talk had been so telling and so direct that many a poor fellow was seen to borrow a dollar from his neighbor for fear he might not be able to get the medicine tomorrow, and I could not count the dollars, so fast were they thrown at the man.

Now, what was the secret of his success? Just simply the fact that he knew human nature. He knew exactly how to touch people to make them forget all else; he knew how to make people act as he wanted them. He knew their strong and their weak points; he knew a lot of things that many salesmen do not take the trouble to learn. The druggists of this town had never thought of building up a demand for this medicine; they had been content to sell a bottle occasionally when someone asked for it. But this live, wide-awake salesman came to make a market for his goods. What did he care for the competition of a dozen druggists who did not know how to make people want their medicines? What did he care for the objection that "Patent Medicines" are made of poisons? Such things did not bother him for a moment, because he had studied people and knew that he could make them forget all about his medi-

cine being "patent" though it said so on the label, and if they did not have the dollar in their pocket he knew that he could make them beg or borrow it, and still he did not appear anxious to sell medicine. His whole business was dependent upon his knowledge of human nature, and he had learned how and where to strike to get the proper response, just as the musician understands how to strike the instrument to produce a harmonious chord.

Now I cite this case because it is a striking example of what may be accomplished by a close study and application of the principles of human nature. This man's business was such that his success depended largely upon his ability to appeal to people, to arouse and cause them to act—his ability to do this did not come to him without some effort on his part, he had studied people—**human nature**—until he knew exactly how to touch the element in the nature of the man before him in a way to make that man act in a certain way.

He did not go at his business of selling medicine in a careless manner; he had his plans carefully arranged before he reached the town, he knew what he was going to do and how he was going to do it. He knew that he would have a motley crowd before him, and he knew that he would have an opportunity of touching practically every element of Human Nature; and if you will carefully analyze the case you will find that he did appeal to every essential element of human nature, he first appealed to the reason of the crowd, then played upon the emotions in a number of ways—he knew that there were people in that crowd who were proud, selfish, suspicious, stubborn, stingy and superstitious; he knew that there were certain things to be said that would arouse the various elements of human nature, he knew that there were other things to be said that would overcome the negatives and win for him the confidence of these people.

Now let it be understood that in the study of human nature one must study people—human nature is merely the nature of human beings and there is no place to find human nature except as we see it emanating from men and women; the salesman may theorize but if he is unable to put into practice his theories he will lose in the end.

The proper thing for the salesman to do in studying human nature is to practice the use of principles—when he serves a customer he should carefully watch for little characteristics of that person's nature and then **always work in harmony with the nature**; never try to go counter to it because such a course means disaster just as certainly as going against any of nature's other laws means disaster, shipwreck, sickness and other adverse things.

If the medicine faker can stand before a crowd of people and work them up to such a pitch that they forget all else in their desire to have a bottle of "stuff" that they had not only had no intention of buying, but were really firm in the thought that they did not need or want, why should not the salesman be able to get his customer aroused over goods that he really wants and needs? You can make a person desire a plow, a set of harness, a pair of shoes, a suit of clothes or a watch, and he can be made to desire a certain brand of tobacco, sugar, tooth picks or automobiles. But the salesman must know **how to touch him**; he must know what chords to strike.

Human Nature Always the Same.

It cannot be too emphatically said that human nature is always the same—people will always act the same under like conditions. It seems difficult for some people to appreciate this principle; it is not at all uncommon to hear men, business men who have to deal largely with people, say that the nature of their people is so dif-

ferent—that is, to say that the fundamental principles will not work in their case. But the fundamental principles of human nature are always the same, they are the same today as they were a hundred or a thousand years ago; they are the same in America as they are in Europe, the same in Maine as in California. Furthermore, the salesman who most successfully leads people must appreciate this point, he must fully realize that he has to deal with fundamental principles rather than with little superficial things.

When a person complains that the people with whom he has to deal are so different and not subject to the great laws of nature, he unconsciously admits his own weakness in interpreting human nature. He admits that he has not learned how to apply the principles to make men respond as he would have them respond. Many a salesman has lost a sale because he has blamed his customer for his eccentricities rather than chide himself for his own inability to read his customer's nature. **The difference is not in the principles of human nature but in the application of the principles to individual cases.** For instance, all men are selfish to a certain degree—but one cannot appeal to this element in different people by the same identical method; one man is proud of his fine driving horse, another of his favorite dog, etc., and one to appeal to this same elemental trait in different individuals must go at it in a little different manner in the various cases.

Now, too, many salesmen have thought of this subject as belonging preeminently to the college professor, and entirely foreign to the business of selling goods, and they have been content to skim along on the surface instead of getting down to the real foundation of their business; and it is to overcome this very weakness that we wish to arrange some of the principles of human nature and character reading so that they may be applied to business. I realize that every person who has to

deal with people indiscriminately should know how to approach each individual in a manner conforming to that person's individual nature. This cannot be done without a thorough knowledge of the principles back of human nature.

Can These Principles be Learned?

But, the reader may ask, is there any definite and positive method by which I may learn to read people—to size them up? Can I learn just how to approach each person any to say the things to impress them with my own power? Is it possible for me to learn to look at a person and tell what his temperaments are?

To this very reasonable question I would answer at once, yes and no. If you mean, can such things be accomplished, I will answer most assuredly **yes**. But if you mean, is there a set rule to be learned and applied to every person, I must answer just as positively **no**, because people are just like so many padlocks—each requires a certain key to unlock; you cannot unlock all natures with one formula any more than you can unlock all doors with one key. You must know how to adapt your methods to the person before you. I once stood within the corridor of a great prison and watched the warden unlock the cells, and I noticed that he had a key for each lock—each lock had a key of corresponding number—and I thought, as he went from door to door, how similar were the men within the cells; each man had a nature of his own and could be led only through the proper appeal to that nature, though he could be held in restraint by physical power as they were here in prison.

Then we must say that there is a great fundamental principle upon which we can work and build a system for studying human nature, and thus learn to read and understand people through their actions and expressions—we can learn to look at a person, listen to his voice,

observe his actions, and determine what he will do under certain conditions.

For instance, we can easily distinguish between the idiot and the person of average mentality. The most casual observer can do this by the mere facial expression of the imbecile. Then from this extreme we can learn to understand other classes of people—we can quite readily recognize the doctor, preacher, lawyer, teacher, etc., by the very marked actions and appearance. Then if we can so readily understand these various classes of people by such artificial, outward appearances, we should be able to go beneath the surface and learn how to “size up” the ordinary man—the business man—the farmer—the laborer—by noting the finer points.

Dr. Talmage said that he could read the greater per cent of the people in his large audiences; he could read their characters, the things that would move and affect them, and what could be expected of them. But this wonderful power did not come primarily through his knowledge of the outward expression, but he knew what was back of that expression; when he saw a bright cheerful face he knew what made it such; when he saw a person nodding assent to what he said he knew what it was in that life that caused that person to agree. So we must put forth an effort to learn what is back of every outward expression and manifestation of this nature.

The Value of This Knowledge.

But I have been asked, what does it profit a person to know how to read his fellowman? This is a sensible thing to ask, too, as people in this day are spending so much time learning things that are of little value to them. There are many things that we learn, spend much time in learning, that are of very little value to us because we cannot apply them—we do not learn to make two blades of grass grow where there was but one. But this study of Human Nature and Character

Reading is of the most vital and practical worth to the individual who will master it, because it is something that he can apply every day; the ability to look at a person and "size him up" is of untold value to one whose work is such that he must depend upon his ability to lead and control people as they come to him from all walks of life, as in the case of the salesman.

The average person must deal with other people all his days, and his success will depend largely upon his ability to cope with others, to measure arms in the great contest where we come face to face with our fellowman—we lead people through our ability to first read them.

Such knowledge is of value to everyone; **the laborer, the farmer, the mechanic and all others who do not have to depend upon meeting people in direct business should know how to read character for the purpose of protecting themselves against the unscrupulous**—it is a notorious fact that we have to be able to protect ourselves against others or we are apt to be the loser. We are now studying the science of salesmanship in order to sell goods at a profit, but it is the duty of every man to be able to protect himself against this very art. Here is a farmer; he may have no need of a new machine or a lightning rod, or a patent churn, though he may give his check for these very things because he does not know enough about human nature to protect himself against the wiles of the salesman; and the same thing is true of all that large class of people who are buyers rather than sellers. The teacher should know it to be the better able to train the mind. The doctor to aid him in diagnosing his cases. The minister should know it because his work is of such a nature that he must deal with the intellectual faculties in the most skilful manner to bring people to believe his doctrines. Then there is the lawyer, he must throw all of his energy into his plea before the jury; often the very life of his client depends upon the impression he makes upon the mind of each of

the jurymen. He must know human nature or he will fail; and many a poor victim has gone to prison or even to the gallows because his lawyer did not know how to read and impress the individual jurymen.

But above all things you, the salesman, must know human nature; your whole business depends upon your ability to persuade people; you must meet many different kinds of people every day. You cannot approach them all in the same way, but each must be met and handled in the way best calculated to impress him. Persons of extreme temperaments come to you, persons critical, fastidious, nervous, cranky, stubborn; others extremely kindly and benign, ready to do all they can to make your work pleasant; and you must be able to read all these, for you cannot afford to meet them all alike. But it is a fact that many so-called salesmen do this very thing. All people look alike to them, and they have one step, one tone of voice, one smile for everyone; the same demeanor is presented to every customer regardless of his own temperament. This is the class of salesmen who are always complaining about the way people treat them—they do sometimes get pretty harsh treatment from their customers because they do not know how to meet and treat the customer.

The salesman should appreciate the fact that the whole art of making a sale is based upon this **human nature**, and you should remember that your customer is, or should be, more than a thing for you to receive money from and wrap up goods for. He should be made a friend to you and to your business; cultivate him, develop him, make him a part of your business; but this you cannot do unless you thoroughly understand him and know his strong and weak points. It is a mistake to think that you should always work on your customer's weak points; rather, you should aim to work on his strong points and build him up in a positive way;

aim to lift him up and thus you will gain a permanent customer and a lasting friend.

The salesman who knows just how to awaken the customer, arouse interest where there was passivity and compel an appreciation of his goods, will have several sales recorded on each sales slip where the less skilful will have but one, such as a spool of thread, a box of tacks, a pound of prunes, etc. The difference is principally in the difference of their knowledge of human nature. One knows how to appeal to the nature of different people, the other knows just enough about his business to tie up the goods asked for and make the correct change.

How to Read People.

This is after all the all important thing. **How can I do it?** is the question uppermost in the minds of everyone who has not learned the secret of "sizing up" the people he meets. It does not matter so much whether we tell the average salesman that he should be able to read people, he has felt that a hundred times when he has exhausted all his energy trying to make a sale and then lost out in the end. He has felt it many a time when he has had a particularly stubborn customer. He has wished for some system that he might apply that would enable him to close the sale.

The average person looks with awe, wonder and admiration upon the man possessed of the ability to "size up" people through his understanding of the size, shape and general appearance of the head and face. Indeed, he is sometimes classed with the uncanny wizard; and the busy business man is apt to think of this accomplishment as something entirely beyond his grasp, and therefore make no attempt to post himself in this phase of character reading. But I have known business men who had become so accurate in reading people, just from the experience in meeting them, that they rarely

failed in forming a correct opinion, though they had not studied the science of the thing at all—they could not analyze the case and give the causes and effects, but simply the effect.

However, I am not going to say that you will become an expert at reading people by casually reading this chapter. You cannot do it. In fact, you cannot become proficient in the art without study and thought on your part, and it would be misleading for me to suggest to you that I, or anyone else, could give you a formula that would enable you to look at a person and know him without having learned to weigh and balance his entire make-up in your own mind. But I do wish to impress upon your mind the fact that you can learn to do this, and become much more proficient in reading the people you meet, and this accomplishment is of inestimable value to anyone whose success depends largely upon the ability to influence people.

Now you will meet some people who will tell you that it is absurd to think of judging the character of a person by such outward appearances. A man of no less renown than Oliver W. Holmes said, "It is just as reasonable to think of counting the money in a safe by fumbling the knobs on the door as to try to measure the brains in a head by feeling the bumps on the outside." But this great man's life was such that he dealt almost exclusively with the subconscious mind through his writings and had little occasion to meet the wide-awake and active objective faculties through meeting the keen, aggressive man of business; and with all due respect it may be said that he would have been as able to count the money in the safe as to measure the brains in the head, because his life and work and thought were directed in other channels.

But we need not resort to scientific reports to show that it is a comparatively easy matter to distinguish the hardened criminal from the noble-minded person—

the fact is written all over his features so that the most casual glance will tell something of what is back of the mask; and the person is dull indeed who cannot pick the half-witted person from a crowd, though he does not say a word, just by the shape of the head and contour of the general features. His weakness is written in every line—he is different from the person of intellect. Even the ancients realized that the high forehead was a mark of intelligence, and they plucked the hair from the forehead of the child to make it appear more intelligent. But these cases are extreme. We must learn to distinguish the finer marks of the ordinary man—the person of average intelligence—the people who go about their business and are known as sane and rational beings. Some of these are stronger than others. Some have exceptionally strong characteristics and some extremely weak, and our study is to learn to understand these differences.

We know that the inherent nature of people differs in different individuals; some are by nature refined, intense and highly animated; others are just the opposite, they are crude, coarse, simple and commonplace; and these differences are largely inborn and not acquired, as some of the things mentioned in the last chapter. But as we discuss these things we will not attempt going into scientific detail—the subject of brain pressure, etc., is beyond the province of this chapter, so we will simply name some of the most important characteristics that must be taken into consideration when reading the nature of people through these outward manifestations.

Classes of People.

For the purpose of more readily understanding the character and temper of different individuals the scientists divide them into three great classes, each of which have many subdivisions; and there are so many influences brought to bear upon every person, and we become so closely allied to the things about us that it be-

comes highly important that we understand, first of all, these great primary divisions or classes. **They are the motive, mental and vital**, and each has its marked peculiarities by which we can distinguish it from the others.

The man of extreme motive temperament has an oblong head, large face, high cheek bones and heavy jaw; he is possessed of a vast amount of courage and force of character, and naturally becomes a leader, though he may not be a deep thinker—it is his positive action that wins for him. He is firm and aggressive. He avoids petty detail; he wants to see things move with a rush—he is impatient and therefore not adapted to a work requiring long and tedious waiting for results, such as scientific research; he would rather hear the guns of activity booming and see the smoke of battle rising from the field of progress. The salesman dealing with this sort of person must keep himself keyed up to a high degree of nervous tension. If you show this sort of person a suit of clothes, he will not be interested in the lining and buttons and minor details, but he wants to know whether it is adapted to his particular wants.

The mental temperament is shown by the head and face inclined to be round, with a high, broad forehead and more finely formed features; the head may appear large for the body. This kind of person thinks deeply and is inclined to analyze situations pretty thoroughly before taking action; the whole nervous system is highly developed and the person has a tendency to be nervous and irritable. If you tell him that a garment will wear well, he wants to know the reason—he is not satisfied with the simple statement that the coat will hold its shape and the color will not fade. He must know the why of such things. His mind delves below the surface and seeks for evidence.

Then there is the vital temperament. The head is well rounded and the face strong, though not so marked as in the others. Persons of this temperament are ver-

satile, though they are rather inclined to be changeable; they become the "Jack of all trades" and can turn the hand and head to master the things that please them. You can easily lead a person of this temperament, but he must be guarded, for he is unstable—he can easily be turned away from you again; he is the customer that can so easily be drawn across the street to try Smith's goods, just for a change and no other particular reason.

Now nature has thrown these three types together in some wonderful combinations. Indeed, we seldom see a person presenting the marked characteristics of just one temperament to the exclusion of the other two; but most people have marks of each with a preponderance of one over the others. A person will be inclined toward the mental more than to the others, or vice versa, and the fine art of sizing up people lies in the ability to correctly weigh each manifestation of these temperaments and know the things that serve to counteract its force—we must take into consideration the combination of faculties. For instance, we know that the person with a big ring of fat hanging over his coat collar is extremely apt to be of a jovial nature; he is interested in a good joke and can be easily approached through this channel. He is friendly and can be appealed to through a friendly approach, and you can always touch him by taking a great interest in his personal welfare. Yet if you turn this head around and look at it from the front you may find the intellectual forehead, full and high, which would indicate a person of intellectual attainment. So it is absolutely necessary that you know how to balance these temperaments in order to make the correct approach; while the person would be interested in a joke, it would have to be of a broad and elevating character with a point to satisfy his mental standard. Again, we have the person with the intellectual forehead, but lacking the other; then we know that we must proceed on strictly logical grounds; the jokes and puns must be left

out of this transaction, for this person would not appreciate them or enter into the spirit—he wants to get at the logic of the situation at once.

