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KNOWING THE MAN

By COSGROVE MURPHY

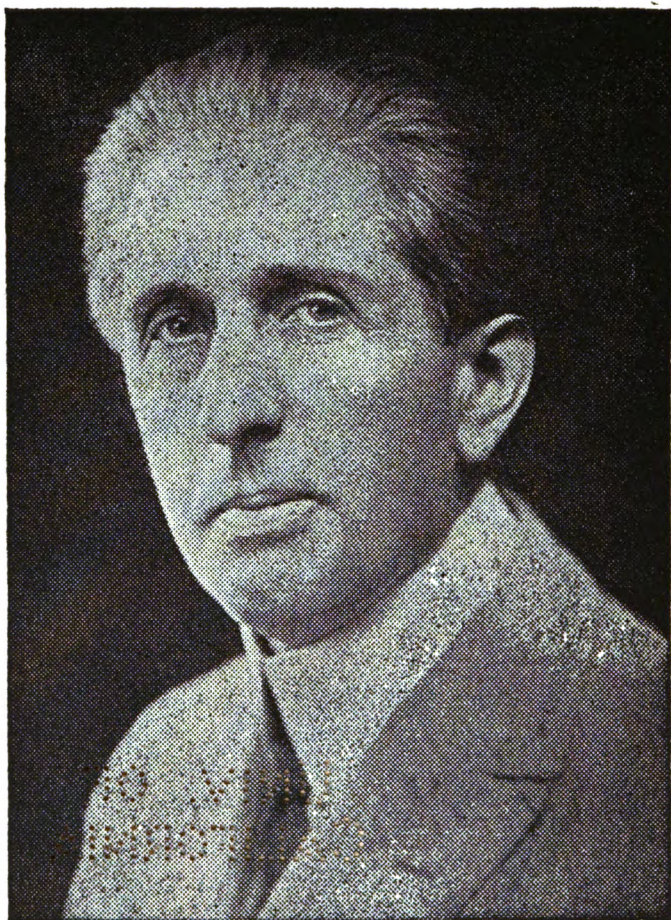


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SEEK

KNOWLEDGE from experience
UNDERSTANDING from the soul
WISDOM from the mind, and
TRUTH from the whole.

UNIVERSITY OF
CALIFORNIA



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Knowing The Man

By COSGROVE MURPHY

Lecturer, Author and Vocational Counsellor

Our Peace and Happiness Depends Upon
Our Relation with Our
Fellow Man

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THE KNOWLEDGE OF HUMAN BEINGS

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DEDICATED

to my Inspiration and Co-worker
—my Wife.

Hand in hand we've
Stalked the land
And climbed the
High hills over.
Sometimes in the valley
Of Pinch and Want,
Sometimes in fields
Of Richest Clover.

But every mile
Was worth the while,
And brought forth
Our thanksgiving;
Thanks for the day,
Thanks for the way,
And thanks for
The joy of living.

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Foreword

THE object of this little book is to point out a few reasons for a more careful consideration of one's faculties and natural aptitudes, and to what vocation one is best suited.

Abraham Lincoln once said, "Everyone has a gift for some one thing, but few can succeed in many things."

This is true; we are all born for some purpose, we are all a part of the great machine. We are not mere accidents, thrown together in a heterogeneous mass. We are here by design; we are here for a purpose; each one has their own particular place to fill, mission to perform, work to do. There is purpose in everything we know; there is nothing without purpose; everything works by a natural law. The planets revolve around the sun in an ever obedient answer to the law of attraction. On our own little planet the laws are imperative, the system is unchangeable. There is law and order in everything that grows, that breathes, that lives; and each one of these things has its purpose, its place, its mission to

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fulfill. Man can be no exception. Man is a part of that law and order, and is intended for a purpose. Man as a whole was created, not only for a purpose, but for the highest purpose; and each man, as an individual, is given his part to play in the fulfillment of that purpose.

Each person has some faculty that if developed will make him proficient and efficient in some particular work. There is some vocation for which he was intended and when he finds that vocation he will have found the true foundation of happiness; for there is no greater pleasure than work when that work is the work for which we were intended. When you find the man or woman who will tell you that they love their work then you will know that they are in the work for which they were intended. It matters not whether it is the humblest of positions if they are happy. There are people meant for humble positions, and they are as honorable in their position as the leader of a nation or a king on his throne. All work is honorable and all work should be honored. Work is not merely a means to a living; work is man's purpose on earth, his mission and his salvation. Without work man would deteriorate to the level of an animal.

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Through work man earns his right to a hereafter.

Therefore, does it seem possible that each man should not have his work laid out for him?

It is hardly logical. Particularly when you think of the few years that each man has to do his work in. It is only by doing the work for which he is best suited that he will be able to reach any degree of efficiency, and, of course, productivity, for no man can be highly productive without efficiency.

It is therefore very evident that each man has his own work to do and that he has been given certain faculties with which to do that work, and it is to discover these faculties that becomes everyone's duty—as well as everyone's desire.

And this is not a hard task to do if one sets out in the right way to do it. As a man thinks so he will look. Those natural faculties he possesses are known to the mind, either consciously or sub-consciously, and are discernible in regions well marked in the face. These signs are supported by other portions of the body and will be substantiated in the carriage, posture and attitude of the person and indicated in the hands, legs and feet of the person.

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If you entertain low, vulgar thoughts you lower your quality of mentality, and so distort the regions of the face into a growth that reflects this condition.

Stanton once refused to be introduced to a man because he did not like his face, and when told that the man was not responsible for his face, he replied, with emphasis, "Every man over forty is responsible for his face."

And this is true of everybody. Every woman has it in her power to be beautiful through this study. Every man to be distinctive. Everything that exists, physical, mental or spiritual, is a rate of manifestation. Fine quality of study moulds the materiality or physical condition into a higher plane and so beautifies. Faces are letters of recommendation; they speak for themselves, and if you wish to know people learn to read them.

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CHAPTER I

Judging People

WHY do we say of a man when we first meet him, "He is a born dynamic force." Or that "he is a scholar, or a thinker, or a talker?"

It is because we instinctively try to judge people on first acquaintance. We consciously or unconsciously size them up. We are guided by our intuition, and by our experience with people of similar appearance.

We form an opinion of people, liking or disliking them, believing them to be honest or dishonest, loyal or disloyal, to be trusted or to be watched, to be energetic or to be lazy, but unless we have something authoritative on which to base our judgment we may be entirely wrong; doing them an injustice or crediting them with more than their deserts.

In our social and commercial world it is necessary that we know our neighbor as quickly and as accurately as possible. We must deal with him, do business with him and in our everyday life associate with him; therefore the sooner and better we know him the more advantageous to

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ourselves. But if it is well that we know our neighbor it is of equal importance that we know our own faculties, our own responsibilities, our own limitations.

