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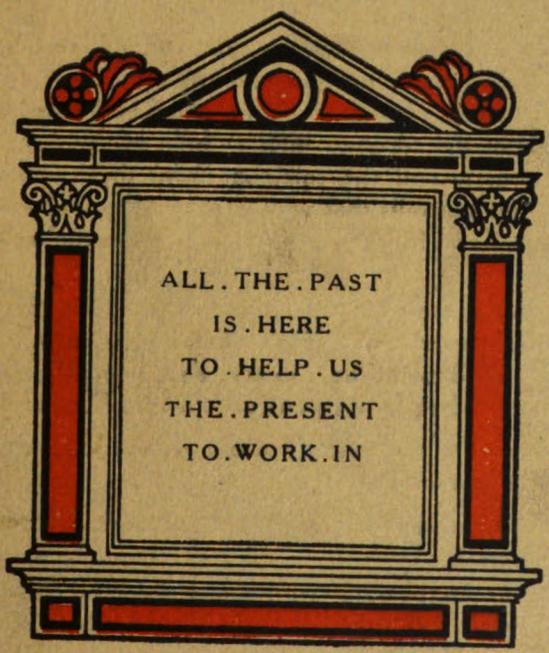
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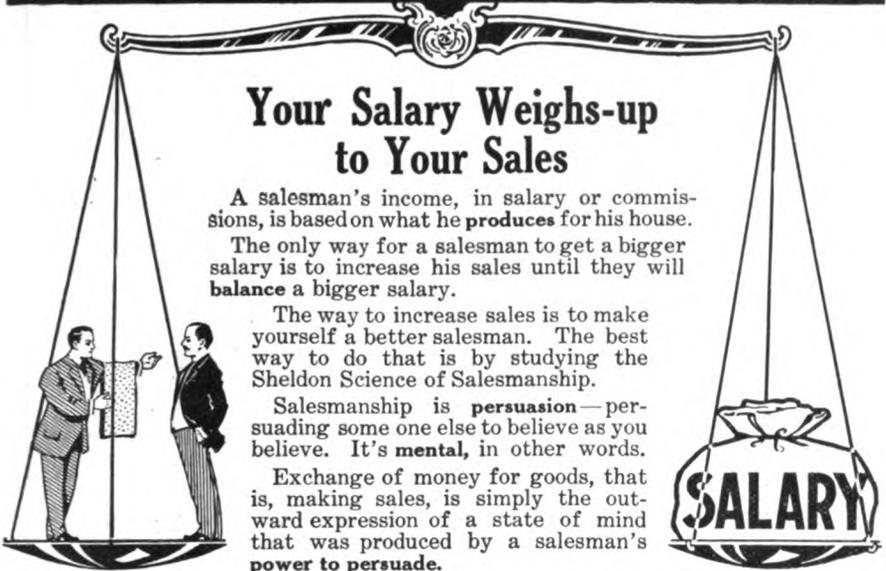
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CONTENTS

One's Atmosphere. Growth. A Psychic Law in Student Work. Unfoldment. Power, How to Attain It. Harmony. The Assertion of the I. The Tree of Knowledge—of Good and Evil. Conditions. Faith. Back of Vibrations. Wasted Energy. Something about Genius. Shakespeare: How He Told His Secret in the "Dream" and "Tempest."

A Few Opinions and Reviews

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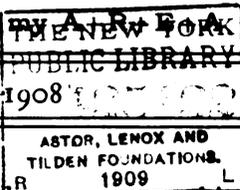
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VOL. IV

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Courage and enthusiasm are twin children of health.

Courtesy is the thin edge of the wedge of influence.

Who swings the hammer uses his own heart for an anvil.

Salesmanship is seven-tenths brains—the rest is earnestness.

A great stroke of good luck usually turns out to be bad luck.

The river of life is no swimming-tank—use a long steady stroke.

The seeds of right thinking always produce a crop of right acting.

The salesman visits his brothers—the order-taker calls on strangers

[17]

Desire is ninety-five per cent of will power.

Faint-heart ne'er won fair lady—or any other prize worth having.

If all citizens were like you, what kind of a country would this be?

The stuff success is made of comes from your brain, mind, and soul.

The more a man thinks about his work, the less he thinks about himself.

The steam-drill doesn't cover as much ground as a shovel, but it goes deeper.

The salesman cultivates orchids while the order-taker is handed a few dandelions.

Determination, vitalized by spirit, puts on that last pound of energy needed to win.

Brilliant, spasmodic lightning runs into the ground—the quiet current does the business.

Fertilize and irrigate your garden—don't transplant the vegetables every time the soil gets dry.

The tailor gets gold, the rag-man a few coppers for the identical clothes. Same with ideas.

Blame yourself when you fail, and you will succeed—blame some one else, and you remain a failure.

The man who doubts himself is like the chap that rowed all night with his boat tied to a stake.

Strength threw the sixteen-pound hammer a hundred feet—Faith threw it a hundred and seventy-five.

Knowledge is the dynamo of power,—judgment the wire that carries the current aright,—enthusiasm the speed that gives voltage.

Heart, Head, and Hand Philosophy

BY THE EDITOR

SHAKE!—1908—I am glad to see you. I know you are very young, but do not feel bad about that. You are not to blame and you will grow rapidly. You come in a time when things grow fast. One year ago to-night, 1907 was born. He just left the room as you came in—full grown, his work all finished, and ready to “pass on.”

I know you are busy and that you have but one brief year to live, but pause a moment just the same, and take a message from Libertyville to all the world.

I want to tell you of a message I would have you give unto all men and women, boys, and girls.

First of all, kindly hand them the loving New Year's greetings of The Business Philosopher. Wish them all joy that another year has dawned in their victorious onward march toward the goal of a legitimate and practicable ideal.

Just whisper in their ears that you are to see their longest and best step forward in this march; that you are to see more positives developed, to crowd out more negatives than any year of their lives. And tell them, too, that The Business Philosopher is going to be more of a help to them, while you make your twelvemonth's stay, than ever before.

That's the intention, and I believe we have the means to carry it out.

And—one thing more—just give the very warmest and most hopeful message of all to the boys and girls, “Philosophers in the Bud,” as Uncle Arthur has called them. Say to them that Uncle Arthur, who is a great lover of children and has lived with them and helped them all his life, is going to give them a great deal of his time in his talks, and that he will be glad to help them individually if they will write to him.

And now I have a message for all, 1908.

[19]

AREA, that's the message;—help me make AREA a household word; —it is symbolic—it represents Ability, Reliability, Endurance, and Action.

You see it is four mighty concepts wrap't in one—the knowing power of the head—the dependability of the heart—the staying power of the body—the decision and doing of the will.

Speak the message, 1908,—speak it anywhere, speak it everywhere. AREA, that's the word—speak it stronger—drive it home. Do this and you will have smoothed the path for 1909.

I would that I could tell you what is in my heart to say to all the world about each member of this big quartet, which sings so well the music of success; but you must hurry on, for you have much to do. I must be brief and, since this is so, I will confine my message to a little talk about Reliability, the second member of the big quartet.

Ability is great, my boy, but Reliability is greater. In fact, 1908, Reli-Ability is the kind of ability to have. I feel I could not give you better counsel than to instruct each one you meet that, if he would win, he must get busy with the development of that particular region of his area, Reliability.

Reliability, you know, is the result of the development of the positive pole of the sensibility magnet. It is of the heart side of man. Napoleon “had a good head on him”—great—but his heart wasn't right. You know the rest—he got there, but he did not stay there.

And that is what has been the matter with certain Napoleons financial. It is a great thing to arrive, but it is a greater thing to stay “arriven,” and the way to remain is to tie to the stake of Reliability.

Do you know, 1908, it is passing strange to me why many men of good ability, which is to say intellectual capacity, can not seem to see the point that reliability *pays*, and pays in so many ways. It sometimes seems to be a fact that it takes quite a breadth of intellectual

capacity to discern clearly the fact that character is a commercial asset.

And yet all truly great men see it and live accordingly.

You will soon know Mr. Curtis, he of the Curtis Publishing Company, which is in Philadelphia, where Ben Franklin used to live. You will find that he publishes *The Ladies' Home Journal* and *The Saturday Evening Post*, two of the greatest journals in the world from the standpoint of quality and circulation.

Just before 1907 left, I went down to Philadelphia and "arose and uttered myself grandly" as guest of honor at *The Poor Richard Club*, likewise at *The Business Science Club*. While in the *City of Brotherly Love*, it was my pleasure to meet this Mr. Curtis, who has had so much to do with the building of those two great papers. He said many good things, and among the best was this, "Any one who is smart enough to make money dishonestly could make two dollars for each one he is making now if he were honest."

Carry that message to all men and say it to the women, too, 1908, and likewise to the boys and the girls, and make each see that you know and speak the truth.

Nineteen-hundred-seven had considerable trouble with the people of earth on account of a little weakness in the *Reliability* part of the area of God's husbandry. During his brief life several idols fell—men of splendid endurance, ability, and action.

Men fell who had been reliable, too, while getting there, but they forgot to renew the soil of justice with the fertilizer of honesty and courage. The soil became weak, thistles choked the grain, and the crop failed.

Nineteen-hundred-seven looked sad when he left just now. Toward the close of his life, he witnessed the heart-aches and heart-breaks of a national panic.

No, not quite as bad as that, but a panic-ette at least.

This national malady of financial jim-jams was really due to a lack of reliability, for is not reliability a product

of the positive feelings, and is not fear a feeling,—a very negative feeling?—And that is all the panic-ette of 1907 was,—just a wave of fear.

This is not to say that it was not good; that it should not have come. All is good, brother, and good is all, and though we must admit that it takes something more than leather goggles to discover the good sometimes, the people of America had become financially intoxicated;—drunk with prosperity, and I guess we really needed something to sober us up. But I repeat it,—the panic-ette of 1907 was but a wave of fear.

Crops were good and never of so great a value,—manufacturers had orders ahead,—demand in many ways was greater than the supply,—the railroads were busy to their utmost capacity,—everybody was having the time of his life, but saying, “Well, it’s too good to last. We have a panic every so often, and it is about so often now. Watch out !”

And lo! brethren, “the thing I have greatly feared has come upon me.” The puff of smoke in Wall Street,—or rather the waterspout,—was all that was needed to give a few million people a bad case of financial goose-flesh,—that creepy feeling born of fear,—and away they went in a fool rush to get their money out of circulation and put it in a convenient place for some thief to break in and steal.

Verily, William, you must have had a splendid touch of cosmic consciousness when you arose and remarked, “What fools these mortals be.”

When that Wall Street waterspout took place, I was preparing copy ahead. I noted the reports in the daily papers and wrote as follows:

“Never mind the Wall Street flurry; it is but the effort of an economic system which is sick at its stomach, trying to get rid of some indigestible securities. Even too much water is nauseating.”

What a pity that The Business Philosopher is not a national daily; but it is not, and before this intended reme-

dial message could get to the congress of the world, the herd had stampeded and the best absent treatment that I could administer could not stop it.

And you, dear 1908, have inherited the remains of that panic-ette. It is also to fall to your lot to entertain a presidential election party, and some there be who do shake their heads and say, "Nay! Nay! There can be no more good times until after the election."

When you encounter members of the blue-goggle brigade tell them something for me, O 1908. I wish that you could speak the message to every ear in all the land and lodge it there in such a way that all would hear, believe, and understand.

If this nation, all the people in it, could go to sleep to-night and awake to-morrow with all fear banished, all our troubles would be at an end. So then take this message for me to all men and make them hear and understand and act.

**THERE IS NOTHING TO FEAR BUT FEAR,
AND WHO BUT A COWARD, IS AFRAID OF FEAR.**

Courage then, my boy, and carry courage to all men and make them brave. You will find some who have a wish-bone where the back-bone ought to be; but slap them on the back, cheer them up, and tell them this for me,—the best Ability is Reli-Ability.

You can not have that and be a coward. Be brave; be not bold, brazen, but be brave; let us not bemoan or chide too harshly even the wish-bone, goose-flesh, brand of genus Homo.

Men there be who are unreliable, who in one sense are not to blame, for in them the ethical sense is not yet evolved,—moral fibre is not yet created. The race is evolving,—it is not yet evolved.

It will arrive.

The pace seems snailish sometimes; yes I know it, but we are climbing and we shall arrive. You are blessed, indeed, 1908, blessed as to the time of birth.

Down, way down the calendar of years, when man had not been man for long, years came and went and saw the race of beings known as men devoid of reliability, minus moral sense, minus ethics.

Certain tribes are not immoral to-day. They are simply un-moral. The moral sense is not yet evolved in them, just as in early times the sense of color and music was as yet unborn.

Man keeps on evolving sense after sense and sometime he will be quite a sensible fellow.

And the ethical sense is just fairly dawning in the race. This is especially true as far as trade relationships are concerned. *Caveat Emptor* ruled for long, but "dog eat dog" has had its day, and dawning in the minds of men is Wisdom's light, which knows that ethics pays.

Go thou, New Year, and let us make all see—the best Ability is Reli-Ability.

If thou wouldst right the world,
And banish all its evils and its woes,
Make its wild places bloom,
And its drear deserts blossom as the rose,—
Then right thyself.

If thou wouldst turn the world
From its long, lone captivity in sin,
Restore all broken hearts,
Slay grief, and let sweet consolation in,—
Turn thou thyself.

If thou wouldst cure the world
Of its long sickness, end its grief and pain;
Bring in all-healing Joy,
And give to the afflicted rest again,—
Then cure thyself.

A Man of the People

A RECENT writer in one of our popular magazines has this to say of "Our American Millionaires": "In order to recognize the millionaire of actual life, it is worth while to be at some pains to clear one's mind of the caricaturist's millionaire, a picture itself as yellow as the dollar marks with which it is bespattered.

"The real millionaire is apt to average up very much as other people.

"A cynical poet said of Nero.

'But then,
He had his faults like
Other men.'

"So, too, the millionaire of today may have his virtues. Oftener than not, he is a decent fellow, a fair family man, a good citizen, a square business man, perhaps public spirited and generous in proportion to his means, it may be, even a philanthropist. On the other hand, of course, he may be a skinflint, and a financial cut-throat."

The subject of this sketch died a multimillionaire, but "happy chance" seemed to play an inconspicuous part in his career. Rather it was remarkable industry, keen foresight, and dogged perseverance which crowned his life-work with marked success.

He was born in Michigan City, Indiana, January 3rd, 1837. When he was a small boy, his parents moved to Kenosha, Wisconsin. Here he attended district school, until fifteen years of age. Then he became assistant to his father, who in a small way was a contractor, logging-road and railroad builder.

At the age of nineteen, he went to Muskegon on a sailing vessel, working his passage. He landed on the morning of April 3rd, 1856, with a small grip and seven dollars in his pocket. Muskegon was then but a small village clustered about a couple of sawmills. In one of these he struck a job, and in the afternoon of his first day in town, went to work. Nothing was said about wages.

At the end of the month he was allowed \$22.00, a little above the average common laborer's hire. That winter he went into the woods on the Upper Muskegon River, as a scaler for a logging camp at \$30.00 a month.

In the fall of 1857 his employers said to him—"Hackley, go back to Kenosha, enter the commercial school there and learn bookkeeping and finance. Get next to everything you can, and return to us; we will pay all your expenses."

This came as a surprise to the quiet, resourceful young man.

But his employers were wise. They wanted a captain for their future enterprises.

Of course the young fellow went, studied early and late, made good, and in the following spring was installed as bookkeeper for Gideon Truesdell. In two years' time with his father and Mr. Truesdell, he was third partner in the manufacturing firm of J. H. Hackley & Co.

Continuously for the next forty years, the life of Charles H. Hackley was interwoven with the development of the great lumber trade in western Michigan in general, and the growth and prosperity of Muskegon in particular. In 1884 his interests were merged with those of Mr. George Hume, and the firm name of Hackley & Hume continued until Mr. Hackley's death, February 10th, 1905.

At the time of his death, he was identified with sixteen different banks and the firm owned 120,000 acres of Southern pine and also had large interests in lands in Michigan, Wisconsin, Minnesota, with holdings in many mills, boats, railroads, and other forms of investments.

At nineteen, his possessions comprised a few personal belongings in a grip sack, and a carefully hoarded seven dollars in an old pocketbook. But the young man had in his constitution the "gold" of which Aristotle speaks.

Ability, Reliability, Endurance, and Action, were the assets and ore values of this wonderful human mine. Within forty years he is the "captain of industry," the

master of millions, and the greatest philanthropist among the lumber kings of America.

Yet there are men today, in all the great lumber centers of Michigan—Muskegon, Ludington, Manistee, Cheboygan, Alpena, Saginaw, Port Huron, and Detroit, who say: "Charlie Hackley? Oh, yes, I knew him when he was wearing his "mackinaws" and pulling a cross-cut saw or handling a peavy up in the woods. Somehow he was always a lucky dog. Everything came his way. Yes and when he got away up and had barrels of money, he was the same old Charlie—always common—didn't put on any airs—ready to help a fellow out when in trouble. Curious thing though how one fellow will get the money and another won't."

And the men who talk this way are old timers, gray-bearded, stoop-shouldered and horny-handed with years of toil, owning perhaps a sandy lot or two, containing a scanty garden, living in a little sun-burned frame house and doing odd jobs about town to eke out a bare existence.

No, there is nothing "curious" about it. It is not a question of gifts or luck, but one of simple development. A. F. Sheldon points out, as no other teacher has ever done, the cause and the cure for this difference among men. When the rising generation absorbs his practical philosophy and gets action, each in his or her own individuality, success in life will be multiplied fifty-fold.

But the real significance of the dominating motives of Mr. Hackley's life is to be seen in the beautiful little City of Muskegon, the scene of his long toils and eminent success. Situated on a land-locked lake of the same name, having a coast-line of nearly fifteen miles, the city is embowered in a semi-circle of low hills, and wooded heights.

At one time, forty-five great sawmills were required to take care of the product of the forest floated down the Muskegon river. Mr. Hackley, as the central figure of the great lumber industry, saw that in a few years this

must cease. He resolved that Muskegon should not be a "has-been" on account of the decline of the lumber industry. He sought in many ways to encourage various forms of other industrial enterprises.

With a deep and wide channel into Lake Michigan, and an interior harbor capable of holding the entire merchant navy of the Great Lakes, he saw that the city of his love and home could be made a permanent emporium of manufacturing and commerce. To this end he devoted his later years, and his great fortune. He bought from resident owners the lots of two blocks in the heart of the city, had the houses removed, and today, Hackley Park graces the site with monuments, walks, shrubbery, trees of many varieties and banks of beautiful flowers, the whole worth at least half a million dollars. It is one of the most beautiful city parks on the American Continent.

Deprived of the advantages of a liberal education in his own boyhood, like Peter Cooper he resolved to do something for boys and girls handicapped by poverty.

He built, equipped and endowed the Hackley Manual Training School, and Gymnasium, the first of its kind in Michigan, and the best in equipment and facilities in the United States.

The writer had the pleasure of going through the school.

"It aims rather to give a thorough and well-rounded course of instruction in hand-work as closely related to high school work as is possible, than to give a training in the trades or to produce a skilled artisan; to foster a respect for skilled labor, to give a knowledge of things by contact with materials, and to develop a sense of the beautiful and an appreciation of the good.

"Courses are given in mechanical drawing, shop-work, bench-work, forging, pattern-making, iron-moulding, and casting, wood and iron lathe-work, joinery, and carpentry, dressmaking, millinery, embroidery, sewing, painting, pottery, sculpture, cooking, and laundering.

Mr. Hackley was a member of the Board of Education for some thirty years, and his practical business sense saw that education must be much more than mere head cramming. He also noted the hardships of poor students in buying all the necessary outfit for school work, as well as the heavy taxation of poor people for public school needs. Therefore he, with his wife, provided for the practical endowment of the public schools of the city, so that the taxation for the fifteen schools is reduced to a little over one-half of that of any other city in the country. In fact Muskegon is the only city in the world of its size with a large endowment of about \$1,000,000 for her public schools.

Another great gift to the beautiful little city, made in 1902, is the Hackley Hospital, costing about \$237,000. It is situated in a grove of natural forest trees, ten acres in extent, in the southeastern part of the city, and has a finer equipment than any in New York City or Chicago. In fact, it is a palatial sanatorium and rest resort, the most ideal the writer has ever seen. It is endowed by a munificent gift of \$610,000.

Last but not least, we would mention the Hackley Public Library, founded in 1888, costing a total of \$155,000 and endowed with \$275,000. It now contains over 40,000 volumes and has a capacity for 100,000. The second story of the library building is set apart for an art gallery and studio for painting and sculpture. This is also handsomely endowed. The building is a gem of architectural beauty, built on a spacious lot fronting on a park from the north.

The following is a complete list of the public benefactions of this noble man and his wife to their home city.

They include one of the most beautiful Soldiers' and Sailors' monuments to be found in the United States; a public square embellished with the best work of American sculptors and landscape gardeners; a public Library with a capacity for 100,000 volumes, statues of Lincoln,

Grant, Sherman, Farragut, Kearney and McKinley, the latter the first statue of the martyred president to be erected in the United States, and the Hackley Hospital.

The following summary will give some idea of the extent of Mr. Hackley's generosity:

Hackley Manual Training School and Gymnasium, Equipment 1895-1900	\$ 226,000
Endowment 1902-1904-1905	610,000
Additional funds for the maintenance of the school— from opening in 1896	50,000
Athletic Field for School—1902	5,000
Hackley Public Library, 1888, 1902	155,000
Endowment, 1891, 1905	275,000
Hackley Hospital, 1902, 1905	250,000
Endowment, 1904-1905	300,000
Hackley Park, and Endowment, 1890	60,000
Soldiers' and Sailors' Monument, 1889	27,000
Statues of Abraham Lincoln, U. S. Grant, Wm. Tecum- seh Sherman, and David G. Farragut, 1898	26,000
Statue of Phil Kearney, 1901	5,000
Statue of William McKinley, 1902	15,000
Muskegon Humane Union Endowment, 1902-1905 ..	40,000
Art Fund (for the purchase of pictures of the best kind)	150,000
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	\$2,194,000

By his will, Mr. Hackley left one-fourth of his residuary estate in trust for his wife during her life, and gave her authority to dispose of this portion of his estate by will.