When you meet a person who is extremely broad between and just a little above the ears, you know at once that you have a selfish person to deal with; he does not care for a thing but his own interests; he will trample you under foot if it will gain him an advantage; he delights in getting a bargain and especially if he knows that someone else loses by it. He has a tendency to be violent, but you should not combat him—rather lead him by tact and let him feel that he is having his own way.

The head high in the middle front is indicative of an intense spiritual nature; this kind of a person is strictly moral, kindly and thoughtful; he walks with the head slightly forward and is easily affected through appeal to his better nature.

Then there is another head that we frequently see, but few seem to understand it. It is high in the center and slopes back toward the base of the brain at a severe angle, having the appearance, when viewed from the side, of having been flattened out by a blow from some flat object. This is the mark of a peculiar kind of selfishness. The person is extremely worthy, in his own estimation, and he makes great claims as to what he would do for his country were he the president, or governor, or senator, etc. He feels that he knows things a little better than anyone else, and especially your business; he knows where you are making mistakes and what you should do to make a great success, though he perhaps does not know the first thing about the real foundation of your business. He delights in having people pay him homage and he can always be touched by reference to his power, his standing and his superior wisdom.

In addition to the points to be gained by an understanding of the shape of the head, there are other things about the general features that are worth much. The eyes, for instance. The eyes tell much of the person who sees through them. The person of strong will power is marked by the freedom of his eyes—he seems to have perfect control of his eyes at all times; he can calmly look you in the eye, or he can just as easily turn his gaze away. The glance of the school master differs from that of the ordinary individual of a vocation requiring less watchfulness, just as the glance of the commanding officer is different from that of the private in the ranks. Eyes set far apart indicate a broad mind, one that will be able to grasp large problems; men of big, broad vision usually have eyes set far apart, while the narrow-minded individual has eyes extremely close together; he will take a narrow view of a broad subject, and will want to draw everything down to the level of his own narrow disposition; he will haggle over a very insignificant thing in your goods, even to his own detriment.

The chin is also a very correct indicator of character; in fact, many very keen observers will glance at the chin first of all. Rounded and without a dimple it indicates a good nature, while the sharp, even chin marks the man of grit; he will stand by his principles through thick and thin, without wavering or hesitating. The flat chin indicates a cold, barren nature. The angular chin means skill, prudence and firmness. The big, heavy, broad chin is usually found in connection with a violent nature, one who does not wait to see how someone else does things, but acts of his own volition and initiative. The little, sharp, pointed chin stands for a little peevish nature.

Lips, medium thick and well shaped, mean generosity; the person will give good weight and measure; in offering you a drink of water he will fill the cup brim full. If

the lips are fleshy, there will be a tendency to laziness and sensuality. A firm mouth, the lips in a straight line with the inner side showing very little, indicates great presence of mind, orderliness, industry, exactness and neatness. Turned up at the corners means vanity and spitefulness.

Then we must not forget the nose, for it has long been considered one of the strong indicators of disposition. The straight or Grecian nose is a mark of refinement; the possessor will be touched by the beautiful, aesthetic and peaceful. The Roman nose indicates a love of action and power. The pug nose indicates an uncertain disposition, not because the person does not desire to tell the truth, but because he is apt to lack the ability of always seeing logically; the turned-up nose also indicates a haughty nature that will show almost any kind of impulse.

Now you will realize that these points are of a general nature, but what I wish to make clear to you is, that there are many combinations of these three great primary temperaments, so as you learn to understand them you will be able to weigh each and know its value when found in connection with other and perhaps opposite character marks. Also bear in mind that these points that I use are not mere superstitious signs and fanciful calculations, but have been discovered to be fundamental after the closest and most profound study and comparison by the greatest students of this human science; and you will see, too, that these principles hold true in a very large measure in other animals as well as the human specie. Professor Fowler, one of the greatest thinkers along these lines, said that "People who look like certain animals are exceedingly apt to have many traits of nature similar to that animal." Human bull dogs are much like any other bull dog—when fed and petted will bark and bite for you, but if displeased will turn upon you. The person who resembles the fox in

looks will be "foxy" in action and manner—he is a keen, shrewd wire puller in politics, but you never know just where to find him; he is sly and slippery. The man with the eagle eye and eagle beak is eagle in character; he is sharp, sarcastic and independent. Tiger men are like Bengal tigers—spare, large-mouthed, fierce, domineering and revengeful—a terror to enemies and uncertain friends. Swine-like men are fat, lazy and good natured when not hungry; they love easy living, sitting in the shade and telling stories.

Size has something to do, too, with determining the probable character of a person. We cannot judge strength wholly by size, as mere bulk is not a sure sign of strength. While there is more momentum in a large man moving than in a small one, it is also more difficult for him to get started. Real dynamic, constructive strength depends more upon the texture and degree of intensity—often the big muscle is flabby, while the small man has had to strive harder for his success and consequently has developed himself to a higher degree. As a rule, large bones, coarse hair, thick joints, heavy expressionless features, dull eyes and rough, rasping voice are indications of a low order of brain force, but of great physical endurance. But the closely knit physical organism, fine skin, well-formed features, fine hair, bright eyes and highly animated countenance are indicative of a highly organized brain.

Character Reading.

The ability to read character is impossible without a thorough knowledge of the general principles of human nature in general; there are however, some of the fundamental principles of human nature so common to us that we lose sight of them. I shall mention a few of these common principles here just to enable the reader to more fully appreciate the fact that they are real principles and not just happen-so things.

For instance, one cannot become an expert at reading character unless he fully appreciates the fact that you cannot drive men and know exactly what to look for in the action of people under various conditions and circumstances. No one can successfully sell goods, write advertisements, preach the gospel or plead a case before a jury, who does not appreciate the fact that you cannot drive men.

You cannot drive men but you can lead them; to the salesman this means that you cannot argue a person into doing a thing that his mind is set against. You cannot drive him or argue him into doing the things you would like for him to do but you can lead him by tact and skill. This simply means that one should not go counter to the likes and dislikes of the person they would lead but should always aim to please—make the way smooth.

Again, I would impress the fact that people are universally lazy. People are inclined to want to follow the channel offering the least resistance; and the man who hopes to build a successful business makes a mistake when he tries to make people put forth an effort to deal with him—make it easy for people to do business with you. Help them in every way possible, ask questions in such a manner as to cause people to answer in the affirmative; lead their mind along over a smooth track—keep all obstacles out of the way.

People are proud and selfish. The ego in man is great and he who hopes to become a great leader of men must learn how to appeal to this element of man's nature. Every mother is proud of her babe, every father is proud of his son. People like to receive compliments, they delight in being told of their strong traits. Every man thinks that his own opinions and ideas are superior, and he likes to have others think so too.

Now, just here I wish to mention one characteristic of

human nature that is so seldom thought of in character reading. I wish to impress the fact that the nature that people exhibit to you is often a reflection of yourself—in life people are apt to unconsciously follow the Golden Rule to a certain extent, that is, you strike the man you meet and his natural tendency is to strike back at you, give a smile and you receive one in return. Say a kindly word and you are answered in kind. Be rude and rough in your treatment of others and you will receive the worst there is in the nature of the people you meet. It is sometimes difficult for us to realize that the negatives we get from others is merely a reflection of ourselves, but it is often true nevertheless.

Here is what I mean: a stranger asks you what sort of man your neighbor Brown across the way is; you tell him that you have known Brown for twenty years and have always found him an honest, upright and thoroughly trustworthy citizen, a good neighbor, kindly and obliging at all times. This same stranger may meet another of Brown's neighbors and ask the same question but receive an entirely different answer. This other neighbor is apt to say that he has known Brown for a number of years but has not found him to be the kind of man that he would feel like recommending, since he is unreliable, dishonest and undesirable as a neighbor.

This is not an extreme case at all, rather it is one that can be found in almost any community. Why is it? Here is but one Brown, and two neighbors give him an entirely different character. The reason is simply that Brown responds to the qualities that are uppermost in the lives of the people he meets.

In studying human nature and in reading character just bear this point in mind and you will find it very helpful.

Another thing to be borne in mind is that people are quite largely made up of habits. We become right or

left handed by habit established early in life, but the habit is so powerful that it causes brain cells to grow and form in certain ways so that as one grows older it becomes more difficult to break the habit. A child can readily learn to speak a new language, but few adults past the age of forty ever learn to speak a new language at all fluently and it is next to impossible for a person of seventy to learn to speak a single foreign word and give it the correct accent and inflection.

Carlyle said, "Habit is the deepest law of human nature. It is our supreme strength, if also, in certain circumstances, our miserablest weakness. Let me go once, scanning my way with any earnestness of outlook, and successfully arriving, my footsteps are an invitation to me a second time to go by the same way; it is easier than any other way. Habit is our primal fundamental law, habit and imitation; there is nothing more perennial in us than these two. They are the source of all working and all apprenticeship, of all practice and all learning in the world."

Then taking up another phase of the subject we notice that people have a tendency to go in a circle. I mean by that, each person is inclined to keep within a certain sphere; he is bound down by his own business, his own work, his own life, and he thinks and acts within that radius; and if you would impress him, make it a point to find where he thinks and lives and acts, and then get within his circle. When the farmer comes to town you will notice that he is inclined to talk of his life and home and business. You remark that it is a warm day; he answers, "Yes, but it is just what we need for the crops"—it is his interests, his crops, his affairs that appeal to him first; he does not think of the hot day in the same way that you do because his interests are different. He unconsciously drifts toward that selfishness that we find in all kinds and classes of people. Following the same general thought we will notice that there is much to be

learned of the particular kind of farming that this man may follow, he may be a specialist, that is, he devotes his energies to a certain branch of farming, stock raising it may be; or some special kind of stock, cattle, hogs, horses, sheep, but in any case if you are careful you will find that he drops many hints that should be of value to you—they should tell you much about his life.

Again your business man friend drops in to see you, but he does not ask you what you think of this kind of a day for developing the crops—his first question is "How is Business?" He is directly interested in **business** and not in farming and the things pertaining to the farm, so he talks, moves and acts within his circle. With the one person the paramount issue is the crop condition and with the other it is business. The average person will leave "thumb marks" enough to make a reliable foundation for his biography, and also to enable you to play upon his sentiments.

It is this same principle that causes the mother to smile that broad smile of satisfaction when you speak of her beautiful babe—it is close to her and she thinks more of it than any other thing in the world, and a compliment to the babe is really dearer to her than though it were paid her direct. Go into the home and you can read the character of the people though you do not see them—here it is in the pictures on the wall, the books in the library, the magazines and papers on the stand, the furniture, the carpets and, in fact, the whole house and its contents are written over in legible letters, telling the story of the lives that have their being there; but if you have not trained yourself to observe these things you will not see all this character, you cannot make use of it, it will be a blur to you, you will be as a blind man trying to paint a landscape.

People's dress is another character mark. A dozen different classes of people may buy their clothes at the

same store, yet there will be a noticeable difference in the dress of each; and by carefully noting this difference you will be able to at least place a person in his particular class. For instance, you can easily distinguish the United States soldier; his uniform tells the story. Still there might be a policeman in the crowd, his uniform the same shade of blue, but you would not be mistaken in the identity of the men, because there are certain characteristics that stand out above the color. Here is the railway conductor, the street car motorman, and others with the same color uniform, but each carries other marks of identification.

Now, of course, it is a very simple matter to class people thus plainly marked. Even the rank and particular position is told by the straps on the shoulder, stripes up the trouser leg, braid on the arm, etc. The police officer and the railway conductor are branded in this way as well as the soldier. But you are going to meet a great will have to exercise much greater care in placing the many people who bear no such plain marks, and you ordinary person dressed pretty much the same as other people. Still you can do it. The groceryman and the lawyer are seldom dressed alike—their work is so different that it is natural that they should not be dressed alike; so the difference in the employment of the minister and the blacksmith makes a difference in the general appearance, the hands, complexion, expression of the face, etc.

There is much to be learned by watching the actions and movements of people. While working in a city store another clerk and myself tried a little experiment in one phase of character reading. There were many conventions held in the city and these brought large numbers of people from all over the state—from the smaller towns and the country districts; and we decided to see if we could discover any accurate means by which we could distinguish these people from the natives of

the city, and it was surprising to us to learn how easily we could do this. Not only did we learn to distinguish the person from outside the city from the city person, but also the country person from the one from the small town. Of course this could be reversed and the native of the small town could easily spot the city man on their streets. The differences are so many and so marked that it would require a lengthy article to describe them all. However, there are a few of the most noticeable that we should not fail to note. How could we distinguish between the man living in the small town, say of 3,000 population, and the one living two miles outside that same town? Well, if you will just notice one thing real carefully you can do it. The walk of the person accustomed to walking on the soft, springy uneven ground is distinctly different from that of the person who walks on the hard, smooth cement walk; then there is a great difference in the bearing of the man accustomed to dodging street cars, automobiles and rapidly moving carriages and wagons, and the man who is not acquainted with these things in the smaller town. In all these we found that there was a peculiarity of knee action—hard to describe—but unmistakable when you have once learned it. Then there is the difference in the bearing and general attitude of the person who is unaccustomed to being served in the large store, and the person who has grown up in this environment—there is a certain restless and uneasy air about the one that the other does not show. There are many little movements, tones of voice, expressions and such things that are unmistakable signs.

Now these points that we have touched upon are such as you will find in the average person, but they are sufficient to illustrate the great principle which I wish to make clear. That is, there are outward expressions by which we can largely determine the general nature of a person; and these considered under this heading of ac-

quired nature are indeed many in number and powerful in import. But if you will think of the principle and carefully observe people, you will soon find yourself unconsciously reading the people you meet; and knowing these things you will make a part of your business to apply them when dealing with people.

No one could enumerate all the points that you will meet, but you can train yourself to see them as they come before you, and this will be a stimulant to you, as people are so radically different that you must be on the alert at all times, and this will mean progress for you. When you shake hands with a stranger you should gain some insight into his general character—not alone from the inherent temperament that gives the hand a certain magnetism, but also from the acquired, the developed appearance of the hand. When you grasp the soft, smooth, warm hand you do not have to be told that the person is not a blacksmith; you know that the work of the blacksmith is such that it develops a different kind of hand; and when you feel a hand that is hard and horny you know without question that the person is accustomed to rough work of some sort; but the next thing is for you to pass from this first impression, and know just where to place the person. The hand might be hard and calloused, and you might conclude that the person was a farmer, but glancing at his complexion you see that his complexion is fair as one working indoors—this then would say to you that your first impression was false—the man evidently works in a shop or factory where the work is rough, but he is out of the sun and wind. On the other hand, if his face were furrowed and weather-beaten, and his beard faded that peculiar yellowish color caused by exposure to the weather, you might accurately conclude that the man followed some outdoor occupation; but again there are many vocations to be included under this heading—he may be a section hand, or a hunter, or a farmer; but whatever his business

there will be signs that you should read. Few are the people we meet who do not have some badge, or pin, or symbol that gives a clew to the keen-eyed observer, and this should mean the salesman.

Gaining the Confidence of People.

One of the greatest weaknesses found among salesmen is the lack of ability to place themselves on a par with the customer. Many cannot bring themselves to feel really acquainted with a person until they have known him a long time, years perhaps, and this is a weakness that means much because, in the great majority of cases, the salesman or business man sees comparatively little of his character and must necessarily gain his knowledge quickly and from these general principles that we have been discussing in these chapters, rather than from a close personal touch. So the salesman should train himself, not only to feel acquainted with people, but to make them feel that they are well acquainted with him—no one likes to trade with a stranger, and no one likes to have to tell you his name and address every time he comes into your store. Again, you should develop the faculty of getting on a level with the customer, regardless of that person's station; you simply cannot serve them to the best advantage to all concerned if you do not do this. If you feel that you are inferior to the person you are waiting upon you will show it in your actions, and this will work against you, as the other will feel it; and if you let yourself feel that you are far above your customer he will detect in your manner the feeling of superiority and of course this would be detrimental to you. This does not mean that you shall be pompous in the one case and condescending in the other. Rather it means that you should have a magnetism that will attract people of all kinds.