One of the greatest tragedies of life is "The Failure at Forty." The square peg in the round hole; the misfitted man who has chosen the wrong vocation, and, because of his unfitness for his work, finds himself crowded out, surpassed by the more efficient and more adaptable worker, at the age when he himself should be at the high mark of his career. Thousands of men and women are working at some vocation for which they were never intended. When they began work they probably took the first thing that came to hand, not because they liked the work or thought it best suited to them, but because it was a job, and necessity compelled them to find a job of some kind. But necessity is not always to blame, often it is ignorance of their abilities and limitations, and of the vocation that their ability would best operate in. Work is the blessing of mankind. The right choice of work means more than mere financial success, it is the highest form of self expression and brings contentment, peace, happiness and the true joy of living. The wrong

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choice of work—employed at something that we do not like, or have no interest in—is a work of drudgery, such a hopeless, helpless kind of existence, that the worker grows tired of his task and accepts his work as a penalty instead of a privilege. Lack of interest in our work is deadly. We are in the wrong vocation, and I say to every man and woman, no matter what their age, if you have lost interest in your work or you don't like your work, don't drop your head and your spirit; don't go down in the scrap heap; take on a new lease of life, interest yourself in a new work—a new study if you are of a studious nature—but keep going. Age means nothing to mentality. Emile Boutoux, the famous French philosopher, said: "I do not believe in age." Clemenceau, at the age of 69, was the most powerful man of France, and when asked how he did it, said that it was by keeping his mind alert and working every day. Gladstone was past 60 when he began a new study, and when asked if he was not too old, replied that he was just beginning to live. There is no need of any man of any age feeling despondent. There is too much in the world that is interesting, too much to see and to learn for any man to feel that he is

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through; we pass this way but once, it is an interesting journey all the way to the end if we but keep our courage and our mind awake.

Character analysis is based on the theory that the action of the mind is reflected in the features of the face. Faces tell. The face is the countenance of the soul. The face is an open book and once you learn the key it is easy to read.

To be able to size a man up quickly and accurately is the keynote to many a man's business success. To a salesman it is invaluable, and truly every man is a salesman. To a business man, to a professional man, to every man who meets and deals with the public it is of great importance. The politician who does not understand human nature, the importance of psychology, and the art of first acquaintance, will not get far in his political career.

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CHAPTER II

First Impression

WHEN two people are introduced have you noticed that awkward moment when their eyes first meet? It may be only a second—a flash—but in that moment they have tried each other out. Their decision is to come in an instant, and that decision, formed so quickly, may last a lifetime. It may be “love at first sight” between two of the opposite sex. It may be a business meeting out of which will grow a business friendship that will mean much to either party. First impression is often lasting and should be guided by some knowledge of human nature and by a system of synthesis and analysis that is both quick and accurate.

Every introduction is one of importance. No introduction should be thought lightly of. I have known of introductions that were treated coldly and indifferently by one of the parties and the slight was never forgiven by the other. Each one of us feel of some importance. We like to be looked up to. We carry about us a dignity, a feeling of self-importance, that we think ought

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to extend to others, and when we are slighted in an introduction—not given the consideration that we think is due—we feel it a reflection upon our social standing, and, no matter how humble of spirit we may be, it cuts our pride to the quick. On the other hand, I know men who never fail to make the most of an introduction. They insist upon getting the name right and try to remember it. They show that they are glad to know him, with the result that their friends are legion.

Lack of judgment on first acquaintance may also be a serious error. Approaching a man in the wrong way; opening up a conversation with all the rapidity and quick combustion of a howitzer on a slow, methodical thinker; or to theorize, to go into a wordy description with a quick thinking, quick acting, practical man. Wrong approach is fatal in business and is vitally important to a salesman.

The proper handshake is another thing entirely overlooked. Many people have lost friends and sometimes very valuable friends, by the wrong kind of handshake. There is a significance to the handshake that has not occurred to

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some people and they seem to forget, or not know the meaning of this form of greeting.

The handshake is the "high sign," the white man's symbol of greeting. All peoples of the world have some form of salutation, some sign that shows friendship, peace and good intentions. One of the oldest of these is our American Indian's sign of raising the right hand high above the head. This was to show that the hand carried no weapon, and that it asked for peace. This sign was used among the early tribes of men as far back as history goes.

All races of people have some distinctive form of greeting, such as touching cheeks, rubbing heads, and other forms, but always the meaning is the same, friendship. And as it is between tribes so it is between men. When you extend your hand to a man, you offer him friendship. But what kind of friendship? If you extend your hand to a man and he ignores it or refuses it, what are your feelings? You are cut to the quick, aren't you? But do you think of that when you give him your hand as limp as a dead fish? Or do you consider his feelings when you squeeze his hand as you would a lemon to get the juice out of it? Or when you use his hand like a

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pump handle, or any of the other bad habits of shaking hands?

There is much character to be read in the handshake, and if you know the traits of character they indicate you will have an inside knowledge of the man's character that may be very valuable to you. And do not forget that it is first impressions that often counts the most and that while it may be valuable to you to know the character of others, you have your own impression to create, and what is thought of you may be more valuable than your knowledge of others. Be careful of first impressions and always try to make them favorable.

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CHAPTER III

Why I Don't Succeed

EVERY unsuccessful man has his own reason for his failure, perhaps two or three of them, but after awhile he comes to the conclusion that he is wrong, and nearly every day in my practice as vocational counsellor some man or woman comes to me for advice on this subject. They have all the advantage of birth, education, environment, brains and opportunity, yet lack something. They are not successful, they are not happy, perhaps not even making a good living. They don't get on in business; they can't make lasting friends or companions; they are starving for friendship; they can't understand why people don't like them.

The answer to all their trouble is "lack of understanding." Failure to judge people aright. If you fail to understand people you are constantly "bumping" them the wrong way. It may be only in little things, but life is made up of little things, and if you fail to read temperament correctly you fail to catch their point of view and consequently seem contrary or opposed to them.

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We do not like people who oppose us all the time. I don't mean by this that one should not have an opinion and courage enough to back it up. I do not like people who "yes" everything you say. But it is one thing to have an opinion and quite another to be intolerant of other people's opinion.

Usually the man who has never made a success of any kind, is the hardest man to tell anything to. If you doubt this, engage in conversation with some of the men you find on the benches in any of our city parks. Try to tell them something for their own advantage. Expostulate upon the essential things that go to constitute success; and you will get an avalanche of philosophy that will make you run for cover. They believe they are right, it is their point of view.

No two people think alike upon any subject, not even two people who are closely related, whose interests are the same and who have a common cause, like man and wife. They may be quite agreed upon religion, politics and morals; they may be very harmonious in their thought, and yet there will be some little difference in their point of view. But the exaggerated point of view, the amazing lack of understanding of people is often the cause of an unsuccessful life.

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Man's wrong understanding of women and woman's wrong understanding of man, is often the cause of single lives. Some impression in childhood, some distorted view during the adolescent period, or taking the wrong lesson taught by experience—getting the wrong point every time instead of the right one—from their observation and study of the opposite sex.

Not long ago, I met a man who saw woman as a sleek, cruel, treacherous, deceitful animal; a cross between a snake and a tiger. Oh! how he hated them; and no argument was of any avail. How he got his opinion he didn't have patience enough to tell. Was he single? No, that was the funny part of it. With all this opinion of long standing, he took a mad fling at it and got married. But his opinion didn't change after marriage, it got worse. And now alimony is added to his afflictions and he is doubly sure that he was right in the first place; only that they are worse than he thought they could be. Could you expect anything else from his married life when he entered it looking for trouble. Can you see him watching his wife suspicioning her to do something mean every minute. She was under suspicion twenty-four hours of the day. Even

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while sleeping, she must be dreaming of some way to get the best of him.