By Mrs. Hackley's will, the city was, therefore further benefited as follows:

Hackley Hospital Endowment	\$300,000
Muskegon Humane Union Endowment	100,000
Julia E. Hackley Memorial Fund, for the support, maintenance and relief of the poor people of the city	300,000
School and Educational Fund (estimated)	750,000
	<hr/>
	\$1,450,000

We close this little sketch with a profound conviction that here lived and wrought a man of high-statured soul.

"But some great souls! And touched with warmth divine
Give gold a price, and teach its beams to shine;
All hoarded treasures, they repute a load,
Nor think their wealth their own, till well bestowed.
Grand reservoirs of public happiness,
Through secret streams diffusively they bless,
And while their bounties glide concealed from view,
Relieve our wants and spare our blushes too!

The Body Powerful

I IN THE BEGINNING

LET us begin right. If we are to do anything better than ink up good white paper, we shall have to understand one another in these talks on bodily power. The first thing, then, is to lay down some rock-bottom principles and get together on them. We want conversion—not controversy.

Going back to the very beginning of things, we are told that "In the beginning God created the heavens and the earth," and the rest of the material universe, including the human body, and that when He had finished He pronounced the whole work "very good."

Now, whether we accept the Bible account of creation or not, let us all agree that the human body is "very good," to the extent of subscribing to this fundamental proposition:

The natural, normal condition of man's body is one of perfect health, abounding vitality, and great endurance.

This is the rock upon which are built all the sciences and arts relating to the health and efficiency of the individual and of the race. Fortunately, it is not seriously disputed. It suits the theologian because he believes that God did a perfect work. The scientist is just as well pleased because he holds that only the fittest—those most perfectly adapted to their environment—have survived.

The next principle is just as essential, and, in some respects, more important. It follows logically—in fact, is involved in the first.

Every departure from the ideal state is the penalty of violated law, and, conversely, by a perfect knowledge of, and obedience to, law, man may keep himself in his natural perfection.

Ignorance of this principle has caused all of man's troubles. A strong bent toward self-indulgence has made the race ingenious in inventing theories, superstitions,

traditions, penances, gifts, and even theologies purporting to provide for an escape from the penalty of outraged law.

One of the most common and hurtful of these was the superstition that man's diseases were handed out to him by the gods, by demons, by Fate, or by some other capricious power. Some pagan priest probably started it, but it was such a sweet soporific that it soon found a place in theology, and it was not so very long ago that many modern Christians believed that the children of God got their foul diseases from the pure hand of their loving Father, "for their good and His glory."

The logical conclusion was, "let us eat, drink, and be merry, for tomorrow we die." Not that it always took that form, but that was the idea. Because, you see, if disease and health are subject to the caprice of some supernatural power, then there is always the hope that an exception will be made in our favor, no matter how grossly we may violate known law.

Meanwhile, the law keeps right on working. Soon or late it sweeps away the flimsy tissue of sophistries and exacts its full penalty.

Ignorance of the law is not only no excuse—it is frequently responsible for the violation.

Men and women do not like to be sick, else they would not spend hundreds of millions of dollars yearly trying to get well. If they *knew* that breaking the laws of health would make them sick, they would be obedient. Please don't make the mistake of saying that they do know it. They may know that it makes *some* people sick, but they hope to be exceptions to the rule. Talk to anyone who indulges in gluttony, liquor, tobacco, narcotics, licentiousness, late hours, overwork, lack of exercise and fresh air unhygienic clothing, or any other plain infraction of law. Ask him why he doesn't obey the law. Nine times out of ten his answer will be, "Oh, it doesn't hurt *me*."

Many people are like the cheerful fellow who fell from the top of a twelve-story building. It was summer-time

and all the windows were open. As he passed each window he shouted to those inside, "All right so far!"

You hear every day, "I have done this thing for years, and it hasn't hurt me yet." They are only shouting, "All right so far:"

The laws of health are just as certain in their action as the laws of gravitation, falling bodies, the impenetrability of matter, and the conservation of energy. Nature makes no exceptions.

Perhaps that is enough for this time on that second principle. If not, think about it until you believe it fervently. It's by far the most important thing we have to say.

The third foundation stone is this:

Perfect health is essential to success.

Readers of *The Business Philosopher* will remember the four elements of success: Health, Long Life, Money, and Honor. The lack of any one of the four takes away the sweetness from the other three, and makes life seem a failure. And at least two of them, health and long life, depend upon perfect bodily condition.

Money and honor are also, to a greater or less extent, out of the reach of sick people. And yet it has been a snuffling, sniffing, coughing, spitting, groaning, moaning, shrieking, gasping, grunting,, whining, belching, paling, jerking, grimacing, pimpling, drugging, doping, mortifying crowd, for the most part, that has jostled for pelf, place and power.

Thank God, better times are dawning.

Ignorance, only a shadow, for all its deadly power, vanishes before the light.

Common business sense is showing men and women that the hygienic ounce of prevention is pleasanter to take, more certain of results, and costs less money, than the medical ton of cure. More than that, they are beginning to find out that there is more real pleasure in living in harmony with law than in self-indulgence; that there is

more and better work done and higher profits realized, with less expense; and that, with a healthy body, it is much easier to be a man or woman of noble, right character.

That brings us to the fourth and last principle:

Perfect health is essential to perfect happiness.

Happiness is the goal of human life. To miss it is to miss everything. Without it, nothing else counts. Even success turns to bitter ashes of failure unless the heart is happy.

Not having time or space for nice distinctions, we say that happiness is a state of conscious well-being resulting from a degree of self-expression according to law. The higher the degree of self-expression, therefore, the greater the happiness.

Moral philosophy teaches that when a man realizes his identity with the Universe, and, especially, with his fellow-men, and finds an outlet for his powers in the larger, fuller, higher life of the whole, then he attains his own best self-expression, his highest happiness.

The self—or as it is variously called—the Ego, the Divine Self, the Soul, the Spirit—has two instruments: the mind and the body. But the mind is not known to exist apart from the body, so the Real Self, so far as we know, finds its only expression through the body.

Happiness, therefore, depends, largely, upon the power of the body as an instrument of the Spirit. That explains our title—we seek to develop, not a weight-lifter, not a racing-machine or a catapult, not even a bundle of beautiful curves and graceful motion, but the most powerful possible instrument for expressing the highest aspirations of the Spirit.

Men make a great ado over their religious and philosophical opinions, each loudly clamoring that his is best, when the real test is conduct. And right conduct springs only from a Love that rejoices to sacrifice all that is personal to the Common Good—for Love fulfils all law.

Philosophers in the Bud

ONCE there was a man who thought a great deal about boys and girls, and loved them as if he were a jolly uncle to all of them. He had a pet name that I like to use, too, because there is so much of fine, true meaning in it—"buds of promise."

A flower is a living, breathing companion to one who knows how to love it. It whispers sweet little messages of beauty, fragrance, comfort, and good cheer, and listens with the great wisdom of silent sympathy when talked to in return. But I sometimes think I love the little buds better.

The flower, no matter how carefully I tend it, soon droops and withers, and I have to lay it away.

But the buds!

They grow!

Every day, every hour they are larger and more perfect. Every day they show new beauties of form and color. Moment by moment I know that deep within their fresh, young hearts they are building the loveliness and strength that is to blossom into flowers that will make the world better because they lived.

And then, when the buds begin to unfold, I get so absorbed in watching them that I almost forget the grown-up flowers.

The reason I love the buds so and take such an interest in them is because of their promise.

It is because I think I can almost hear the tiny bit of life say to me, "Inside this glossy coat of green I have locked up all that is needed to make a perfect and glorious flower. Now, if you give me the right food and water, plenty of fresh air and sunlight, and keep away worms and other things that might hurt or destroy me, *I promise* you that I will be such a flower."

[35]

Then it is great joy to give the little bud a great deal of loving care, and to watch, day by day, the wonderful way it keeps that promise.

I feel just the same way toward the boys and girls—only a great deal more so.

Boys and girls are much more interesting than buds, and their promises are wonderfully more great and precious.

The greatest, most beautiful, most powerful and most useful men and women that ever lived were once little children, with only the promise of all that they were to be. And what they became was largely because of the way their possibilities were trained and developed.

No one can tell how great any boy or girl may become. We are learning better and better every day how to draw out the power and beauty that is born in them, and how to build in useful knowledge, bodily strength and grace, and wise, loving thoughts. And the more we know about these things the better able we will be to help you boys and girls to keep the splendid promises of your childhood.

Now you see why I like to call you all "buds of promise," and why I have changed the name of this little monthly chat with you to "Philosophers in the Bud."

In the few minutes we have left, let's talk a little about your own part in becoming successful men and women.

You know I have to leave my buds to do their own unfolding.

It is all right and necessary for me to give them the proper care, training, and protection, but if I try, ever so little, to help them to open, I spoil them.

Just in the same way your parents, your teachers, and others may do much for you in nourishing and training you, but if they attempt what you ought to do for yourselves they work a great damage. So the most important part, after all, is your own. You need no props—just guides.

As I write this, I look out of the window and see great, feathery flakes of snow whirling lazily as they wander

from the clouds to the ground. A snow-storm always takes me back to my boyhood, because I always had such fun in winter-time.

I remember one game we used to play in the freshly-fallen snow. We called it "Fox and Geese." Those of you who live in the North have all played it, too; but perhaps I had better describe it so my little friends in the South and Southwest may know about it.

Along about this time of the year—just before Christmas—it would begin to snow sometime during one of the short December afternoons. On the way home from school we would shout and laugh in our gladness to see the fluffy flakes coming down, with their promises of fun, coasting, and sleigh-riding. By the time we went to bed the ground would be all white, and when we got up the next morning the sun would be shining on a new world. The dead and trampled grass, the baseball diamond, and the "duck on the rock" of the school-yard would be replaced by a gleaming, downy surface of purest white. Just the place for a fine game of "Fox and Geese!"

A bunch of us, boys and girls, would start out, single-file, running and kicking up the light snow. 'Round and 'round we would go, leaving a circular track in the snow behind us. Then we would cross this circle in several directions, making a big wheel, with eight to twelve spokes and a hub.

One boy or girl would then be "it" and take the center, the others running around and across the wheel while "it" tried to tag them. It was great fun. You who have played it know how that is.

When we first ran around the wheel for our game it was very easy to make tracks in the soft snow, and every time we went around the circle or along the spokes it was still easier until, at last, these tracks became well-beaten paths. If we made a mistake, it was no trouble at all to kick the snow back into the wrongly-made trail and mark out a new one. But, little by little, as the days

passed, the snow settled and hardened until it was quite a job to break a new path through it, and the old ones could hardly be changed at all.

Now you boys and girls are very much like that beautiful field of newly-fallen snow, and your thoughts, words, and acts like the players in the game of "Fox and Geese."

When anything happens to you it starts a thought across or around that field—the field of your Inner Self. Following the thought may be a word, and following the word an act. As they go, they make a track—and it is not hard for them to make it—in your brain, nerves, and body.

You can choose the direction these "players" go by the power of your will.

For instance, suppose that your mother says, "Harold," or "Elizabeth," "will you please go upstairs and bring mother her thimble?"

It rests entirely with you whether you think it a pleasure to help mother, give her a glad "Yes, mother," and run flying to do as she asks, or whether you think it a hard, mean task, and either crossly refuse or go about it with a scowl and a snarl. Whichever way the thought, word, and act go, they leave a track—and a deep one—and the next time mother asks you to do something, it is easier to follow that path than to break a new one. And the oftener that trail is traveled, the deeper and harder it grows, and the more difficulty you will have in thinking, speaking, and acting in any other way.

But it is not hard to correct the wrong tracks at first, when you are quite young, for then your nature is like the new snow. As you grow older, however, your brain, nerves, and body harden, and the making of new paths is quite a difficult job.

No, I am not going to preach to you about the great sin of making wrong paths or the vast importance of making the right kind—there are plenty to do that, and you know it pretty well, anyway. What I am telling you all

this for is to say to you how glad I am, and how glad you can be, that it is so easy for you, now, to make the kind of tracks you wish in your Inner Self, your brain, your nerves, and your body.

Grown men and women can open up new paths for their thoughts, words and actions. Those who have been weak, sickly, no account, dishonest, and unsuccessful, can become strong, healthy, able, honest, successful and happy. But it is a long, hard, up-hill task. The snow is almost as hard as ice, sometimes.

With you it is different.

It is easy for you to think loving, kind, honest, clean, correct, diligent, cheerful thoughts. You have no difficulty in making smooth, hard-beaten paths for the very best kind of thinking, remembering, imagining, feeling, and decision. And if you think such thoughts, you will speak loving, kind, truthful, clean, accurate, diligent, cheerful, able, and powerful words, and your actions will be like them.

Then, you see, the oftener your mind and body act in the right way, the deeper the tracks will become, until right ways will be as natural to you as breathing.

There is no limit to the ability, reliability, endurance, and power of action of the man or woman developed in that way from childhood.

And these things mean success.

Do you see what a big advantage you have in being young?

In the big world, the game is very fiercely played.

The prize is success.

Those who have won prizes all say that it was by right thinking, right feeling, right speaking, and right action.

You get a great big start by beginning now.

And you get a lot of fun out of it as you go along, by thinking every day, "Now I am building a strong, healthy body, and I am making straight and easy paths for great, noble, useful, and successful thoughts, words, and actions.

These paths will get deeper and firmer as I grow older, so that when I become a man or a woman, I shall be great, noble, useful, and successful."

As I have these little chats with you, from month to month, I will tell you more about these very important paths and how to make them. They are not merely your Uncle Arthur's fancy, but are very real.

You can understand a great deal of what the editor writes in his "Heart, Head, and Hand Philosophy," too, and even what you may not be able to understand fully will help you in many ways. You will be interested in reading it every month, and we may talk it over together sometimes.

Isn't it fine that you have the say about the kind of men and women you are going to be, my "buds of promise?"

Uncle Arthur

What you are, so is your world. Everything in the universe is resolved into your own inward experience. It matters little what is without, for it is all a reflection of your own state of consciousness. It matters everything what you are within, for everything without will be mirrored and colored accordingly. All that you positively know is contained in your own experience; all that you ever will know must pass through the gateway of experience, and so become part of yourself. Your own thoughts, desires, and aspirations comprise your world, and, to you, all that there is in the universe of beauty and joy and bliss, or of ugliness and sorrow and pain, is contained within yourself. By your own thoughts you make or mar your life, your world, your universe. As you build within by the power of thought, so will your outward life and circumstances shape themselves accordingly. Whatsoever you harbor in the inmost chambers of your heart will, sooner or later by the inevitable law of reaction, shape itself in your outward life. Every soul attracts its own, and nothing can possibly come to it that does not belong to it.

—James Allen

The Philosopher Among His Books

MEN Who Sell Things. Observations and Experiences of Over Twenty Years as Traveling Salesman, European Buyer, Sales Manager, Employer. By Walter D. Moody, A. C. McClurg & Company, Chicago.

It is the salesman who keeps the furnace fires roaring in all the big factories, the long, double-header freights rolling on all the railroads, the vast fleet of shipping plowing the world's seas, lakes, and rivers. The business world has awakened to the fact, and the salesman himself is beginning to live up to it.

The "typical," flamboyantly-dressed, melodramatic, circus-comedy drummer of the joke-shops has had to make way for the quiet, keen, strictly-business, thoroughly-in-earnest, resourceful professional man. Yes, salesmanship is now one of the professions—and one of the most important.

The writing and publication of a book devoted to "Men Who Sell Things" is a sign of the times, but the work itself will be an eye-opener to any reader who may not have kept in touch with the progress of business theory and practice during the last half decade. He will be surprised, most of all, perhaps, by two things that the book will point out to him: First, that salesmanship has been reduced to a science; second, that positive ethical qualities are made the foundation of success in the salesman.

The book is written by Mr. Walter D. Moody, well known in Chicago for his energetic work in organizing the Association of Commerce—of which organization he has just been chosen business manager, with large powers and opportunities—and, until lately, head of the selling force of one of the largest wholesale houses in the city.

Mr. Moody dedicates his book "To the Commercial Ambassador," and has written it primarily for the man

on the road or behind the counter; but it also contains much educational matter for business men, young and old—in fact, its ringing positives are good inspiration and practical direction for any one who desires self-development and success.

The style of the writer is good indeed, and is packed as full of “points” as a package of brass tacks. Here are some of the subjects. Each is disposed of forcibly, logically and surely. The New Era; Pure Grit; The Order-Taker; The Fussy or Over-Anxious Salesman; The Quick-Tempered Salesman; The All-Head-and-No-Soul Salesman; The Right Kind of Salesman; The Mind as a Magnet; Specializing Efforts; Getting the Price; Dress and Orderliness; The Salesman’s Relations to Credits; The Salesman’s Relation to the Buyer; The Sales Manager; Getting an Interest in the Business.

Knowing Mr. Moody personally, as I do, and knowing him to be a man of sterling worth, I do not hesitate to say that I wish every reader of *The Business Philosopher* might read his great book.

Health Through Self-Control in Thinking, Breathing, Eating. By William Anthony Spinney. Lothrop, Lee and Shepard Company, Boston.

Mr. Spinney has given us a valuable and thoroughly up-to-date work on this important subject, free from the extremes into which too many of the writers on hygiene seem to fall. We feel to thank him also for omitting the mass of minutiae and pages of “don’ts” so common in this kind of literature. The book is positive, constructive, scientific, recognizing the essential bearing of psychology as well as physiology in health-building and health-keeping. And it covers the ground well. Condensation in some of the chapters would be an improvement that would doubtless increase the numbers of readers, but a little prolixity should be forgiven for the sake of the vital truth contained.

How to Train Children and Parents. By Elizabeth Towne. Elizabeth Towne, Holyoke, Massachusetts.

Whatever the effect of later years and education, the impress made upon the spiritual, mental, and physical character of a child during his first few years is so deep as to be indelible. Being a parent is heavy responsibility and high privilege. It is marvelous in our eyes that so many seemingly intelligent people assume the sacred office with so little preparation and attempt to fill it with so little real knowledge. But perhaps they do not know that there is a science of child culture. Elizabeth Towne sums it up very tersely and practically in this little thirty-two page book. And she gives the right key to the whole problem in the heading of her first chapter: "Begin on Yourself." The whole book tells, convincingly, how to bring out the real, divine nature of a child, not by repression and rigid rules, but by loving encouragement and tactful direction of expression.

Ginger Talks. I—The Talks of a Sales Manager to His Men. By Worthington C. Holman. The Salesmanship Company, Chicago.

He talks to them like a Dutch uncle to a sick kid. Sometimes a salesman—like the rest of humanity—needs just that kind of a straight talk to put the ginger into him. This book is to point out some of the most common of the salesman's negatives—the things that make him fall down and get discouraged—and to fire him with a renewed determination to cultivate the positives. And Mr. Holman brings a good many years of practical, successful experience to bear on the how of the thing. His style is picturesque, and somewhat like a Krag-Jorgensen rifle—sending pointed, compact sentences straight to the bull's eye with a hard-working charge of brain-powder behind them. The little book is built for wear and could be a business-getting tonic in every salesman's grip. It wouldn't hurt a good many other people to study it, too.

Power Through Repose. By Annie Payson Call. Little, Brown, and Company, Boston.

This is the Gospel of Relaxation, as Professor William James has called it. To rest with complete and perfect letting-down of all mind-strain, nerve-stretching, and muscle-tension; to work with efficient concentration and energy of the powers of mind and body actually employed, without needless nervous stress of parts not used; to overcome pain and sickness by calmness and repose rather than aggravate them by fuss and fury; to control the emotions, weeding out those which are only sham; to train the body and mind to the accomplishment of the maximum of work with the minimum expenditure of nervous force—these are the lessons that Miss Call teaches. And she does it well. Her knowledge of, and sympathy with, human nature and human needs, are rare.

Readers will find Miss Call interesting, but if their interest takes the form of action—or rather relaxation—they will discover something more valuable than interest—results. I have tried it—a little—and I know, even from that little.

The Art of Conversation. Twelve Golden Rules. By Josephine Turck Baker. Correct English Publishing Company, Evanston, Illinois.

The man or woman who knows how to interest and please his or her fellows in conversation has a big asset, whether in salesmanship, in business, in professional life, in society, in lending a helping hand, or in love. Yes, I said "knows how" advisedly. This is a matter of knowledge, either intuitive or acquired or both—the combination of both being the most effective. That is why it is worth while to read such a book as Mrs. Baker's. It is brief, and puts forth only a few easily-understood but fundamental rules. In style, the author has very happily combined precept and example, the instruction being given in a series of bright and interesting conversations between an imaginary He and She.

LET'S TALK BUSINESS

WE might "sound the loud timbrel o'er Egypt's dark sea," but our sense of humor tells us that hot air is out of place under this heading. We might just as well admit, however, that we are well pleased with the looks of our new cover-design, new dress of type, new initials, the new size, the new cover-paper and—well the entirely new appearance of the *Business Philosopher*.

The fact is, brethren, we rather expected that we were going to like the changes. Perhaps we had good reason for the hope that was in us.

You see, 'way back last August, when some of you fellows were wise and fortunate enough to be out getting weather, we were running up electric light bills over the questions answered, concretely, in the magazine we are showing you this month.

Every change you see here has had a time of it. After long stewing in editorial brain-pans, a choice lot of new ideas was run through the mills of a number of the gods of expert criticism and ground "exceeding fine." Such as survived the process were sent out to win the warm welcome of a host of critical readers. Those not frozen or even frost-bitten went back to the editorial rooms and business offices for their final dressing down. And here you see them.

We have been putting in overtime and cutting out pastime all these months for no other reason than that we had made up our minds to deliver you a better article of *Philosopher*.

And we have only begun.

That's the big fact.

Sheldon University Press is only four months old. We are creeping as fast as we can, and just as soon as

possible we are going to walk and then run. Many improvements that we have in mind will be made as soon as they can be tried out.

* * * * *

We are beginning 1908 with two or three things very firmly fixed in our minds.

The first is that we are to have One Hundred Thousand subscribers for *The Business Philosopher* before the end of the year.

The second is that we shall have to get that hundred thousand by making our magazine worthy of a million—we'll get the million, too; plenty of years are coming.

The third is that we are going to make *The Business Philosopher* worthy of greater things by the use of five methods, namely: hard work, spending money, hard work, keeping in close touch with our readers, and hard work, with love and kindness all the way.

Now there is another factor, just as important as any of these three, and that is your zealous co-operation for the good of a great cause—better things in business.

That reminds us of the mail you have been sending us since the October number was published. It has been mighty fattening mail to open and read—so rich in good things.