We have mentioned in other chapters, and incidentally will continue to do so throughout the entire study the

necessity of gaining the confidence of the person you wish to influence. This thing is fundamental, and now as you learn to read people it should be doubly easy for you to apply this principle and gain the confidence of people that heretofore have been mysteries to you. There is one great point to ever be considered. **That is to learn to throw people off their guard in order that you may lead them.** Every person you meet has a sort of superficial exterior that you must get behind before you can handle him to the very best advantage—he shows to the world one nature, but down below that is another and a much more subtle nature. This principle will be discussed more fully in a future chapter on the mind, but for the present purpose we shall be content to notice the working without discussing it more fully. Visit a large railway station and you will readily catch my meaning. Here you will see the big, strong man—one who is the very picture of gentility on most occasions—pushing aside helpless women and children in his mad rush to get on the train and get a seat. Or go into any large crowd and you will see the same thing. People forget this external nature that they carry about with them and show the real man that lives down beneath the surface. So it is a very important thing that we know how to throw people off their guard and touch this nature—the true nature.

Take it for granted that you have now learned how to read people so that you know about what the general nature of the person is. You must then maneuver in a manner to touch his confidence. This you must do by leading, for you cannot do it by antagonizing. This you have perhaps observed when your customer has turned and walked away when you have tried to “argue” him into buying something that you had not made him want. No, argument does not sell goods. It is tact and skill. You know that every person coming into your store will have a tendency to guard himself against you,

because he has a sort of vague idea lurking in his mind that you will try to sell him more than he wants to pay for; that you want his money, and he must see to it that you do not overcharge him or sell him something that he does not want; and so long as he is in his frame of mind you cannot "argue" him into thinking anything else. But you can switch him off the track and get him to follow you in a very short time. How? Simply by at least seeming to agree with his opinions in general. If he wants, or asks, for an \$8 suit, a \$16 set of harness, or a twenty-cent jack knife, you should not try to tell him that he does not know what he wants, but by a little tact you can easily show him that he wants something else and he will never suspicion that you are doing it for any other reason in the world but to "serve him" to a better advantage to himself.

In accomplishing this make the person first feel at ease—give him your undivided attention; make him feel that you are serving him just because it is a pleasure to serve him, and that you want to see that he gets just what he wants; and this person will not only buy, but he will like your goods and become a valuable customer for your store; he will be friendly to your business and this is capital of the very best kind. If you treat your customers in this way you will soon feel this outer guard giving way and they will really ask your advice and candid opinion in regard to what they should buy—then do not forget that you are an expert adviser in your business. You should know your business, every phase of it, better than anyone else knows it, so that you can really advise your people. Then when you gain the confidence of a person he will listen to you with interest when you tell of the strong features of your goods, and he will forget to bring up the many objections that would otherwise occur to him; but remember, above all things, when displaying the strong features of an article, do not do it with the air of disparaging the cheaper thing,

the one perhaps that has been called for, but simply show strong features because they are strong and should be understood.

Keep yourself out of the picture, just as the great artist does, and show just the things that you wish to have people see. Every time you intrude yourself by the remark, "I wear this myself," or "I think this is the most beautiful pattern on the market," and many other statements equally weak, you weaken your prospect; and such are unnecessary if you strive to hold out the goods and the customer's interest.

Never fail to cause people to commit themselves whenever you can, as every positive statement you induce a person to make is a rivet in your case. If a customer will admit that a coat fits, even though he does not like the style, you have gained a point, and a few of these little points soon make an over-balancing weight. Learn to ask questions in a suggestive way, rather than direct. It is better for you to say that you like the appearance of the fit of a coat in the back, than to ask the customer if he does not like it. He cannot see it so well as you do and of course your suggestion is a point in favor of his liking it. Ask these questions in a positive way instead of everlastingly bringing up some negative, or asking about the price. Everyone hates to spend money, and as long as you can keep the customer from thinking about spending his money and make him think of the pleasure he is to get from the goods, the better chance you will stand of making a sale that suits you. Style, fit, quality, etc., are wonderful factors when properly handled.

Now we have studied this whole subject of human nature from the positive standpoint, but we must not forget that there are some negatives to be met. There are certain kinds of people that we should learn to read for our own protection. We must judge people through

their words, as well as their looks and actions. Here comes one who delights in telling you what he knows about others; look out for him; do not give him a chance to tell others what you said about So and So, for he will surely tell it. Another insists upon telling how honest he is, but you should know that all men are supposed to be honest until proven otherwise; he tells you how shrewd he is, how great his ambition, and about his religious stamina.

Others are simply dormant, neither positive nor negative. You will shake hands with one occasionally and you fear that his arm is going to drop off in your hand, it is so limber and lifeless. You need not fear the person with such a handshake; he is harmless, but at the same time he is difficult to manage because his entire nature is more or less dormant and he will not respond to your suggestion, there is nothing stable for you to work upon.

The laugh, the voice, the general carriage of the body all should be carefully considered when "Sizing Up" people. The big hearty laugh comes from a big soul; but when you see a person laugh at the misfortune of others you can class that individual with the heartless, one who would not hesitate to bring misfortune to the helpless—he is selfish and his moral sensibilities are blunt.

The voice is a mighty character indicator; the big, strong voice denotes physical strength, the strong, clear, rich, musical and well-modulated voice denotes a well-balanced individual.

The man who walks erect, who has sparkle in his eye, elasticity in his step, music in his voice, strength in his whole bearing and kindness in his soul should be more than a customer to the salesman—he should be a living inspiration.

One should be able to gather something from every person he meets—each person you meet knows something that you do not know, it sometimes is a very small

thing, but nevertheless he does possess some little piece of knowledge that you do not have; see if you can learn what it is. Every customer should be a revelation to the salesman—he will be if the salesman is wide-awake and keen of observation.

As a last word in leaving this subject, one of the greatest you will ever have occasion to study—I wish to impress one thought upon your mind, that is, that in order to get the most out of the study of Human Nature and Character Reading one must learn to “Size Up” people quickly. The leader of men cannot hesitate, he must act, quickly and accurately. So in all your study of Human Nature aim first of all to be accurate, this will make it possible for you to form your opinions quickly. Quick, certain and positive actions on the part of the salesman begets confidence on the part of the customer.

Learn to make the meeting and leading of men an inspiration rather than a drudge.

CHAPTER ELEVEN

THE CUSTOMER.

We now approach the crucial test of our study of the Science of Salesmanship. The customer is the goal at which we have been aiming all along; we have studied the theory of making a sale, that is, the mental steps leading to the point; we have considered our own personality and bearing with the thought of making a favorable impression upon the people we meet; and we have just finished the study of Human Nature and character reading. Now we must proceed to apply these things to a real, practical purpose—Meeting the Customer.

Meeting the Customer.

How are we to meet the customer? This is a question that confronts every salesman. The customer is the staff of life to your business and we cannot be too emphatic in saying that you must know how to meet him. No one can compute the vast amount of business that is lost daily by salesmen not knowing how to approach people. Just ask yourself this question, "How should I meet this customer?" You will find yourself unconsciously trying to formulate plans for meeting each individual to answer your own question, and this will be of inestimable value to you, as it will cause you to think more about each person individually instead of merely considering them all as a whole and subject to general principles.

It is a notorious fact that many salespeople so com-

pletely ignore this point that their manner in meeting people is so mechanical as to be almost as stilted as the speech of a parrot, and no more magnetic; the same words are uttered in exactly the same indifferent way, regardless of the temperament of the person addressed. But it is superfluous to say to the experienced business man that such work does not develop business; he has learned that no two people are exactly alike and therefore should not be approached in the same way.

Now if you have not been practicing the principles that we discussed in the chapters on Human Nature you may find it difficult to break away from some of your old habits, but you can, and should compel yourself to do it. It is a mistake to think you can center on any one point and work that on all kinds of people; rather, learn to approach people wherever you are, in business, on the street or in your home, in a way to impress them with your strength; and this does not mean that you should develop any one part of your makeup and rely on that entirely, but it includes the whole bearing, your walk, actions, expression of face, the eye and every element of your bearing. Then you will soon learn to know just what it is that impresses different people.

Then there are other great elements that should always be made prominent. For instance, do not forget that **kindliness** is a mighty power in impressing people. The sort of salesman that is most difficult to get away from is the one who impresses you as being possessed of extraordinary strength and with it a great, sympathetic, kindly interest in you. Do you always think, when approaching a customer, just how your voice is going to sound to him; does it have that big, full resonant heartiness that makes him feel that you are in tune with all about you, or is there a littleness and mechanical tone that leads him to feel that you greet him simply because you are hired to do it? If you have not thought of this one thing, do it now. See how much

strength and sunshine and magnetism you can throw into the greeting, "How Do You Do?" Go out into the back room or out in the back yard and say it to the walls until you can impress your own self with the words, then try it on others.

One of the large mail order houses of the country employs a man, at a big salary, to stand at the door and greet people as they enter, and he pays for himself over and over every year because he knows how to throw so much power into the words "How Do You Do?" as he grasps the person by the hand. They feel that there is a welcome there for them, and when they leave they carry away the feeling that this concern is interested in their welfare; and it is no uncommon thing for people to turn and say "Good Bye" to this man at the door as they are leaving, and they go home to tell their neighbors how royally they were treated. Thus the concern profits through this first impression, this greeting, at the door; and it is well to remember that your goods will also appear better and your price more reasonable if the customer has been well met.

In this connection let us not forget one very important matter—the meeting of customers during a busy time. It is never wise, even during the Saturday night rush, or at any other busy time, to neglect the people coming in while you are busy waiting on others. If you have ever stepped into a store and no one seemed to notice you, but left you to wait till a clerk was through with his customer before even speaking to you, you have felt rather "peculiar" and, though you might not have thought much about it or tried to analyze the case, you really felt down in your soul that they did not care very much about you. Now just a word will overcome this feeling. No difference how busy you are it takes but a few seconds for you to step to the waiting person and with a kindly greeting say that some one will get to them in a very few minutes. This entirely overcomes

that "queer" feeling and the customer will wait patiently because he feels that you are just as much interested in him as in the other people who happened in a few minutes before him.

Then how are you going to meet the customer? I might ask you how you are now doing it. What are you going to say, and how are you going to say it, and are your actions such as to bespeak real delight in your work or like that of the dog hitched to the Arctic sledge and working because of fear of the lash? We have each met that salesman, or should I say so-called salesman, who meets the customer with the question, "Something for you?" or often the more abbreviated "Something?" and indeed it is not at all uncommon to be met in many large stores by the clerk who does not say a word or even look at you, but merely stands and waits for you to make your wants known.

It is astonishing to see how business men will sometimes neglect these important things. Stepping into a hardware store I found the proprietor in the rear room fitting together joints of stove pipe; and while I waited there for him to finish the work several other people entered, and this merchant actually became angry because people came in and bothered him while he was busy.

These people came in to buy something; and I do not know how much business that merchant lost because of his indifference to his would-be customers' welfare—perhaps some of those people wanted to buy a stove, but he was too busy tinkering with the stove pipe to even find out what they wanted; he should have had a boy doing the work that he was doing. But he would have no doubt have said that business was so poor that he could not afford the boy. His business was poor because he was a "poor hand at meeting people."

While changing cars at a little town in New York I

noticed some fancy post cards in a window and desiring to purchase some I entered the store. The man on duty, supposedly the proprietor, was sitting by the stove in the rear of the room reading a newspaper; he merely looked up to see that I was examining the cards in the revolving case, and then continued his reading. After looking over the assortment for perhaps a minute, and having no one to take my money, I started toward the door—then the man called to me and asked if I wanted **something**. He lost a sale because he was not at his post of duty to properly meet people and learn, not if they wanted something, **but what they wanted**.

But why waste time in enumerating such instances? Any one who has had occasion to visit many stores throughout the country has been struck with the sad neglect of this subject of **properly meeting people**, as the retail salesmen are perhaps the most negligent in this regard of any class of salesmen.

Learn to properly meet the customer and you have achieved a great step toward consummating the sale.

Learn to meet the customer and you have achieved a great step toward selling.

Gaining the Customer's Confidence.

Do not you understand me to say that you can accomplish all by the meeting of your customer. No! the meeting is not all, but simply the start. You will remember that in the chapter on "The mental Law of Sale" we discussed a number of steps that must be followed, and the meeting of the customer, or the introduction was only one—the first; and being the first it should of course be a very important one; another was the gaining of attention, which is also important as it is from this that we develop the **confidence**, and confidence is a mighty thing—it is really one of the biggest things in salesmanship, for if you can win the confidence of a

person you can win battles against great odds. Getting a person to believe what you tell him and to rely upon you is a wonderful accomplishment and it certainly behooves the man in business to give the subject serious thought.

If you have analyzed it you have discovered that confidence is a mental thing and that it is an abstract element that can be thoroughly understood only by a minute knowledge of mental functions. The thing that causes us to trust and believe one person and suspect another, is purely a psychological evolution, and the various states of mind through which we look upon others, is produced by the positive and negative actions, so to win the confidence we must be able to see and anticipate the things that will arouse suspicion, hatred, fear and all such kindred negations.

The first step then in winning the confidence is to please. **Mark this point, a customer who is dissatisfied either with his purchase or the treatment received, will not return—you have not his confidence because you failed to please him, and not having his confidence you have the opposite, which may range from mere suspicion to a profound hatred.**

Please people, then you have an open mind to fill with suggestions; and through this you can impress your power. Many people will say they know that they are possessed of certain admirable powers but are unable to make others realize it. Others would like to make people believe that they are strong when they are not. One failing is about as bad as the other, and the great question is how to make people feel your strength.

If you do not know your own business you can never in the world impress people in a way to win and hold their confidence. It matters not how much you may know of other things, if you are not able to get right

down to the cornerstone of your own business there will be a weakness, a flaw in all your arguments. Then knowing your own business you can impress people with your strength by properly expressing the things you wish to express. This means that you should learn to say the things you wish to say in the **positive**. It is always better to say, "Here is a piece of goods that will wear well," a thing that you can give reasons for, than to make such a negative remark as "You think you do not like this," a thing that you have very little reason for saying. In the one case you lead your power by demonstrating that you are thoroughly conversant with your business; in the other case you have surrendered and have to depend upon what the other person "Thinks" he wants or does not want, though he may not have a very clear notion as to why such is the case.

But in making this application remember that knowing your business means infinitely more than simply having the price, and arrangement in your head, or knowing the quality of the goods. It also means that you must know something about the other's business. His business is a part of your business inasmuch as knowing it will enable you to make your points touch the individual.

Cultivate the habit of quick perception, that is, learn to know at a glance how you should approach a certain person and then be quick to catch a point from any source. This is often expressed by saying the person possesses good judgment, we say that a person has good judgment when he is quick to grasp a situation whether that be guiding a raft of logs down stream, stopping a runaway horse or guiding a customer's mind through the correct channel when making a sale.

Learn to know, without having to be told, what the customer really desires; and you will learn that what he really desires and what he tells you he wants do not

always coincide, not that he aims to be dishonest, but because he feels that you want to overload him; so to be on the safe side he will ask for a \$10 suit when he would really prefer a \$15 one. This point of learning just where to place this kind of customer is one that bothers the inexperienced clerk—he is afraid to show the better goods when asked for something cheap and consequently he misses many good sales. Here we must again refer to the meeting of the customer. A cordial, free and open greeting will often soften the hard exterior and lead the customer to “Warm up” and offer you suggestions that enable you to place him at the very first. But there are some people who will endeavor to keep from letting you know what they really want, and you will have to use your wits to learn what you want to know without letting them know your design. I know a salesman in the gents’ furnishing department of a large clothing store, who makes a very profitable department out of the furnishings simply through his ability to lead his customers out and get them interested in his line. He draws a big salary because he has learned how to increase the collar sale and include the necktie with it. When a person buys a collar and the salesman feels that there is any possible chance of selling a tie he makes it a point to incidentally call attention to the fine new ties, and before the customer has time to think, he has a collar in his hand with the tie folded around it in a graceful way—result, increased sales. This clerk has a large personal following because he has the confidence of his customers; the young man feels that he is getting the correct thing when he buys of this clerk.

Thus by positive action and correct suggestion you can learn what your customer wants and not have to bother asking him very many questions about it either. But have you never heard the clerk say to the person who seemed rather undecided, “Well if you would just tell me what you want I would show it to you?” This is the kind of suggestion that will drive the customer

away instead of causing him to tell you what he wants. People like to be shown and led. How often they come into the store and ask for certain things, a pair of shoes for instance, and when asked what kind, price and size, they say "Oh, well just show me what you have, then I can decide what I want." This should show the salesman that the customer is undecided and therefore open to suggestion—then the first pair shown should enable the salesman to determine about the kind of shoe the customer really desires to buy. If it is too expensive he will say so, if not the desired kind or style he will likely be frank in telling the salesman that also.

So, if the salesman is wise in his business he will often be able to see beneath the surface and learn the real desires of his customer though not told by direct word.