Then I met a woman whose life was marred by her view of men. She looked upon man as some strange, queer animal. She was quite sure they were not at all like women. She had an idea that man was still the savage, and that his civilization was only a veneer that would pop off any minute. She thought that no woman could be safe with a man alone. That all men were beasts. That their habits were something not to be mentioned. That all men got married for was to have a woman work for him, or to support him; that all men drank at times, and whether they did or not, they quarreled and occasionally beat their wives. But here again is the funny part, she has been trying for thirty years to get married, and with the same zeal and spirit that the missionary goes into the heart of Africa. She is not wholly bad to look at, even good looking, and men have called on her, but when she got them in the parlor alone she immediately began to show them that she was not afraid of them and took the attitude of an animal tamer in a cage of wild animals to put them through their tricks. She made the fellow feel

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so uncomfortable that he soon begged for his hat and went home, never to call again.

These are extreme cases, of course, but there are many single men and women who have views very much like this. Sometimes caused by an unhappy home in their childhood; sometimes a vicious mother who hates the father, and poisons the children's mind; or a father who thinks the mother wilfully extravagant; or from hearing stories of unhappy married life while going through the impressive period of adolescence.

This wrong point of view is often carried into business and every day activities, and is so contrary to peace and harmony, to good cheer and sociability, to friendship and good fellowship that the person is disliked, is shunned and avoided, and losing the opportunity for success.

These are all personal things and are not alone the cause of the failure to succeed; there are other lacks, such as persistency, perseverance, stability, sincerity, assurance, confidence, praise, balance, courage, faith, etc. The last named are Will Faculties, and are most important, but this personal element is a strong one, and the lack of it is due to wrong understanding of human beings, and the ignorance of human nature.

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CHAPTER IV

Are You in the Right Position?

ARE you in the right position? Are you satisfied with your job, or do you want something better? Do you ever feel just bursting to do something? Feel that you have ability to accomplish something really worth while, but are bound hand and foot by some unknown power and can't get started? If so, you are in the wrong vocation; your unused faculties are calling for release. You are perhaps tied to some position and feel that you can't break away. Necessity or a strict sense of responsibility requires that you stick to what you are doing; you can't afford to experiment; each day you must follow out your routine—tied to your job like a man at the treadmill.

Now that is the gloomy way to look at it and might do for a rainy day. But let's come out in the sunshine and look at the thing from a brighter point of view.

You are working at something that is at least paying your expenses and a little more, but you are not happy or satisfied in the work. You feel

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that you can do something better. Very well, what faculties do you possess and of what temperament and of what quality?

First of all is your desire a mere wish to do something better or have you a real ambition? I sometimes have people consult with me who are filled with a big wish to do something grand. It grows bigger and bigger as the imagination works on it—like a soap bubble on a pipe. Then along comes some new whim, some new wish, like a fresh gust of wind, and the bubble bursts and in a moment is forgotten. Then they are filled with a new idea—going to do something else equally as grand and wonderful. Rainbow chasers. Day dreamers. They don't know their own minds. They are seeking the mythical port of Great-To-Do. What they would do if they had money, or were in this or that position! But there is no port of Great-To-Do, the place is here, the time is now, and the tools to do it with are what you have in your hands.

I had a case of a young man who was selling for a large advertising concern. My first comment to him was, "You haven't many friends, have you?" He replied, "I haven't a friend on earth, and I don't want any. When people call at

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our house, I say to my wife, 'When are they going home?' " He was as grouchy as a sore-headed bear. His wife said that living with him was almost impossible and that the only thing that made it bearable was that she was sorry for him; he tried so hard but just couldn't seem to make it go.

And his whole trouble was, " wrong position." His income had increased only five dollars per week in five years — years in which incomes had doubled and trebled and the cost of living had likewise increased—and the only thing kept him his job was that a relation had an interest in the concern, and at that, he was afraid of being fired every day.

He thought often of going into something else, but he didn't know what to tackle. He had thought of the second-hand automobile business, or of selling real estate. Every one who is floundering around looking for something to do thinks of selling something, while there isn't a salesman in a thousand. It is a job that is always open, the field is never crowded, for there are two leaving it for everyone that joins and only the real salesmen remain. Salesmanship is a big paying vocation and is worth the effort, but

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one should study salesmanship as he would study a profession, and prepare for it properly.

But this young man was not a salesman. Another job at selling would be just the same—a bare living. But there was a right job for him. I found in this young man one of the finest analytical minds I had ever run across—he was a born Chemist. When I first mentioned chemistry to him, however, he nearly snapped my head off. He sharply replied, “What do you mean—a clerk in a drug store?” and was surprised to hear that 60 per cent of business used chemistry, in one form or another, and that Chemists received from \$1,000 to \$10,000 per year. Today, that young man is on the high road to success and big achievement, and, as is always the case when a man sees something ahead to prepare for, he lost his grouchiness and went at his job of selling in a new spirit, and immediately his business increased. The selling game is like every other game in life, it is the spirit in which you enter it that counts, and no game or business can succeed without spirit. If you hate your job or can’t get interested in it, change your job; you are cheating, not the boss, but yourself, and the sooner you find out what you are best fitted for the better off you will be.

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CHAPTER V

Self-Starters

SOME people are naturally initiative. They are always starting something; if one thing fails they are into something else before the last sad rites are read over the thing that failed. They are quick to see an opening and are on their toes in an instant. They are self-starters. Off with the drop of the hat. They don't need any urging, anyone to crank them up; it is a natural ability, congenital and inherent.

You know the kind of a boy who never pays to see anything? He always finds a way in. It may be carrying water to the elephants, or passing bills, but he gets in. It is this initiative spirit that has been the making of the most of our big men. Theodore M. Vail saw the opening in the telephone and he set out to make it a success, notwithstanding the fact that the telephone was considered a joke. Carnegie saw the opening in steel; Rockefeller in oil—all self-starters. Edison doesn't wait, once he conceives an idea. No matter how intricate it looks or how impossible it seems to approach he doesn't waste time think-

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ing about it, he starts working. So it is with the men who succeed; they see an opening to do something, and with a feeling of "let's go" they are up and after it.

Then there is the other chap, the fellow who doesn't know how to get started——just as natural with him and just as inborn. He isn't lazy, it isn't unwillingness, he just doesn't know how. He lacks the initiative quality and it is just as unreasonable to find fault with him as to argue with a blind man that he should see.

If parents and teachers would only realize that; realize that some boys and girls are self-starters and that others need cranking up. A Ford car isn't a natural self-starter; they sometimes need cranking, and sometimes considerable coaxing—or cussing, depending upon your control—before getting under way, yet they are wonderfully serviceable and do no end of work.