Such words as these make the sun shine brighter and take all the dark shadows out of the clouds:

"I get more real good out of the *Philosopher* than any other magazine that comes to my table."

"If you were to raise your subscription price to \$10 a year, I guess I would have to put up the money—I couldn't get along without *The Business Philosopher*."

"I have just finished reading your December number—all at one sitting; I never can lay the magazine down half read. You are teaching a wonderful philosophy."

"I carry the *Philosopher* in my pocket and study for days whenever I have a moment's time. It pays big."

"I read the *Philosopher* at night. The next morning

I go to business with a bigger area. The wear and tear of the day's work knocks some of it out. Then I get it all back and add more by reading the magazine over again that night. I keep that up till I get the good material solidly built in."

And stacks more of the same kind.

We are glad, good people, very glad, if you have been helped. And this is to say a very grateful thank you for all the nice letters. We wish we could thank each one personally.

But, say, let us tell you how one of our subscribers showed his appreciation.

After he had read the November number, which he thought was particularly fine, he stuck it into his pocket and went out among the offices in the big building where he does business. In a few hours he sat down and sent us forty new subscriptions, and a blessed big dollar with every one of them.

Now we are not making any sly hints. We say it right straight out to your faces. We should think that more of you would show your loyalty to the cause in the same expressive way.

One of our friends who had been doing a little missionary work said, recently, "Really, The Business Philosopher is the easiest magazine to get subscribers for that I ever saw. All I have to do is to let the people read it."

You are all altruists—try it.

The good things you get out of these pages are like money—to get the most out of them you have to pass them along.

* * * * *

Uncle Arthur has introduced himself to the Younger Philosophers—"Philosophers in the Bud," he calls them. I take pleasure in introducing him to the parents, and in asking them to co-operate with him in making his regular talks worth much to the coming generation—our brightest hope. I shall take great interest in this work, and shall co-operate at this end of the wire.

Uncle Arthur is well known to me—I have known of him for years—and I know that he really loves children. And children who have known him or felt his influence love him.

Encourage the boys and the girls to write to him—ask him questions. He is kind, patient, and poised—because of his love—and will be a great help to your Philosophers in the Bud in solving their unsolved problems in self-development and building for power, success and happiness.

* * * * *

Yes, The Business Philosopher is a little late this month, I admit. But, really now, wasn't it worth waiting for? It would be too long a story to tell you of all the disappointments we have suffered in getting together this number, and the delays we experienced that seemed absolutely unavoidable. Besides, it's all over now, and it would not do us any good to tell it or you to hear it. My good friend Hubbard once said, "Never explain; your friends don't require it, and your enemies won't believe it anyhow."

And so I bid you rejoice with me in this beautiful product, get all the good you can out of it, pass it on, and take courage in my promise that you will not be made to wait so long any more.

* * * * *

By the way—just look out for the February number. It's practically all ready, and will follow this within a very few days. And I think that you will agree with me that it is even better than this. That's my purpose, anyway—to have each succeeding number of The Business Philosopher better than the last. Then, after the February number, the twenty-seventh day of each month will see the last copy of The Business Philosopher for the next month in the hands of Uncle Samuel for distribution to our readers.

From Poverty to Power

or, The Realization of Prosperity and Power

By *JAMES ALLEN*

deserves rank with some of Emerson's finer essays. Thinking people in all English-speaking lands are reading and studying it.

Something of its spirit is breathed in Mr. Allen's Foreword:

"I looked around upon the world, and saw that it was shadowed by sorrow and scorched by the fierce fires of suffering. And I looked for the cause. I looked around, but could not find it; I looked in books, but could not find it; I looked within, and found there both the cause and the self-made nature of that cause. I looked again, and deeper, and found the remedy. I found one Law, the Law of Love; one Life, the Life of adjustment to that Law; one Truth, the Truth of a conquered mind and a quiet and obedient heart. And I dreamed of writing a book which should help men and women, whether rich or poor, learned or unlearned, worldly or unworldly, to find within themselves the source of all success, all happiness, all accomplishment, all truth. And the dream remained with me, and at last became substantial; and now I send it forth into the world on its mission of healing and blessedness, knowing that it cannot fail to reach the homes and hearts of those who are waiting and ready to receive it."

CONTENTS

Part I.

The Way of Prosperity

The Lesson of Evil.
The World a Reflex of Mental States.
The Way Out of Undesirable Conditions.
The Silent Power of Thought; Controlling & Directing One's Forces.
The Secret of Health, Success, and Power.
The Secret of Abounding Happiness.
The Realization of Prosperity.

Part II.

The Way of Peace

The Power of Meditation.
The Two Masters, Self and Truth.
The Acquirement of Spiritual Power.
The Realization of Selfless Love.
Entering into the Infinite.
Saints, Sages, and Saviors. The Law of Service.
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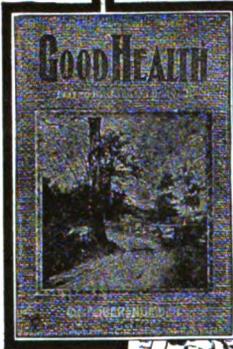
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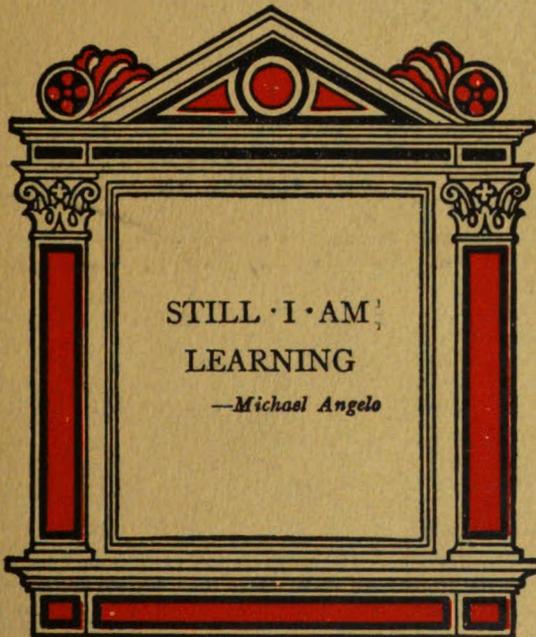
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THE BANKER AND INVESTOR

PHILADELPHIA.

A Question—and The Answer

A salesman asked this question: "What right has Sheldon to say that he can teach me to be a better salesman?" Here is the answer:

Five years ago the Science of Salesmanship was not; it was only an idea in a man's mind.

Most of the people to whom this man with the idea spoke about his plans for writing and teaching the Science of Salesmanship laughed at him, and said it was impossible.

But the Science of Salesmanship was formulated and written and printed into lesson booklets. After that it was offered for sale. It was not only offered for sale—it was sold.

In five years this man with the idea has sold for real money over 27,000 Courses in the Science of Salesmanship.

Has a man who has accomplished this feat of salesmanship a right to teach other men something about this great problem of selling?

But this isn't all the story. A. F. Sheldon has been a salesman nearly all his life. He earned his way in college by being a salesman during the vacations. Soon after his graduation he adopted salesmanship as a profession.

He became one of the greatest salesmen in the country. He broke all records on every proposition he ever tried to sell.

He went up and down the country for fifteen years selling things. He was always a success and always made money.

He became a sales manager; had to train men under him. The experience he had gained in his own work he used to make his men more efficient.

He became a proprietor. Still he trained men. Salesmen of other houses began coming to him for advice—for the benefit of his fundamental principles.

One day he said he would use the principles he had gained in his experience to train men everywhere. And he did. Now we are back to the beginning of the story. There isn't room here to tell

how Sheldon trains salesmen, except to say that he does it by correspondence. But we have a few booklets that do tell about it.

We want to send you these booklets. They are free for the asking, and will place you under no obligation; they simply put you in a position to discover some specific facts about a system of education that has helped 27,000 men engaged in lines of work similar to the one you are engaged in. Fill out and mail the coupon.

The Sheldon School
1180 Republic Bldg., ∴ Chicago

THE SHELDON SCHOOL,
1180 Republic Bldg., Chicago.

Please send me more information about your Course. I am interested specially in the subjects I have checked below.

- Salesmanship Self-Development
- Advertising System and Costs
- Business Logic Self Education
- Business Psychology Science of Retail
- Promotion Merchandising

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Town..... State.....

Position..... Business.....

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for the Planning and Preparation of the Selling Campaign and Advertising Copy of the Higher Order. The strength and completeness of His Staff is perhaps A Revelation to Advertisers generally—but His 500 Clients know.

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The Individual and Collective Intelligence, Executive Ability, Perception, Analysis, General Knowledge, Experience, and Business Judgment—represented, directly and indirectly, daily, at His Counsel Table—is not duplicated by any other advertising institution in America.

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There are different kinds of philosophy, just as there are different kinds of religion; Goldsmith has attempted to show us the oriental style. Where he secured his data we do not know, neither do we care, but into this essay he has thrown the results of his meditations and his experience without tiring himself or his readers.

We have made a beautiful copy of this masterpiece of Goldsmith’s, printed in our inimitable style, with portrait frontispiece of the author, decorated in color, bound in green covers, with envelope to match. To introduce the Caxton Brochures we will send you a copy for seven two-cent stamps.

We have only a few copies of “Compensation” by Emerson, and Lamb’s “Dissertation Upon Roast Pig,” but we will send you a copy of either for another fourteen cents, or all three for three silver dimes.

THE CAXTON SOCIETY

Pittsfield, in Berkshire, Massachusetts.

Cultured People

Have a great advantage.

Others may make great progress, sometimes, but it is against heavy odds. True culture opens most of the doors of opportunity.

And true culture—or the lack of it—is evident the moment you open your mouth and speak. The fact is unmistakably proclaimed by your **pronunciation**.

The manner of the very best speakers—the leaders in True Culture—can be your own. **Josephine Turck Baker**, the well-known editor of "Correct English: How to Use It," has compiled the pronunciations preferred by the Century, Standard, International, and Old Webster Dictionaries, of all the words in common use, in her book:

Ten Thousand Words:

How to Pronounce Them.

This is the only book in which are contained 10,000 words thus compared, showing the latest as well as the past pronunciation.

Say it right—and keep in front. The book is yours for One Dollar.

Do You Talk?

Probably. But how?

The how is what counts in getting attention, awakening interest, arousing desire, and clinching determination.

These you will recognize as rounds in the ladder of success, no matter whether you sell goods, work for wages, earn a salary, market professional services, handle men, teach pupils, maintain a place in society, or make love.

You can learn how to talk to *get results* in **Josephine Turck Baker's** book,

The Art of Conversation:

Twelve Golden Rules.

Sixty-two pages, artistically printed, handsomely illustrated, and tidily bound in light-blue and gold cloth. The author of this book is qualified to write on the subject, being widely and favorably known as the editor of "Correct English: How to Use It."

Say the right thing, at the right time, in the right place. All for a One Dollar William, postpaid.

Sheldon University Press
Libertyville Illinois

IT is the eternal struggle between these two principles --- right and wrong --- throughout the world. They are the two principles that have stood face to face from the beginning of time, and will ever continue to struggle. The one is the common right of humanity, and the other the divine right of kings.

—*Abraham Lincoln*

Paths to Power

By FLOYD B. WILSON

The Hon. Floyd B. Wilson is a prominent lawyer, author and business man of New York City. In a private letter to a friend he writes. "I am today managing large enterprises and am quite absorbed in them. I am working to success through following the lines of my own philosophy. The material success I desire to gain is fast being reached."

CONTENTS

One's Atmosphere. Growth. A Psychic Law in Student Work. Unfoldment. Power, How to Attain It. Harmony. The Assertion of the I. The Tree of Knowledge—of Good and Evil. Conditions. Faith. Back of Vibrations. Wasted Energy. Something about Genius. Shakespeare: How He Told His Secret in the "Dream" and "Tempest."

A Few Opinions and Reviews.

PERSONAL

"I find many things in 'Paths to Power' of very great interest."—Honorable Chauncey M. Depew, U. S. Senate, Washington, D. C.

"It is about the most clear-cut, vital and enlightening book in all the 'New Thought' literature, and I shall take pleasure in commending it to my students."—Paul Tyner, New York.

"I am reading 'Paths to Power' with pleasure and profit, and I must congratulate you on the insight you show into the heart of things. You have written a good many truths in this book that are my own, and that is why I like you and the book as well."—Hubbard, East Aurora, N.Y.

THE PRESS

"'Paths to Power,' by Hon. Floyd B. Wilson, is a practical and inspiring volume on the use of intellectual faculties and the making of character, by a student in advanced thought."—Argus, Albany, N. Y.

"Persons who regard self-knowledge as one of the most important attainments and who desire to make the most of themselves will find food for thought and many valuable suggestions in this little work, 'Paths to Power.'"—The Journal, Indianapolis, Ind.

"The purpose of the scholar today is to know how to use his own faculties. To such no better thing can be done than to commend 'Paths to Power,' a work by a student in advanced thought, Hon. Floyd B. Wilson."—The Times, Boston, Mass.

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SHELDON UNIVERSITY PRESS
LIBERTYVILLE ILLINOIS

Will You Try a Fox Typewriter



W. R. FOX, President Fox Typewriter Co.

At My Expense? I invented the Fox Typewriter and manufacture it to-day. I know just how good it is. I know that it is a better typewriter than any other typewriter ever built.

I know other typewriters of all kinds and I know that the Fox has every improvement and every feature that any of them has—and more. I want to place a Fox in your office *at my expense* and have you compare it part for part, feature for feature with any other typewriter.

I will let the typewriter speak for itself. All I say about it and claim for it will be demonstrated by the machine itself more convincingly than I could tell it.

Then I want to leave the decision to you. If you want it then I will either sell you one direct on favorable terms, or my nearest representative or dealer will do it

for me. If you already have a machine we will take that in part payment.

All you have to do is to fill out the coupon below and mail it to me to-day.

The Test or Trial Will Not Cost You a Penny.

All the writing on the Fox is always in sight and directly in the line of vision, the *writing line is indicated* and the *printing point is pointed out* so that the Fox is just what I claim a *perfectly visible typewriter*.

The typebar and hanger are the *heart* of a typewriter; that means they are the most vital part; a *weak typebar means a weak typewriter*. Show me a typebar-bearing that is narrow and has no wearing surface and it tells me that under hard wear such a typewriter will not retain its alignment and sooner or later get out of order.

On the Fox the bearing is wide and the bar heavy and will stand years and years of hard work.

Then again with the Fox, one machine is equipped to do all kinds of work—letter writing—invoicing—billing—tabulating figures—stencil cutting and heavy manifold-ing; anything any typewriter can do the Fox will do—and more.

And remember *this* is the machine I want to place in your office for trial and examination *at my expense*. It doesn't cost you a penny to try it.

Will You Do This?

Let me appeal to you as a fair-minded business man to at least be friendly enough to give me a chance to show you what I have. I am sure you would want me to give you such a chance if you had something to sell me.

All I want you to do is to fill out and mail to me to-day the attached coupon. Send it to me personally.

W. R. FOX, Pres.,
Fox Typewriter Company
229 Front Street,
Grand Rapids, Mich.

Send for my catalog, which takes up the construction of the Fox in detail—it's Free.



Trade in your
Old Type-
writer
to
me

Please arrange for a free trial of a Fox Typewriter
without any obligations on my part.

Name _____
Business _____
Street _____
Town _____ B. P. _____

The Man Behind

the ---- Whether it be a machine, an institution, an idea, a system, a method or a selling talk, it is the man behind the thing that counts. If he is all right the thing is pretty sure to succeed—if not, then look out for the rocks.

The right kind of men are mostly built, not born. They come into the world with no strength, no sense, no intellect, no faith, no courage, no love, no initiative, no power. They build these and many more positive qualities and faculties into the fabric that becomes a MAN.

To build a dynamo, or a house, and build it right, requires plans, specifications, a highly-trained knowledge of the processes, and intelligent, skillful work. It is a much more delicate and intricate task to build the right kind of man—but it is worth the trouble.

Each man is his own builder. He, and he alone, can do the work. MEN are those who build themselves, with such help as they can get from teachers and schools. Some of the greatest the world has ever known did not have any help of that kind.

But all the best men have sought the aid of good books—sought books with dauntless energy and persistence, sacrificing like martyrs sometimes to obtain them.

During the last few years, thousands have found great inspiration and practical assistance in Dr. Lewis Ransom Fiske's great book

Man-Building

which is three hundred and twenty-four pages of carefully-drawn and plainly written plans and specifications for the building of successful men.

There are laws—natural, divine laws of self-development. Dr. Fiske names and analyzes them in this book, and does it in such a clear, specific style that no one can fail to understand or apply them.

MAN-BUILDING not only points out the causes of Growth: it tells you how to discover and use those causes in your own life. It not only shows why men succeed: it shows also how you can develop your own faculties into the strength that assures lasting success.

324 pages, Red Cloth, Gilt Top, postage paid, \$1.00.

SHELDON UNIVERSITY PRESS
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We Can
Show
You

that we can build you the best Booklet, for the least money—Quality considered—and in the Quickest time.

Here are some of the reasons why:

We make a specialty of mail order business in high-grade printing—especially booklets that sell goods.

Our plant is the best, most up-to-date and complete for this purpose that money can buy.

Our designers, artists, engravers, printers, pressmen, and binders are the most skillful and progressive that can be hired—it's economy to pay that kind.

We do business for a profit, with an eye on duplicate orders—and we get them. Once a customer, always a customer, is the rule of our shop.

We have been in this business for years, we know the ropes, and our knowledge is for the use and benefit of our customers.

Tell us what you want, and we will deliver booklets that will talk—that will get the business—bring in the big, round dollars.

No advertising campaign is complete without booklets, so write for an estimate today. You will be shown.

The Clinic Publishing Company

1406 East Ravenswood Park Chicago

An Eye for Beauty

BUSINESS Philosophers—the people with big AREA—have an eye for beauty, and they know its use and power.

They know that artistic printing is not only a joy to the eye, but is a good business investment—that it sells more goods because it attracts more favorable attention, awakens more lively interest, arouses stronger desire, and more quickly brings to a decision to act than the other kind.

For the good of the cause, then,

Sheldon University Press

will furnish the right kind of printing to business philosophers—printing that is different because it is better—printing that will help them to succeed.

We will conscientiously give such work as we accept our best Ability; put into it Reliability, both in quality and in price; guarantee its Endurance in pulling power, and get prompt Action in delivering the goods on time.

Hadn't you better write for an estimate?

SHELDON UNIVERSITY PRESS
LIBERTYVILLE ILLINOIS

P. S. You may wish us to help you on the text.

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Self-Cultivation in English	- - - -	Geo. Herbert Palmer, LL. D.
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YOU AREA philosophers, are the best people in the world to get new members of the charmed circle of The Business Philosopher.

You have developed Ability, Reliability, Endurance, and Action. You have the character that gives you power to persuade others.

And so, good people, we offer, to the hustler who first sends us One Hundred yearly subscriptions, at One Dollar a Year, Forty Dollars in cash or books.

To the second one to reach the century mark, we will pay \$35, and to the third, \$30. All others will receive 25 cents for each subscription.

Send today for blanks, sample copies, and circulars. Then get busy and land forty dollars. Yours for better things in business.

SHELDON UNIVERSITY PRESS
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Make the Man Right and His Work Will Take Care of Itself

The Business Philosopher

A. F. SHELDON, Editor

A Magazine Devoted to the Philosophy of Business and the Effort to Help Men and Women to Increase Their A + R + E + A Development — Their Ability, Reliability, Endurance, and Action — The Four Essentials of True Success

PLATFORM: I will increase my A + R + E + A

VOL. IV

FEBRUARY, 1908

No. 2

Pith

RELIABILITY reduces liability.
Evil-speaking is a boomerang.
Grumble and your chances crumble.

The way to get happiness is to give it.

Plan your work—then work your plan.

Persuasion pulls—argument antagonizes.

Love everyone and you will fear no one.

A heart, big and true, is a big asset to the salesman.

Dishonesty in the boss breeds dishonesty in the men.

Drop your suspicions—no one can cheat you but yourself.

People get what they desire—when they desire it hard enough.

In the attempt to take happiness from others, one loses his own.

[83]

Flattery is the food of fools; taffy the pabulum of paranoiacs.

Purpose is the big amperage current in the motor of achievement.

Get something for nothing and you will never cease paying for it.

Better give your spare cash to church or charity than hire a cigarettist.

Break your promises to your creditors and break your credit all to bits.

Cut out the supercilious eye. Exculsiveness excludes no one but yourself.

No day is too holy for mirth—but a revel is about as mirthful as a holocaust.

Virtue is the only good thing that costs nothing—love it, and it becomes yours.

It is better to lose at once in speculation than to win for a time—you lose less.

An uninteresting advertisement sells about as many goods as a dull drummer.

Insist upon paying every obligation speedily—some of them draw very high interest.

Courtesy turns down a proposition so kindly that the act is looked upon as a favor.

Take care of your health—money, position, and honors are not enjoyed by a sick man.

The man who thinks that sentiment has no place in business should inspect the line of credit extended to the man who shows gratitude to creditors who once stood by him in a pinch.

Heart, Head, and Hand Philosophy

BY THE EDITOR

THERE is a volume or two of AREA philosophy, worked out in terms easily read—if not so easily learned,—in two scenes from the life of a friend of mine.

When I first knew him, he was highly ornamental. Many a girl envied him the exquisite pink of his rose-like complexion, the delicacy of form and pearly tints of his manicured hands. Fashion plates, could teach him nothing new. Shaving tools, shears, and toilet sets could add nothing to his perfection of pulchritude.

It was worth a course in domestic science to watch this dainty creature take his nourishment. If he ate anything, you could set it down in your note-book, that napery, china, service, cuisine, and ingredients were as perfect as erring humanity could make them.

He rose languidly, sometime before noon, as a rule, and he used to make me think of the little verse,

“I hate to go to bed at night,
Beneath the downy spread,
Because I have to lift my feet,
And put them in the bed.”

The fellow loved good company, in his lackadaisical way, and was an occasional decorative detail at balls, parties, and the theater; but I have frequently known him to loll away an entire evening in front of his own grate, unable to make up his mind to take the trouble to have his man do him up in his outdoor wraps for a few blocks' ride to a function he had desired to attend.