Touching the pride is a wonderful thing in causing a person to melt and become more free in his expressions. But it is needless to say that this must be skilfully done. Old man Jones entered the store to purchase a suit of clothes and some remark of the clerk led him to say, "Now, look here young feller, you need not try any of your smart tricks on me, I am too old a man for that and I know what I want." The clerk turned upon him in a suave way and said, "That is just what I have always said Mr. Jones, I would rather wait on you than any customer we have just because you know what you want, and you know good goods too, and I only wish we had more such men as you, etc." Mr. Jones bought a much better suit than he had contemplated because the salesman was wise enough to touch his pride without letting it be felt that he was doing so for a purpose.

After knowing what the customer wants to buy it is often necessary to create an interest in something else. It sometimes happens that a person will ask for a certain article that you do not happen to have in stock, but if you have another that you know would serve his

purpose just as well, and perhaps better, it is your duty to yourself and to your employer to sell him that article. This means that you have to create an interest in the goods you have for sale, and I will simply remark here that you can do this by a thorough knowledge of your goods (we shall discuss particular points in another chapter). The knowledge of the goods that enables the salesman to give a fascinating description will arouse an interest. The young man who could not distinguish between a Vici Kid and a Box Calf, soon lost his position in the shoe store, because he was unable to create a desire or even an interest.

In handling all kinds of people one thing that must be avoided is,

Arguing With the Customer.

It seems to be a psychological fact that a person will not try to think with you so long as he feels that you are trying to force him to do so, and every time a salesman disregards this principle and falls into the error of trying to "argue" the customer into buying something, he loses money. Now by argument I mean the methods used in trying to convince a person. I mean the openly trying to rebut objections advanced by the customer, and to answer directly questions and doubts that may be in his mind. The customer may say that the shoe does not fit and he knows that it would not wear well. The clerk says he thinks it fits nicely and he knows it will wear like iron. Thus we have an argument, a regular controversy, with a fair chance for each side to become agitated, but little chance for the clerk to make a sale. **Don't argue.**

It is poor policy to openly dispute the customer in his opinion regarding service, price or quality. While it is perfectly reasonable that the salesman should know more about such things than he, we must take into consideration that his experience has been personal, and

that, to him, is universal. Then use tact instead of argument. If the shoe does not fit to suit him, do not tell him that it is really a fine fit, but he does not know it. Rather, let him think so if he will, but use "tact" and lead him around the point by showing how they are making shoes to fit, how the foot should rest in the shoe, why it wears so much better when properly fitted and other things that he cannot answer. Then tell him something about the process of tanning this particular leather, why it wears well, why it remains soft even after becoming water soaked, and you can thus place all your positive arguments before him in a way that he does not feel that you are trying to "argue" him into buying; and at the same time you can bring in a great many things that he knows absolutely nothing about and he believes you because he cannot answer.

Use tact instead of trying to openly rebut his argument and the customer soon "winds" himself. When a man tells you that he can buy just as good a jack knife for forty cents as you are offering for fifty cents, you have no occasion for calling him a fool. Perhaps he can buy a better knife than you offer for the price; that is not the point with you, as you are there to sell goods, not to give them away. It is possible and quite probable that he has been mistaken in the quality of the knife. You know that often a forty-cent knife does look just as good as the fifty-cent grade, and especially to the person who is not posted in quality. Then you need not argue the case with him at all. Show him some of the points about a good knife—show him how a good knife is made. Tell him how a good knife is tempered and ground and put together. Much of the real quality he cannot see, and therefore he cannot answer you. You tell him about the old reliable manufacturer of this knife—he cannot answer you again. Then you can make your points more emphatic by comparing this knife with a cheaper one from your own case—you can

show him that some knives are made to sell, and they can be sold very cheaply because there is no value in them. Thus you can evade his argument and, though you do not tell him that he cannot buy a better knife for forty cents, you can make him afraid to carry a cheap knife for fear it would rust in his pocket and perhaps cause blood poison.

Take advantage of this principle. It is universal and is applicable to any line of goods and to all kinds of people. In place of trying to argue the case, simply step around the point and show what would be expected in the goods, then make your own line strong by comparison. It is only a matter of skill and tact. If you are selling tooth picks you can profit by the points, and if you are selling locomotives you must make use of these principles. Observe the skilful debater and the political speaker, they know how to evade direct argument though seeming to argue with all their might. Remember to lead and not try to drive. Turn the mind out of its channel and it soon forgets its previous attitude.

Helping People to Decide.

The average person buying goods over your counter would say that he does all the deciding as to the kind of goods he buys, the amount, and the price he will pay. But the fact is the skilful salesman really does much of the deciding for his customers. He does it by skilfully leading until he builds the appreciation and desire up to the goods that he wants to sell, and then quickly getting their resolve to buy then and there.

Then there are many people who admit that they cannot decide for themselves. This is caused by lack of concentrative power, they have not trained the mind until they can center it on a thing and hold it there but allow their thoughts to wander. These are the people who say "I will come in again," but the tactful salesman

will anticipate this by deciding for them right on the spot.

One of the greatest secrets of this deciding for people, without them being aware that you are really doing so, is rapidity of thought. You know more about your business than they do, so you should be able to think and talk faster than they. The things that you really know has to be analyzed by others before they can understand the situation.

The skilful auctioneer knows this and you have noticed how he takes advantage of it by making the bidder think and act fast. This is a very important point and you should study it carefully. The closing or actual deciding is the all-important thing in the sale, for if you fail here all your work is lost. Many a time you could have sold a hat or a suit or a pair of shoes if you had known just how to make the person decide. Go back to the auctioneer again, watch the man as he sells a diamond ring, how he makes a bidder pay more than he would have paid at private sale for the same thing, simply because the auctioneer knows how to look him in the eye and do all the thinking and keep pouring into his ears the suggestion of five dollars more. You too can make people decide, or rather you can decide for them and they will agree. When a man is just on the verge of saying "Well——? No," you can change the whole tenor of his mind by quickly and positively asking if he wants to wear the hat, or have it wrapped. His mind is on such a balance that it will fall in the direction of your suggestion. It is the same positive thought and action that the insurance salesman must employ when leading the prospective customer down to the point where he hands him the pen and indicates the place to sign his name.

Then there are times when just a step means all in the deal. There are some lines of goods that people do not buy on the spur of the moment, such as a piano.

The purchaser of a piano knows that there are many things to consider, so he wants to try the instrument before buying. Thus has grown the custom of allowing the buyer to try the instrument in his own home, as he does not have to get the consent to buy before placing the instrument in the home. The really big thing is getting to place the piano in the home on trial. Many a piano has been sold because the salesman took advantage of this point and said, "I am going to bring this piano right up to your house this afternoon and let you try it." He knows that the instrument once in the house is half sold. It is the first step, the getting the person to take one positive step makes it much easier for him to take the next. If you are selling a plow you can help the buyer decide by saying, in a confidential manner, that you will take the plow out and "we will try it in your own soil, Mr. Jones." The customer often does not realize it, but he really agrees to take the plow if it works all right in "his field," it is again the first step. The step that leads him to think about having a piano in his own home, or a plow in his own field, is bigger than a whole multitude of little petty arguments.

You can decide for people in the little things as well as in the big. When selling the necktie you can often cause the customer to decide by calling his attention to the harmonizing effect produced by the combination with his suit. Or if you are selling a suit remember that the person's form, size, complexion and such things can be used to advantage. Some of these things he does not think about and you can make them all the more emphatic by calling his attention to them.

Price.

The thing that proves the greatest barrier to the advancement of the new clerk is the "price." Often he could sell the customer all kinds of goods if it were not

for this vexatious thing of price ever getting in his way. The customer likes the goods and the style is the latest, but the price, that is the thing that bothers. Do you know why your customer often makes so much of the price? It is simply because you have talked price to him until he feels that "price" is a big thing, really about the whole thing in your business.

But the fact is "price" is only an incident in business, and there are other things of far greater importance to the customer than price. Then why not work on these other things and leave the price to take care of itself? Now, of course, I do not mean that there is no limitations as to price, for I am perfectly aware that the man working for \$10 per week and supporting a family cannot pay \$50 for a suit; but you can lay stress on other points when talking with him. You can make him appreciate more fully the suit he does buy, and he will take better care of it and consequently get more service for his money.

The first thing to consider in regard to price is whether it is just. Is it fair to you as well as to the customer, that is, does it represent a fair profit to you without being unreasonable to the customer? Then does your price mean "The price?" Any one can give goods away, just place them outside in a basket with a card saying "Help yourself." Many can sell goods by making a big discount, throwing in all the profit. But it requires a real salesman to sell goods at a profit.

Then if you do not want to be troubled by the price bugaboo do not suggest price, but bring forward other points that are of much more vital interest to both you and the customer. There is always a chance for a person to answer you when you talk price, but talk quality, style, fit and there is but little chance for the average person to answer you.

Then educate people to know that you have a price—

one price—a just price, and, they will not think to ask for a reduction or to question the price. The plain price mark is a great suggestion in the right way, as it makes the customer feel that there is nothing hidden from him and he is safe so long as he may see with his own eyes.

Talk quality, style and service first, and touch the emotional nature, then when you do have to talk price do it in a plain, straightforward manner and not in the spirit of evasion.

In studying the customer the salesman should always bear in mind that his customer is a part of his business and an essential part at that—he is not to be slighted or disregarded in any way, he will not endure it, he must be pleased first, last and all the time.

CHAPTER TWELVE

THE GOODS.

The three primary factors of every sale are, the Salesman, the Customer and the Goods. Each of these are of vital importance, as there can be no sale unless all three are present.

The salesman must have goods; this implies the selection or buying of goods. This subject of buying is one that the salesman cannot afford to overlook, as his success in selling will sometimes depend largely upon this knowledge. This is especially true of the retail salesman. Indeed, the success of a retail business sometimes depends almost entirely upon the wisdom of the buyer—that is, where competition is strong.

This statement might seem extreme were it not for the fact that we are considering the subject of Salesmanship in the broader sense, which means, as was stated in another chapter, that the customer must be pleased; and it is difficult to please the customer if the goods are not right—especially in the face of strong competition where others have goods that do please.

The goods determine the class of trade the salesman will have. If he has a cheap line he should expect patronage from a class desiring cheap goods, and if he has nothing but high-grade goods his customers will be of a class able to pay the price for goods of this kind.

The clerk may say that this phase of the subject does not interest him as he is not taken into consideration in the matter of the selection of goods—he is there for the sole pur-

pose of "selling" after the stock is provided for him by someone higher up in the business. However, this should not be the case; the clerk who is competent to sell goods should be able to offer profitable suggestions to the buyer, and we shall therefore consider for the time being that we are all buyers—and let the clerk remember that he must learn to buy, as well as to sell if he would reach the highest degree of proficiency. Salesmanship does not stop at the mere selling and wrapping of goods, but it reaches out into the great field covering the whole philosophy of Business Building.

The buying differs almost as much as different professions. Here is the great department store where the buying force is made up of buyers for each of the many different departments—the head buyer must consult each of these department buyers, and to quite a great extent base his purchase upon their judgment, and it follows that an attempt is made to have each department buyer an expert in this particular line. From this extreme we have the other, the small merchant who buys the stock for the whole store and uses his own judgment in the selection. Between these two are a great variety of buyers; buyers who have to cater to particular classes of people and buyers who have but one line to consider, these cover the class called specialists because they have just the one line and the one class to consider.

But in all these there are certain principles that must be considered, and it is these that we wish to touch in this chapter. Briefly stated, there are three chief reasons why people buy goods—service, value and style. These may be taken separately or together, but one or more of these elements will be found at the bottom of every sale—every purchase, and the buyer who neglects any of these weakens his prospects of a successful business, and the successful combination of the three factors has made the buying of goods well nigh a science; the buyer must have an eye for every phase of his business, indeed he must be all eyes in order to

see every need, and he must use the eyes of others, too, or he will overlook some things.

We shall not take time to discuss these three elements, but for fear that some may not clearly distinguish between them it may be well to simply state that the great majority of people buy first for Service, and if these other things can be had at the same time well and good. A man buys a suit or pair of shoes primarily for service, but, of course, he wants value received and style, too, if he can get it. Then he buys a diamond primarily for value, that is, he feels that he has an article that is not going to depreciate in value. Again he may buy a pair of eye glasses for the style alone. So we see that it is possible to buy for either one or all of these reasons. Then the wise buyer will endeavor to combine as many of these as possible in every article he purchases for his stock.

The seasons mean change of style and it is therefore of very great importance that the buyer understand the seasons. There was a time when there were but two seasons, winter and summer—a man bought a suit for winter and another for summer; but now the manufacturers and others have added to nature's seasons until the merchant has need of a special calendar to know just what kind of goods to buy for each of these many reasons—he has not only the summer, winter, spring and fall, but different "shades" of these. For instance, the woman who follows the edicts of fashion, would feel forever disgraced were she compelled to appear in public on "Easter Sunday" wearing the same hat she had considered very proper a few days before, and she would again feel out of place by wearing the "Easter" bonnet a few weeks later—result, the dealer handling ladies' hats must be thoroughly up to date on the season, natural and acquired.

Sometimes competition is an important factor in buying, as well as in selling, and especially is this true in the large stores of the city. It frequently happens that one buyer is able to control the entire output in a certain line by buying

the exclusive right for his city. But of course he can control the market only for a limited time, for as soon as he demonstrates that the line is a success there will be other factories spring into existence to manufacture the same or similar lines. With the ordinary merchant this condition never exists, he does not think of controlling the market, except to a very limited degree, such as having the exclusive right in his own town for a brand of shoes or other staple articles, but he buys his stock with the stern reality of competition staring him in the face—it is across the street and all about him. He must figure on the percentage of profit, while the large establishment is concerned principally with “volume” of business.

General styles and conditions cannot be weighed against the people upon whom you must depend for your immediate support. The people, your customers, should stand as an ever-present criterion when you are buying goods—it is not enough for the buyer to say that he would like to sell a line, but the great question is, do the people want it, can they be made to feel that they need it, and will it prove to be the best thing for them? It is possible for the dealer to change customs somewhat, people as a rule are slow to change; thousands of people would be wearing boots today instead of the neatly-fitting shoes if the merchants had not quit, or almost quit, ordering boots; but there are limitations beyond which the dealer cannot step without suffering loss.

Then the salesman should learn what goods the people need and want, and by the way, it sometimes happens that what people think they want, and really need are two things. Some people are, so to speak, living fifty years in the past, burning tallow candles instead of modern incandescent lights, because they have not kept abreast with the times and really think that the old system and old goods the best for them.

Next after the kind and quality of goods, the buyer must consider the matter of styles, sizes, etc., for his own protection. The inexperienced buyer is more apt to

show a weakness for the extremes in styles and sizes than at most any other point. Go into the bankrupt store and you find more of these extremes than anything else. Shoes in the extreme large and small sizes, extreme narrow and broad widths, hats of extreme styles and grades.

It matters not where this style is found, whether in a line of clothing, dining room chairs, sewing machines, neckties, or what not, the principle holds good and it is just such things as becoming overstocked with styles that change from season to season that causes many of the business failures. **The business man should remember that where he is compelled to sell an article at a discount equal to what his profit should be he has lost the profit on two articles, the one he sells at the discount, and the one that he does not sell to this same customer who would have had to buy something at a profit to the dealer if he had not bought the other at a discount.**

The buyer cannot always rely entirely upon his own observation when selecting his stock for the very simple reason that he cannot personally know all kinds of people. Many of the large department stores employ a force of expert "shoppers," people who go from one store to the other and study the goods offered by competitors, and also to note what success they are having with certain lines, as well as to learn what people are asking for. These shoppers report every day, and often when they are studying a special case, several times a day. This enables the buyer to purchase the goods most in demand and have a clean selling line without the expensive system of experimenting until he finds it—it is a short method of using the experience of others. So with the dealer who does not have an opportunity of using "expert shoppers," he can profit by training his own salesmen to learn what the people are wanting and make use of this knowledge when ordering.

However, the shrewd buyer will not permit himself to be misled by the demand of a few people. A shoe dealer in a

thriving little city of less than 100,000 population carries a stock of about \$60,000, where he should not have more than \$25,000, because he cannot properly judge the real tendency. If it happens that a number of people ask for about the same kind of a shoe he immediately orders a full run of sizes in that shoe, and perhaps will not have another call during the season, then the stock must be "pushed" and perhaps sold at a very small profit, if not at a loss. So in gaging the trend by the requests you must get below the superficial appearance and learn what foundation there is for the demand and then act according.

Salesman Must Know Goods.