The man who hasn't the faculty of getting started need not feel so very bad about it. He has qualities the quicker thinking, quicker acting man, does not possess. He has more patience, greater endurance, more stability and will often succeed by consistently plodding along while his more active and restless brother is changing from

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place to place. Make the most of what you have and don't worry that you are not somebody else. In dealing with the two types remember that the self-starter needs no one to tell him how to start, the other fellow needs cranking; bear this in mind and you will get good results from both.

Some day it will be a part of every school system to teach character analysis so that we will better understand each other. A human being is a wonderful thing but most of us are satisfied with that and never give it any more study than to be resolved that it is a "wonderful thing." Some day teachers and parents will have a knowledge of the nature of the child under their guidance and we will have less friction at home and in school. How many boys and girls are "spoiled in the making"; molded into something that they are not? Or if their character is strong enough to resist the well intended but misguided wishes of their superiors, have had to go through a youth of torture waiting for the time when their own wishes could be gratified and their natural talents, bursting within them, find freedom of expression.

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CHAPTER VI

Hiring and Firing

ONE item of expense that until lately has never been given consideration—not even by efficiency experts—is “labor turn-over.” What it costs to hire and fire an employee. The original cost of engaging and the subsequent cost of replacing a discharged man; loss of material and waste of time in instructing the new man in his duties and the rules of the house. Not a man in business could tell you that. Then all of a sudden they awoke to the fact that it was a big leak and needed mending badly.

Employment managers and labor commissioners began to figure on what it was costing, and how to reduce it. The New York state factory investigating committee discovered that nine paper box factories in one year had employed 1667 workers and discharged 1571—almost a complete turnover—and that, too, in a business that requires no greater skill than dexterity. A box factory’s output depends largely on the smoothness with which its employes work, and there can be little smoothness where employes

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are constantly changing. In other industries the turnover was correspondingly large. In one of the big staple industries where it is considered a privilege to be employed the turnover was 24 per cent.

Plans were advanced to stop this unrest among employes. Employers took notice. The less benevolent among them began to look upon the philanthropist in business who improved the working conditions in his factory, built rest rooms and gymnasiums and libraries and eating rooms for his employes, as not so foolish after all. That while he might have been moved by the best intentions in the world the results that were accruing to him through happy, contented employes were more than repaying him for all his trouble and expense. So they decided to turn philanthropist and do the same thing. Thus do the deeds of good men sometimes reach beyond their greatest dreams. All over the country today labor conditions have so improved that an old-time factory or plant would not be allowed to run.

But good working conditions was not the whole answer. Under the best of conditions men were still dissatisfied. So how to make men like their work became a deeper problem. One of the chief

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troubles, they soon discovered, was "square pegs in round holes." Too many men were doing work for which nature never intended them. Shift these men around until they are placed in the work for which they are best fitted and the problem will largely be solved.

Many big firms have turned to character analysis to find what qualities men possess and what work they are best fitted to do. Character analysis takes the man apart, analyzes his faculties, his temperament, his mentality and in what vocation his talents will best function. The work the analysts have done is surprising and the results so satisfactory that where it is employed they would not return to the old system of "past history" or "previous experience" that has proven a failure. They no longer select men in a haphazard way, and every employment manager and head of personnel department must have a knowledge of character analysis to obtain the position with any big concern.

The purpose of every big concern is to hold their employes, and they try to make the right selection to begin with. While I was giving a course of lessons to one of the largest clothing concerns in the southwest, one of the men wanted to quit

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the job. He was only a young man in a small position, but the management made a full investigation to learn why he was quitting; as though it were a reflection upon the management. Such is the feeling about hiring and firing today.



CHAPTER VII

Square Pegs in Round Holes

IT IS a scientific fact that no two persons are exactly alike. Each has likes and dislikes; what appeals to one has no interest for another. Each has certain dominant abilities which enables him to do some one thing better than he can do anything else. If a person is doing a thing in which all his dominant abilities function it is very sure that he is doing the work for which he is best adapted and in which he is sure to reach a marked degree of success.

But, unfortunately, we do not always find this to be the case. Thousands of men and women are in positions for which they have no talent, and which they do not like. They are misfits;

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and all because they do not take into consideration these two important factors—their ability and the vocation in which their ability would best operate.

It is remarkably strange that the matter of selecting our vocation has received so little consideration. The most wonderful machine in the world, the human body, capable of so much—each body tuned to some particular chord of industry that can only be happy when in harmony—thrown into the maelstrom to accept the first work that comes along. True, there are a few people who give the subject some thought, and try to analyze themselves to discover what faculties they really possess. Some young men and women stand upon the threshold of life's workshop and wonder at what bench they will find their tools. But in most cases they throw themselves into the stream and drift along in the current.

A young man or woman, upon leaving high school or college, usually takes the first job that comes to hand; work six months or a year at that; give it up, or get fired, and move on to the next job; with the same hit or miss chance of lighting upon the right thing. Life is too short for these hap-hazard experiments; we must

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evolve some method of finding out what vocation each separate person is best fitted for. People must be treated as individuals.

After class lessons have passed the elementary grades—the basic principles of education that is fundamental and common with all—individuals must be allowed to seek their own way; move along the lines that their natural talents incline them. The object of the present school system seems to be to jamb enough knowledge of all kinds and descriptions into the minds of the young that will last them a lifetime. To make a kind of Noah's ark of the brain—a species of everything inside. Every boy and girl treated alike—it can't be done.

We are all different and when we learn to accept it we will make greater progress. We have quick thinkers and slow thinkers, practical and impractical, material and esthetic; all must be allowed their own point of view and not made to comply to your way of thinking or to mine. There is one true way, let people alone and they will usually come around to that way. The exception is the spice of life and keeps us busy trying to explain him.

I don't mean by this that there should be no

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preaching, teaching, influence, example or guidance, but that, as far as vocations are concerned, the guidance should be help and encouragement to do the thing that nature intended that person to do.

It should be an effort to bring out that person's individuality and should recognize that each person is a separate and distinct Unit, and must develop along its own lines. Parents assume a responsibility that is misplaced when they try to guide the child or mould him in what he shall do for his life's work.

Parents' responsibility is fulfilled when they have given the child the inheritance of a healthy body, have taken proper care of him physically, given him or her the chance for an education, have encouraged them in their spiritual understanding and, most of all, have given them a good example in their own home life.

Fathers and Mothers, here is your whole responsibility in a nut shell.

If you can look back over the years of your parenthood and truthfully say "I have done these things" you can look straight up into the eyes of God and claim all the blessing that it is in His power to give. You have done a noble work and

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done it well, and you are entitled to your reward.

Where you see it charged so often nowadays, that the immorality of the present day child is due to the negligence of the parent, and it happens to be your child, and you are before the court of public opinion, you can look into your heart, and if you have given the child the above advantages, you can feel a clear conscience free of any blame.

But the fathers and mothers who have brought their children up in this way will have no cause to be sad over their children. Their children will be a blessing in themselves.

Children are often educated with the parent wish in mind rather than the child's own ability—training Johnnie for father's shoes when perhaps Johnnie would make an awful fizzle of father's success. Children rarely ever inherit that same combination of faculties that made father or mother a success and often their own combination is spoiled by discouraging it and forcing a vocation that doesn't fit at all. The result, of course, will be a "Square Peg in a Round Hole."