Jack wasn't a millionaire, for all his airs. His income was about the size to keep his apartments out of the hands of the sheriff, and he was indolently content. We sometimes talked pretty roughly to him about his obligations to himself, and to society, because he really was a very good sort, underneath all the veneer. He had a well-

[85]

set up, healthy body, steady nerves, a cool head, and was surprisingly muscular for a "lily of the valley." An indulgent parent had sent him through one of the best universities, with a thorough professional course to round out the product, and the long line of sturdy, God-fearing ancestry behind him had kept him morally as clean as he kept himself physically. But his inertia was something to marvel at.

At times, under the merciless fire of our friendly frankness,—you know the gentle ingenuousness of a well-met crowd of young men—he would seem to brace up. "Cut it fellows," he would drawl, "you are right, all right, and I am going to get up and do stunts like the rest of you."

"When, Jack?"

"Oh, all in good time."

"Same old story," we would mock.

"Well, right away, then, if that will suit you any better. Tomorrow morning I'll look up an office, hang out my shingle, and get busy."

"Sure this time, Jacky?"

"Yes, sure, what do you take me for?"

"Put her there then, old man, give us your hand on it."

And he would shake our hands with all solemnity, looking every bit as if had already begun work.

But the next day, it always rained, or snowed, or the sun was too hot, and we began to get a little hopeless about Jack.

Then he met Elsie.

Now for the other scene.

Three men, a sledge, and a half-dozen whimpering dogs.

A pitiless sky, ghostly with the frigid darkness of the long Arctic winter-night.

Dumb, dead monsters of mountains, stark in their winding sheets of eternal snows.

And in and through and over it all, gripping the whole scene, as though imbedded in frozen steel, the Cold.

One of the men is white, or was. His face is now partially covered with a rough, matted beard; the rest of it is so smeared with grease, stained with smoke, and cracked and seared with the frost that its original color could not be guessed. The other two are half-breed Indians, weathered natives of the North.

The furry arm of one of the natives points to the peaks that gash the northern horizon. They grow dim and are lost in a white mist. A low moaning sibilates across the barrens. The eyes of the half-breeds falter with fear. The cowering brutes at the leashes howl with the terror of premonition. The gelid hell of a Yukon storm is upon them, and the voyageurs plead for a retreat. But the other's eyes blaze with courage, his bearded jaws set with a purpose firm with mountain-moving faith.

So they stumble on.

Robert W. Service, in "The Spell of the Yukon," gives this powerful description of some of the horrors of the trail:

"Wild and wide are my borders, stern as death is my sway;
From my ruthless throne, I have ruled alone, a million years and a day;
Hugging my mighty treasures, waiting for man to come.

* * *

One by one, I dismayed them, frightening them sore with my glooms.
One by one I betrayed them unto my manifold dooms.
Drowned them like rats in my rivers, starved them like curs on my plains;
Rotted the flesh that was left them, poisoned the blood in their veins.
Burst with my winter upon them, searing forever their sight,
Lashed them, with fungus-white faces, whimpering wild in the night.
Staggering blind through the storm-whirl, stumbling mad through the snow.
Frozen stiff in the ice-pack, brittle and bent like a bow,
Featureless, formless, forsaken, scented by wolves in their flight,
Left for the wind to make music through ribs that are glittering white.
Gnawing the black crust of failure, searching the pit of despair,
Crooking the toe in the trigger, trying to patter a prayer;
Going outside with an escort, raving with lips all a-foam,
Writing a check for a million, driveling feebly of home.

These terrors and more assail the three men of our picture. Their "grub" is all eaten, and they share the frozen fish with the dogs. When that is gone, they eat the dogs. Then they stumble through the snow and ice, chewing bits of the harness with black, bloody lips.

The half-breeds give up to despair and beg to lie down and die. But the raging spirit of the Anglo-Saxon lashes them on, on and ever on. His hands and feet are solid lumps of ice. His bones seem bare of muscle. He has eaten nothing but a few bits of frozen rawhide for days. But without muscle, without food, the unwearied, unflinching master, Will, provides the power.

And he arrives, dragging the "weathered veterans of the North" to safety in camp. He is of the kind that the Yukon chants,—again using the words of Mr. Service:

"But the others, the men of my mettle, the men who would establish my fame
 Unto its ultimate issue, winning me honor, not shame;
 Searching my uttermost valleys, fighting each step as they go,
 Shooting the wrath of my rapids, scaling my ramparts of snow.
 Ripping the guts of my mountains, looting the beds of my creeks,
 Them will I take to my bosom, and speak as a mother speaks.
 And I wait for the men who will win me—and I will not be won in a day,
 And I will not be won by weaklings, subtle, suave and mild,
 But by men with the hearts of the Vikings and the simple faith of a child;
 Desperate, strong, and resistless, unthrottled by fear of defeat,
 Them will I gild with my treasure, them will I glut with my meat."

And so, being of that heroic stuff, my friend Jack, the exquisite, the weak-willed lounge—"looted the beds of the creeks" of the Yukon, and returned to use the capital he had so hardly won, with forethought, energy, and foresight. Today he is one of the hustling West's liveliest hustlers.

Can you read the lesson?

ACTION is the key-word.

My friend had **Endurance**, during his ornamental stage. His was a splendid physique.

He had **Ability**. He had not wasted his time in the University.

He had **Reliability**. There was no stain on his character.

But there was one quality lacking,—**Action**.

And why did he lack action? A weak will.

And what was it that gave almost superhuman power to his will? The white heat of his **Desire** to loot the gold from "the beds of the creeks."

Come, let us go a step further—what kindled that desire? Love.

Ah! There's your foundation in character-building. Love—Divine Love.

Endurance, Ability, and Reliability are worthless and wasted without Action. Action is impossible without Positive Will. Will pindles and shrivels until inspired by Right Desire. And Right Desire waits upon Love.

My dear boy, do you know that your will always acts in accordance with your strongest desire?

You desired to blow in your savings on being a good fellow, dressing to kill, bucking the tiger, and going the merry rounds of false pleasure. But you didn't. Why? Because you had a stronger desire to attain Health, Long Life, Money, and Honor. And why the stronger desire. Because you loved your family, your fellowmen, and your God, and were impelled by that love to do your level best to serve them.

Love is indeed the fulfilling of Law—the essence of Right Action and therefore of Success.

The longer you have to wait for your just dues, the bigger will be the interest accrued.

Every sale is an advertisement—good or bad according to the satisfaction of the customer.

Pass on a good thing and it blesses you—keep it in your hand and it eats like a canker.

Don't copy ideas—a successful plan usually works because of the man or men behind it.

The race-horse makes the best record with a fast pace-maker—be glad for a lively competitor.

The "good fellow" who is offended at your refusal to have a drink is a good fellow to offend.

Lessons from Lincoln

PEOPLE love and revere the memory of Abraham Lincoln.

There is no other man in history upon whose name is bestowed so much affection and praise, so little resentment and blame.

He is America's greatest and most beloved hero, and has highest honor among all peoples where his character and his deeds are known. I have seen his portrait in places of honor in great public buildings of many nations.

No other American has been so diligently studied; about no other have so many volumes been written. And, for many reasons, Abraham Lincoln is peculiarly worthy of the study of every man who wishes to attain success.

First, his biography is of especial value to American young men and women, because the man was distinctively American. His whole career, running away back to his Virginian ancestry, and including the conditions and environment of his development and life work, was typically that of the great New World Republic.

Second, his life is an inspiration to every living individual, no matter how meager his advantages, because Abraham Lincoln made himself a success with no advantages whatever. Born in the midst of the most hopeless, helpless poverty, with only one year's schooling, and brought up in a home where there were no books, no magazines, no newspapers, he became, by his own unaided efforts, one of the most truly and profoundly educated men that ever lived.

Third, because Abraham Lincoln became great by reason of a combination of the common virtues of the common people—qualities that anyone may develop in the same way that he did—by earnest, faithful application of himself to the task. There was nothing akin to the "insanity of genius" in this simple-hearted man.

It is worth while to take a few pages to bring out some

of the qualities and faculties—some of the positives—that made the Great Emancipator what he was.

His wonderful physical strength and endurance, won by vigorous out-door life, and plain, abstemious living, gave him the material foundation without which he could not have borne the years of exhausting study and sleepless toil needful to accomplish his purposes. Even when poverty no longer set scant ration before him, Mr. Lincoln ate but very little, and of the plainest of foods. He rarely touched wine, and always sparingly, and never used tobacco. And he was a champion wrestler, and weight-lifter.

Four-fifths of all diseases are the result of over-eating and over-drinking, and most of the rest of lack of exercise, and outdoor air, and of worry. By self-control in eating and drinking, with proper exercise and fresh air, nine out of ten people may have perfect health. Thus physically, Lincoln had nothing which anyone may not have.

Abraham Lincoln formed the habit of study in his early youth, and kept it up as long as he lived. And he studied books. Even after he became a young man, he would walk a dozen miles to borrow a law-book, and then sit up far into the night to study it. When a boy, he did his figuring and writing on the back of a board shovel, shaving it off with his father's draw-shave when he needed more room. All this studying had to be done at night and during his other spare hours, because his time was fully occupied in earning his living as a common farm laborer and flat-boat pilot. Few, if any, now-a-days, are so limited in their opportunities for study. Most of us can study a great deal more than Lincoln did.

Another source of strength and ability was the habit of observation of men and things, a habit you can form, my dear fellow-learner.

Earnestness, a striking trait of Lincoln's character, is not only in itself a chief essential of success, but is the life and power of all the other virtues. Without it, the

will falters in the face of little difficulties, the moral nature lingers in the enervating and destroying valleys of self-indulgence, the intellect slumbers in lazy inaction, and the muscles hang loose and flabby on the bones. With it a man becomes—well, a Lincoln. Earnestness of purpose marshals all his forces to the accomplishment of one high aim and fires them with irresistible power. It bends also the powers of the very heavens to the accomplishment of the chosen end. Nothing can stand against a man who is tremendously in earnest. And can this great quality of earnestness be cultivated and developed? Well that is the way Lincoln got it. By nature, he didn't like to work, any better than the rest of us.

Unshakable honesty and fearless truthfulness made the Great Emancipator known as Honest Abe. These virtues not only gave him faith in himself, and the power of a clear conscience, but won for him the trustful confidence of all who knew him, or even met him. A truthful spirit, knowing its own integrity, is calm and courageous under the fiercest fire. The guilty spirit, realizing its falsehoods and dishonesty, is weak and cowardly. And these inward spiritual states show themselves in the eye, the face, the posture, the manner. People instinctively trust the man whose honesty shines in his steady eyes, calm face, and poised manner. He goes far.

This is also one of the common virtues—yours and mine if we have the will to think and live the truth.

Critics agree that Lincoln's Gettysburg speech is the greatest oration ever delivered in any language. And what makes it great? It is all expressed in less than three hundred words, most of them monosyllables. That's just the point. Its power is in its absolute simplicity.

Mechanics teaches us that machinery is efficient in direct proportion to its simplicity. The Book which has had more power in individual lives and human history than all other books together, is the very essence of simplicity. (It is worth noting here that Lincoln was a very

close student of the Bible, from which he drew much of his oratorical and literary power.) Simplicity, characterized not only his speeches but his letters, his state papers, and his life. He was always one of the common people, no matter what honors were heaped upon him; but he had genuine goodness and real greatness, which are the essence of simplicity.

And for us, I'll admit that simplicity is not easy to acquire. It isn't won by striving for it. It is the outward manifestation of a truly humble and loving heart. But we can at least avoid seeking to make our words and lives complex. By the cultivation of that childlikeness which is the badge of all true greatness, we may attain a simplicity which is power.

Through all the trying years of law practice, with its constant clashes of opinion in court-rooms, and later in the midst of the terrible ordeal of war, with thousands reviling, ridiculing, and pestering him, dealing with the self-seeking, the fanatical, the treacherous, and the stupid, this quiet man was never known to lose his temper. Poise and self-control kept him ever the master of every situation. Even when he was obliged to rebuke and rebuke severely, it was done with such restraint, such manifest love, that it healed instead of wounding. His letters to his generals, who were often times hard to deal with, are models worthy the prolonged study of any one who handles men.

Poise and self control grow by exercise, my dear boy. They can be yours and mine, as well as Lincoln's.

After he had been President a month, William H. Seward, Lincoln's Secretary of State, sent him a memorandum headed, "Some thoughts for the President's consideration" which have been summarized as follows: "After a month's trial, you, Mr. Lincoln, are a failure as President. The country is in desperate straits, and must use a desperate remedy. That remedy is to submerge the South Carolina insurrection in a continental

war. Some new man must take the executive helm, and wield the undivided presidential authority. I should have been nominated in Chicago, and elected in November, but am willing to take your place, and perform your duties."

In reply to this remarkable document, which he quietly pigeon-holed, Lincoln wrote: "If this must be done, I must do it. When a general line of policy is adopted, I apprehend there is no danger of its being changed without good reason; still, upon points arising in its progress I wish, and suppose I am entitled to have, the advice of all the cabinet."

Some weeks later, Mr. Seward is known to have written, "There is but one vote in the cabinet, and that is cast by the President."

Modest, yet dignified; humble, yet with calm faith in himself—in nothing did this great man more clearly show his greatness. And his faith in himself was part and parcel of his simple faith in the right and in God. This comes with wonderful beauty in this passage from his farewell to his neighbors, when he was about to leave to assume the duties and burdens of the Presidency, an office at that time fraught with greater problems and responsibilities than any president had ever borne:

"I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being, who ever attended him, I cannot succeed. With that assistance, I cannot fail."

Here also, in the closing sentence of his second inaugural address, we catch a glimpse of his mighty faith:

"With malice towards none, with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battles, and for his widow and his orphans; to do all which may achieve and cherish a just and lasting peace, among ourselves, and with all nations."

Faith is within the reach of every man. It is the birth-right of every child.

It would be a poor review of the character and career of Lincoln that left out an account of his gentle, clean sense of humor, which brightened up the dark places, brought smiles where there were tears, and made it possible to bear crushing burdens, and mighty sorrows with cheerfulness. At cabinet meetings and interviews, when the strain would be very near the breaking-point, Lincoln would relieve the gloom with a funny story or two, always singularly apropos—and the resulting laugh would seem to give the needed wisdom and strength.

Smile, my friend. There is a humorous side to every situation. It helps wonderfully to be able to see it, without losing your sense of proportion. That power also can be cultivated, though most of us are born with it.

But the greatest, most Divine quality in Lincoln was Love. This was the mainspring of his career and character, the essence which consecrated and vitalized every power of his body, brain, mind and spirit. Love made him as gentle and tender as a woman with the stricken and the erring. Love made him a giant of masculine firmness in dealing with the self-seeking and the treacherous. Love at last lighted up his face with triumph, as he poured out his blood for humanity.

“Greater love hath no man than this, that a man lay down his life for his friends.”

We might add much more, but this is a good place to stop.

I have shown you how the greatness of Lincoln lay in the positive qualities and faculties, which are innate in each of us, awaiting only to be developed; how he had Endurance, Ability, Reliability, and Action, the four great foundation stones of success—stones on which we all may build.

You and I may not be called upon to use our talents as he was, but we can do our work as well as he did his.

We can draw out and develop Endurance, the habit of study, Earnestness, Honesty, Simplicity, Poise, and Self-control, Faith, Cheerfulness, and Love.

Let us thank God for him, and take courage for ourselves.

An Immortal from Seattle writes me asking what I think of Arthur Frederick Sheldon of Chicago. So this is what I think of Sheldon: He is a man of big brain calibre, big heart, big hopes, great faith. Sheldon has blessed and benefited the world, and is making this earth a more fitting place for a gentleman to live. He has shown us the relationship of ethics to business and religion to life and made salesmanship a science. He has been a strong factor in ushering out the age of barter and the customs of booth and bazaar, and revealed to us that business is worthy of the highest talent that can be brought to bear upon it. There are men who yet use the word "commercial" as an epithet; but thanks to Sheldon their number is growing small. Sheldonism makes a man proud of his business, and moreover, Sheldonism rightly understood and practised gives a man a business to be proud of.

—Elbert Hubbard, in *The Philistine*

Look about you and see that this is true—he who confers benefits is happier than he who receives them.

Burn your money if you must get rid of it—pasteboards and ponies are worse than small-pox and cholera.

When you find happiness in anything but useful work, you will be the first man or woman to make the discovery.

See to it that your work increases the profits of the house for whom you work, and you need not worry about your income.

The Body Powerful

II THINKING HEALTH

ALL the processes of the body are carried on by mental energy—the power of thought.

This is a fundamental principle of the very highest importance, and one that you can all prove for yourselves.

Think of some delicious morsel of food—the mouth fills with water. Think of bending your finger, and unless you stop it by a counter-thought, the finger bends. Concentrate your thought intently upon your right hand for a few minutes, and it will begin to tingle and fill with blood. These are very simple experiments, but they prove that the power or energy that produces the effects mentioned originated in the mind, or by thinking.

Your own experiences in many ways still further demonstrate this truth.

For instance, you have learned that good news—causing glad, cheerful thinking—makes you feel better and stronger physically. You may have known what it is to be instantly relieved of bodily feelings of pain, depression, weakness, loss of appetite, and illness, by the receipt of some cheering information or the unexpected arrival of a much-beloved relative or friend, which has filled your mind with happy thoughts.

You have all noticed many times the rapid improvement in health and beauty of young people who have made the happy discovery that, in their case at least, the course of true love does run smooth. You may have experienced this for yourself.

On the other hand, you have seen the cheeks pale, the eyes dull, the appetite fail, the body waste, and sickness and even death follow as the result of grief, disappointment, fear, shame, hatred, or some other unhappy thoughts.

All these and many other facts have been common knowledge for thousands of years, and yet the race is just

[97]

now beginning to learn and to apply the fundamental truth that they teach.

Working from these as a basis, eminent scientists have carried on exhaustive experiments, in both physiology and psychology, that have proved the law stated at the opening of this article—that physical processes are performed and controlled by mental energy. Some of these experiments are very interesting and most instructive, but there is no room for them in an article of this kind, so I give the results obtained.

One of the most recent of these is so graphic that I outline it here!

A machine has been invented to measure, in a rough way, the effect of thought on the human body. It is so delicately balanced that when a person is placed upon it, the flow of blood from one part of the body to another will cause the machine to change its position. It has been found that the concentration of thought upon any one part of the body will cause the machine to sway in that direction almost immediately. [Even a slight sound in the room will cause blood to flow to the brain and the head to go down.

At the close of this paper will be found a list of books on this subject which will be interesting and valuable to those who wish to make a more thorough study.

The results obtained from these experiments may be divided, for convenience, into two groups, although they overlap at several points.

First we shall consider the effect upon the body of thoughts and feelings in general; second, the effect of thoughts and feelings centered upon the body and its parts and functions.

Upon examination of the first group of phenomena, we find that it is very naturally divisible into two classes, the right thoughts and feelings and their results, and the wrong thoughts and feelings and their results. I classify these mental attitudes and processes as positive and negative;

others as expansive and contractile. It doesn't matter very much what we call them, so long as we understand what they are, and how to cultivate the right kind and avoid the wrong kind.

The first and most important of the good, positive, or expansive thoughts and feelings is love—in fact, in its highest, best, and widest sense, Love is the foundation of them all and includes them all. He who loves himself, his fellow-creatures, and his God, will have courage, faith, hope, patience, contentment, peace, self-control, poise, power, purity, cheerfulness, joy, happiness, and all the rest of the positives. This is not a treatise on ethics, or I should take the space to show how this is true. But you will see it if you think it out carefully for yourself.

Now, careful experimentation has shown that love and the other good mental processes increase the quantity and quality of mental energy available for the performance of the bodily functions. The result of this increase is stronger and better action of the heart and other circulatory organs; quicker, keener, and more trustworthy and wholesome work by the brain and nerves; more rapid, thorough, and efficient digestion and assimilation of food by the alimentary canal; more perfect and complete elimination of wastes and poisons by the pores of the skin, kidneys, and other excretory organs; greater air capacity and more normal oxygenation of the blood by the lungs; and richer, purer, and more vital blood—the life-stream. All this means that the body can do more work with less fatigue, has more vitality, energy, and beauty, and a much higher power of resistance to the inroads of disease, when the mental condition is positive or expansive, than when it is negative or contractile.

Chiefest and worst among all the negative thoughts and feelings is fear. And, as love really includes all the other positive thoughts, so fear very nearly includes all the other negative ones. The man who has fear in his heart falls very easily into selfishness, worry, hatred, doubt, despair,

discouragement, impatience, discontent, anger, intemperance, impurity, melancholy, grief, and misery.

These thoughts and emotions, or attitudes of mind, waste and weaken mental energy; paralyze the brain and shrivel the nerves; contract and pucker the heart and other blood vessels; hinder, even stop altogether, the digestive processes; obstruct the work of the eliminative organs; cramp and restrict the chest and lungs, actually cutting down the amount of air breathed, and impairing oxygenation; weaken and impoverish the blood, in many cases generating active poisons in the life-stream, and thus lower the vitality and resistance-power of the whole organism. Fear, suspicion, anger, grief, and humiliation have often worked such havoc in the body that death has followed as a direct and immediate result.

These are not theories. They are scientifically demonstrated facts.

You want to know how to be free from bad, negative, contractile thoughts, and how to cultivate the good, positive, expansive kind.

There are two ways, and these two are one.

They may be stated in two words: Think. Do.

James Allen, one of the wisest writers on this subject, says, in his foreword to "As a Man Thinketh":

"Men and women . . . themselves are makers of themselves, by virtue of the thoughts which they choose and encourage."

In other words, the way to have loving thoughts is to think them.

If a thought of fear, hatred, worry, grief, doubt, or any other negative character comes into your mind, think immediately a loving, brave, peaceful, joyous, faithful thought—let the good thought so fill the mind that there will be no room for the other. And the more you practise this, the easier it will become. Let the white light of God flow through you.

Say "I can and I will."

Go even further, and say "I *am* thinking good thoughts—loving, happy, cheerful thoughts."

And then get action.

There is no use affirming, affirming, affirming all kinds of positive thoughts and feelings, and then going on acting like a tiger with a boil on the back of his neck, growling and snapping at everyone near. I take little stock in the man or woman who "denies" evil, and affirms that he or she is "good; the embodiment of Good," and then goes around bowed over like a letter S and with a sour face.

"Resist not evil"—"But overcome evil with good." These are great scientific commands.

Love all, and live your love every hour.

Cheer up!

And let the good cheer show in your face, in your posture, and in your walk.

Jesus, the greatest teacher that ever lived, was absolutely scientific psychologically, although about two thousand years in advance of His time. He said, "If any man will DO My will, he shall KNOW of the teaching."