While it is necessary that the salesman have goods, good goods, seasonable, stylish and appropriate goods, this is not enough, he must know how to sell them, for no goods will sell themselves in the open market where there is competition. Manufacturers claim that there are two chief reasons for the failure of retail dealers. Lack of system and lack of selling knowledge. Selling power begins with knowledge of the goods you wish to sell. Goods will lay on the shelf and mold if they are not properly advanced. Then study your goods. **Know your goods.** If you do not know the goods you have for sale, how do you hope to make others know them well enough to want to buy them? You cannot. I have been asked by clerks, how to sell a certain article, thinking that I should give them a formula, a prescription, just as the horse doctor might give a prescription for a sick horse; and often upon questioning the clerk, have found that he knew absolutely nothing about his goods, then to him the first and best thing that I can say is, know your goods.

Knowing your goods may cover a multitude of deficiencies and almost anyone will put forth some pretty strong selling talk if he knows all about the thing he wishes to sell; but it must be emphatically said, and remembered, that you cannot advance selling arguments if you do not know the goods. It

may be possible for you to evade the real subject and talk around it and induce some people to buy because of other reasons, but when it comes right down to "selling" a thing, you must know your goods. This is because people like to be told something they do not know. It matters not where you are, whether selling a piece of goods, delivering a public address or talking to a friend, it begets confidence when you can tell people something new ; and by the way, do you know that every mortal you meet is hungering for information? He is ; he wants to know more than he does know, and if you can tell him some point in relation to the business before you, that he did not know, he will have just that much greater confidence in you and your ability to advise him.

A young man who was engaged in the printing business felt that he did not know his goods as he should. So he set aside a certain hour each day to be spent in studying the goods that he had for sale—he rigidly followed the plan of devoting this one hour each day to study.

He first made a critical study of paper ; he studied the many different kinds of paper, the processes of manufacture and finish ; he learned something of the adaptability of different papers. Then he studied type—how it was made, the various styles, faces, sizes ; he experimented with different types to see which style was best suited to a certain purpose, what kind of type made the best impression on certain paper. Then he studied ink—he learned that the general appearance of a job of printing was affected to a considerable extent by the quality of ink used ; he learned something about the blending of colors. In fact, he soon learned a great many things that the average individual knows nothing about and when he called upon his customer he did so in the capacity of **an expert adviser.**

As a result of his study this young man increased his ability as a salesman over four hundred per cent in less than six months ; he simply made it part of his business to thoroughly know his goods—but his competitors were unable to learn the secret of his success.

If I wished to sell an article that was strange to me, I would set about learning all that I could possibly learn about it. I would read every book in the library that had any bearing on the subject, every magazine and newspaper article and circular, then I would ask the people who did know about it. I would learn how the thing was produced, about the raw material, under what climatic condition it had grown, how the material was transported to the factory and what process it was put through there before it came out in the form of the finished product, then finally how it was put before the public for the final stages of its existence. In short I would want to know all that could be learned about that article, then I would be in position to interest people in it because I could tell them something that they did not know about it.

But, sad to relate, we do not always find salespeople thus studying their goods. I asked a merchant where his vegetables were grown. He did not know, and I presume that he thought it strange that anyone should ask such a trivial question. He did not know that he could make his customers appreciate his radishes, and tomatoes, and melons and potatoes, if he knew something of the conditions under which they were produced. As it was the tomatoes were simply tomatoes, nothing more, just the same as all the other tomatoes up and down the street, no better, no worse, just tomatoes, utterly without individuality. But sit down at the table in a first-class hotel and you will learn that they know how to make you appreciate the things they serve. Here the meal is made more attractive by the announcement on the menu card, which says, "The water used by this house is from 'our own deep well,' the milk is from 'our own Cloverdale Farm,' the vegetables are raised in 'our own gardens,'" etc., the articles are of "our own" production, and the hungry traveler relishes each article much more by knowing this, though he does not know that they are one whit better than that offered in the open market. This subtle suggestion "our own" gives individuality.

I have asked salespeople where the cranberries they had for sale were grown, and what they did not tell me would make a book. Some, of course, knew about them, as any dealer should, but many more simply said, "I don't know," and many had a vague idea that they were grown in marshes somewhere. Now, what housewife would not be interested in knowing something about the production of the cranberries she dotes on for the Christmas dinner? The vast majority of them have not had an opportunity of knowing by personal observation, they know nothing about the way they are grown, how they are flooded, picked, cleaned, sorted and marketed. It would certainly make the purchaser relish these berries much more if the salesman could skilfully impart such knowledge. Then if this be true of such common articles as these, of how much greater worth is a knowledge of other things, such as manufactured products. We might continue enumerating particular lines, but it would be but a repetition, as we could only say **know the goods**. Mr. Salesman, know all about your goods and half the battle is won. Why, I have seen salesmen have to search for the label to learn what they should say about a certain article, and even to find the price. What would you think of your doctor if he were to have to go to his books to learn what the medicine in the various bottles on the shelf were for? You would lose confidence in him in very short order.

But knowing your goods is only one step. After you know all about them then you must know how to tell others in a fascinating manner.

A fruit salesman on the market sold more oranges than all the other salesmen on the market. Why? Merely because he knew his goods and how to tell about them. The average fruit salesman is satisfied at being able to tell you that his oranges are Russets, Navels, Floridas, Californias, etc. But this man was not; he had some interesting things to tell about his oranges that made them stand out above all others. He caused people to feel that they were basking in

the warm sunshine of California breathing the rich fragrance floating up from the orange groves; he told them how the trees were planted, watered and cultivated, pruned and sprayed. Every step was made so clear that the customer almost felt that he was picking the luscious fruit from the tree instead of taking it from a crate after it had been shipped two thousand miles.

The salesman told about the sorting, how an expert stood by a chute and graded the fruit, guiding all of a certain size and kind into one basket, then he told how they were wrapped and crated and packed into the refrigerator cars and carried across the continent, just as fresh as when they left the grove. People bought oranges, too. Many went away loaded that had no thought of buying oranges when they came to the market. He knew the fruit and how to tell others about it in a way to make them appreciate it.

How about the dry goods, the groceries, the hats, plows, pianos and other things you have for sale? Do you know your stock and how to tell about it as the orange salesman did his fruit? When I buy a hat I have a right to expect the salesman to be an expert adviser in his line and able to answer any reasonable question I may ask, indeed, he should make it a point to tell me things of interest without my having to ask him about the points. When the salesman tells me that I should buy one suit in preference to another he should have reasons, clear, logical and convincing and tell them in a way to make me feel his authority.

The principle holds true in any line of goods you may be called upon to handle.

If you have a line of spectacles in your case you must know how to talk spectacles to interest people in this particular line. Do you know this? Do you really know how to make a person realize that he should wear glasses? Do you know something of the different grades and textures of glass, about the grinding and focusing and the way they should be adjusted to the eyes? Without knowing these

things you cannot hope to develop a great business with your line of spectacles. Or if the customer objects to the price of the watch you are showing, do you know how to tell him of the fine points of the watch in a way to make him really wonder how such a watch could be made for the price? Instead of telling that it is "the best watch on the market for the money;" tell him a little story about the delicate hair spring that so accurately beats off the time, tell him how it is so finely spun that a mile of it weighs but one-half pound, and is worth seven million dollars a ton, worth infinitely more than the finest gold. Tell him of the wonderful workmanship, so fine that he must have a powerful glass to see, tell him that a watch cannot be made better, though it be studded with diamonds to make it more expensive, and by the time you have shown him all that there is to be found within the works of a fine watch he will find himself weighing "the best watch in the world" against a little twenty-five dollars.

Turn around now and reach the first article you can and think what there is about it that you can tell people to make them become more interested in it. The average individual coming into your store knows very little about the goods he buys, the hat on his head, the shoes on his feet, the knife in his pocket or the piano in his home, and you will find that you can always apply the principle of knowing the goods and knowing how to tell about them.

The real live salesman should be able to defy one to ask him a legitimate question about his goods that he could not answer, just as the professor of mathematics should be able to defy you to ask him a question in geometry that he could not answer without hesitation. Bear in mind the fact that people appreciate and want the thing they thoroughly understand, then see to it that they are made to appreciate your goods.

In this connection I believe that it will not be amiss for us to reconsider some principles that we have passed over before in other subjects. For instance, you should always

strive to impress your point without arousing the suspicion of the customer ; overcome objections such as price bugaboo, style and such things, by leading the mind around them instead of trying to drive arguments against them.

If you are showing an article containing fine points see to it that your customer becomes interested so that he concentrates his mind on these fine points ; use a neatly sharpened pencil to call attention to a fine line in a piece of goods or to any special point, the eye of the customer will have a tendency to follow the fine point of the pencil. When showing an article larger and of more character, make it a habit to call attention to the big things. That is, for instance, if you are selling a piano, stand across the room and call attention to the magnificence of the whole instrument, point to the graceful lines that make it artistic—skilfully harmonize the appearance of great solidity with the delicate and artistic touches. This forms a picture on the mind of the customer that it is difficult for him to get away from, and he will appreciate more fully the things you may tell him about the interior mechanism, tone and such things. Then as you delve deeper and deeper into this subject you will realize more fully that you can lead people around the objection they were going to bring up because you get from people about what you give. Give a customer indifference and lack of attention and you will get about the same in return ; give him enthusiasm, appreciation and kindly interest and you get in return a confidence that leads to favorable action.

Then the salesman should always bear in mind that he is not qualified to act as an expert adviser to his customer until he knows his goods from the earliest conception in the raw material to the last stage in the finishing of the product, and also how to impart this knowledge in an interesting and fascinating manner to the customer. We have said that he should know himself and the customer, and now in leaving this subject we do so with the words "**know your goods.**"

CHAPTER THIRTEEN

PREPARING THE ARGUMENT.

The word argument is used here merely for convenience and the salesman should not think of it literally. By the word argument we mean, as we use it here, the Sales Talk; but this is not an argument in the strict sense of the term. Rather it is an arrangement of salient facts relating to the article or proposition the salesman has for sale, for the purpose of winning the customer without an argument.

Every salesman, whether he be a clerk, traveling salesman or a specialty man, should have his sales talk carefully arranged. He should know in advance what he should say under certain conditions.

The musician does not come before an audience to render a difficult selection without practice—he knows it would be fatal to his reputation to do so. The attorney does not go into court with a case without first giving it careful thought—he first arranges his plan; he arranges his arguments and knows exactly how he is going to proceed.

So the salesman should practice his part and arrange his case; and unless he does this he will lose. **If he does not know how he is going to proceed, how to meet objections, how to overcome prejudices and false impressions he will lose sales; and he cannot afford to lose sales, as ability in making sales largely determines his salary, and salary is the thing he desires to keep body and soul together.**

A great percentage of the difficulties that confront the salesman would never appear if proper care were

exercised in preparing the sales talk. You know what people are apt to say under certain conditions, then why not avoid their having to say these things by not permitting the conditions to arise. This you can do by using system, thought and tact in preparing your selling talk. Suppose a customer objects to the price of the article you are showing. In the great majority of cases it is simply because he has not been made to thoroughly appreciate the article; this in turn is evidence that the salesman has not had his sales talk well arranged; he has not had a well-laid plan for causing his customer to appreciate and desire his goods.

It is sometimes said that one can sell anything he can make people want. But it is absolutely necessary for the salesman to know how to make people want the things he has for sale.

The reader should not lose sight of the fact **that salesmanship is leadership**; and the leader of men, regardless of the nature of his work, must have his plans laid in advance—being caught “napping” has defeated more military commanders than lack of forces. The commander of an army must have a plan, he must know his chart; he must know his own forces and as much about the enemy as it is possible for him to learn—then he must know exactly how he is going to maneuver under different circumstances that may arise.

This same principle holds true in other lines of leadership. After Webster had delivered his memorable “Reply to Hayne” in the United States Senate his friends came to him and asked how he was able to prepare such a masterly piece of work in so short a time—he had only worked on his speech one night. Webster replied that he had been forty years preparing that speech. He had devoted almost a lifetime in preparing what he used upon that occasion.

So with the salesman, he should prepare his arguments—his sales talk in advance; he should never cease preparing and arranging his talk; he should know exactly what he is

going to say to certain customers under certain circumstances. He should know in advance how he is to meet questions and objections that his customers advance.

Nothing so weakens the salesman as to be "cornered" by his customer. If a customer advances an objection regarding the quality, price, style or adaptability of the goods and the salesman hesitates, wavers or in any way shows by act, word or suggestion that he has not thought of these things before, that salesman has weakened himself in the estimation of his customer.

The college or university student is not permitted to represent his school in debate until he has first prepared and rehearsed his arguments; he is trained until he does not hesitate on a single point—he must be absolutely sure of every point.

Now bear in mind that he is doing the same identical thing that the salesman is doing when he is trying to sell a piece of merchandise; he is trying to persuade people. Then if it is necessary for the student to prepare his arguments it certainly should be just as essential that the salesman should have his arguments—his sales talk arranged in a logical manner.

Too much stress cannot be laid upon this point. In training salesmen I have induced scores of young men to hang their hat on a bed post and talk to it with the same earnestness that they would address a living man, and this very practice has made a successful salesman out of many a man who would have failed utterly without this work. If you can lock yourself in a room and deliver your sales talk to the four blank walls you need not fear when you come face to face with your customers.

In arranging the sales talk there are some prime elements to be constantly borne in mind. For instance, the salesman should always arrange his talk with the thought of pleasing his customer. This implies that he should know his customer's desires and needs; he must know what people like

and what they dislike ; what they can afford to buy and what will give the best satisfaction and service.

This may sound simple and easy, but it is really no small task to arrange these things in a sales talk so that they may be applied at just the proper time in each case. Sometimes the salesman must use considerable tact in getting his bearings so that he may know what to do and say, and how. **But this difficulty does not relieve the necessity of his being able to do so.**

The simple needs of the people about him should always be a prime consideration of the salesman. However, he should never deceive himself by thinking that he fully serves his purpose as a salesman by supplying these needs and nothing more. The salesman is not doing his full duty to himself, his business or his customer if he does not lead people to buy goods other than to supply actual needs.

Here is what I mean: People do not actually need more than rough clothes, coarse food and a rude shelter to keep body and soul together—but a man becomes a better, bigger and broader-minded individual through buying better clothes, eating better food, living in a better house, gaining an education and procuring other luxuries. I have heard salesmen say that they would not sell a customer a thing that he did not actually need. But we cannot afford to follow this narrow view. If all salesmen had felt this way we would have few of the chief elements of our present-day civilization; man has not actually needed our great educational institutions, libraries, etc., but he has been able to enjoy a broader vision of life because he has had them.

In preparing the sales talk always remember that the true salesman endeavors to sell goods to his customer to their mutual benefit, and in thinking of meeting the customer's questions and objections do so with the thought of overcoming negative suggestions in his mind that keep him from appreciating the real merits of the thing you have for sale.

CHAPTER FOURTEEN

OBJECTIONS.

If no customer ever went counter to the salesman's desire, if no one objected to his price, found fault with his goods or tried to argue a single point with him, selling goods would soon become a decidedly monotonous occupation. Indeed, if it were not for some of the little difficulties that spring up along the way to keep the salesman on the alert he would undoubtedly find his work unattractive to the extent that it would be merely a form of drudgery.

But as a matter of fact we have not found the salesman who has experienced such a depressing condition in his business; neither do we find the average merchant or salesman in business simply for the living he derives from it—there is something else that impells him on. There is that exhilaration of feeling that one is accomplishing something, and it is meeting and overcoming the objections, of surmounting the difficulties that one meets in the course of the day that makes one feel the progress, the moving forward in the business.

There seems to be little danger that the conditions existing in the average business are to be so changed that the merchant and clerk need fear dry rot and decay in their case if they keep abreast with the business. It seems to be a characteristic of human nature for people to be more or less inclined to argue, to trump up imaginary objections where the real ones do not exist. It seems to be perfectly natural—under the conditions usually placed about them—for the average person to gainsay some of the salesman's statements, to question the wisdom of the merchant in selecting the

goods that he has for sale, thinking that they could have made a much better selection. People are inclined to have their conceited opinions and deep-seated prejudices that can be overcome only by the most skilful maneuvering and tactful presentation of counter arguments.

There are innumerable difficulties, objections without end, that confront the salesman every day, and every hour, and he must know **how to meet and overcome** these things or he will fail as a salesman.

There are objections of every form imaginable that the salesman must deal with. There are objections brought up by people who seem to delight in objecting to the salesman's proposition just for the sake of an argument. Then there are many other objections advanced by the strictly sincere person, objections that are real, things that have solid reasons back of them, and the salesman makes a grave mistake when he considers every objection a bluff. There are often differences of opinion regarding the quality, price, style, color, size, real value, etc., of the various articles handled by the merchant, and these things must be given the most careful attention by the salesman who would make the best showing, and by the merchant who would see his business grow and develop from month to month.