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CHAPTER VIII

Doing the Work We Like to Do

WHAT a joy is Life, when we do the thing we like to do. The compensation usually takes care of itself, but it isn't the pay that counts so much, it is the joy of the work, the satisfaction we find just in doing the thing. Feeling ourselves in our right vocation; that we are building, not for today only, but for a life time; that we have our sails set and know our port of destination.

Elbert Hubbard once said, "Happy is the man who has found his work." It doesn't make any difference what kind of work it is, one work is as good as another if it is our work. There is a joy in doing the little things just as great as the joy of doing big things. There is a man up in Massachusetts who makes hand-made toys for little boys and girls, and so clever is he that grown-ups like to slip into his little place and watch him work. He whistles the whole day long, or he hums a tune, as he works away, and I know he wouldn't change jobs with the President of the United States. I know a man who travels the world over, making silhouettes out of black paper. He has made the silhouette of presi-

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dents, kings, emperors, statesmen, men and women celebrities of every country. He takes his work seriously and is just as proud of his work as any artist of a master piece, and he is happy in his vocation.

When one is doing the work he likes to do, the work for which he is best suited, the hours spent at it all pass too quickly. I have written a Character delineation of many prominent men for newspapers and magazines throughout the country and after interviewing them, they have invariably told me that there were not hours enough in the day to suit them. One was a railroad man, worked his way up from section-hand to be president of the road. He said to me, "I loved the railroad business even before I got into it. I joined a construction gang first, then I got to be a trainman, then on up the line; but from the first I enjoyed the work, and the hours were always short." Another was the head of a large banking concern; he had begun at the bottom and worked up. He said, "Banking hours are supposed to be short, and so they are for the customer, but for the clerk it is different, and I have spent many night hours over my books, but today I am among the first to arrive and the last to de-

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part. It is habit I suppose, but I like the business."

And how easy the work comes to the man who is doing the thing he likes to do. Watch a mechanic who is a mechanic by nature. He seems to think with his fingers; his tools become like the scalpel in the hands of a surgeon; he diagnoses the case with the skill of a physician; and he knows just what to do. Watch a number of workmen and see how easy it is to pick out the man in the right position. He works easier and smoother. He doesn't watch the other fellow to see how he is getting along. He works as if he were all alone. He does his own thinking and doesn't seem to be in the least worried. He doesn't seem to hurry, yet he gets a lot of work done. He quits when the time is up because that is the custom, not because he is anxious to quit, for invariably he is the first to pick up his tools and the last to lay them down.

Then watch the misfit. Nervous, anxious, fretful or indifferent, careless, stalling. Watching the boss, watching his fellow-worker and watching the clock. No pride in his work; anything to get by. Hates to stick to a thing and finish it; wants to start something else. Always changing

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his job; restless, but he does not know why. His tools are awkward in his hands. He has no insight; he can only see on the surface. He gets things wrong, breaks things, smashes his fingers or otherwise hurts himself. He can't keep his mind on his job, he is not interested, he does not like the work, he is not fitted for it, and will never be happy in it.

The same is true in every calling in life. There are doctors victims of their parents' wishes or some circumstances that forced them into the profession. They are wholly unfitted for it and they are fortunate if they do not commit some terrible blunder and cause the death of someone. Lawyers who loaf away the years of their lives, and who have nothing more to recommend them than a swivel chair and a gold sign. Ministers who have a job in the ministry and a meagre living but are afraid to leave it, not knowing what else to do. And so it is down through all the professions; people unhappy in their jobs, and long to do something in which they would enjoy their work.

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CHAPTER IX

Natural Talent

SOME people show a predisposition to some vocation or line of work early in life; seem preordained to some particular position in life. The predominating faculty in their nature is so large that its influence is made evident almost from their inception, and a vocational prognostication is simply a matter of acquaintance. But always there is the equation. What supporting faculties have they? A supporting faculty to a dominating faculty may be so strong as to elect the vocation of the person. For example, if a person has large language faculty strongly supported by the quality of form, they will be inclined to some vocation where these two faculties can be used, and will have a liking for that kind of work. Such as advertising, cartographing, descriptive illustrating, magazine work and kindred trades and professions.

With most people, however, their faculties are not so well defined and their choice of vocation goes through a kaleidoscopic change: they want to be something different every few days. This

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is to be expected with children, and it is not uncommon for a boy to declare, each day in turn, that he is going to be a policeman, a fireman, an ash man, a candy maker, a railroad engineer, a parson or a pirate; or for a girl to be a nurse, a nun, a dressmaker, or an actress. That is the fickleness of youth; their minds are not yet developed and they are not sure of their desire. But after they have passed their early youth and begin to prepare for their place in the world they feel the call of their dominating faculties and vocational guidance becomes a necessary thing. Once they are helped over their problem of choice and have made their selection they generally stick to it. In the Massachusetts schools of vocational training, where there are thousands of boys and girls learning a trade or mechanical art, only two per cent have altered their first choice of work, although they are privileged to do so if they do not like what they have chosen upon giving it a fair trial.

But while much may be said about young people and their guidance, of greater moment are the older people who have not found their proper place in the world's work and are floundering around in a sea of uncertainty. The uncertainty

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of the young people can be allowed, but when this uncertainty is carried on into the working world it becomes a serious matter for their advancement. Uncertainty kills progress. Until they have made up their mind what they are going to do and direct all their efforts to that course, their energies are running around in a circle and they are getting no further than the squirrel in a revolving cage.

Some children have a natural talent for Drawing, Music, Art, Invention, Construction, Writing, and other things, and so strong is the urge back of these talents that the child cannot resist the inclination to spend every possible hour working at the development of this inward power.

Why this should be so is a puzzle to science. It may be that the tiny bodies called chromosones found inside the germ cells and handed down from generation to generation carrying hereditary qualities, may, after a number of years, accumulate some particular quality in one person and so become a strong dominating faculty. But this may be hard to prove.

As an example, I have a little girl under observation at the present time, who has a peculiar affliction of speech and hearing, intermittently

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losing the use of both. She is a bright, happy child but because of her affliction is backward in school. She has however, a natural ability to draw, and will spend hours sitting by the window with a pencil and paper, drawing pictures as they come up into her mind. If she gets this ability from some member of the family of past generations, it is not known to the present family, nor are any of them gifted.

But from whatever source these natural talents come, they should be encouraged and educated. A child's natural talent may be contrary to the desire of the father and mother for the child's career, and the child's natural talent may be killed by the family opposition. Mothers are often to blame for this, she may want her boy to be a Lawyer, Doctor or Minister, while he may be by nature, a Mechanic. A mechanic in her family—horrors! I had a case of this kind just recently. A man now thirty years of age whose mother has tried to make a Mental worker. She didn't care what particular vocation so long as it was INTELLECTUAL. The man has a mechanical mind and everything to be understood by him, must have concrete shape and form. Abstract themes are outside of his conception and

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beyond his realm of understanding, and it is far better for him to follow his bent and be a good mechanic than to be a poor mental worker.