Modern science has proved this true.

Not only does the mind act upon the body; but the body acts upon the mind, especially the feelings.

Take, for instance, courage. Assume the posture of courage—head erect, chest up, lungs expanded, muscles relaxed but alert and under perfect control—and you will feel courageous.

Take self-control. When you feel anger rising, let the muscles which grit your teeth and clench your fists relax, breathe deeply and rhythmically instead of in short, jerky gasps, and calmness will very quickly take the place of your anger.

It is the same with cheerfulness. Put on a cheerful face, stand or sit erect, as if fairly bubbling over with happiness, with smooth and steady power draw great blissful draughts of pure air deep down into your lungs and hold them there—just as you would if your most longed-for

ship had come in—and you will be surprised, if you have never tried it before, how really and truly happy you will feel.

Treat people with kindness and unselfishly serve all mankind, and you cannot help loving them.

And so with all the other positive thoughts and feelings—think them, act as if you had them, and you have them.

Rejoice in this positive attitude of mind, and the happier you are, the happier you will become.

Let sunshine enter into your heart and let your light shine.

Solomon, famed for his wisdom, said, “A merry heart is a good medicine.” That was about three thousand years ago. If he were living today, he would say, “It is the best medicine.”

These books treat more fully of this subject. Those marked with an asterisk give account of the scientific experiments and their results, referred to in the foregoing article:

*The Law of Mental Medicine, by Thomas J. Hudson

*The New Menticulture, by Horace Fletcher.

Power Through Repose, by Annie Payson Call.

From Poverty to Power, by James Allen.

*The A. B.-Z. of Our Own Nutrition, by Horace Fletcher.

Twin Demons, by Stanley LeFevre Krebs.

*Right and Wrong Thinking, by Aaron M. Crane.

Every Man a King, by Orison Swett Marden.

*Man-Building, by Lewis Ransom Fiske.

Psychology, by William James.

Origin of the Fittest, by Cope.

Elements of Psychology, by James Mark Baldwin.

Fear, by Angeleno Mosso.

Why the Mind Has a Body, by C. A. Strong.

Talks to Teachers, by William James.

Physiological Psychology, by Prof. Ladd.

Worry, by Dr. Saleeby.

Philosophers in the Bud

WHEN I was a boy, I was always very much interested in machinery and tools. I used to spend a great deal of my spare time around machine shops and factories, studying the machines and watching the men at their work.

I remember how they used to print some small catalogs.

It took several machines, and one or two men and boys were needed to look after each one.

First there was the big "drum-cylinder" press. A man stood beside this and fed the sheets of paper into it, one at a time, another man looking after the supply of ink and carrying away the printed sheets. When these were dry, they had to be run through the same press a second time to print the other side. When more than one color of ink was used, the sheets had to go through a different press for each color.

When the sheets that went to make up the catalog were all printed and dried, they were run through a folding machine, one at a time, a girl carefully placing each sheet in position in the machine. After they were folded, they were gathered and arranged in their order by a number of girls, who passed them on to two other girls. These two girls put each catalog into a stitching machine, which put three wire staples through the back of it, thus fastening the different sheets together. Several more girls were kept busy glueing the covers on. Finally a man put three or four catalogs at a time under a big knife, which he worked with a long lever, trimming the edges. This he had to do three times for each pile of three or four catalogs—once for the top, once for the bottom, and once for the side.

All in all, it took a good many people to keep all these machines going, and they didn't make so very many catalogs in a day either.

The other day I saw them printing catalogs in a printery of the modern kind. And how many machines do you suppose it took?

Just one machine.

And how many men and women to look after it?

Just one man, and he didn't have to give all his time to it. He looked after some other work.

The paper was fed into this wonderful machine from a roll—just as thread is fed into your mother's sewing machine from a spool. The sheets were printed, on both sides, in two colors, folded, cut, gathered, stitched, trimmed, and delivered all ready to be shipped and mailed. This machine would run for hours without stopping, and with almost no attention, printing and finishing fifty thousand catalogs in a day.

What do you guess that new machine is worth?

A great many thousand dollars.

And those old machines, that took so many people to run them, were worth only a few hundred dollars when they were new. Now they have been thrown away altogether, and are worth only their weight in old iron.

When you study the machinery in the shops and factories where you live—and it is a very interesting and profitable way to spend some of your time—you will find that the machines are worth the most money that come the nearest to being able to run themselves without being tended by men and women.

Inventors and machine-makers are always trying to make machines better in this way, so that they will get more money for them. And men who own factories are not only willing to pay a great deal of money for the latest improvements, but often throw away machines that are almost new in order to put in their places those that take less supervision.

Now my philosophers in the bud are all worth a great deal—more than can be counted in dollars. They are

valuable to themselves, to their parents, to their brothers and sisters, to their friends, and to the big, big world.

No one can tell just how much any one of you is worth, but your Uncle Arthur can tell you a little about it, and I think you will all agree with him. And what he tells you is of very great importance—greater, perhaps, than you can realize now. In fact, there are only a few men and women who seem to know just how important it is, so you will have a very great advantage if you learn it now, and it will be a big help to you in making the most of yourselves. Learn this little rule very carefully and never forget it. Here it is:

The worth—or value—of every boy or girl is measured by the amount of supervision it takes to keep him or her doing the right things and to stop him or her from doing wrong things—the more it takes, the less they are worth. Now that word supervision is pretty big, but it is important, so I am going to tell you what it means. It comes from two Latin words, *super*, meaning “over,” and *video*, meaning “I see, or look.” So the whole word means overseeing or looking after, showing how to do things and seeing that they are done.

You see, boys and girls are just like machines in this thing of supervision. And the same thing is true of men and women. When you grow up you will find that your value is very firmly fixed in this way—that the less you have to be watched, and the less you have to be told about how and when to do things, the more money you will make if you are in business for yourself, and the more wages you will get if you are working for someone else.

Even when you are not really watched and directed, if you would do more and better work and make fewer mistakes if you were, the result is the same.

This is very important. Most people do not get the supervision they ought to have to do their very best—the world is too busy—but those who would not need it

if there were someone to look after them are the most valuable.

Not only in making money, but in every other way, this is true.

By doing right and avoiding wrong without supervision in the care of your body, you grow in health and strength. Your parents and teachers do not have the time to look after you every moment, to see that you think, eat, drink, breathe, and exercise as you should, and that you do not get into habits that are hurtful, but you can learn these things for yourselves, and take care of yourselves. And by learning to grow health now, you will escape a great deal of sickness and trouble, and greatly add to your value.

This rule is of great importance in your school work. That boy or girl is most valuable who keeps to business, whether the teacher is looking or not, and who studies at home, when necessary, without having to be told.

Each of you ought to have some work for your hands—some useful tasks about the house or grounds at home, or something for a neighbor, either out of kindness or to earn money. In this, also, you will have the very highest value when you can always do the right thing at the right time without being told.

Best of all is not to need any supervision in love, kindness, gentleness, truthfulness, clean thinking and clean talking, courage, honesty, and courtesy; to be fully trusted by every one in these things.

Now not needing supervision means more than merely doing what you have been told without watching. It means being always on the lookout to do the right thing that no one ever told you to do, and to avoid doing wrong things that no one ever told you not to do. It means doing your work even better than you are told—studying how you can do it better all the time.

Ah, that is the great thing!

Grown up people who have a value like that are very scarce, and they get very high pay. They are the ones who get to be the managers, presidents, and owners of large business houses or factories. And most of them grew the habit of working their best without supervision when they were boys and girls.

You remember what we talked over last month about the game of "Fox and Geese," and the tracks made in your body, brain, nerves, and Inner Self by your thoughts, words and actions.

The more often you think to do the right thing and do it, at the right time, without being told, the easier it will be, and the harder it will be not to do it, or to do the wrong thing, because a deep, smooth path will be worn for just such thoughts, words and actions. In that way, you will build yourselves up to be men and women of the very highest value to yourselves, to your friends, to your business, and to the world, because, like that splendid catalog-making machine, you will need but very little supervision.

Uncle Arthur

Eat not to dullness; drink not to elevation. Speak not but what may benefit others or yourself; avoid trifling conversation. Resolve to perform what you ought; perform without fail what you resolve. Make no expense but to do good to others or yourself, i. e., waste nothing. Lose no time; be always employed in something useful; cut off all unnecessary actions. Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly. Be not disturbed at trifles. Imitate Jesus.

—Benjamin Franklin

The Philosopher Among His Books

A COMMENTARY on the Science of Organization and Business Development. By Robt. J. Frank, LL. B., of the Chicago Bar. Chicago Commercial Publishing Company. Chicago, Ill.

A secondary title page in this work gives us the information that it is "a treatise on the law and science of the promotion, organization, and management of business corporations, with special reference to approved plans and procedure for the financing of modern business enterprises. Mr. Frank has written a book that will be of value to the lay reader as well as the attorney. It gives a digest of the corporation law of the State of Illinois, and important court decisions affecting it, free from confusing technicalities and citations, and points out, in simple language, the best methods of procedure under that law. The introductory chapter is a splendid tribute to Reliability as an essential of success, also showing the indispensable importance of a "science of business success." There is much valuable detailed information in the appendix, and a good index makes the points covered in the book readily available.

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Modern Advertising. By Ernest Elmo Calkins and Ralph Holden. D. Appleton & Co. New York.

After a perusal of a large number of books on the subject of advertising, viewed from the standpoint of one who has had more or less experience in this important branch of business building, I must express my humble opinion to the effect that this is the most honest, able, practical, and comprehensive. It is a business book for business men. But the man who imagines that he is going to learn to be a successful advertiser by studying it will learn his mistake from its pages, because the authors very frankly tell just what will and what will not make an advertising

[108]

man. The book deals entertainingly and practically with the various classes of advertising—general, retail, and mail-order—with media, advertising managers, agencies, and markets.

The mathematics, styles, and mechanical details of advertising are also intelligently and instructively discussed. The history of the beginnings and growth of advertising and agencies is perhaps a little too exhaustive for the lay reader.

* * *

Money and Investments, A Reference Book for the Use of Those Desiring Information in the Handling of Money or the Investment Thereof. By Montgomery Rollins. Dana Estes & Company. Boston.

After a lengthy foreword, in which he gives a great deal of very valuable information regarding banking, and investing and managing funds, the author devotes the remainder of the large book to an encyclopedic glossary of terms in common use in the commercial and financial world. The definitions, which are given fully, are in some cases accompanied with explicit directions as to the best methods to pursue. The work should be of value to all who find themselves with funds to handle, and especially those without previous experience and training.

* * *

Character-Building Thought Power. By Ralph Waldo Trine, Thomas Y. Crowell & Co. New York.

Trine is simple, straightforward, and logical. There is no attempt at technical ostentation, literary bombast, gushing familiarity, or slangy "ginger." He has a message to deliver and he delivers it in the fewest and simplest words at his command. And it goes right out of his heart into yours. Into this little book—almost small enough for the vest pocket—he has compressed much of the essential truth about the power of our thoughts and ways of thinking in the formation of character. It is all sound

and practical, and, withal, has a grace and beauty of expression that charms while it instructs.

* * * *

Happiness and Marriage. By Elizabeth Towne. Holyoke, Mass.

The great question of questions—as far as human relationship is concerned,—is here discussed with good sense and candor, from Elizabeth's point of view. She is strongly monistic and individualistic in her philosophy, and such as hold with her will find seventy-eight pages of simple and easily understood talk on married life, its problems, and their solution, that will be a great help to them. Those who do not hold her particular brand of philosophy, will, of course, disagree with her on some points, but should they be wide enough across the top of the head, they will get wisdom that may be of use to them, notwithstanding.

* * *

Morning Lessons for Spiritual Unfoldment. By Prof. LeRoy Moore. Chas. Edgar Prather. Kansas City.

This is a series of fifty-two lessons, of twelve affirmations each, for use "in the Silence" for meditation. The material seems to be an application of some of the methods of what is called New Thought to the Christian religion. There is doubtless much that is very helpful in the book, but, not having given the particular way of using it a thorough trial, I am not prepared to say whether or not it will be found beneficial to the average individual. The fancy flower border around each page is a disfigurement.

* * *

Little Letters to Boys Grown Tall; or, The Secret of Succeeding. By Uncle Ned. The Abbey Press. Chicago.

A series of short, simple, good letters upon such subjects as "Business Life," "Education," "Habit," "On Ambition," "Indolence," "Concerning Tact," "Courtesy," and "On Marriage." There is nothing wrong with the advice here given nor with the manner of giving it. It is as harmless as a bowl of gruel.

LET'S TALK BUSINESS

GENIUS has been defined as "An infinite capacity for taking pains."

Very clever! But, like many other clever things, very inadequately true!

Genius is more. It is intuition, perception, grasp, analysis, understanding, sympathy, sincerity, judgment, ability, courage, patience, and indefatigable energy—an indescribable composite of many qualities manifesting themselves, usually, in one bright, particular constellation of talents. The versatile genius is more of a tradition than a real occurrence.

But do not forget that clever definition.

To develop all these qualities, takes work, hard work. It means "taking pains." Study the careers of the great geniuses of literature, painting, sculpture, war, music, politics, or business, and you will find that they worked while other men slept, studied while other men played, and pursued their ideals, oftentimes, in the face of failures and discouragements that would have taken the stiffening out of the backbones of all but geniuses.

Genius blazes a trail—other people follow, after the walking is good and the destination is sure. "Genius," says some one, "is the original noise—others are echoes."

Thus genius is always the pioneer of progress—there's no progress in a rut.

Conventions, like clothes, wear out, and most people are as afraid of new ones, as I used to be of a new hat, when I was a boy.

How I used to love my old hat! It was a great deal more than a mere head-covering. I made it a companion on many a long tramp through the woods, a trap for capturing butterflies, beetles, and field-mice; a weapon for fighting hornets and bumble bees, a bag for trophies of fruit, nuts, and flowers; a net for catching minnows and

[111]

frogs; a blower for my camp fire, a fan for my streaming face, a towel after a surreptitious plunge in the ol' swimmin' hole, a chalice at the spring in the glen when my throat seemed like a red-hot iron tube; it flew high in the air to express my joy, and covered my face to hide my grief. And when mother finally took it away from me and made me wear a new one, I was disconsolate.

It is the same with folks and their conventions. It takes a genius to build a bon-fire of musty traditions, puncture holes in precedent, rip the lining out of worn-out methods and produce something better to take their places. There is no virtue in being "different" if the difference is in favor of the usual. The numerous abnormalities in literature, art, and business who are different, just for the sake of being different, are very tiresome. The genius is different for no other reason than that he has something better.

There's Montgomery, the "farmer who paints and the painter who farms." He's counted a genius in art. But he's somewhat of a genius in advertising too.

Here's a circular letter he sends out to announce his lectures. Read it over and tell me what you think about its power to attract attention, awaken interest, arouse desire, and bring about a resolve to act, in the mind of an entertainment committee chairman.

DEAR SIR:

Let me have a word with you. I cannot see you personally, and it has not occurred to you to come to see me, and you'd be disappointed at first if you did, as nature has denied me much,—“whom the Lord loveth he chasteneth.” I *must* be a favorite.

I hope you do not know anything about me, but I desire to be underrated, and it will be easy for you to grant me this one desire. Most people unconsciously do.

I am suffering with diffidence even now as I write this, lest you consign me and this letter to oblivion and waste basket. It would be awful to take me off the map. It would spoil the looks of the map.

I want to come to your Chautauqua next year and I mean to charge you all I can get. I have a sliding collapsible scale that will easily adjust itself to the various conditions, social, financial and geographical.

I shall not apologize for addressing you, for if you engage me by letters, it will save you something, and if I do any good in your parish the people can thank

you, and if I do any harm they can blame me, as it will be easier for me to leave than you.

"As allied to the processes of education, art influences in advancing culture, stand as elemental," and the Chautauqua platform, the great "Peoples University," gives me a chance to preach the gospel of "An Indigenous American Art."

It takes me three days to turn around with my "Art revival." I will paint most of the time and will probably *talk all the time*. I bring \$90,000.00 worth of painting. But please do not tell the assessor.

I don't like cheap things, do you? And tho threatened with opulence I can live comfortably on \$50.00 a day in the summer time, and I trust I'd be worth 10 per cent more than that to you.

I have a folder that is intended as an antidote for the one of last year's vintage I am sending and if you have the proper symptoms, I'll send it also.

If the worst comes to worst, you may write me.

Believe me, I am willing to cut bait as long as you *nibble*.

Sincerely,

(Here follows a "signature" which the Farmer Painter says is "not to be read, but to be recognized.")

P. S. I hope this fake letter will do as well as a "Hand done" one.

The average circular letter goes straight to the wastebasket, doesn't it. If you want to keep yours out of that limbo, make it different from the average—but be sure you make it better.

Speaking of advertising, there's Franklyn Hobbs "Himself." He says that he isn't a genius, because he's alive. But I think he has shown something very nearly akin to genius, in the share of the world's work, that he is doing.

A few years ago, the big advertising institution he has created was only a figment of his imagination—an ideal—a vision of a higher order of advertising service.

He was unknown professionally, and had no capital, nor any of the rest of the usual props. Leaning wholly on "Himself," and with nothing but his brains to sell, he cut loose from all the limitations of precedent, and began to do things that gave him a very swift rise in the advertising world.

The foundations of the business he has built up were laid deep in his own forceful personality—conviction laid upon conviction during the course of a long, active, and successful business career in other lines, and these convictions cemented together with a growing purpose to build an advertising institution on lines radically differ-

ent from any then existing. And he has forced national recognition as an authority on advertising problems.

Recently, Hobbs published a "magazette" which he called "Excerpts from His Scrap Book." A contemporary, reviewing the effort, says—"As unlike other advertising booklets as 'Himself' is unlike other advertising men." It is this difference, resting upon a solid substratum of sincerity, sense, and purpose, that stamps this man as a power in a particular field of endeavor and gives peculiar significance to the term "Himself."

Please don't get uneasy, wondering why I should go out of my way to give such a handsome free "puff" to my good friend Hobbs—because I'm not. I wanted to talk to you a little about genius, knowing that there is the seed of genius in every one of you—but it must be developed. And I wanted to tell you the good news that Franklyn Hobbs "Himself" has promised to write a series of articles for *The Business Philosopher*, on advertising and finding a market. I hope to be able to give you his first in the March number.

That reminds me—I have in preparation a long list of the most practical kind of practical articles by men who, like "Himself," have blazed trails in the business world, and have found that the new paths led to gold mines and rich virgin fields. Tell your friends about it—then help things along by sending in their dollar for subscriptions.

I have a plan for doubling the subscription list of *The Business Philosopher* in one month. Now wouldn't it be a good thing to multiply the number of AREA developers by two? Don't you think it would be a great forward stride toward our goal of better things in business?

Well it's easy. Each one of you secure just one new subscriber, beginning with the January number, and it will be done. *You* will do it, won't you? And just take note of our offer on page 82.

From Poverty to Power

or, *The Realization of
Prosperity and Power*

By *JAMES ALLEN*

deserves rank with some of Emerson's finer essays. Thinking people in all English-speaking lands are reading and studying it.

Something of its spirit is breathed in Mr. Allen's Foreword:

"I looked around upon the world, and saw that it was shadowed by sorrow and scorched by the fierce fires of suffering. And I looked for the cause. I looked around, but could not find it; I looked in books, but could not find it; I looked within, and found there both the cause and the self-made nature of that cause. I looked again, and deeper, and found the remedy. I found one Law, the Law of Love; one Life, the Life of adjustment to that Law; one Truth, the Truth of a conquered mind and a quiet and obedient heart. And I dreamed of writing a book which should help men and women, whether rich or poor, learned or unlearned, worldly or unworldly, to find within themselves the source of all success, all happiness, all accomplishment, all truth. And the dream remained with me, and at last became substantial; and now I send it forth into the world on its mission of healing and blessedness, knowing that it cannot fail to reach the homes and hearts of those who are waiting and ready to receive it."

And Mr. Allen has achieved his purpose. Men and women are finding, in the pages of this book, the way of prosperity and peace.

This remarkable book is printed from new plates on heavy egg shell paper, and bound in beautiful English Cloth, with gilt top and title.

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CAMBRIDGE, MASS., U. S. A.

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OUR course on health and power building, 27 powerful lessons, 40,000 words, as much as a \$1.50 book, formerly sold in typewritten form for \$25, yours for 10 cents, for a limited time. Neatly printed on D & C paper. Your salary of \$1,000 means a capital of \$25,000 — safeguard it. Woman's happiness insured by health — this insures it. "There's a reason" for this remarkable offer. Send the dime now.

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We supply you, every twenty-four hours—or as frequently as desired—with as many good advertisements as you want, on your lines of goods, enabling you to prepare your advertising effectively.

Write for Booklet "E," stating your line—we will tell you how we can serve you (sending you sample Ads), and what it will cost.

Other Things You May Want to Know

OUR "TOPICAL SUBJECTS" SERVICE: We supply clippings from all publications, covering any subject in which you are interested. Ask for Booklet "B" and sample Clippings.

OUR "PERSONAL ITEM" SERVICE: We supply Clippings from all publications, of every thing said about yourself or your business. Ask for Booklet "C" and sample Clippings.

OUR "TRADE NEWS" SERVICE: We supply daily all news of value in marketing your products, making investments, etc. Ask for Booklet "A" and sample Service, stating line.

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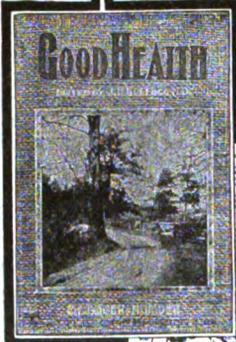
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EDITED BY J.H.KELLOGG, M.D.



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He went up and down the country for fifteen years selling things. He was always a success and always made money.

He became a sales manager; had to train men under him. The experience he had gained in his own work he used to make his men more efficient.

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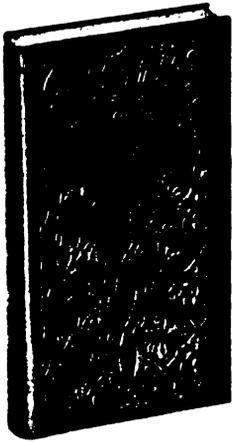
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The Dainty Thumb Nail Series



This picture is pretty good, but no picture could do justice to the charm of these little volumes of the world's greatest classics. In their rich, soft brown stamped leather, each in a different and appropriate design, and their burnished gold edges, they present an appearance of solid aristocracy and worth that we have never seen in any other series of little classics.