Now right at this point I wish to impress upon the mind of the reader that **it is the lack of knowledge on this point, the lack of ability in meeting these objections, objections real and imaginary, that causes the loss of the greater per cent of sales that are lost.**

When a customer enters a store to make a purchase and goes out without buying he does so because of a reason; and the salesman should always be able to tell exactly what that reason is—**he should know positively why he did not make the sale**—he should know to a certainty why he did not overcome the objection that was in the way. This is a fine point, one worthy the consideration of the careful salesman. Too many are inclined to overlook the real vital

point, which sometimes looks small, and attribute their failure to make a sale to some big imaginary thing.

A careful study will show the merchant that the greater per cent of sales that are lost in his store are lost **because the salesman does not know how to meet objections.** Yet, strange as it may seem, the average business man has given comparatively little thought to this subject of meeting and overcoming objections.

Many salesmen, so called, seem to find it easier to offer excuses than to find real reasons and it is astonishing to see the number of clerks and other classes of salesmen who resort to little tricks and subterfuges rather than stand up squarely in front of the issue and overcome these difficulties. Some seem to feel that it is easier to dodge than to meet such things—it may be—but **it is also less profitable.**

Selling goods and building a business is a fine art and the man who hopes to be highly successful in the art must thoroughly understand much of the science, the organized knowledge, back of his business, and this is no more strikingly illustrated than in this one point of knowing how to meet objections and lead the person making the objection, around the barrier, and sell him the goods that at first caused him to advance the objection.

Now if you will observe salesmen at work you will find a great many methods being used to accomplish this purpose, and you will also notice that a great many salesmen are meeting, or trying to meet these things in a haphazard manner, without any definite aim or system whatever, and right now you should stop and ask yourself this question, **How am I doing it?** Have I really a system or do I depend upon the inspiration of the moment to meet the situation?

Methods of Overcoming Objections.

While there are many systems, and lack of systems, used in trying to overcome objections, there are in reality but three principal methods.

First, the method, if we should dignify it by the name method, is the one we see so universally used by the novice, the young clerk who must grasp at every straw to keep afloat, and all too often used by the older salesman who has carelessly neglected to grasp anything better; that is, the system of "arguing" every point, the method of directly rebutting, or attempting to rebut every objection advanced by the customer.

There are so many different degrees in this system running all the way from the weak expression of the weak clerk when he merely says, "I think you are wrong" when the customer expresses an opinion, to that of the bulldozer who tries to force a sale regardless of the likes and dislikes of the purchaser, but the general effect is about the same, it usually means loss of sales, loss of business.

There are two questions that the salesman should always be able to answer. First, he should always be able to tell exactly how he made a sale—if the customer advanced objections the salesman should know how he overcome them. He should know how and why he used the points that enabled him to close the sale.

Second, he should be able to give just as clear a reason why he did not make a sale when he failed in overcoming the customers objections.

A customer says a coat is too light or too heavy, a shoe too large or too small; he says the hat is not the proper style to suit his size and build. The woman may say that the hat you are showing is a "perfect fright," while the one she really likes is "clear out of reason" in price. These people have a perfect right to such opinions and it requires more than a mere argument to change the mind and induce them to accept the thing you are offering in spite of these objections.

Our arguing salesman simply stands before that customer and "argues" that he knows his business, which, of course, says to the customer that he does not know his, and there-

fore the opinion and desire of the salesman should be followed regardless of the personal tastes and opinions of the customer. This is folly; it is diametrically opposed to some of the fundamental principles of human nature that the salesman should carefully follow. To undertake to bully and browbeat people into following your suggestion is absolutely wrong, yet many a poor salesman is trying to do that very thing because it is the best method he knows for getting past the objections people advance.

Second, we find the great salesman, the successful business builder, using another method. He goes on the theory that an ounce of prevention is worth a thousand pounds of cure, and he endeavors to overcome objections by never permitting them to arise; he kills them before they are formed enough to find expression. This is a system that requires a knowledge of the nature of people. This salesman must know much about the inner workings of the delicately-arranged human mental system. He must know much about the wants and needs of people; that is, the real wants and needs, and he must also know something about the imaginary wants of people and be able to distinguish the difference.

Fifty per cent of your troubles would never happen if you could anticipate these objections that people are continually bringing up, and if you always had your selling plan well in hand you would anticipate, often unconsciously, a great many of the difficulties that you have labored hard to overcome after they have been brought up.

Third, even the most tactful salesman will not always be able to anticipate all the objections that are going to arise in the mind of the customer and it becomes necessary for him to know the third system, which is getting around the objection after it does occur. There are, of course, many logical and reasonable objections that are bound to come and it is strictly the business of the salesman to know how to meet these to the very best advantage. It is often a fine point to hold the confidence of a person and at the same

time sell that person a thing that at first had seemed entirely unsuited to the case, but it can often be done. It requires tact and skill, however, to do it.

Now in considering these three principal methods, I would have you remember this one great fact, **sale is a mental action**. Sale is a mental action and you will have to firmly grasp that fact before you can successfully meet the objections that come before you as they, too, are **mental actions**, and you must know how to get back beneath their actions in order to successfully control them.

Now the salesman cannot afford to overlook these methods; the chances are that everyone who reads these lines will, if he carefully analyzes his own case, find that he should be placed in one of these classes—but this he should know to a certainty.

Do you try to meet such difficulties by the direct argument process? Do you have a carefully-arranged plan for presenting your goods so that you are not going counter to some of the fine elements of human nature and thus anticipate objections, or do you wait till the trouble comes and then meet it with tact and skill so that you are enabled to succeed?

Answer these questions in your own mind—do not try to evade them, but answer them honestly and candidly. It will do you good.

Arguing.

The salesman should never forget that—**when a customer offers an objection to a proposition, he does so for a reason**—we are often inclined to think that some of these things just happen, but it is not so, when a man objects to the price of your goods he has some reason, there is some cause for that objection, and it is your business as a salesman to be able to learn what that reason is in order to get around it in the most skilful manner.

However, you cannot get around that objection as a gen-

eral thing by direct argument against your customer. Take yourself as an illustration, let someone come along and tell you that you are all wrong in your political or your religious belief, the chances are you will drop everything else just to "argue" the case with that person and let him know that you are absolutely certain that you are correct in your position—he might stand there and argue against you all day, but you would only be more deeply set in your political or religious way—he might offer reasons, logical, convincing and overwhelming—but there is something deeper than your reason that the man would have to overcome, it is that something within you that does not like to give up, that does not like to admit that you were in the wrong.

Just here I wish to be clearly understood in what I mean when speaking of "arguing" with your customer. Of course, I appreciate the fact that in a general way we call the whole selling talk "the argument" and it is self-evident that every salesman should have this sort of argument; but the thing that I wish to get at in this article is that thing that we see so often when a customer remarks that "your price is just a little high" and the clerk comes back at him in a direct way and tells him that it certainly is not too high for such an article as that, it is the best thing on the market for the price, etc., which has the tendency to cause the customer to say he can beat it at so and so, and also has a tendency to cause him to go down to your competitor's and see if he can't beat your price. It is that openly standing before the customer and directly contradicting his statements with no reason for doing so except that you want to sell the goods you are offering, that is the sort of "arguing" and the sort of argument that we shall consider in this article.

Another thing you have to meet when "arguing" is the fact that it arouses a person. It is a characteristic of animal nature to become angry when the mind is crossed—you may see this in any kind of animal, but if you have ever attempted to drive a hog against its will you have seen a very striking example. Try to drive a hog through an open gate or across a bridge, and if it does not suit the fancy of

that hog to go in that particular direction you will soon have a pretty mad hog to deal with, and it will defend its position with all its strength. There are certain elements in the human mind that work in exactly the same manner as the mind of the animal works when it is crossed—take yourself as an example. Some time when you have been deeply absorbed trying to solve a problem and every ounce of mental energy was centered on one point and someone has suddenly broken in upon you with some trivial thing, you have felt your whole nature flare up for an instant, and if you do not have good control of your temper you have found yourself pretty mad all of a sudden. This is a part of the nature that you go counter to when trying to drive people with an argument against the trend of their mental actions. It grates upon the sensibilities, it arouses the “mad” in the man and causes him to guard himself against you.

If there is anything in the world that a man is proud of, a thing that he feels is perfect, it is his own opinions. Every man feels within himself that his opinions are correct and he will fight to the last to defend these opinions, and the thing for you to do, Mr. Salesman, is to remember that the opinions of your customer are a part of him—they come from his own mental action, and from no other source if they are really his own—they are really a part of himself and he has a right to feel they are worthy—and when you tell a person to throw aside his opinion you are really telling him to discard a part of himself, and most of us do not fancy that sort of thing.

Then I would say to you as a salesman, when you have to argue an objection—don't do it. It does not pay, it does not win people, it does not build business. It arouses a person and causes him to try all the more to defend himself. It causes him to lose confidence in you, and confidence of his people is one of the most valuable assets that the salesman can acquire. In trying to argue your customer into buying you cause him to feel that you have some deep-seated and selfish motive

for wishing to sell him the thing you are so forcefully arguing.

Preventing Objections.

One prime element in the success of the skilful salesman is his ability in answering and overcoming objections before such objections find expression.

You may say that this is impossible, as an objection does not exist until it is expressed. However, this is not true, as there are always objections in the mind, there are always questions that are apt to pop out at any moment, and an objection in the mind of the customer is no less real, though the effect is not nearly so marked if the objection is answered while it is merely in the mind and has not been expressed, and the man who is able to thus anticipate and overcome such difficulties always has a much better chance of making a sale than does the man who lets the customer advance his objections and then depends upon his ability in overcoming the objections after they are expressed.

Occasionally a salesman is met who follows the theory that it is best to permit the customer to advance his argument, then overcome it; but this is exceedingly dangerous ground for the inexperienced salesman to tread upon—it is always more difficult to overcome an objection after the customer has openly expressed his negative opinion. Then the salesman should aim to conserve his time and energy by holding the customer's objections down to the minimum.

To anticipate objections requires considerable knowledge of human nature—it is impossible for one to properly arrange a sales talk without some knowledge of what people will do under certain circumstances. There are thousands of dollars spent in advertising every year that does not bring even interest on the money thus invested—or squandered—because the advertising writer does not thoroughly understand this point.

The professional hypnotist fully appreciates this principle and when he desires to influence his subject he does not in any way antagonize that subject—he does not argue with him—but does everything possible to overcome even the suggestion of any objection that may be lurking in the subject's mind. **He overcomes the objection before it finds expression,** and places in its place a positive thought.

Then the salesman must learn to do the same thing with his subject—the customer. He must learn first to know about what the objections are that are most apt to creep into the customer's mind under certain conditions, and then eliminate the objection by changing the trend of the customer's mind and causing him to think of the things the salesman would have him think of. This implies that the salesman must win the confidence of people, as he cannot lead the mind of the customer if that person is suspicious.

One may gain valuable points on this principle by carefully observing the actions of a little child; the child mind is open and free from acquired subterfuges and consequently responds readily to outside influences, and anyone who has had dealings with children knows that it is a comparatively easy matter to prevent the child mind from advancing objections, by skilfully leading it past them.

Now the mind of the child and that of the adult work in exactly the same manner—the difference is in the manner of appeal—the principles are the same. The child may be a man of three score years; but he will respond to the same principles that affected him when he was seven years old, but of course the principle must be applied in a different manner because the man has learned as he has grown older that things are not always what they appear to be. In other words, he has developed a certain degree of suspicion.

The salesman can make use of this principle in every

transaction if he will exercise care in studying his customer. The laboring man who needs shoes that have great wearing qualities, will be more easily led if the salesman acts in the positive and simply says "the reason this particular shoe wears so well" is because of so and so, as he explains the point. The thing the customer is interested in knowing is that the shoe will wear well. The person buying a piano is interested in knowing "why the tone is so sweet," etc. The man buying a watch is interested in knowing exactly why the watch will keep accurate time; and it is the telling of these things in a positive way that enables the salesman to anticipate objections that would in many instances cause him to lose the sale if they were permitted to develop and find expression.

Overcoming Objections After They are Expressed.

No salesman has been found who was wise enough to anticipate every objection that might be advanced—they will come in spite of all the care, and tact and skill that one may exercise, and the salesman who hopes to succeed must know how to overcome them after they do appear.

Sale is a mental action and likewise objections are mental actions; they are negative actions from the salesman's point of view; and one phase of the mental in objections that the salesman should know is that many kinds of objections are "prearranged" in the customer's mind. Take for instance, the objection to the price. As a rule a person knows about what price he wishes to pay for a certain article before he enters a store to make a purchase; the average man knows whether he wishes to pay three dollars or seven dollars for a pair of shoes, twenty dollars or forty dollars for a suit of clothes; three thousand or ten thousand dollars for a house, etc.

Such things are more or less definitely settled in the average person's mind and when a salesman is con-

fronted with an objection of this class he must absolutely know his business or he will fail in overcoming it. The statement was made early in this chapter that the customer should not be caused to commit himself on an objection; but that is exactly what he does within his own mind when he has a prearranged objection in his mind.

Now, this is a point that you cannot afford to pass lightly over—it is vital. If you do not know and appreciate the fact that objections of this kind are not simply happen-so things, you are bound to have trouble in overcoming them. A prejudice in the mind of a person is a mighty hard thing to overcome, and a settled notion as to the amount of money that he can pay for certain articles is, in effect, next to a prejudice in the customer's mind, and I wish to warn you that it is a thing that can be successfully met and overcome only by use of very fine tact—this is possible only through a thorough understanding of causes, as well as incidental things that have to do with the settled mental condition. Guesswork is entirely out of place here. One cannot handle this thing successfully without a definite method, well arranged as to detail, which will enable the salesman to meet various conditions and situations.

A customer enters your store and asks to be shown a pair of gloves. The gloves are produced, but the customer objects to the price. You may say in the most kindly way possible, "No, that is not too much for such a glove," but you are causing him to center his thought on his objection. While if you were to apparently not hear his objection and immediately get right down to the bottom of the thing and begin showing the customer some of the real quality in the glove you will possibly answer his objection without causing him to think that objection again—he will be thinking of positive things, his mind in place of running through the old channel will be making new ones. **Always remember**

that any word or action that causes the customer to think more firmly of his objection weakens your chance of making a sale.

Let us apply this principle again. Here is a case where a merchant in a little country town bought a large supply of incubators. The incubator was a novelty in that section, in fact it is doubtful whether a farmer in that community had ever seen one, and if anyone perchance might have seen one of the contrivances they had never gone so far as to try to use one and consequently there were many misgivings in the minds of the people—there were many real objections to be overcome—and this merchant realized that he would have to do some fine work to win out and develop a market for his stock of incubators. When the farmer and his wife came to the store to see the incubator they were suspicious—objections were many. Some old lady would say, "Oh, yes, it looks pretty good, but I doubt whether it will beat my old hens when it comes to hatching eggs." Others said it would be such an everlasting bother to care for the pesky thing, the temperature must be maintained at a certain degree, the moisture must be just right—it must not be too hot nor too cold, too wet nor too dry—then there was the cost, it did look an extravagant piece of business to put so much money in a machine that was calculated only to take the place of hens and besides the hen has been tried for years and years and the people knew that she could do the work all right. These were real live objections—they were in the mind of every would-be customer and must be gotten past before the merchant could make a sale; but Mr. Merchant did overcome them and turned objections into incubator sales.

How did he do it? Why, it was the most simple thing in the world. He met them by tact and suggestion. When the customer advanced one of these objections the merchant carefully refrained from arguing the thing at

all, he knew that it would not pay, he kept that customer's mind off the objection as much as possible. When a woman objected on the grounds that it was going to be such a bother to care for it the merchant did not tell her that it was absolutely no trouble at all, for he knew that it was, or when someone said it cost too much money the merchant did not say that in fact it was not expensive, but was ridiculously cheap—he knew that several dollars held up against the work of a hen did look pretty big, so he simply let the objection rest where it was.