Nurse your natural talents, and develop them all you can. Whatever vocation they lead you into make the most of that vocation. If it is the stage or the ministry try to be a credit to that calling. Honour lies in Service not the position.

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CHAPTER X

Personality

WE SPEAK of a man or woman as having a charming personality, and we say it with such a sense of appreciation that there can be no doubt but that we give high value to the quality, and rate the one possessing it as of marked distinction.

We recognize its importance in business as well as the charm it gives the person in a social way. We know that many men and women owe their success alone to it, and that it will carry an otherwise mediocre person to popularity and financial success, who, without it, would not be able to

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make a fair living. We all want it and are anxious and eager to possess it, and yet asked to define it and we stutter for an answer.

The Oxford dictionary defines it as "that quality, or assemblage of qualities, which makes a person what he is as distinct from other persons." That is very intellectual and all that, but it leaves a vacuum in the mind as though something had been left out. The truth of the matter is that personality is indescribable for the reason that it is inscrutable.

Personality, however, is a fact, and if possible to acquire, we owe it to ourselves to do so. One philosophy claims that there are four essentials, that being without we can have no personality. They are courage, sincerity, enthusiasm and purpose. Now they may not be all that is necessary, and it may not be necessary to have all four of them, but it is positive that these four qualities will go a long way towards establishing personality. The lack of courage—afraid to approach people, afraid of ridicule, afraid to be assertive—are deterrents to personality. Insincerity destroys personality in business. Lack of enthusiasm is lethargic, and lack of purpose weakens determination.

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In addition to these four there is also self-reliance, and self-confidence, an ease and assurance that one is self-efficient. We admire these qualities and are naturally attracted to one possessing them. The negative of this is the self-conscious and timid person who arouses a feeling of alarm and makes us anxious to get them out of our sight. Added to this latter class is the apologetic fellow—the sorry-to-trouble-you, hope-I’m-not-in-the-way chap who is always apologizing and excusing; who fills you with a grave apprehension that he is about to shine your shoes or kiss the hem of your garment; or that it is possibly a vague preliminary to a “touch” or a favor wanted. There is only one fellow worse and that is the too aggressive, obtrusive person who has no respect for your privacy, time or personal rights.

Every one, of course, has some kind of a Personality—at least we ascribe that term to their personal manner and general attitude.

It is what they give out, what they radiate from their inner being; it is a reflection of their state of mind. A person lacking in interest is always a person of small personality. And there are thousands of people lacking in interest. Not interested in themselves or anything else. Their

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reading is confined to the newspapers; they read article after article and swallow it just as it is written. Never think. It is so because it is so, and that settles it. Their ideas are as old as themselves and what little interest they have in anything is passive. They are critical, suspicious, skeptic and stubborn. No winning personality with such a mind as that.

A live, active mind, full of interest in the live issues of the day—a mind fully charged with the knowledge gleaned from good books—a heart full of love, patience and kindness—such a man has a personality and the world will love him.

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CHAPTER XI

How a Woman Thinks

WHAT is the difference, mentally, in man and woman? Point of view—that is all. Man thinks through the head, woman through the heart. Man thinks by reason only, woman is predisposed to intuition. Man is keen, quick witted, sharp in business and things judicial; but in matters where the human elements enter woman is superior.

Wherever men congregate they discuss things of importance as having relation with things general to every one. They are interested in a common cause, feeling that what affects the whole body must indirectly affect them. They view things from the outward sign in to the core; that infection comes from the outside and must be treated from the outside.

They discuss politics, morals, education, law and the propriety of conscience as it affects the populace; believing that popular or general opinion, practice and custom will eventually preside at their own fireside. They go much on precedence and established rules; that a working principle must

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be maintained to safe-guard a common basis for all. When they express their judgment it is prefaced with "I think" "It is my opinion" "I am convinced after due thought," showing they have weighed the matter up in their mind and have come to a conclusion by a mental process.

Women view things from a closer point of contact. Her fireside is the center of the universe; the luminous point from which all things radiate. She is interested in her own family and in what directly affects her and them. She believes that morals and education, like charity, begins at home. The true defender of the home is the woman.

In the discussion of business, politics or law she immediately applies it to herself—how it affects her. She tries all her opinions on herself first—how it fits her—believing that as she feels so will others feel. She is intuitive and daring. She will knock a precedent in the head if she feels that the occasion requires it. Her intuition often guides her and she is more alive to this quality than is man. She is more personal in her opinion than man and likes to talk of things that belong to her; her home, her family, her sweetheart or her husband—and, occasionally, things that

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don't belong to her, like somebody else's husband.

She is greatly guided by her likes and dislikes, and her loyalty goes with her heart. She will often punctuate her conversation with "he said" and "she said," and will show her keen discernment with such expressions as "did you see the way she looked?" "did you catch the expression of her eye?" This is due to her personal point of view.

Woman is a finer specimen of human being than is man. She is built on finer and more delicate lines. Man is muscular, coarser texture, heavier moulded and bigger frame. His nervous system is not so close to the periphery, or surface. He is not so easily affected by the things that contact his person; the coarser texture of his flesh and the layers of muscles that intertwine through his whole body, acts as a buffer for his nervous system and he can feel comfortable in clothes that would irritate the more exposed nerves of the woman. A man would feel naked in woman's scant clothing. He would feel that he had nothing on. The weight of her clothing wouldn't make an impression upon his muscles. On the other hand woman would suffocate in man's heavy clothing.

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Woman is a superior machine, as she has two more functions than man. She is gestative and lactative, and is built to perform a more wonderful task than ever falls to man. Upon her depends the continuance of the race. She is the mould, the matrix, the mater, the mother of the world. Keyed to a higher sense she "feels" things beyond a man's understanding. She senses things with a keen intuition. She is always on the defensive, and is always on the alert with the thought of the brood instinctively in her. She never forgets her sex, her purpose and her mission; it is always before her; nature constantly reminds her of it; and she is more determined in her intention than is man.

Women always get what they go after. They never lose a fight, because they never quit. No movement they have ever started has ever been lost. It may take years, but in the end they win.

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CHAPTER XII

The Failure at Forty

Is there anyone on God's green earth who will give an intelligent, ambitious man a chance to earn a decent living? Am willing to do anything or go anywhere. If you are looking for a piker who will give his heart's blood for a few cents an hour, pass me up.
—X 57, *Globe*.

I want work with head, hands or both; used to detail and responsibility; 40 years old; college educated, but can forget it; health and character excellent; no objection to any real work that will yield a living week's pay.—W 27, *Globe*.

A FEW weeks ago the Sunday edition of the Boston Globe carried the above advertisements. What a story they tell! If I had devised an ad for the purpose I could not have so dramatically told the story or so graphically painted the picture. Poor misfits—intelligent, ambitious—crying out for a chance to live. The first one is desperate; he is willing to do anything, to go any place. Then he turns cynical—sour by his experience, probably—and warns the exploiter to keep away. What a feeling must have possessed him to write that advertisement; what a

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state of mind to compose those lines. Did he get an answer? I hardly think so. What has he got to offer? What can he do? He is intelligent, but unless his intellect is trained to do some one thing proficiently it means nothing in the commercial world. He is ambitious, but to do what? To make a living for himself? That is praiseworthy, but people are not engaging men for that purpose; they want to know what the man can do for them—what he can do for the money paid him.