And when it comes to typography, the artistic merit of the title pages, the loving treatment of the portraits and illustrations, and the clear readableness of the text are things for the booklover to rhapsodize over.

THIS IS A LIST OF THE VOLUMES

- Travels with a Donkey.** By Robert Louis Stevenson.
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- The Proverbs of Solomon.** From the "King James" version.
- Friendship and Character.** By Ralph Waldo Emerson.
- Washington.** The principal state papers of George Washington, farewell address, etc.
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- Sonnets from the Portuguese,** and six additional lyrics by Elizabeth Barrett Browning with three poems by Robert Browning, introduction by Richard Gilder.
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- As You Like It.** Shakespeare.
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- She Stoops to Conquer.** By Richard Brinsley Sheridan.
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- Thoughts of Pascal.** Translated by Benjamin E. Smith.
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- Horace.** A selection from the Odes.
- Lincoln.** Passages from the Speeches and Letters of Abraham Lincoln.
- Rab and His Friends, and Our Dogs.** By John Brown.
- Motifs.** By E. Scott O'Connor.
- Epietetus.** Selections from the Discourses, with the Enchiridion.
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- Notes of a Professional Exile.** By E. S. Nadal.
- The Cricket on the Hearth.** By Charles Dickens, with preface by Joseph Jefferson.
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- A Madeira Party.** By Dr. S. Weir Mitchell.
- Tracings.** By E. Scott O'Connor.
- Writing to Rosina.** By William Henry Bishop.
- Thumb-Nail Sketches.** By George Wharton Edwards.
- P'tit Matinle'.** By George W. Edwards.
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These books are 5 1-2 by 3 inches, packed each in its own handsome box, one dollar each. Carriage prepaid. Order one today—and receive special quotations on the complete set.

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Are You Bookish?

If so, you will certainly be interested in the Caxton Brochures, published once each month by the Caxton Society. Each number contains the wisdom of a great author, printed and bound in such attractive form that there is joy in the reading. Numbers now ready:

No. 4. "Bibliophile and Bibliomaniac." The first of these is a clever essay by Henry Housaye, of the French Academy, and is printed in French with the English translation on opposite pages. The second is by Henry Ward Beecher, and is perhaps one of the best examples of his genius.

No. 3. "The Chinese Philosopher's Son," by Oliver Goldsmith. This writer was fond of detached essays, into which he could throw the results of his meditations and his experience without tiring himself or his readers.

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No. 1. Charles Lamb's Essay, "A Dissertation upon Roast Pig," also "Detached Thoughts on Books and Reading." The first of these is probably the most popular of the "Essays of Elia;" both are characteristic of his style.

To introduce the Caxton Brochures we will send a sample copy, either number, for seven two-cent stamps, or all four for forty cents, silver. As we have only a few copies of No. 1, No. 2, and No. 3, we suggest that you send your order early. Better still, send us one dollar for an associate membership, and we will mail you twelve Brochures, and will, in addition, send you a copy of "Murad the Unlucky," by Maria Edgeworth. This offer is open for a limited time only.

THE CAXTON SOCIETY

Pittsfield, in Berkshire, Massachusetts

Opportunity is Knocking at Your Door

It is an opportunity to make good money
and do the world good at the same time.

We want agents everywhere to get subscribers for

The Business Philosopher

and we want them so earnestly that we are willing to pay a big commission, besides furnishing blanks, sample copies, circular matter, and other materials.

Agents who hustle for the Business Philosopher will also be given territory for our Man-Building and Business-Building Books—and there's big money in them.

Write us about it to-day. You need the money.

SHELDON UNIVERSITY PRESS . . . Libertyville, Illinois

From Poverty to Power

OR, THE REALIZATION OF PROSPERITY
AND POWER

THIS masterly book by James Allen deserves rank with some of Emerson's finer essays. Thinking people in all English-speaking lands are reading and studying it.

Mr. Allen helps men and women to find in themselves the source of all success, all happiness, all accomplishment, all truth—they find in the pages of this book, the way of prosperity and peace.

Printed from new plates on heavy egg shell paper, and bound in beautiful English cloth, with gilt top and title.

Its wisdom, faith, and good cheer, become yours for One Dollar.

The Life Triumphant

THE LATEST THOUGHT AND EXPERIENCE
OF THE AUTHOR

THIS crowning book of one of James Allen's series was only recently written and contains the purest thought and experience of the author.

It is for those who have the courage and faith to believe, yes, to know, that the triumph is not far from their reach. Every sentence is an epigram of wisdom and power.

Beautifully printed and bound—cloth—gilt top and title—a book to love and study.

It comes to make your life a triumph—for One Little Dollar.

SHELDON UNIVERSITY PRESS . . . Libertyville, Illinois

Taken by Storm—

¶ Many books have been written on the subject of business and business methods, but never before one that literally took the busy world of practical affairs by storm.

¶ That honor was reserved for a plain, common-sense, straightforward book, written by an active, hard-working business man—

“Men Who Sell Things”

by Walter D. Moody, business manager of The Chicago Association of Commerce, and former sales manager of one of the greatest wholesale houses in Chicago.

¶ From all over the country—from manufacturers, merchants, sales managers, salesmen, retail clerks, and from publications of every class comes an avalanche of unqualified praise, without one dissenting voice.

¶ Here are a few excerpts from many reviews that have appeared. Read them and be convinced.

“It is refreshing to read a book like Walter D. Moody's ‘Men Who Sell Things’ . . . written by a man who has sold things for years and worked, himself, in every branch of the service until increasing years and experience have brought principles out of practice and enabled him to point out the rules by which things are done.”—*Chicago Daily News*.

“There is something going on in every sentence. He is full of dynamic periods.”
Chicago Record Herald.

“Mr. Moody has gathered together and expressed in succinct and practical form the results of twenty years of experience in selling things and observing other men who sell things, and the result is a volume which cannot fail to be helpful to any business man who may read it.”—*Chicago Sunday Tribune*.

“The breeziness and point which mark every page of ‘Men Who Sell Things’ promise to make the book of as wide appeal to business men as well as to boys interested in self-development and a successful future.”—*Chicago Evening Post*.

“It has developed into a volume which must take high rank in the literature of business and commercial affairs.”—*Chicago Trade Journal*.

“The work is sure to prove helpful to the man who wants to succeed ‘by selling things’.”—*Louisville Courier Journal*.

¶ That is what they say.

¶ The book merits it all and more.

¶ You need it, no matter what you sell—goods, skill, ability, or time.

¶ You can get it for One Dollar.

¶ Sit right down and order to-day

SHELDON UNIVERSITY PRESS
Libertyville, Illinois

Please
send me

for The

Dollar Bill in-
closed, a copy of

“Men Who Sell Things”

Name

Street _____

City _____

State _____

Dicksee's Auditing } Now or Never

The Journal of Accountancy }

This is your last chance to get ABSOLUTELY FREE a \$5.00 copy of **Dicksee's Auditing** and a \$3.00 subscription (one year's) to **The Journal of Accountancy**. The very success of this free offer, recently advertised, compels us to announce its withdrawal after March 31st.

Whether you are an executive officer of a million dollar corporation or the head of a small business; an accountant, an auditor or an ambitious clerk, you will find DICKSEE'S AUDITING and THE JOURNAL OF ACCOUNTANCY of daily use in increasing your own and your employees' efficiency.

DICKSEE'S AUDITING is written by a Public Accountant of many years' experience, who has made a thorough study of modern business requirements. He points out clearly and intelligently how to find and eliminate the weak spots of your business systems and how to make a complete and accurate audit of any set of books or any business.

Never again will you get this chance to obtain **Dicksee's Auditing** and **The Journal of Accountancy** ABSOLUTELY FREE. Therefore, write for full information today.

"Never put off until tomorrow what you can do TODAY."

The Accountancy Publishing Company

46 Waverly Place, New York

We can supply you with any business book. Our book list is free.

Will You Try a Fox Typewriter



W. R. FOX, President Fox Typewriter Co.

At My Expense? I invented the Fox Typewriter and manufacture it to-day. I know just how good it is. I know that it is a better typewriter than any other typewriter ever built.

I know other typewriters of all kinds and I know that the Fox has every improvement and every feature that any of them has—and more. I want to place a Fox in your office *at my expense* and have you compare it part for part, feature for feature with any other typewriter.

I will let the typewriter speak for itself. All I say about it and claim for it will be demonstrated by the machine itself more convincingly than I could tell it.

Then I want to leave the decision to you. If you want it then I will either sell you one direct on favorable terms, or my nearest representative or dealer will do it

for me. If you already have a machine we will take that in part payment.

All you have to do is to fill out the coupon below and mail it to me to-day.

The Test or Trial Will Not Cost You a Penny.

All the writing on the Fox is always in sight and directly in the line of vision, the *writing line is indicated and the printing point is pointed out* so that the Fox is just what I claim a *perfectly visible typewriter*.

The typebar and hanger are the *heart* of a typewriter; that means they are the most vital part; a *weak typebar means a weak typewriter*. Show me a typebar-bearing that is narrow and has no wearing surface and it tells me that under hard wear such a typewriter will not retain its alignment and sooner or later get out of order.

On the Fox the bearing is wide and the bar heavy and will stand years and years of hard work.

Then again with the Fox, one machine is equipped to do all kinds of work—letter writing—invoicing—billing—tabulating figures—stencil cutting and heavy manifold-ing; anything any typewriter can do the Fox will do—and more.

And remember *this* is the machine I want to place in your office for trial and examination *at my expense*. It doesn't cost you a penny to try it.

Will You Do This?

Let me appeal to you as a fair-minded business man to at least be friendly enough to give me a chance to show you what I have. I am sure you would want me to give you such a chance if you had something to sell me.

All I want you to do is to fill out and mail to me to-day the attached coupon.

Send it to me personally.

W. R. FOX, Pres.,
Fox Typewriter Company
229 Front Street,
Grand Rapids, Mich.

Send for my catalog, which takes up the construction of the Fox in detail—it's Free.



Trade in your
Old Type-
writer
to
me

Please arrange for a free trial of a Fox Typewriter
without any obligations on my part

Name _____
Business _____
Street _____
Town _____ B. P. _____

The Man Behind

the ---- Whether it be a machine, an institution, an idea, a system, a method or a selling talk, it is the man behind the thing that counts. If he is all right the thing is pretty sure to succeed—if not, then look out for the rocks.

The right kind of men are mostly built, not born. They come into the world with no strength, no sense, no intellect, no faith, no courage, no love, no initiative, no power. They build these and many more positive qualities and faculties into the fabric that becomes a MAN.

To build a dynamo, or a house, and build it right, requires plans, specifications, a highly-trained knowledge of the processes, and intelligent, skillful work. It is a much more delicate and intricate task to build the right kind of man—but it is worth the trouble.

Each man is his own builder. He, and he alone, can do the work. MEN are those who build themselves, with such help as they can get from teachers and schools. Some of the greatest the world has ever known did not have any help of that kind.

But all the best men have sought the aid of good books—sought books with dauntless energy and persistence, sacrificing like martyrs sometimes to obtain them.

During the last few years, thousands have found great inspiration and practical assistance in Dr. Lewis Ransom Fiske's great book

Man-Building

which is three hundred and twenty-four pages of carefully-drawn and plainly written plans and specifications for the building of successful men.

There are laws—natural, divine laws of self-development. Dr. Fiske names and analyzes them in this book, and does it in such a clear, specific style that no one can fail to understand or apply them.

MAN-BUILDING not only points out the causes of Growth: it tells you how to discover and use those causes in your own life. It not only shows why men succeed: it shows also how you can develop your own faculties into the strength that assures lasting success.

324 pages, Red Cloth, Gilt Top, postage paid, \$1.00.

SHELDON UNIVERSITY PRESS
LIBERTYVILLE ILLINOIS



**We Can
Show
You**

that we can build you the best Booklet, for the least money—Quality considered,—and in the Quickest time.

Here are some of the reasons why :

We make a specialty of mail order business in high-grade printing—especially booklets that sell goods.

Our plant is the best, most up-to-date and complete for this purpose that money can buy.

Our designers, artists, engravers, printers, pressmen, and binders are the most skillful and progressive that can be hired—it's economy to pay that kind.

We do business for a profit, with an eye on duplicate orders—and we get them. Once a customer, always a customer, is the rule of our shop.

We have been in this business for years, we know the ropes, and our knowledge is for the use and benefit of our customers.

Tell us what you want, and we will deliver booklets that will talk—that will get the business—bring in the big, round dollars.

No advertising campaign is complete without booklets, so write for an estimate today. You will be shown.

The Clinic Publishing Company

1406 East Ravenswood Park Chicago

An Eye for Beauty

BUSINESS Philosophers—the people with big AREA—have an eye for beauty, and they know its use and power.

They know that artistic printing is not only a joy to the eye, but is a good business investment—that it sells more goods because it attracts more favorable attention, awakens more lively interest, arouses stronger desire, and more quickly brings to a decision to act than the other kind.

For the good of the cause, then,

Sheldon University Press

will furnish the right kind of printing to business philosophers—printing that is different because it is better—printing that will help them to succeed.

We will conscientiously give such work as we accept our best Ability; put into it Reliability, both in quality and in price; guarantee its Endurance in pulling power, and get prompt Action in delivering the goods on time.

Hadn't you better write for an estimate?

SHELDON UNIVERSITY PRESS
LIBERTYVILLE ILLINOIS

P. S. You may wish us to help you on the text.

A Message for You

It's important. It is about the problems you have to face in your every-day life and work. It is from a man who knows—who has learned in the expensive but thorough school of experience. You had better look into it. You will find it worth while.

Choose the message that is intended for you from this

What Is Worth While Series

They are practical and interesting volumes, going to the heart of the subject. They are attractively printed and daintily bound—just the thing for gifts. They not only please but lift.

Here is the List:

Abraham Lincoln	Jos. H. Choate
Economy	Orison Swett Marden
An Iron Will	Orison Swett Marden
Every Living Creature	Ralph Waldo Trine
The Art of Optimism	Robert Browning
Golden Rule in Business	Chas. F. Dole
Beauty and Kindness	J. R. Miller
Good Manners and Success	Orison Swett Marden
The Best Life	Chas. Franklin Thwing
Greatest Thing Ever Known	Ralph Waldo Trine
The Cardinal Virtues	Wm. DeWitt Hyde
Greatness of Patience	Arthur Twining Hadley
Character Building Thought Power	Ralph Waldo Trine
Hour of Opportunity	Orison Swett Marden
Character the Grandest Thing in the World	Orison Swett Marden
Inner Life	J. R. Miller
Cheerfulness as a Life-Power	Orison Swett Marden
Lost Art of Reading	W. Robertson Nicoll
Conditions of Success in Public Life	Geo. F. Hoar
Love and Friendship	Ralph Waldo Emerson
Don't Worry	Theodore F. Seward
Loving My Neighbor	J. R. Miller
New Ethics	Wm. DeWitt Hyde
Power of Personality	Orison Swett Marden
Self-Cultivation in English	Geo. Herbert Palmer
Self-Culture.	William E. Channing
Young Men: Faults and Ideals	J. R. Miller

Write for complete list—One Hundred Forty-seven in all.

Postage prepaid 35 cents each.

SHELDON UNIVERSITY PRESS
LIBERTYVILLE ILLINOIS

YOU AREA philosophers, are the best people in the world to get new members of the charmed circle of The Business Philosopher.

You have developed Ability, Reliability, Endurance, and Action. You have the character that gives you power to persuade others.

And so, good people, we offer, to the hustler who first sends us One Hundred yearly subscriptions, at One Dollar a Year, Forty Dollars in cash or books.

To the second one to reach the century mark, we will pay \$35, and to the third, \$30. All others will receive 25 cents for each subscription.

Send today for blanks, sample copies, and circulars. Then get busy and land forty dollars. Yours for better things in business.

**SHELDON UNIVERSITY PRESS
LIBERTYVILLE ILLINOIS**

Make the Man Right and His Work Will Take Care of Itself

The Business Philosopher

A. F. SHELDON, Editor

A Magazine Devoted to the Philosophy of Business and the Effort to Help Men and Women to Increase Their A + R + E + A Development — Their Ability, Reliability, Endurance, and Action — The Four Essentials of True Success

PLATFORM: I will increase my A + R + E + A

VOL. IV

MARCH, 1908

No. 3

Pith

HEALTH is power.

Joy is the universal germicide.

True riches are never burdensome.

Invest smiles and get high dividends and sure pay.

Advertising is salesmanship by the written method.

Curiosity is a powerful appetizer to the ad-reader.

The happy can truly sympathize with the sorrowing.

Sorrow for sin should cease the instant sinning ceases.

Good advertising is the fire under the boiler of business.

Tact is love and sympathy on the alert with enthusiasm.

Every ounce eaten beyond actual bodily need is poison.

Positive thinking increases the weight of the pay envelope.

In trade, physical might makes right in the darkness of Ignorance.

Your backbone gets its strength from the rich, red blood of high vitality.

Advertisements and salesmen are co-workers—let each help the other.

The first boy in the strawberry patch has first choice of the finest fruit.

[147]

We learn to swim by swimming—we learn to do right acts by doing them.

The bullets of anger glance harmlessly off the shining shield of good humor.

Faith in your food doubles its nutritive value—eat food you can believe in.

To save the country, be a good individual—to save the state, be a good citizen.

Sunshine opens the hearts of the flowers—rough fingers make them shut up tight.

Cheerfulness is catching—and the man who has had it most often is least immune.

Don't waste any time belaboring the cause of all your troubles—you're the trouble.

Enthusiasm, guided by knowledge and balanced by truth, gives confidence—gets results.

Happiness proceeds from perfect harmony with law—and "love is the fulfilling of law."

Genius gets its inspiration from an Infinite Source, and ever produces something new and fresh.

Genius is to mediocrity what a dynamo is to a pasteboard battery—it's a difference of intensity.

"Do unto others as you would have them do unto you," is the best business-building advice ever given.

The optimist has escaped quarantine, and spreads the contagion of health and good cheer everywhere.

Live advertising copy sells goods like a live salesman. The better the logician, the better the ad-writer.

Will your readers sit down to your ads. as they would to a human interest story? If not, re-write them.

An advertisement is a selling talk on paper—make it go straight to the bull's eye. Make it points, points, points, not words, words, words.

Heart, Head, and Hand Philosophy

BY THE EDITOR

YOUR car of business progress is again gathering speed. The commercial and financial endurance-run had to be slowed down a bit on account of a slight flurry of fear among the contestants. Some of them were so badly frightened that they got off and walked. Most of them have climbed aboard again, and now we are getting into a fine pace.

Your car was all right.

The motive power of production and orders was greater than ever.

The track of domestic and foreign trade was straight and smooth. Everything looked like a great, record-breaking run.

Then, I guess, we got to over-speeding a little and scared a few of those aboard.

It was a good thing to slow down a trifle, examine the bearings and other machinery, make quite sure about the steering-gear, look to our engines, get a good map of the road, and let some of the chauffeurs affected with speed-madness get off and walk for awhile.

You have more confidence in the good old car and her certainty to reach her destination than ever before, and there are steadier hands at the wheel.

And now, while we are getting under way again, and before the speed gets so great that we shall not have much time to think which way to turn, let's study the map of the course a little.

We notice, first of all, that the road is full of forks—we are called upon at every stage of the journey to decide whether we shall turn to the right or the left. And at many of the forks, there are more than two choices open. It will require much knowledge, much keen analysis, much close reasoning, much accurate observation, much calmness, much decision to keep on the main highway to our destination, the Delectable City of Success.

[149]

And the combination of qualities that enables you to keep on the right track is called Judgment.

Business judgment deals with ideas.

Never before in the history of business has there been such a heavy and continuous demand for new ideas. The advertiser, the editor, the manufacturer, the merchant—everybody is trying to beat everybody else in the exploitation of something new. Styles used to last for years with very little modification—now they scarcely survive a season. A thousand and one new mechanical, literary, musical, electrical, theological, scientific, and philosophical ideas, are pushed to the front every year. To keep in the race you must either produce or buy new ideas yourself.

And to produce or buy ideas of worth takes judgment.

Here, again, the old superstition about the natural-born genius has caused a lot of trouble. People have whispered the words, "business foresight," and "business judgment" with a kind of awe-stricken hopelessness, as if there were some kind of magic or black art about them. And so we have the popular notion of "wizards of finance."

And the result is that folks have either waited for this natural-born genius to show itself in them or given up the notion of being able to exercise business judgment.

Now that is too bad, because business judgment is simply the result of the drawing out of positive faculties and qualities that are innate in every man—in some more pronounced than in others, perhaps—and the filling in of useful knowledge that is within the reach of every one who will sacrifice his self-indulgence and ease, for the sake of acquiring the study habit.

Correct judgment is nothing more than the right logical combination of true ideas.

This gives you the clue to what studies and training are necessary to develop good business judgment.

To get hold of true ideas, you need trained senses, accurate observation intensified by close attention, the habit of noting the slightest differences and putting your finger upon the most essential similarities, and care to take

in the surrounding circumstances and background of the ideas under investigation.

All these come by study and self-development. They are by no means the sole property of a "wizard."

Having settled upon true ideas, the next thing is to combine them logically. That requires the power of reasoning.

But there are laws and processes of reasoning as immutable as the historic laws of the Medes and Persians. There is no necromancy about that. All you have to do is to learn the laws and apply them.

This all comes under the first head of the great science, or philosophy, of AREA development.

It is a very important part of Ability, the name I have given to the combination the positives of the intellect.

And, as I remarked in the beginning, this brief breathing spell in the commercial race is a good time to pay some attention to the further development of this particular part of our Area.

Then we shall keep on the right track, and there will be, not speed-madness, but a fine, steady, accelerating, long-distance pace, that will land us, bright and early, after a happy run, in the Beautiful City of Success.

THE scientific advertiser's aim is to do six things:

- Attract attention to his goods.
- Arouse an interest in them.
- Create a desire for the goods.
- Inspire confidence in the goods.
- Bring about a decision to buy them.
- Create satisfaction for the goods.

Hubbard on Sheldon

(The Sage of East Aurora Pays His Respects to the Philosopher of Libertyville.)
Reprinted from *The Phillistine*, December, 1907,
by courtesy of Elbert Hubbard

Arthur F. Sheldon has bought a tract of six hundred acres of land near Libertyville, Illinois. He has moved there his "Sheldon University Press," and "The Business Philosopher" and is founding a University.—Daily Paper.