No, he did not openly combat these things at all, but this is what he did do. He had a great plan for handling all the eggs produced in his section of the country and he dwelt at considerable length in explaining to his customers his plans for buying and shipping eggs the next year. He told of his arrangements with the commission merchants of the city whereby he was going to be able to ship his eggs direct to them and get the very top of the market. He talked eggs to the people—he talked of the great number of eggs he was planning to handle every day—he caused the people to think of a great lot of eggs, thousands of eggs. He figured what it was going to mean to the community in dollars and cents to produce so many eggs and be able to market them at the highest market price the year round. This gave the merchant a chance to talk about incubators and explain how many more chickens—consequently more eggs—could be produced with the same effort. He led the mind away from the little, petty objections of price, etc., and got the people to think of eggs and chickens in great quantities. When the woman began figuring the number of dollars she would make each week she forgot that she ever even thought of the little bother of caring for the incubator—she thought of the great baskets of eggs she was going to market. When the merchant caused people to think of the loads and loads of eggs that he was going to ship they immediately set about

crediting themselves with a certain percentage of the great income, and so without mentioning the customer's objections this merchant overthrew them and sold his incubators so fast that he was compelled to order and reorder in order to supply the demand, and incidentally he did develop a great chicken and egg business in his section of the country.

Now this merchant did not just happen to do these things, he had the whole system figured out before he ordered his first incubator. He analyzed the whole situation and decided this was the way to handle the objections that he knew were inevitable, and you can also analyze situations and apply the same tact and skill to meeting objections in your business.

I might continue to enumerate instances showing how to meet these objections, but it would be largely a matter of repetition, and might only confuse your mind, but you will find the general principle the same whether you are selling goods over the counter, on the road as a regular traveling salesman, selling specialty lines, or wherever you are as a salesman. You cannot afford to lose sight of some of the principles that we have been working upon in this entire series of articles on the general subject of Meeting Objections.

Then let us recount some of these things in a very brief way so that you can fix them firmly in your mind. First of all have a fixed selling plan in your mind—and I would say that you should have a fixed selling plan written out in full—take for instance one article and think of all the objections that people might naturally advance, then think how you might anticipate and overcome the objections before the person has a chance to bring them up. Then lay your plans for meeting and overcoming the objections that do actually creep out. Now I do not mean to have a theory for doing these things, but I mean a system, a system that you know will work in harmony with the great laws of human

nature. Make it a point to have a real answer for every objection—I mean an answer that will be effective, one that completely eclipses the objection—be ready for every emergency. Always know exactly why you do a thing, do not guess and grope in the dark.

Then whatever you do, do not try to “argue” people into buying your goods. I cannot make this point too strong. Remember that every time you try to combat an objection with an argument that you only drive the objection deeper and deeper into the mind of your customer. Then try to anticipate objections, try to avoid them—study the whole situation, study the attitude of people in general, and the people that you deal with in particular.

Learn to hold up positive things before the mind of your customer instead of the negative—do not cause people to repeat their objections, do not let them think on the objective side of the situation. **Learn to show people the thing you want them to see and to cover over the things you do not want them to see and think about.**

Do not attempt to drive people—lead them—cause people to think of the things you know are pleasing to them, make them feel that you are their personal friend.

CHAPTER FIFTEEN

SUGGESTION.

Suggestion is nothing new, but to the great majority of people it is unknown. It has been used by man throughout the past generations; yet comparatively few people one meets could give a clear and concise answer to the question, what is Suggestion?

This is casting no reflection upon the intelligence of the average individual either; the word has been so used and abused by people who think, and by people who think they think, each giving his own interpretation, that it is really strange that the popular mind is not more greatly confused regarding the meaning of the term.

Suggestion forms the cornerstone of a number of uncertain schools of ethical teaching, and is made the foundation of a great variety of more or less nebulous notions concerning things physical, mental and moral and it is not at all strange that there are so many ideas extant concerning suggestion and its powers.

In order to avoid confusion in the mind of the reader I am going to give a very short and concise definition that we may use as a general premise to work upon in this chapter, and the definition given by Webster's New International Dictionary is possibly the very best that we can use. It reads as follows: "a—Suggestion is the action of one idea upon another resulting in their connected appearance in consciousness. b—The entrance into the mind of an idea or intimation, originated by

some external fact or word, which tends to produce an automatic response or reaction."

Without analyzing this definition we will say that it simply means that **Suggestion is a peculiar mental action that causes people to act without knowing why they act.**

The purpose of this chapter is to show how this wonderful power of mental action may be applied in leading and controlling men; and while it is unnecessary for us to go into a long and complicated analysis of the subject to show the inner workings of the mind, it is essential that we have a fair understanding of some of the fundamental principles.

As was just stated, suggestion is not new, it is old as the human race. Its actions have been seen, but not being thoroughly understood it has been dismissed as simply a part of man's nature. To more fully appreciate the closeness of this subject to the life of the individual one needs but observe the mother healing the hurt finger of the child by a kiss—the kiss on the sore finger is nothing more nor less than placing an idea in the mind of the child to act with some other idea in producing a desired effect. The mother's kiss does not exercise any curative power over the finger but the suggestion does effect the inner working of the child mind so that the desired result is obtained.

This wonderful power is being employed in the practice of medicine, surgery and dentistry; thousands of people have been cured by "dough pills"—**given with a powerful, positive suggestion**; and on the other hand many a strong man has grown sick and withered and died, simply because he has suggested to himself, and his friends have suggested to him, that he was afflicted with some fatal malady.

The experienced surgeon can recite many striking illustrations of the use of this mysterious power in the

practice of his profession; and every one knows that the best cure for toothache is to resolve to go to the dentist—then the pain ceases.

The summer resorts are crowded with people who have suggested to themselves that they could not endure the long, hot summer months at home; they have said to themselves late in the winter that they were certain to be "all run down" by July, and have made plans all along for this very calamity, and sure enough when the time arrives they find that they simply cannot endure the heat. But they often go to a warmer place, and enjoy it immensely.

Then in winter the winter resorts are crowded with people who have suggested to themselves that they cannot withstand the rigors of the northern winter.

It is noticeable that the great majority of people thus afflicted are people who can afford the expense of the outing at the seaside and at the winter retreat. Their minds not necessarily being crowded with other thoughts, the suggestion of change of climate finds lodgment in fertile soil. But on the other hand the man who has to work every day for a living has so much else to think about that the summer's heat and the winter's cold do not affect him—his suggestion is bent upon making a living.

If one will carefully trace this principle through his daily life he will discover that he is quite largely what he has suggested to himself, and what others have suggested to him, that he should be. There are thousands of young men remaining in positions far below their ability to fill simply because their mothers have instilled into their minds the thought that they were not equal to others; and at the same time other men are filling positions of trust and responsibility simply because they have suggested to themselves, and others have suggested to them, that they were capable of doing anything they desired to do.

We often see suggestion working in amusing ways. Go to the railway station and note how people excitedly follow the man who hurriedly picks up his traveling bag and starts toward the door; there is something in such quick, positive action that causes the mind, that is more or less on a balance, to imagine that some one called the train—that something is suggestion.

The sight of flowing blood completely overcomes many people. This is due to the fact that the mind unconsciously associates blood with pain. Some people cannot bear to hear of suffering during their meal time, as it "takes their appetite," etc. But it is unnecessary for us to take time to further enumerate specific instances showing the effect of suggestion, as every life is so full of it that anyone can recall instances innumerable where the power of suggestion has performed strange feats.

There are many strange and striking illustrations of the power of suggestion varying in shading from the ludicrous, as when one warms himself by a cold stove, to the tragic that sometimes causes the heart to cease beating. **But back of every action there are some primary principles that always act in the same way.**

This is shown by the ability of the hypnotist to control his subjects—he must know exactly what to do and how to do it, to cause his subject to unconsciously obey his command. If he does not know these principles he will fail. Likewise the salesman will also fail if he does not know some of these same identical principles, as he must use the same principles, obey the same laws, appeal to the same traits of human character that the hypnotist uses and obeys.

Suggestion is Based Upon Certain Mental Characteristics.

We are inclined to become absorbed in watching the results of suggestion and lose sight of the reasons and

causes. Suggestion is possible because of certain fundamental mental characteristics, first of which is the fact that the human mind is dual or double in its nature. That is, in effect, it is composed of two distinct parts.

Now I am well aware that I am treading on dangerous ground when making this statement, as some very eminent psychologists do not agree that there are two distinct parts to man's mentality. But some other very profound students of mental science have discovered actions that cannot be accounted for by any other theory than that there are two separate and distinct parts to the human mind; at any rate it is undoubtedly true that there are two mental functions being performed by the brain of the normal individual at all times.

Perhaps Dr. Hudson did more than any other one individual to make the subject of Suggestion practical, and his whole work was based upon the theory that the human mind is divided into two distinct parts, which he called the Objective and the Subjective minds, and while some eminent scholars do not agree that the theory is correct, it nevertheless remains true that certain mental phenomena are explainable from no other hypothesis.

The Objective mind is that part that does the thinking; it is the part we control by will power; the part that we can drive and make do our bidding, solve problems, analyze situations and in other ways serve us. **This is the part of the customer's mind that the salesman has little power over.** The Objective mind stands as a sentinel or guard over the Subjective Mind and it is this guard that the salesman meets when he attempts to "argue" with his customer.

The Subjective mind, as the name implies, is subject to the control of the Objective. It is the seat of memory, the emotions, etc. The Subjective mind is incapable of acting of its own accord; it is incapable of inductive reasoning; that is, it cannot reason from effect to cause.

It reasons only deductively; that is, from cause to effect. It cannot of its own volition take the initiative; but it is always amenable to control by suggestion—it **must always follow the line of thought suggested to it.**

This is a point that should be thoroughly understood by the salesman or advertising man, or in fact anyone who has to do with leading and controlling people.

The person who is dominated by the objective—the reasoning—faculties, is always cold, cruel, calculating and selfish. But he may be a person of great power and action.

On the other hand the one who is dominated by the subjective faculties is visionary; he is a dreamer and lacks balance, and if his objective faculties are entirely obscured he becomes a maniac. The predominance of the subjective faculties may be noticed in the musician or artist, as the whole life of both these classes is more or less visionary.

The person who has both these faculties normally developed is the most perfect; then the judgment does not overrule the imagination and the intellect does not stifle the emotions. Such a person has powers of objective brain sufficient to enable him to act in great executive capacities, and at the same time he has the soundless depths of imagination and emotion to draw upon.

Salesman Must Know Subjective Mind.

While it is imperative that the salesman must know something about the working of both the objective and the subjective faculties in order to successfully employ suggestion, he should understand that in using suggestion he will have to deal largely with the subjective; and he must be able to draw a distinct line between these two mental functions.

To fully understand the subjective or subconscious brain one should observe its actions during sleep. It is

then that the Objective brain is in complete abeyance; it is dead to all outward appearance, the person asleep neither feels, sees nor hears anything, and as far as consciousness is concerned, the body is as senseless as a bronze statue. But the inner mind—the subconscious—never sleeps, it is always on the alert, it sees that the heart and respiratory organs do their duty, and while the objective is asleep, the subjective wanders over the face of the earth in dreams and completely annihilates time and distance and often places one in positions that to the objective mind would appear most absurd—yet at the time these situations are to the subjective mind entirely natural.

The action of the subjective mind during sleep is clearly shown in the way it obeys commands. For instance, you have possibly been compelled to awaken at an unusually early hour in order to catch a train to start upon a journey; and at the last moment before retiring have found that the alarm clock was out of order, and you have wondered how you were to be awakened at the proper time—but the chances are you never missed a train because of failure to awaken under such conditions. The subjective mind has been on duty and at the time commanded it has aroused the objective mind from its sleep.

Now this is not strange at all. It is just as natural for one to awaken under such conditions as it is for one to desire to eat when hungry. The objective mind simply charges the subjective with the thought of awakening the objective at a certain time, and since it never sleeps it obeys the command. This is the same identical principle employed by the professional hypnotist when he commands his subject to awaken at a certain minute—he simply charges the subjective mind with a thought which it performs in its natural way.

The salesman should understand that he cannot get past the objective mind by force such as an argument;

he must employ stealth in order to get past unobserved. In another chapter you were told that it is impossible to lead people by arguing with them. This mental characteristic is what makes it impossible. When the salesman attempts to control people by arguing he meets this cold, calculating, reasoning mind of the customer—a thing that he can do but little with.

So far as the salesman is concerned suggestion might be called the process of getting past the guard or objective mind, as that is in reality what it amounts to.

While on this point on this phase of the subject it is well to remember that it is impossible to control people by suggestion so long as the objective mind objects. The hypnotist does not attempt to hypnotize a subject until that subject says he is willing, or in some way intimates to the hypnotist that his objective mind does not object; and the salesman cannot control his customer by suggestion until he has first overcome all suspicion or antagonism that might have been in the objective mind.

Another thing that should never be lost sight of is the fact that the subconscious suggestion is more powerful than any direct suggestion. No one can hypnotize a person who has been taught from childhood that it is wrong to steal or commit murder, and cause that person to do these things while in the hypnotic state—the subconscious suggestion has been planted first and is more powerful than any outside suggestion that may be given.

In thinking of the mental functions that make suggestion possible, remember that anything that attracts and holds the objective, the reasoning mind, makes it possible to touch the subjective.

As a homely illustration observe the cat catching a mouse; you will notice that as the cat stealthily approaches the mouse its tail lashes from side to side and as the cat creeps closer the tail lashes faster and faster until the poor mouse becomes so thoroughly absorbed

in watching the cat's tail that it forgets the danger. The action of the tail attracts the attention of the **objective mind of the mouse**. Carrying the illustration further, it will be observed that the bobbed-tailed cat is seldom fat and sleek, presumably because it is handicapped in not having the assistance of a tail to hold the attention of the mouse.

Classes of Suggestion.

There are three distinct classes of suggestion. They are: (1) Subconscious Suggestion. (2) Auto-Suggestion. (3) Direct Suggestion.

The subconscious suggestion is the form that comes to one through general environment and education. It is a form that the salesman has little to do with except to guard against error in approaching people; and it is a form that the individual has comparatively little to do with. The child grows up under it and it becomes a part of the child's life. The little pickaninny grows to be and act the real negro because its life is filled with this subconscious suggestion; the Indian is an Indian because his life is full of Indian subconscious suggestion; the person reared in the aristocratic home acts differently than if he were reared in a hovel because of this same subconscious suggestion.

The subconscious suggestion is literally forced into the life of every individual and everyone does certain things unconsciously because of it. As was stated in a previous paragraph, this subconscious suggestion is more powerful than any direct suggestion because it is a part of the life of the individual.

The second class is Auto-Suggestion, and to the individual this is the most important class. Auto-Suggestion simply means **self suggestion**. It is what one suggests to himself. This is the force that defeats many a young man when he gives up and says, "I can't." It touches the very center of the ego, the real man, and

completely paralyzes his usefulness when it is negative, and lifts him to the very highest rung in the ladder of success when it is positive.

The third class is Direct Suggestion. This is the class most used by the salesman, and that we shall endeavor to illustrate. Direct suggestion can be made effective in a great many ways, but more directly through appealing to the different phases of the emotional nature after gaining the confidence of the customer and getting past the objective mind.

Kinds of Suggestion.

In all these classes there are two distinct kinds of suggestion. They are: (1) Positive. (2) Negative.

The positive operates for and the negative against the salesman or other person giving the suggestion. The positive causes people to say "yes" when they would ordinarily say "no," and the negative causes them to say "no" when the salesman thinks he should say "yes."

Now this general analysis of the subject of Suggestion is brief, but it is sufficient to afford a working basis, as it includes the real essential elements of the subject. But before illustrating the application of these principles to actual transactions I wish to impress three principles that are of great importance. I might correctly call these secondary principles, as they depend upon the action of some of the primary principles of suggestion and human nature.

First, the salesman should appreciate the fact that suggestion is largely a process of thought elimination.

We ordinarily think of suggestion as being a process of putting something into the mind; and while this is true to a certain extent it is not all, and if results are to be obtained it must at the same time be made to eliminate undesirable thoughts.

I am well aware that some students of psychology, that is, theoretical psychology, may not agree to this statement, but I would have the reader appreciate the fact that this book is not written in support of any theory or set of theories. We want facts whether they conform to any theory or the teaching of any school; and the careful student of practical psychology has abundant opportunity to verify the statement that **effective positive suggestion has a tendency to eliminate negative thoughts from the mind.**

This is shown by the person falling asleep while reading. If you become thoroughly absorbed in a story the suggestions that the writer place in your mind have a tendency to drive out all else and you sit up till late reading the book oblivious to all else. All other thoughts being driven from the mind there are just one set of nerves being used, and after a certain length of time these nerves become exhausted, and then you fall asleep—you fall asleep simply because there is no thought in your mind. This same principle holds good in any kind of suggestion; all the hypnotist has to do is to eliminate the thoughts that he does not want in his subject's mind and nature does the rest—the subject falls asleep because there is nothing else for him to do.