The second man is more proud. He would not cry nor beg for work. He was a failure at 40 and accepted the fact. College raised, and perhaps a boy of means when dad paid the bills, but had specialized in nothing; never took his education or training seriously; knew a lot of things partly, but no one thing well enough to make a living. Now he is willing to admit that his education is no good to him and asks for any kind of work that will yield a weekly wage sufficiently to live on. He is dignified in his defeat; he is a man worth while, and it is a pity that this excellent timber should go to waste.

The trouble of both these men come through the lack of vocational guidance, vocational train-

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ing and definite aim and purpose. If they had been brought to understand that this is a specialized world, each must do the work that he is most capable of doing, they would have selected some particular work and had some one position in life as their objective point. Master your job or your job will defeat you. If you can't master your job and be a success in it it doesn't suit you and you had better take an inventory and see what is the matter. If you are not suited by natural talent to the work you are doing find what faculties you possess and begin a study or training for a position that suits you. Don't be discouraged or think it is too late—it is never too late if you are in earnest.

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CHAPTER XIII

How to Develop Will Power

IN looking over some old magazines the other day I came across an article in *The World's Work*, by Arthur D. Dean, in which he quoted a story, a satire of conditions of affairs, as told by the late Professor Dolbear of Tufts college:

"In antediluvian times, while the animal kingdom was being differentiated into swimmers, climbers, runners and fliers, there was a school started for their development. Its theory was that the best animals should be able to do one thing as well as another. If an animal had short legs and good wings, attention should be devoted to running, so as to even up the qualities as far as possible. So the duck was kept waddling instead of swimming, and the pelican was kept wagging his short wings in the attempt to fly. The eagle was made to run and allowed to fly only for recreation, while maturing tadpoles were unmercifully guyed for being neither one thing nor another.

"The animals that would not submit to such training but persisted in developing the best gifts

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they had, were dishonored and humiliated in many ways. They were stigmatized as being narrow minded and specialists. No one was allowed to graduate from the school unless he could climb, swim, run and fly at certain prescribed rates. So it happened that the time wasted by the duck in the attempt to run had so hindered him from swimming that his swimming muscles had atrophied and he was hardly able to swim at all, and in addition, he had been scolded, punished and illtreated in many ways so as to make his life a burden. In fact, he left school humiliated. The eagle could make no headway in climbing to the top of a tree, and although he showed he could get there just the same, the performance was counted a demerit since it had not been done according to the prescribed course of study.

“An abnormal eel with large pectoral fins proved that he could run, swim, climb trees and fly a little. He attained an average of 60 per cent in all his studies. He was made valedictorian of the class.”

How much have we improved over this antediluvian school of the mind of Prof. Dolbear? Are we not trying to do very much the same

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thing today? Trying to make runners out of eagles and ducks. Not ducks and eagles of the barn yard, of course, but training both boys and girls fitted for one kind of work in something for which they are not at all suited.

This can not help but have a blasting effect upon the will power. It is not only boys and girls who are outside their natural elements, but men and women as well, and as long as they remain so out of their sphere, they remain uncertain in their mind, and their will power weakens. How can a man or woman with no mathematical ability succeed where figures are required? Yet I have seen women, and once a man, in such a position, actually counting on their fingers.

Right willing comes from right thinking and right feeling. Weakness of will comes from wrong feeling and wrong thought, and no one can think right and feel right when in a position contrary to their very nature. If we are in a position in which we can use our natural talents it is only necessary to exercise the proper amount of will power and sooner or later we are bound to succeed. I say sooner or later for the benefit of those who expect a sudden rush of success immediately after they have partly fulfilled some

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natural law that has success attached to it. There is no method that works a wonder or miracle to bring success over night. You must be in the right position, feel right, think right, will right, have an aim and purpose, resolve and affirm "I can." Exert your full effort and nothing can defeat you.

This is not preaching, not an abstract thought or doctrine, it is a fact based on natural law. Analyze any man or woman who is successful, measure them up by these simple rules; right position, will power, aim and purpose, resolve and confidence, and I am free to say you have the key to their success.

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CHAPTER XIV

Intuition

DAME NATURE hands out her gifts to her children freely or sparingly as would seem to be her mood. Upon this boy or that girl she bestows good things of her storehouse with a generosity that seems more than wisdom. To the girl it may be beauty, charm, quality of voice; to the man personality, art, culture, or the gift of speech, memory, construction, inventiveness, faculties of commerce, wealth or rulership—all lavishly given without a question of merit or asking aught in return. To another she seems stingy; only so much, and that must be earned. Then again she seems in a sinister mood and hands out her gifts as if with evil bent; she sows her wheat among the weeds, she plants a talent as if never meant by nature to be a talent, and there lets it bloom in a soil so unbecoming that it never reaches harvest.

But, as generous as old Mother Nature is, she is sometimes just as exacting. She has laid down her laws, and she demands that they be obeyed. Her rules are positive and definite; the infractor

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pays the penalty. The profligate may waste his millions without a word of protest from her, but in the end he pays the toll. Whether it be wasted fortune or wasted talents, the offense to her is the same. It is lost opportunity, and she deals with us as we deal with her. She is indulgent to a certain point, then, if annoyed with us, turns scrutinizingly on us and demands a reckoning.

Queer old dame, is Nature, and hard for us to understand sometimes. But with it all she is not so unkind. None of us but have something to be thankful for. But are we always thankful in proportion to our gifts? In fact, are we thankful at all? Do we know our gifts, or, knowing them, appreciate them? Does the genius know that he is a genius? Do those specially gifted people know that they are specially gifted? Are they any happier than the less fortunate mortals who are not so blest by nature? I don't think they are.

So, after all, if we are not geniuses we can be happy. We can't all be geniuses, but we can get along pretty well on the talents we have if we put them to their best use.

There are ninety faculties and sub-faculties that have a bearing on our vocational life. They

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are the talents that either singly or in groups, support us in our work. The predominating faculty of construction makes us builders; language makes us teachers or preachers or printers or salesmen; color makes us artists or artisans; number makes us mathematical; aspiration, amity, reform and sociability leads us into religious or welfare work. These and our other talents each play their part in what we should do and how we should do it.

We have a little faculty called "intuition." It isn't a dominating faculty from which arises vocations, but it has a great influence over some of our other faculties and often guides our course of action.

This faculty gives us unconsciously the quality of reasoning and spontaneous perception of the truth. In its quick discernment it does not weigh the cause or reason, but comes to an almost immediate judgment. It has many of the qualities of instinct as found in animals, and, like animal instinct, it is not definite or specific. It is more of a feeling than a thought.

While it does not indicate vocation, it often predicts movements, inventions and discoveries. It has the power of discerning public and private

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opinion, and sensing the change in opinion. It contains, as a sub-faculty, the quality of foresight, and often foresees the possibilities of a new venture or enterprise, and sometimes senses approaching danger or disaster to those near to it. Large intuition may cause a person to jump at conclusions too hurriedly, or makes them suspicious, or even jealous. Foresight and caution are akin and yet distinct from each other. They are of splendid service when in combination, as they stimulate each other in protective measures.