LIBERTYVILLE! The name is fitting. Sheldon belongs there.

Sheldon is a product of his time. He is a piece of divine nebulæ sent spinning thru space, the result of a spiritual centrifugal force.

But while the times evolved Sheldon, it was Sheldon who evolved Sheldonism.

And having evolved Sheldonism, Sheldonism then picked up Sheldon and evolved him further, for all excellent effort benefits most the man who does it, and the reward for good work is increased capacity—and more work.

Sheldonism is greater than Sheldon because thousands of minds are at work refining and improving it. Sheldonism is only in process. This may be true of Sheldon, too, but Sheldon being a man has his limits, but Sheldonism being an idea is infinite. It will take a million men to perfect Sheldonism and a thousand years of time.

Sheldonism is the Science of Salesmanship.

Science is simply the classification of the common knowledge of the common people. It is bringing together the things we all know and putting them together so we can use them. This is creation and finds its analogy in Nature, where the elements are combined in certain ways to give us fruits or flowers or grain.

Sheldon supplies tools for the mind.

Every living man is a salesman. We all have something to offer—doctors, lawyers, preachers, actors, teachers, painters, orators, poets, clerks, merchants—all sell their talent, their skill, their knowledge or the result and accumulation of their talent, their skill, their knowledge, their foresight, wit, cleverness.

The universe is a Monad, and Sheldonism is only possible where there is a monistic faith. The race is one. We are not only parts of each other, but we are each other. To injure another is to injure yourself; we can only help ourselves by helping others.

Sheldonism is built on Monism.

Its corner-stone is reciprocity. The flag that flies from its roof carries one word—mutuality.

So Sheldonism is simply the art of meeting the world and successfully crying your wares. Sheldonism is a recipe for bringing about a chemical combination between a man and his fellows.

Art is not only the beautiful way, but the effective way, for beauty and use are one.

To realize that you are a part of humanity and still feel that you are thrust out, and not able to mix with humanity, is misery indeed.

“Fellowship is heaven, and lack of fellowship is hell,” said William Morris.

Orators have died practically unheard; writers have existed in garrets, and starved painters have committed suicide—all thru an inability to command the attention of the public. One-half the battle is to get the speaker’s eye; the other half is to have something to say.

Sheldonism shows you how to collect from society that which is your due.

The wrecks of the world are of two kinds, those who have nothing that society wants, and those who do not know how to get their goods into the front window.

Sheldonism aims to help in both instances.

Good luck is science not yet classified; just as the supernatural is the natural not yet understood.

Men who are successful in most of their undertakings we call “lucky dogs.” Diagnose the case, however, and you find that these successful men all have certain qualities. Men succeed or fail thru lack of positive qualities, or thru the possession of certain negative qualities.

Colleges in the past have fixed their faith on the beneficence of learning. Only yesterday we discovered that no

matter how great a man's knowledge if he lacks certain qualities, his life will drown in shallows or drift hopelessly upon the rocks.

All of the great colleges in America pay much attention to athletics, but very little attention, if any, to good health. The men who need physical culture most at the great universities never go near the gymnasium—they are ashamed to.

And so Harvard, Yale, Princeton, Columbia, Dartmouth, Cornell and various other great institutions of learning constantly graduate physical and moral cripples.

The boy who does not acquire the cigarette habit at college is a wonder. In the universities that are adjacent to big cities, venereal diseases are so common among the young men that their existence is accepted as a matter of course.

Veiled advice is given from the chapel platform by the president on right conduct, but there is no Chair of Health, or School of Ethics, or Professor of Qualities in any so-called first-class college in America.

Tuskegee, perhaps, comes nearer the mark than any college in the world in turning out self-reliant men and women who will not be a burden to society. But unfortunately white people are barred by Booker. Indeed, no degree of any kind is given to a pupil at Tuskegee unless he is able to earn his own living, and add to the wealth and the welfare of the world. To omit manual training—the skilled use of muscles—for four years, while the student is getting his “education” or development, will some day be looked back upon and smiled at as a barbaric blunder. Men make money by useful effort—thru creation and production—and then found colleges where useful effort is tabu; all this in order to educt or bring out the powers of the student. Happily this kind of college training is becoming ridiculous to a great number of thinking people. A college degree nowadays is a good deal of a joke; the man who adds an alphabet to his name is lacking in humor.

As long as pretence, pedantry, bombast and sciolism were given honors, they waxed fat and prosperous, even

to the point of becoming pudgy and short of breath. When things become absurd, they go.

- Argument never made the clergy abandon their devil and hell, but when the world gave these things the merry ha-ha, they ceased to be. We can endure anything but to be laughed at. The smile audible is the great resolvent.

A college degree which is not a certificate that the man is a useful, self-supporting citizen, and a credential that he is a safe man to trust, is simply funny. The education for ornament is good for opera bouffe—papier-mache—in life we want it not. We smile!

And yet the fact is that a great many men do succeed in life even in spite of having had "college advantages." This is the thing that makes us marvel. But the truth remains that the college degree means nothing either one way or the other, for men succeed with it and others may surpass them without it. I have been talking and writing like this for ten years. Others have, too,—just a few, but not those who have depended upon a local constituency for support.

Have I impressed the world to any extent? I think I have—one man, at least, and that man is Sheldon.

Sheldon is putting into execution some of my pet ideas, the chief of which is that to evolve a successful and useful man, we must educate the whole man, not merely his head.

And I hold no caveat on truth—ideas cannot be copyrighted. They are in the air and belong to any and all who can throw a lariat over them. Sheldon says he always held his present philosophy, only he didn't know he did until I told him. Here's success to Sheldon!

When John H. Vincent turned a little Methodist Camp Meeting on the shore of Chautauqua Lake, into a school for grown-ups, he had no thought of the splendor and magnificence and far-reaching effect of his Idea or of launching the word "Chautauqua." When Arthur Frederick Sheldon, the country school teacher, turned book agent and made enough money to go thru college, and then again turned book agent, and taught agents how to

sell books, he was incubating a great Idea—greater far than he knew.

The Idea has resulted in a College devoted to evolving qualities instead of imparting facts. It will result in many more colleges. Sheldon students have to make good—others may.

Sheldon believes that four concepts enter into the making of a strong and useful character. These are Ability, Reliability, Endurance, Action.

Success in life, Sheldon says, should mean Health, Long Life, Honors and all the Money you can rightly use.

The elements of success are in every individual; to evolve these elements is the work of the teacher. A teacher can no more impart intelligence than a physician can bestow vitality. Both succeed only as they work in line with Nature.

Sheldonism is a method for bringing out, inspiring, vitalizing the positive qualities in the student; and at the same time discouraging the negative qualities. The latter is done not by prohibitions and injunctions, but simply by convincing the mind that cigarettes, overeating, irregular habits, improper breathing and the disposition to give the sawbuck absent treatment all spring from lack of Will. They are giving way to inertia, and form the first step toward dissolution—death. Moreover, since they lead nowhere but to futility, they are absurd. The man who does not Know, Feel and Will is a dead one. To increase Knowledge, refine Feeling, and strengthen Will will be the work of Sheldon University. No one will be barred, save those who will not work, and these bar themselves. The will to work proves that you have a basis, at least, of Will upon which to build. Age, sex, color, and previous condition of economic, pedagogic and theological servitude will not be considered to the disadvantage of the applicant.

Incompetence is the inability to help yourself by rendering a service to society. To preach is not necessarily to benefit. To practice health may be better than to practice medicine.

At Tuskegee, the ability to sweep a room or curry a horse are the requirements for admission. The test at Libertyville will be something similar. Sheldon is going to do for the rich whites what Booker Washington is doing for the poor blacks—both are to be pitied, God knows! for incompetence is the only disgrace—an awful handicap. Who can free us from the body of this death? This limitation caused by the lack of Will to do, to act, to become!

No Emancipation Proclamation can strike from us our shackles. No one can earn our living for us without damning us. No one can live for us. But he who can show us how to Think, to Know, to Feel, to Will, to Act—he, indeed, is great. And this will be the New Education—the True Education for all.

Compared with it how absurd is the old plan of crams, exams, frats, spats, chips, chippees, Yale mixtures, Harvard beers, fears, tears, bromide, cubebs, yells, carcens, duels, football, bull dogs, and bull fights as a preparation for a life to come!

“**I**N the midst of the world, darkened with many sins and many sorrows, in which the majority live, there abides another world, lighted up with shining virtues and unpolluted joy, in which the perfect ones live. This world can be found and entered, and the way to it is by self-control and moral excellence. It is the world of the perfect life, and rightly belongs to man, who is not complete until crowned with perfection. The perfect life is not the far-away, impossible thing that men who are in darkness imagine it to be; it is supremely possible, and very near and real. Man remains a craving, weeping, creeping, sinning, repenting creature just so long as he wills to do so by clinging to those weak conditions; but when he wills to shake off his dark dreams and to rise, he rises and achieves.”—James Allen.

The Salesman

BY WALTER D. MOODY

DID you ever stop to think how the word salesman has suddenly leaped into use with the last five years?

You all remember the jolly fellows who used to throw their grips into the Central House free 'bus when the ten-thirty-seven had come, paused, and hurried away. You always called them drummers unless you wanted to be very respectful and, pulling a straight face, called them traveling men. It was only the editor and the preacher who went so far as to call them commercial travelers.

And when you said drummer, you had in mind a man of noisy vesture and behavior, somewhat given to negatives and games, and a very Machiavelli of commercial sharp practice.

Now, it's different.

A new man has arrived and the old names don't fit him.

He is neither a joke, a rake, nor a trickster.

He is just as cheerful and friendly as the drummer, but not so noisy. He has that quality of quiet poise that makes people call him a live wire. His dress is as quiet and refined as his manners.

But the great thing about him is that he sells goods—sells them at a profit.

And so people call him a salesman.

Now selling goods at a profit is a subject of considerable interest to society in general. It is conceded that the more commodities sold, the better for society—heavy sales mean prosperity all around.

At any rate, with the advent of the salesman came prosperity.

The salesman being, therefore, the ambassador of business, the real advance agent of prosperity and all its benefits, it is worth while to ask whence he came and whether there are any more to be had from the same source.

[158]

I propose to answer that inquiry by telling you a story.

About twenty years ago, a country school teacher in a backwoods Michigan village listened to a book agent's selling talk with wide-eyed interest. It was the first one he had ever heard, and it stirred something deep within him.

In about two weeks he had dropped the birch and taken to the road.

He made good in his home county, was sent to California, and, against heavy odds, led the whole selling force of his house—300 men, some of them old stagers—for two years. Part of this time, he tramped over deep, moist roads, through the redwood forests, working the dairy and fruit ranches in the daytime and the lumber camps at night. In the lumber camps, he often laid his book on the jack-pot, on a poker-table, and sold every man sitting in the game.

Then he went through the University of Michigan, taking his degree in law, paying his way by selling books during vacations.

But he did not practice law very long.

He had proved himself a real salesman, and his employers didn't want to lose him. They made him sales manager of a branch. Within a year or two he was sales manager of the concern. A few years more and he was president and sales manager of a publishing house of his own. A little later he had organized two more companies and was at the head of them.

All this time he had been incubating a Great Idea.

His mind was logical, scientific, philosophic.

As salesman, sales manager and employer, he saw enough to convince him that there was a great deal of knowledge—just plain, common sense—to be learned about selling. And since, as Herbert Spencer says, "Science is organized knowledge," he saw that, if the knowledge about this subject could be classified and correlated, the result would be the Science of Salesmanship.

He resolved to read up on the subject.

There wasn't a word written!

The art of selling had no bibliography!

With experience to back him up and equipped with a mind of rare analytical power, he went into the field a pioneer.

He took the Sale entirely to pieces and labeled each piece.

When he had done this, he began the study of putting them together again. Then he found that in order to fit each piece in its place, he had to call on the physiologist, the physical culturist, the hygienist and a long line of psychologists, and mental and moral philosophers to give him the results of their most up-to-date study and research. Drafts were also made upon the accumulated funds of practical experience and of wisdom of the brainiest business successes.

But when he had exhausted all these sources of knowledge, there were still some missing links in the chain of reasoning he had forged. These, with infinite and loving labor, he wrought, single-handed, out of the very stuff of his own mind and soul. Much of the Science of Salesmanship, besides the genius of correlating the needful parts of other sciences, is absolutely the author's own.

Having hammered out the framework of his science, the formulator began to talk to some of his business friends about it. What did they think about making a correspondence course of it and selling the lessons?

"Pooh, pooh!" "Pish!" "Tush!"

Also, by the same token, "Fiddlesticks."

Wise men! Strange, isn't it, how fearfully painful new ideas are to some men's heads!

But they had tackled too big a job when they tried to discourage the man who, as a young book-agent, had braved homesickness, seasickness, rainy seasons, and an overworked territory, and had broken all selling records.

He wrote a few lessons and then went out to sell them—he did sell them.

And that was the beginning of The Sheldon School.

Today, only a little more than five years later, that school has enrolled twenty-eight thousand students. These

students have been taught, fundamentally, that salesmanship is the power to persuade others to purchase at a profit that which the salesman has for sale;—

That, as to the salesman, the fundamental thing is to make the man right, by making him strong in health and in character;—

That, in dealing with the customer, the more keenly the salesman judges human nature, the better work he will do—therefore he must master the art of character-reading;—

That the salesman must be able, by a training in logical analysis and synthesis, to find all the selling points in any article to be sold, and arrange them so as to make them appeal naturally to the human mind;—

That, in making the sale, the salesman must know the processes and the laws of the human mind, so that he not only understands, but is able to induce, the stages the mind of a customer passes through in making a purchase.

But, perhaps the most important thing that The Sheldon School teaches its students is that business-building is more important than business-getting—that it is the repeaters that count. In other words, Arthur Frederick Sheldon has been wise enough to grasp the great truth of the law of mutual benefit—of the brotherhood of man—and apply it to trade. He has laid strong emphasis upon the doctrine that ethics, based upon the great, fundamental Law of Love, is not only necessary to individual happiness, but is essential to true business success.

These students have not only been taught these things—they have learned by doing.

There had not been one word of anything like a science of salesmanship written until Arthur Frederick Sheldon put his pen to paper on the subject. [¶]

The kind of salesmanship he teaches is the kind that marks the salesman we met in the opening paragraphs of this article.

The Sheldon School began to make itself felt at about the same time that the advent of the salesman was noticed.

Twenty eight thousand men and women, most of them actually selling goods on the road, are working out the Sheldon Science in their profession.

Why, that twenty-eight thousand will account for a goodly proportion of the salesmen that have arrived to give distinction and dignity to the name.

Think for a minute what a lot of people it takes to make twenty-eight thousand.

Should they all start on a journey around the world it would take forty ordinary passenger trains to carry them to a seaport, and six ocean giants like the *Lusitania* to transport them over the sea.

These students would make a good sized city—a city like Jacksonville, Florida; Cedar Rapids, Iowa; Fort Worth, Texas; or Oshkosh, Wisconsin. With their households they would make a city like Columbus, Ohio; Denver, Colorado; or Syracuse, New York.

And this city would be as nearly self-sustaining as any city could be, and would be known all over the world for the variety of its big business enterprises and for the quality of its power to produce business and wealth.

There would be wholesale and retail grocers, bakers, clothiers, dry goods dealers, hardware, furniture and house-furnishing concerns; advertising agencies, ministers, doctors, lawyers, dentists, architects, contractors, druggists, editors, journalists, life-insurance men, printers and binders, artists, about twenty electric light and power and electrical goods houses, and a number of big bankers.

There would be manufacturers of adding machines, chemicals, machinery, farm implements, jewelry, Welsbach lights, pipe covering, millinery, musical instruments, stationery, paper, account registers, rubber goods, scales, silks, vehicles, wall paper, trunks, time recording machines, telephones, pure foods, soda fountains, shoes, sewing machines, packed meats, paint and varnish, optical goods, leather goods, hoisery, heating apparatus, glass, engraving, dental supplies, confectionery, coffee, cigars, and books.

There would be scores of department stores, and the three greatest mail order houses in the world.

It would certainly make "some city"—this Sheldon city. There would be executives, presidents, general managers, advertising managers, proprietors, to direct the business, and clerks, bookkeepers, stenographers, and all others needed to take care of it.

The men in this Sheldon city are earning approximately \$42,000,000 a year. That is 25 per cent more than they used to earn before they took the Sheldon courses, an increase of Ten Million Dollars.

Ten million dollars added to the wealth of the country in a year!

And this is not just for one year only, because a man who gets the good out of the Sheldon Courses is more productive for the balance of his life, and the more and the longer he applies its teachings, the more productive does he become.

There is another phase of this subject that I must touch upon. The bad old rules of "dog eat dog," "every man for himself and the devil take the hindmost," "do others before they do you," are rapidly giving way to the better rule "As ye would that men should do unto you, do ye even so unto them."

Whence came the impetus?

Of course, truth has been truth, ever since the morning stars sang together, and this is merely the living of truth.

But, in the light of what we have seen, some account must be made of the twenty-eight thousand missionaries who go everywhere preaching by their practice that right character is essential to business success.

And a look into the future gives us even more cause for optimism. In the first place, The Sheldon School is enrolling students more rapidly than ever before—at the present rate it will not be long before the number reaches fifty thousand. Think what that means.

But better even than that is the taking shape, in concrete form, of Mr. Sheldon's Great Ideal, as he calls it. He has purchased something more than six hundred acres of land between Rockefeller and Libertyville, Illinois, about thirty-five miles northwest of Chicago, and there

proposes to build Sheldon University, an institution in which several hundred young men and women will be taught and trained in the development of the positive faculties and qualities of body, mind, and soul, with a view to developing their highest possibilities of Physical Endurance, Intellectual Ability, Moral Reliability, and Volitional Action.

No mere head-training in Sheldon University!

No record-breaking athletes to perish from abnormal development in their twenties!

No cigarette-breathing moral degenerates!

The graduates will be the product of a True Education, men and women of character as well as ability, of enduring bodily soundness as well as active will and enthusiastic energy. The best of them will teach in the University, and when they have been tried and tested will go out to establish affiliated schools in other centers.

Some day—and it does not take a prophet or a son of a prophet to see it coming—these men and women will so manifest their superiority that the schools and colleges of the country will be asking them to write text-books on the different phases of this True Education, and calling for graduates of Sheldon University as instructors in these branches.

That will be a great day for the educational world—the day when the man who deserted the school for the work of selling goods comes back to give the school the benefit of what he has learned in the great profession of salesmanship.

THEN let us pray that come it may
 (As come it will for a' that)
 That sense and worth o'er a' the earth
 Shall bear the gree an' a' that!
 For a' that, an' a' that!
 It's coming yet for a' that,
 That man to man the whole world o'er
 Shall brithers be for a' that.

—Robert Burns

The Passing of the Salesman

BY FRANKLYN HOBBS, "HIMSELF"

ONE of the bright minds of our time has divided the art of selling into four sections, and in the literature produced by the School which he founded, these four sections are clearly defined. Since this man came into the educational limelight there has been much discussion pro and con on the science and art of selling. A great quantity of literature has also been produced which treats of "Salesmanship on Paper." I have eagerly read everything which has come to my hand treating of the science or the art of selling but I have failed to note any dividing line or any classification showing the part which advertising plays in selling. The Salesmanship-on-paper enthusiast would have us believe that in a short time the world will have no need for salesmen, and that all salesmanship will be "on paper." Fear not, worthy salesmen, the world will always have a berth for you; the world will always need salesmen. Advertising was never intended to replace salesmen, but it was intended to do their preliminary work, to lighten their burden, and to make them something more than mere pavement-beaters.

A salesman who desires to retain his self-respect does not enjoy the experience of going from door to door, from house to house, and meeting with insults and rebuffs. The salesman of the future will visit only such people as are interested in his company's product, and he will sell more goods and make more money for his house than the salesman of the present day. Advertising of itself, no matter how good, cannot take the place of a salesman. A certain amount of business comes in through the mails as a direct result of our advertising, but the house which contents itself with that business is harvesting the green apples and leaving the ripe ones to fall on the ground and rot, or to be gathered by a competitor who is wise enough to send a man into the field to harvest the crop which has been ripened by good advertising.

[165]

A thinker has paved the way for us by dividing a sale into its four component parts—(1) Getting attention—(2) Awakening interest—(3) Creating desire—(4) Closing the sale. This thought or this result was the beginning of Sheldonism. Sheldonism is more than this, but for the moment we have to deal only with these four divisions of a transaction. I am going to talk to you about the methods of manufacturers because salesmanship, while necessary in the handling of raw products, becomes more difficult when we reach the manufactured article. Some manufacturers send salesmen into the field to sell their goods and they expect these salesmen to earn their respective salaries, create their own expense funds, and produce a profit—a net profit—for the house. It can be done. It has been done, and it is being done, but it is an example of an enormous waste of human energy and brains. Manufacturers have grown rich following this plan, but the number who will grow rich in future following this plan will be small indeed. In one line of manufacture millions of dollars' worth of goods are sold annually to the consumer direct. By "Direct" I do not mean "By mail." I refer to office appliances and machines—the typewriter, the adding machine, the copying press, etc. These manufacturers employ thousands of salesmen to patrol the streets like night watchmen, visiting every office, trying every locked door, interviewing every office man and woman. These manufacturers employ a high order of salesmen and then proceed to waste the time of these able men. To grind them down into mere peddlers of merchandise, to make them lose some of the respect of their fellowmen, and to make them lose their own self-respect entirely.

Here is a line of trade in which you, my reader, and I will see a radical change during our business lifetime. This change has not even begun, has scarcely been thought of, and is not seriously considered by any of these manufacturers. One of these manufacturers some years ago in a letter to me said, "There is no new way to sell goods." He went on and explained to me that earnest-

ness, perseverance, and conscientious effort were the only things necessary to success. He was right, but he, the manufacturer, must supply his portion of the earnestness, the perseverance, and the conscientious effort; he, the manufacturer, must make it possible for his salesmen to produce the greatest measure of results. This manufacturer employs today between five and ten thousand salesmen, maintains salesrooms all over the world, and from ten to twenty-five per cent of his entire sales force drops out of the game every year—disheartened, discouraged, unable to make a decent living for themselves and their families.

I know; I have seen these men; I have watched them dropping out. They have all dropped out for the same reason. Nearly all of them are men perfectly able to earn a living salary and to produce a profit for the house under favorable conditions. But the conditions are not favorable. They are unbearable, and only the man who is endowed with unusual ability can hope to remain long in the game, and he is not producing one-half of what should be the result of his efforts.