Many people try to induce sleep by putting thoughts into their mind; our grandmothers told us to imagine a flock of a thousand sheep jumping over a fence one at a time—sometimes this will cause one to go to sleep by **simply wearing the nerves out that do the counting.** But this is not the way to go to sleep; if you can stop thinking you can go to sleep at will, just as you can talk at will, walk at will and do other things. If you will lie down and simply quit thinking you will be asleep; the objective mind is always asleep when there is no thought in it.

Now I have gone into this phase of the subject thus fully because I appreciate its importance to the sales-

man. It is diametrically opposed to the idea of standing up a straw man just for the sake of knocking him down—in other words, to placing negative thoughts in the mind of a person just for the sake of taking them out again. The earlier in a transaction the salesman eliminates negative thoughts from his customer's mind by the use of positive suggestion the easier he will find it to close a sale.

The second of these secondary principles is: **People are absolutely compelled to believe what you say—so long as they have no logical reason for doubting.**

You may make any kind of a statement and the subjective mind of the person addressed will accept the statement as true if that person has no logical reason for doubting. This is simply the working of the great laws of nature and many a poor man has been driven insane by the statements of charlatans, under the disguise of seers or spiritualistic mediums, claiming to have occult knowledge of things affecting the victim. The writer has in mind a man who went to his grave a comparatively poor man largely because he believed the statement of a wandering gypsy fortune teller who told him that he was destined to fall heir to an immense fortune. This statement was made to this man when he was quite young, and it made such a profound impression upon him that he actually thought there was no use of his putting forth any special effort to accumulate wealth as he was to fall heir to a great fortune. **This man had no positive evidence that the gypsy's statement was not true and he was compelled to believe.** Mark you, it was his subjective mind that did the believing and not the objective.

Sometimes people will say by word that they do not believe, but the subjective mind, the real inner conscience, does believe when there is no reason for disbelief.

Every groceryman sees manifestations of this fact. When a woman asks for "Royal Baking Powder" she does so because she wants "pure" baking powder; she has been told a thousand times, by advertisements, that **Royal Baking Powder is absolutely pure.** There is no argument, just the simple suggestion that slips past the objective mind and strikes the subjective with full force, and in effect says that **all other baking powders are impure.** The woman cannot analyze Royal Baking Powder to determine whether it is or is not pure—she has no reason for doubting the statement that it is pure. **So she must believe.**

It is important that the salesman understand this principle and always make statements in such a manner that people will not question him; he should always aim to say things that people must believe.

The third principle is: **the salesman can cause people to look for and see the things he wishes to have them see in his goods or proposition he has for sale.** But the same principle that makes this possible, if handled negatively, will cause people to look for and to see the very opposite. This being true it behooves the salesman to exercise care in arranging his sales talk and making statements that cause positive action.

Applying the Principles of Suggestion.

Knowledge of the principles of suggestion is of little value to one if it is not applied; and in the use of suggestion it must be borne in mind that it is the little things that count most.

For instance, a merchant in a little northern city bought a special lot of apples from his jobber thinking that his customers would be glad to get them at the price he was able to make. The apples were choice Ben Davis, and the merchant thought they would be fast sellers. So he filled the window with them and had a

large placard placed across the window with these words "Choice Ben Davis Apples" and quoted the price, which was exceptionally low. But people did not buy the apples; during one entire day this merchant sold but ten cents' worth of apples; he could not understand what was wrong, he knew that people needed apples and that his price was lower than any other merchant was able to make.

Finally he called an expert advertising man and asked his advice; the expert looked at the window and at once said, "Your suggestion is wrong." He knew that the people of that section of the country were prejudiced against this variety of apples. The Ben Davis apples grown in that section were not desirable because of climatic conditions, and of course they considered all apples of this variety alike regardless of where grown. The advertising man asked the merchant where the apples were grown, and upon being told that they were shipped from one of the western irrigated sections he immediately took the old card out of the window and replaced it with one reading "Choice Irrigated Fruit" and said nothing about price—that merchant sold his entire stock of apples within two days. The same apples in the same window—the difference was only in the suggestion. The people of that town had heard of the wonderful fruit grown in the irrigated sections of the west, and when the word was passed along that this merchant had some of this Choice Irrigated Fruit people rushed in to buy, and forgot to ask whether the apples were Ben Davis or what not.

This was suggestion pure and simple; there was absolutely no argument about it. When that magic word irrigated was presented to the customer's mind it was accepted as a guarantee of quality and the subjective mind at once acted upon it. The merchant knew all the time that the apples were irrigated—but he did not know the power of positive suggestion.

Still using apples as an illustration let us imagine a case.

Suppose you are a salesman in a grocery store. It is late in the spring, when apples are inclined to show little black specks as though they were about to spoil, and a lady enters your store and seeing a basket of apples asks if they are the best you have. What would you say? Do not guess at what you might say, but honestly answer this question to yourself and say exactly what you would say to that customer.

Remember the power of suggestion as you think of this case. You might say, "Yes, they are the very best we have," but when you make this statement you have admitted—by suggestion—that they were not very good apples, and that woman will think they are mighty poor apples. You might say, "Yes, they are the very best on the market at this time of year," but that in effect would be saying to the woman that it was a mighty poor time of year for apples.

Then what would you say to her? Do you remember that we said in the chapter on Human Nature that you could not "argue" people into changing their mind, but you could lead them? Here then is a chance to see that principle in operation.

At the same time you were told that it was absolutely necessary that the salesman know something about Human Nature. Now what about this woman? First of all she likes apples, she is there to buy apples. But she wants delicious fruit and not the kind that seems ready to spoil.

You were told that people were compelled to believe what you say if they have not a reason for disbelieving. Very well, apply this principle to selling these apples. Pick an apple from the basket and cut it open to show the woman how fresh and white and mellow it is on the inside—and then say in a confidential tone of voice

"these are the finest apples in the world when cooked." You have not argued the case, you have not aroused her suspicion, but you have touched the subjective mind which instantly does some very interesting things; it causes the woman to think of her own dining table, richly spread, with a large dish of delicious apples, steaming hot, sweet and tempting before her; and the chances are she will forget all about the little black specks.

Thus by the careful use of suggestion you can persuade people and cause them to act as you would have them act; you can accomplish things that no amount of direct argument would accomplish, do it much more quickly and always avoid the possibility of arousing the suspicion or gaining the ill will of the customer.

Two Italian boys were selling pineapples on the street corner, at seven cents each or **three for a quarter**. Seventy per cent of their customers bought **three for a quarter**—there was something in the statement that said to the subjective mind that **three for twenty-five cents was cheaper than seven cents each**. It was suggestion, it was not reason or logic, but just that subtle something that affected the subconscious mind.

A professor in a college in a western town built a house and went to a furniture store to purchase a complete outfit of furniture, rugs, draperies, pictures, etc. The salesman suggested that he was an expert at this kind of business and made the proposition to the professor that he would fit up the entire house and then if the professor was not entirely satisfied with every article he would remove or replace it. The professor accepted the proposition and after the salesman had finished his work of fitting up the house the professor and his wife spent an entire night going from room to room carefully examining every piece of furniture, every rug, picture and piece of drapery—but could find no fault with

a single article, though the price was much more than they had thought of paying.

Now that salesman had made skilful use of positive suggestion; he had suggested that he was an expert at this sort of thing and the professor was looking for expert work—which of course he found.

The ordinary patent medicine salesman urges people to try his medicine, he tells them to take a bottle—or two or three as the case may be—and if it does not cure he will refund the money. But I watched the work of an expert medicine salesman and noticed that he made use of a powerful suggestion. When people told him that they did not care for the medicine he did not seem to hear, but he said, in a very confidential way, "I would like to have you try a bottle of this medicine—but don't do like so many people do, and quit using it after a few days just because you feel so much better."

Feel so much better—that was the magic word. That is the very thing that every man wants, the thing that every one has wanted since Ponce de Leon tried in vain to find the Fountain of Perpetual Youth. That suggestion lifted this man's medicine out of the realm of the ordinary—it was going to make the purchaser feel better.

This idea of positive suggestion is very noticeable in advertising. Large advertisers such as the Sherwin-Williams Paint Company, American Radiator Company, National Biscuit Company and many others that might be mentioned, employ positive suggestion very effectively. No man who has ever seen one of the beautiful pictures of a house painted with "Sherwin-Williams paint" can make his subjective mind realize that his house would not look like the picture—if it were painted with Sherwin-Williams paint. Though he lived in a hovel he would have to feel that it would look like the picture if painted with this same kind of paint.

When one sees the illustration of American Radiators warming the home as the storm rages outside he almost feels the heat emanating from the radiator and permeating every corner—the suggestion is so strong that it obscures objections that might appear under other circumstances—the reader is caused to think of warmth and comfort rather than of the cost of buying coal.

However, all suggestion is not positive; it is not always the subtle power that causes people to see the things you wish them to see, and to do the things you would have them do—but there is always the negative suggestion to be considered.

Negative Suggestion.

Negative suggestion operates against the one giving it—in action it is exactly the same as positive suggestion; the difference is in the effect. **Always the mind works in a positive way, but the effect varies according to the way the mind is directed.**

The inexperienced young man making application for a position is very apt to say to the manager, "I suppose you don't want to hire another clerk do you?" To which the manager very readily answers, No. The young man has unconsciously directed the manager's mind to thinking negatively—though the action in the mind was positive, it was only to move in a negative direction.

Many salesmen lose sales simply because they do not understand this point; they are inclined to feel that because they do not say things that can logically be construed against their proposition they should be able to make the sale. But often the strongest thing said is that said through the medium of the suggestion, and if it be negative the sale is lost.

The manufacturer of a cash register spent considerable money advertising his machine before he learned

that he was losing sales because of a little negative statement in his advertisement.

This strong negative statement was supposed by him, to be a clincher in the whole argument. After explaining many of the strong features of his machine, he said in bold type, "This cash register looks like a high-priced machine," aiming to convey the idea that though it was an inexpensive machine, it had the appearance of a high-priced register. But the way the expression was worded it really said to the subjective mind of the reader that the machine **merely looked good**—and of course a business man does not buy a cash register simply because it looks good.

Again, the proprietor of a gentlemen's furnishings store was showing a critical customer, who had asked to be shown a fine shirt, a beautiful garment at four dollars; and while the customer was standing admiring the beautiful pattern the merchant, wishing to say something striking, said, "My friend, here is one of the finest pieces of junk I have ever handled." Can you imagine what took place in that customer's mind? Certainly there appeared a picture of the junk man coming down the alley blowing a tin horn and calling "old rags and rubbers and iron," as that is junk—that man did not wish to have any one throw a piece of this junk over his shoulders and call it a shirt.

The proprietor of that store possibly never realized why that customer so suddenly changed his mind and decided that he did not wish to purchase a shirt—it was the negative suggestion.

In a large furniture store a salesman in showing a folding go-cart said to the customer, "Here is a little cart that has given us the least trouble of any cart we have ever handled." Thereby suggesting to the customer's mind that all go-carts give trouble. But the salesman at the next store—where the customer bought—in show-

ing his cart said, "Here is a cart that has always given great satisfaction." That was the very thing the customer was looking for, "satisfaction;" he was purchasing the cart for that one thing, and the salesman was wise enough to appeal to his subjective mind by referring to the satisfaction afforded by having this particular cart.

The clerk who says, "That was all was it?" uses negative suggestion—and loses sales as a result. The negative statement thus put in the form of a question so confuses the mind that often the customer really forgets other things that he really wanted to buy.

The wise man having a house for sale does not tear the bottom out of a paste-board box and scrawl the words, "For sale," with a piece of charcoal on it and then tack it to the side of the house; he knows that it will cheapen the looks of the house.

The restaurateur who wishes to cater to high-class trade does not permit a soiled menu card to remain on the table; he knows that coffee stain on the card suggests carelessness in the kitchen—he knows that this effect is negative.

The salesman who fully appreciates the power of suggestion says, "Now what else?" rather than "Was that all?"—the difference looks small but the difference in suggestion is great.

The thoughtful salesman does not put five cents' worth of candy in a large bag; he knows that it suggests to the customer that he has not gotten his money's worth because the bag is not full. He hands goods to the customer gracefully because he knows that throwing the goods on the counter in a careless manner suggests to the customer that the store does not take an interest in him.

Then finally, the expert salesman through the skilful use of suggestion causes his customer to look for posi-

tive things in the goods. He does not say, "These goods are guaranteed and if you do not find them entirely satisfactory bring them back." But rather he directs the attention to some strong feature of the goods. If he is selling shoes he tells the customer he will find the shoe he has decided upon a very comfortable shoe, a durable shoe, etc., and the customer will unconsciously look for such qualities; he will not be looking for an excuse to take the shoe back because it was guaranteed.

In testing this point a large jobbing house placed a little sticker on every package sent out, asking the buyer to kindly report if the package were not received in good order and the goods found entirely satisfactory—**ninety-five per cent of the customers reported**. Then the sticker was left off and a letter was written to the customer at the time of shipment stating that the goods were going forward, and trusting that everything would be satisfactory—**now less than five per cent of the customers report that goods were not satisfactory**. This concern is selling the same line of goods and to the same class of people—the difference must have been in the suggestion.

It is needless to carry such illustrations farther; we might continue indefinitely, but it is unnecessary as every person who deals much with people will be able to call to mind innumerable instances illustrating the working of the principles that underlie suggestion; and when one thoroughly understands the difference in Positive and Negative suggestion, can readily apply them to his own work and business.

The man who thoroughly knows the principles of suggestion has at his command a mighty power; he cannot only cause people to follow his suggestive commands when meeting face to face but he can even cause people to awaken in the stilly hours of night to follow his suggestion.

FINALE.

We must now close this book—not, however, because we have exhausted the subject, but because we have used our allotted space.

But as we thus come to the end of this book I would not have the reader feel that he has finished the study of the great subject of Leadership. Rather, I would have him realize that he has merely entered the border land. The subject is so broad and deep and far reaching in its scope that no man can properly say that he has finished the study.

The ambition to become a great salesman and leader—to be able to persuade and influence men, is no mean one; indeed it is most laudable. But I seriously doubt whether any one may become such a master without a thorough knowledge of the fundamental principles of leadership.

This knowledge begins with knowing one's self. Alexander Pope very wisely said: "The proper study of mankind is man." This is particularly true of the salesman, the person who must depend upon his ability in leading people for his livelihood. He appreciates the fact, or at least should, that he must first fully understand himself; and starting with this self knowledge as a criterion, train himself to know others—to know something of the nature of people, their weaknesses, strength, fancies, desires, prejudices and ambitions.

But this is not sufficient. As a crowning feature the leader of men must have an open mind. No narrow-minded person can become a really great master of men.

A narrow mind excludes ideas, and ideas are the manna upon which the aggressive salesman's mind feeds.

Without the intrusion of new ideas the mind soon becomes stale, not only that, but it really loses strength. It is a remarkable fact that the fewer ideas the mind has to care for the weaker it becomes; the lighter its burden the less active it is. This principle followed to a last analysis shows the insane person. **When one eliminates ideas from his mind until there is but one idea left he is insane.** In treating the insane the first thing the doctor does is to try to induce the patient to accept at least one new idea, and if he succeeds in this he has a chance of curing his patient by leading the mind on from idea to idea until eventually it becomes full of ideas—consequently normal.

So I would urge any one who has an ambition to become an expert in handling men to reach out continually. It has been said that the mark of the genius is the ability to reach outside of one's own realm and gather ideas that can be transplanted and used in our own life and work.

When once this habit of reaching out for new thought, new ideas, new strength, has been acquired it is remarkable how it changes the individual. For instance—if I may be pardoned for this personal reference—when the Merchants Trade Journal decided, some four years ago, to publish a course in scientific salesmanship for the benefit of its readers there were thousands of merchants and salesmen throughout the country who viewed the experiment with considerable misgiving. But today these same merchants and salesmen are eagerly following every issue of the Journal because they have learned something of the benefit to be derived from reaching out for new ideas; and it is my purpose to continue this study from month to month through this special de-

partment of the Journal, applying the fundamental principles that we have studied in this book in innumerable ways to assist the salesman—and all others who have to do with the leading of men—in becoming more expert in their work.

The ability to acquire and apply new ideas is a fine art; it is a thing that cannot be mastered in a day, but must be developed as any other phase of one's education, by thought and care.

As a final word I would admonish the reader to preserve an open mind above all else; do not let your prejudices overbalance your reason. Learn to pick choice ideas from every source; pick the wheat from the chaff; gather ideas that you can use from about you as the honey bee sips the sweet from the cup of the poison chalice. Read every book and magazine that affords new and practical thought; study people, note their actions, listen to what they say; go about your business with eyes and ears and mind open—throw open the east windows of your soul and let the sunlight of knowledge stream in.

Then when you receive a new idea make use of it, as an idea is not really your own until you apply it.

THE END.