CHAPTER XV

Salesmanship and Advertising

THERE is no vocation to which the science of Character Analysis has a greater importance than to the salesman and advertising man, for to this class of men the knowledge of human nature is a necessity, the lack of which makes it impossible to succeed.

Salesmanship is a matter of personality. Each salesman must work out his own method, and work along the lines that he finds the most suc-

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cessful. There are rules and advice given in text in schools of salesmanship and they are well worth learning. There are prescribed rules of procedure and organized methods that have been worked out by experienced salesmen and it is time well spent in studying them carefully. But after you have learned all that you can you have still the one great thing to learn—*Human Nature*—how to meet it and how to get along with it. How to grasp it and to get what you want from it.

“Approach” is the first step in every sale. How you approach a man, what impression you make on him, is the first one-third of salesmanship. You can’t treat all people alike; each man is different from the last man; each must be handled as best suits that man, and there is no one rule that will apply to all cases. Some men are easy to approach, some are hard, but the easy is turned hard and the hard is made harder if you dash into the room and strike the wrong note. Ruffle a man the wrong way and he is like the cat; he is mad in a minute. Strike him the right way and he is your friend at once. Know your man. Learn to read character. Learn to know Human Nature.

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Learn which type of man is the quick, practical thinker and which the slow, methodical thinker. Learn to know the aesthetical man or the man of theories from the man hard, cold and calculating, to whom everything must be practical, easily accessible and of ready use. Learn to be attentive, to observe, to note changes in your customer's business and anticipate his wants. Many a salesman has won a warm spot in his customer's heart by studying the customer's business and showing a lively interest clear of any suspicion of being inquisitive, officious or with undue familiarity.

It is this unselfish interest in other people that marks personality and makes popularity. It is the result of our culture and social faculties so essential to the salesman. The culture and social faculties are the connecting link between brains and executive ability in business. It is the business getter, the trade holder, and must be fostered in any business to make it a success. Well organized brains and highly efficient executive ability might succeed in a purely autocratic business where there is no competition, but, even then, only for a time until conditions can be changed—competition becomes inevitable. The culture and social faculties depend entirely upon

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a sympathetic knowledge and understanding of human nature; insight into the hearts and minds of people. It has that quality of knowing what to say, what to do under any condition, that expresses a heart interest and leaves no doubt of sympathy and good will.

The same is true of advertising. The human element enters so strongly into advertising that it becomes the heart and soul of it. Cold, unappealing advertising is just so much paper, ink and money thrown away. The successful advertising man is the one who understands Human Nature, and the way to appeal to it. Dash, brilliancy, display—high art—are all very beautiful and commendable, *but* the ad that goes straight home with its little appeal is the ad that gets the money. And what makes this appeal? The Human Element. That little dart to the heart that always finds a welcome. That little line that carries a meaning that we can all understand because it is close to us. Advertising is an art but it is based on the knowledge of Human Nature.

Advertising hinges on the fact that man always wants something. It may be an immediate necessity or a far-away longing for something. It may be a collar button, or an automobile; some-

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thing he will buy today, right now, or something that he will dream over, ponder over for a long time before he buys. But if he wants it he gets it, sooner or later, and the purpose of advertising is to induce him to get it from the advertiser. That is where the knowledge of human nature comes in; to know how to play upon his fancy and to attract his attention in your direction; to win his confidence and faith. That is the secret of advertising.

Every man is a salesman, we are all selling something, and every man is an advertiser. We advertise and sell our goods or ourselves, and the successful man or woman is the successful salesman and advertiser.



CHAPTER XVI

Character at Sight

IT IS strange that we have given so little thought to the study of human nature; of the traits and characteristics of our fellow-beings. With all our educational thought and our endeavor to enlighten mankind; to instill a knowl-

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edge that is practical and useful, we entirely ignore the very first step in education—the understanding of one's self and a knowledge of the temperament and mentality of our neighbor. We even go further than ignoring it, we shun it, refuse to consider it, as though it were something taboo; as though it belonged to a super-natural world.

Nature does not clothe man with a mantle of secrecy. She does not hide his face or his features, but, on the contrary, marks his face so plainly of the action of his mind that it requires but little study to read clearly every thought and action and to know the man by what we read on his face as we know the book by the contents of its pages.

Our face is our letter of recommendation. It is our biography, our history. Nature so intended, but our educators have always frowned upon any system of study to learn the signs of character and have by their indifference or antagonism killed the effort to promote the science.

This is all the more remarkable when it is a recognized fact that the successful men of the world, all the way down the line of history, have

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been men and women who were good judges of human nature.

How were they good judges? How did they read character? Did they possess some secret unknown to other people? or was it some special "gift?" You might reply that they didn't know themselves how they did it; therefore it must be a gift.

But a closer analysis will show that they did know but had not made a working plan of their system, and therefore could not explain how they did it. Intuition had much to do with it, it is true, but big men are not guided in their knowledge by mere intuition. Intuition has no reasoning power; no whys or wherefores; and men of big reasoning power are not acting on "hunches" or "inspirations," they want more foundation in fact than the little girl's "because."

One of the things that greatly aided Benjamin Franklin was his ability to read people, and so successful was he in doing this that his insight of human nature was almost uncanny. *We always apply uncanny to the things we do not understand.*

Mr. Wilson was remarkable for his ability in this line, and his selection of men was with a

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keen insight that showed a skill that there should be no time lost in developing in all people of average mentality.

Nor is this hard to do. It is recognized and is perfectly apparent to anyone who will give the matter a little study, that the action of the mind will manifest itself in the face. As a man thinks, so he is; as a man thinks, so he will look. It is only to arrange these signs, give them names and symbols, that is necessary to give us a science that is of greater aid to us than any gift within our asking. To know ourselves and to know our neighbor is the greatest boon of mankind. The greatest aid to character building and the producer of the greatest peace and happiness is to understand, to know the thoughts, the point of view, the temperament of our fellowman. It is the things in people that we can't understand that annoys and irritates us. It is the things they say and do that is so contrary to our point of view that causes friction. But learn to understand them, get their point of view and the friction is removed; their words and action are clear to us; they don't seem so unreasonable. We meet their point of view with logic by taking in their side of the case, and we form a judgment that is nearer

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justice. This constant misunderstanding between people is the cause of friction at home, at school and in our industries; learn one another, and tolerance will take the place of narrow-mindedness, prejudice, bigotry, jealousy, envy and the hundred and one minor evils that disturb our peace and cause us annoyance even with those we love, because we do not understand. The Pass Key to Human Nature and Vocational Analysis, published by the Auto-Science Institute, teaches this and makes it easy to read character and know the inside feelings of human beings, and if one takes it only to strengthen their studies they will be very thankful for the benefit derived from a broader tolerance, a broader point of view, a larger scope of their intellect and a bigger outlook over the human family. It is the most interesting study of all studies and strikes a responsive chord in the heart of everyone. It is a never failing source of entertainment and has the added quality of developing personality and making one popular.

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