These men are expected to visit offices and get the attention of prospective buyers; they are expected to stir up interest in their goods; they are expected to make people want their goods and then they are expected to sell them.

Sell them! Close the deal, wind up the transaction. There's the keynote. That is the business of a salesman. Selling goods. Closing deals. Winding up transactions. These things are the pleasing duties of salesmen who have brains and ability, who know how to take advantage of an opening, who know how to come to the point and how to say the last final and convincing word.

But you say there's something to selling besides closing deals. A deal must first be found or created—to be sure, it must, but not by tramping the streets from morning until night and wasting your own time, your company's time, and the time of the men upon whom you call. There is a better way than that. A salesman can make ten

calls or fifty calls in a business day, and if he does, his sales are usually mighty small. The same salesman can visit five men who are in the market for goods in his line, and close three of them, yes, and sometimes five of them, and not only retain his self-respect and that of his fellows, but can make a name for himself and increase his self-respect. In this way only can we lift the profession of salesmanship to its proper position in the business world.

The Salesmanship-on-paper enthusiasts claim that advertising is replacing salesmen. Hark! Advertising is doing nothing of the kind. Advertising is doing a work which the salesman for want of other means has been compelled to do in the past, but which the self-respecting salesman, the able salesman, will in the future refuse to do.

Advertising will make the name of the house known to the possible buyer. Advertising will make the product known.

Advertising will stir up demand and create a want, and the salesman by a timely visit will fill that want. He will find when he calls upon the customer an interest already created. He will find his work cut out for him. He will find his prospective purchaser ready to discuss points with him, and he will find it possible on his first call or his second call to close the transaction.

One of the largest jobbing houses in the City of Chicago some three years ago was debating the question of cutting off a considerable number of its salesmen and substituting a mail order scheme. This house was attempting to lay a plan by means of which it could get business out of a certain town each week or each month and its salesman would only visit that town twice a year. And please note; the salesman was to receive credit for only such sales as he, himself, made. Support, assistance, co-operation—the jobber's salesman knows but little of it—the manufacturer's salesman knows too little of it.

Advertising is not intended to replace salesmen. Advertising is intended to assist salesmen. A reasonable expenditure judiciously made in the territory of a certain salesman will make a sufficient increase in his business for the

year to justify itself, to increase the income of the salesman, and to increase the net profit of the house from that territory.

Advertising is a part and parcel of salesmanship, and if salesmanship consists of four parts, as Arthur Frederick Sheldon says, and I agree with him, then advertising is three parts of the four, and each salesman who is doing it all, is doing four times as much work as is necessary to produce the amount of business for which he is responsible each year. Advertising is not only a part of salesmanship, but a necessary part, an economic part.

There was a time, and it isn't so very long ago, when, if a man wanted to go from one town to the next, he walked, or rode a horse, or drove a team. But railroads have been made and trains run at certain intervals, and by this means the traveling salesman is able to cover more ground and do more business. Can you imagine a house telling its men not to ride on the railroads because the house can't afford it, but to walk between towns? Don't tell me this is ridiculous. It is no more ridiculous than the statement which has been made to me by some of the supposed leading business men of America. We travel by rail for the sake of economy. It is the cheapest means of arriving at a given point. It is a saving of time, and physical force, and this physical force and time can be better employed after the destination is reached. Advertising is necessary to the economical selling of goods. Advertising is just as necessary to your salesmen as railroad transportation.

It is hard indeed to believe that there are still large firms and large corporations which refuse to accept the inevitable. Don't believe in it. Don't believe it necessary. Don't believe it good business. Don't believe it applicable to their particular line of trade. Bosh! Their particular line of trade! It is my experience that lines of trade don't matter much. A salesman could probably sell pianos, threshing machines, shingles, or shoes. Selling is selling.

Advertising is necessary to every line of trade, and to every line of human endeavor, and we all advertise. Yes—every one of us. Manufacturers, merchants, bankers,

doctors, lawyers, dentists—they all advertise, and the best advertiser wins. Advertising is a big word. Only eleven letters, but they mean a great deal. Look in your dictionary, please, and note the definition of the word "Advertise." Its breadth is somewhat startling to the uninitiated. If I telephone a friend that I am coming to see him, I "advertise" him that I am coming. Advertising is simply advising another of something which you know. Passing it along—that's all. That's advertising. Passing the good word along.

Salesmen! Brothers! For I think I am a salesman, and if I am not, I would be. Salesmen, have no fear for the future. When advertising shall have done its work, when advertising shall have done three-fourths of your work, there will still be a plenty left for you to do. When I was a boy, I lived on a farm, and I remember how our men used to kick every time a new labor-saving machine was introduced to our farm. Particularly when we arrived at the self-binder stage some of the men on our place refused to use the thing, and between themselves I heard them say: "That devil of a machine is a goin' to put farm hands out of business." Did it? Have you seen any surplus of farm hands since the advent of the self-binder?

Then down in Washington the employes of the Engraving Department objected to the installation of labor-saving machinery, feeling their jobs were in danger. Think of the labor-saving machinery which has been introduced in a hundred years, and think of the enormous increase of population in this country in a hundred years, and tell me, has the percentage of the unemployed increased?

Three bill clerks in a small wholesale grocery in Iowa objected to the introduction of a billing typewriter into their office in the belief that two of them would eventually lose their positions, as, with the machine, one man could do the work which had previously been done by the three. The three were successful. They kept the machine out and continued to do the billing by hand. The inevitable happened—the firm is out of business. It could not keep pace with its competitors. Its policy did not change;

its owners were old fogies, and it was another case of the "survival of the fittest."

In ancient times when a general wished to capture a fortress, he ordered a charge and his men climbed over the ramparts and were mowed down like grass. He captured the fort, but it cost him thousands of men. Now-a-days when a general wishes to capture a fortress, he tosses a few screaming shells over the walls, lets them know he is there on the outside impatiently awaiting admittance, and then he tosses over a few more and a few more, and when things have quieted down a bit, his men rush the works and the list of his dead and wounded would not fill a page of a small note-book. He accomplishes the same results—his men are no less heroes, but they are live heroes, and not dead ones. Do you know, I never thought I would like to be a dead hero.

There are a lot of good salesmen in this country today who are, figuratively speaking, dead ones. They have been killed by bad generalship. They have been killed because the men they represented did not keep pace with the times, did not provide them with means to meet the enemy—their competitor.

These modern business generals who have not yet learned that advertising is a necessary part of salesmanship, is a necessary support and prop for the salesman himself—these modern business generals, I say, are killing men, killing their ambition, killing their hopes, killing them figuratively, killing them mentally, and in some cases, killing them in truth.

Business economy demands improvement in selling methods and the improvement has been provided, is at hand; it's your move. Advertise! Don't substitute advertising for salesmen. Advertise for your salesmen. Pave the way for them. Fire the opening guns. Make your possible purchasers sit up and take notice. Let the bark of a few guns mean that your salesman is coming and when he arrives he will probably find the commanding general on the inside of the fortress standing at attention, holding out his sword, hilt first.

The Business Science Clubs

BY HARRY STANDISH

PEOPLE traveling in the same direction get a good deal of mutual help when they travel together. The first recorded observation in the great science of human life is from the Divine Creator of the race—"It is not good for man to be alone."

The "get-together spirit" is intensely human.

No sooner does a man start on a quest of any kind than he falls in with other folks going after the same thing or holding the same ideas—at least in part.

They compare notes, get enthusiastic, each stirring up the others, and before they go much farther they have formed an organization, adopted a name, enacted a constitution and by-laws, and elected officers.

Then, as they go on their way with gladness, they find that courage swells with numbers, that a fellow-traveler is a speed-making pace-maker. It also turns out that it's much easier to get out of a hole with the help of a dozen good fellows than when each has to struggle out alone; that, as two heads are better than one, so a score is better than two. And it's a heap more fun to march in company.

Thus it was inevitable, when a number of business men in Chicago had been inspired by Arthur Frederick Sheldon with the idea that there was a science of business and had begun the study of that science, that they should get together and form an association for mutual benefit. And the most natural name for the new organization was "The Business Science Club."

Before very long, business men in other cities had caught the same cheering and important inspiration, and other Business Science Clubs were formed. There are enough of them now to obey the law of attraction and form a League of Business Science Clubs of America. This is about to be done.

The present clubs meet once a month to study the Sheldon Philosophy as found in the lessons of The Sheldon

[172]

School, in **THE BUSINESS PHILOSOPHER**, and in books published by Sheldon University Press. They listen to lectures and talks on business science by specialists—Mr. Sheldon himself and other members of his staff frequently addressing the different clubs. The members compare experiences in applying the principles and laws of the science to their own individual development and commercial affairs.

Ways and means for bringing about better trade conditions for all the thinkers and workers of the business world, and a more hearty co-operation between those who plan and those who work are considered.

It is planned to make this monthly meeting-night uniform in all the clubs in the League, so that a member of any one of the clubs will always know where and when to find kindred spirits in other cities than his own.

The Business Science Club of Chicago has for its president Mr. W. H. Wade, sales manager of the house of Lyon & Healy; the Philadelphia Club has for its chairman Mr. J. H. Appel, advertising manager for John Wanamaker; and on the board of directors of the New York Business Science Club are found names of men who are known throughout the country.

The aim of the clubs is to make the meetings as practical as possible. Theory doesn't go with these men. They want, and are getting, live, cashable ideas and suggestions which can be immediately put into effect in their own business.

The Chicago club recently introduced an attractive feature to their meetings in the form of actual sales demonstrations, showing how certain situations which seem to block the consummation of the sale can be handled to the mutual advantage of salesman and buyer.

Sheldon School students and graduates and subscribers for **THE BUSINESS PHILOSOPHER**—who are also students, in a smaller way, of the Sheldon philosophy and science—are eligible to membership in the clubs.

Further information about this league, its officers and times and places of meetings, will be cheerfully furnished by **THE BUSINESS PHILOSOPHER** upon request.

Philosophers in the Bud

HOW many of you can remember what your Uncle Arthur talked to you about last month? Nearly all of you, I know. Yes, it was about the worth or value of a boy or a girl being measured by the amount of supervision he or she required. And we decided, didn't we, that the less supervision needed, the more valuable the boy or the girl?

Now, this time I am given only three pages, so I shall have to make my talk short. And, since we are on the subject, I will say a little more about supervision.

I wonder how many of you can answer the question, why is it that boys and girls, men and women, need supervision at all? That is what you boys call "an easy one," if you will stop to think. There are just two reasons—that's all.

One reason is because, unless they are watched, folks do not do the things they should do. The other is because they sometimes do the things they ought not to do. Of these two, the first is the most important, as I shall try to show you.

As I look out of the window, I can see down into the street. All day long, the buggies, farm-wagons, and trucks are going by, many of them drawn by splendid horses. When the drivers cluck to them, these horses go ahead; when they hear "Whoa" or feel a firm pull on the lines, they stop. They back up when they are told, and are guided to right and to left by a pull of the rein on the bit. Most of them always do just exactly what they are told,—quite wonderfully, in fact. So well have some horses learned to know what the different pulls on their bits mean, that they can place the wagon within an inch or two of the very spot where the drivers want it. And they make no mistakes.

But a horse isn't worth much except as a beast of burden. If he didn't have a driver always supervising everything he did, he wouldn't be worth a cent.

What makes boys and girls worth more is because they can think for themselves, remember what they have learned, and imagine new and better ways to do things—can imagine right and useful things to do without being told. And they can put their thoughts into action.

The valuable pupil is not satisfied to learn only the lesson that the teacher gives out. He reads other books on the same subject, works out new problems for himself, studies the things that the lesson is about instead of taking the text-book's word for it, and finds out much more about it than the text-book gives.

The valuable boy or girl in the store, the office, the factory, or the garden, on the farm, or about the house, thinks about the work—that's the great thing!—remembers all that needs to be done and how it ought to be done, is ever on the lookout for better ways of doing it, is quick to see new things to do, and to do them.

A great merchant once said that there were a large number of positions that paid over \$10,000 a year waiting for men who could do the right thing without being told. And it is boys and girls who get the habit of using their minds that way who grow up into men and women worth over ten thousand dollars a year. They have what is called Initiative, or the power to begin things, without which no one has ever been a success.

Initiative is not a mysterious power—it is the natural result of the right kind of thinking, remembering, imagining, feeling, and action. I will tell you more about these in a later number of the Business Philosopher.

Now the other reason why people need supervision is because they do things they ought not to do. They make mistakes and blunders. You see that isn't so bad, because it shows that they are really doing something, or trying to. A merchant once said that he wouldn't give a cent for a clerk that never made any mistakes. He had the same idea in mind that the editor had when he wrote in *The*

Business Philosopher for January, "A basswood man never makes any mistakes."

But when people do make mistakes, how often they try to excuse themselves by saying, "I didn't think." Yes, that is the reason why most blunders are made. So thinking, remembering, and imagining will not only help you to do the things you should—to have Initiative,—but will keep you from doing the things you should not. And, if you take an interest in your work, you will think about it.

Now you are probably beginning to say to yourself that Uncle Arthur doesn't seem to think it is so very bad to make a mistake. Well, you are quite right, he doesn't. He thinks it's lots better to try to do a thing and not get it quite right, than to leave the thing undone. And he thinks, too, that our mistakes are a very valuable training to us when we make use of them to learn how and when not to do things. A quaint philosopher of other days, Josh Billings, used to say, "Sucksess don't konsist in never makin' no mistakes, but in never makin' the same one twicet."

But by right training and the building of good habits of thinking, feeling, speaking, and acting, you can learn to make fewer and fewer mistakes. So there is no use of mourning over mistakes—just see that you don't make them again.

Now, just to sum up what we have learned: First, that the more often we think, speak, or act in a certain way, the easier it becomes to do so, smooth tracks for these thoughts, words, and deeds, being actually built in us. Second, the less supervision we require, the more valuable we are. Third, the better we do what we ought to and all we ought to, without being told, and the fewer mistakes we make, the less supervision we need. Next month, I will talk to you a little more about why we sometimes fail to do all we should and do things we should not do.

Uncle Arthur

The Philosopher Among His Books

INTRODUCTION to Business Organization. By Samuel E. Sparling. The Macmillan Company. New York.

Business is now almost universally recognized as an art based upon sound scientific principles. That being the case, the young man who contemplates entering the field of commercial or financial enterprise, does well to ground himself as thoroughly as possible in the laws and principles of the fundamental science of business. This science in concrete form is comparatively new, and the field of business is so wide, involving such a multitude of diverse problems, that the student finds himself more or less at a loss where to begin.

The technical and commercial schools offer a training in the details of business methods, but they do not even profess to teach the underlying principles of the science of success. The great universities are turning their attention to business, especially in their departments of economics and psychology, but their offerings are, by the very nature of the case, so broad in their application as to be mere porters at the gates of organized knowledge in this particular field. But it is worth while to have a thoroughly-posted porter, lest one enter the wrong gate. This is the office of Professor Sparling's book, as indicated in its title. While he writes from the chair of assistant professor of political science in the University of Wisconsin, Professor Sparling has succeeded admirably in avoiding the academic flavor. His book will appeal to the class for which he has written it, namely young men and women entering upon a business career. It deals with the organization, on a successful commercial basis, of farms, factories, and distributive industries, treating under these heads, all the general methods of business-building, and profit-making.

[177]

LET'S TALK BUSINESS

TWO or three months ago, I gently murmured a few words about my ambition to reach a 100,000 circulation for **THE BUSINESS PHILOSOPHER** before the end of this year.

Well, it's coming, all right.

The increase has been big—big enough to suit almost anyone—but not quite lively enough to suit one who has his eye on so big a figure as one hundred thousand. The circulation will grow faster as it gets larger, I know that—but there will be no harm in making a steady progress, month by month, toward the goal.

Your letters convince me that you believe with me that this **AREA** philosophy ought to be put into the hands of every citizen under one hundred and twenty-seven years of age. Some of you have said so.

What I want to know is, how strongly do you believe it?

Another thing I want to know is this: How earnestly do you believe that we shall reach the 100,000 mark?

Faith is the mightiest power in the universe.

The faith of one man can do wonders. But nothing is too hard for the united faith of an able, reliable, enduring, and active people.

Let's all join in giving this idea a mighty backing of faith.

And please remember, beloved—"Faith without works is dead."

You have now read this number of *The Business Philosopher*, and have found it, I think, one of the most important ever issued.

Good as *The Business Philosopher* always is—I take your word for that—it is seldom that it offers writers of such prominence as Elbert Hubbard, Walter D. Moody, and Franklyn Hobbs "Himself."

Everybody knows Elbert Hubbard, the famous editor, lecturer and Roycrofter. Walter D. Moody has been well known in Chicago as a writer for years, and has now achieved national reputation through his book, "Men Who Sell Things." Franklyn Hobbs "Himself" is well known to the advertising and business world as an advertising genius. He is also known as a writer on business subjects and the editor of that unique "magazette," "Excerpts From His Scrap Book."

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The Schoolhouse of Life

On this and the next page we have listed a number of text-books for study in the great schoolhouse of life—books that have helped many—books that will help you. They have been very carefully chosen by the editor of The Business Philosopher and His Staff.

Character-Building Books

James Allen's Books of Inspiration:	
From Poverty to Power	\$1 00
All These Things Added	1 00
Byways of Blessedness	1 00
The Life Triumphant	1 00
As a Man Thinketh. Paper, 15 cents, cloth	50
Out From the Heart. Paper, 15 cents, cloth	50
Through the Gate of Good; or, Christ and Conduct. Paper, 15 cents, cloth	50
Morning and Evening Thoughts. Paper, 15 cents, cloth	50
Poems of Peace	1 00
Every Man a King. By Orison Swett Marden	1 00
In Tune with the Infinite. By Ralph Waldo Trine	1 25
Man-Building. By Lewis Ransom Fiske, LL. D.	1 00
The Young Man and the World. By Senator A. J. Beveridge	1 68
Paths to Power. By Floyd B. Wilson	1 00
Man Limitless. By Floyd B. Wilson	1 25
Through Silence to Realization. By Floyd B. Wilson	1 00
My Little Book of Prayer. By Muriel Strode	50
Self-Help. By Samuel Smiles	1 00
The Hidden Secret. By C. D. Larson	50
Mastery of Fate. By C. D. Larson	50
Poise and Power. By C. D. Larson	50
The Magic Seven. By Lida Abbie Churchill	1 00
The Other Wise Man. By Henry Van Dyke. Cloth, 50 cents; leather	50
As a Matter of Course. By Annie Fayson Call	1 00
Freedom of Life. By Annie Fayson Call	1 00
A Man of the World. By Annie Fayson Call	50
Everyday Living. By Annie Fayson Call	1 00
The Magnet. By Lida Abbie Churchill	1 00

Books on Brain-Building

Mind Power and Privilege. By Albert B. Olston	1 60
Right and Wrong Thinking. By Aaron M. Crane	1 50
The History and Power of Mind. By Richard Ingalese	2 12
Brain and Personality. By W. Hanna Thomson	1 30
Cosmic Consciousness. By R. M. Bucke	4 25
Power of Will. By Frank Channing Haddock	3 00
Character Reading. By Mrs. Symes	50
Vaughn's Practical Character Reader	1 00
The Law of Psychic Phenomena. By Thomson J. Hudson	1 50
The Law of Mental Medicine. By Thomson J. Hudson	1 50
Organic Evolution. By Anna Augusta Gaskell	2 00

Business-Building Books

Financing an Enterprise. By Francis Cooper	4 00
Science of Organization and Business Development. By Robert L. Frank	3 00
Men Who Sell Things. By Walter D. Moody	1 00
Tales of the Road. By Charles N. Crewdson	1 00

(List continued on page 130)

Books for Profit

Those who buy and study them reap the greatest and most abiding profit from them—development and power of body, brain, mind, and soul.

Here is the list continued from page 127:

Success in Letter Writing. By Sherwin Cody	- - - - -	\$ 80
Successful Advertising—How to Accomplish It.	By J. Angus MacDonald	2 00
How to Grow Success.	By Elizabeth Towne	50
Retail Ad Writing Simplified	- - - - -	1 00
The Cody System—How to Write Letters and Advertisements That Pull—A Correspondence Course	- - - - -	10 00

Health-Building Books

Horace Fletcher's Works:

The A. B. Z. of Our Own Nutrition	- - - - -	1 00
The New Menticulture; or, The A. B. C. of True Living	- - - - -	1 00
The New Glutton or Epicure; or, Economic Nutrition	- - - - -	1 00
Happiness as Found in Forethought Minus Fearthought	- - - - -	1 00
That Last Walk; or, Social Quarantine	- - - - -	1 00
Optimism—a Real Remedy	- - - - -	75
Worry, the Disease of the Age.	By C. W. Saleeby, M. D.	1 47
The Art of Living in Good Health.	By Daniel S. Sager, M. D.	1 57
Childhood and Growth.	By Lafayette B. Mendel	67
Humaniculture.	By Hubert Higgins, M. D.	1 12
The Law of Mental Medicine.	By Thomson J. Hudson	1 50
Perfect Health; by One Who Has It.	By C. C. Haskell	1 00
Uncooked Foods and How to Use Them.	By Mr. and Mrs. Christian	1 00
My Lady Beautiful.	By Alice M. Long	1 10
The Art of Living Long.	By Luigi Cornaro	1 50
Power Through Repose.	By Annie Payson Call	1 00

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The Nutshell Library of the World's Best Literature for Busy Readers, edited by Sherwin Cody. 12 vols. Handsome limp ooze calf, silk-lined, silk marker	- - - - -	10 00
Lincoln	Lamb Dickens Tennyson	
Shakespeare	Irving Thackeray Longfellow	
Burns	Scott Hawthorne "How to Read and What to Read," Cody	
The Art of Writing and Speaking the English Language—Word-study, Grammar, and Punctuation, Composition and Rhetoric, and Story Writing and Journalism—by Sherwin Cody, four vols. in box	- - - - -	2 00
Dictionary of Errors in English—Rules of Grammar and Common Errors, Words Often Mispronounced, Words Often Misspelled, Words Often Misused, and Rules of Punctuation for Office Use—by Sherwin Cody, 50c., when ordered with the set.	- - - - -	75
Single volumes	- - - - -	50
Primer of Logic.	By W. S. Jevons	1 50
Webster's Condensed Dictionary	- - - - -	1 50
100,000 Synonyms and Antonyms.	By Samuel Fallows	1 00

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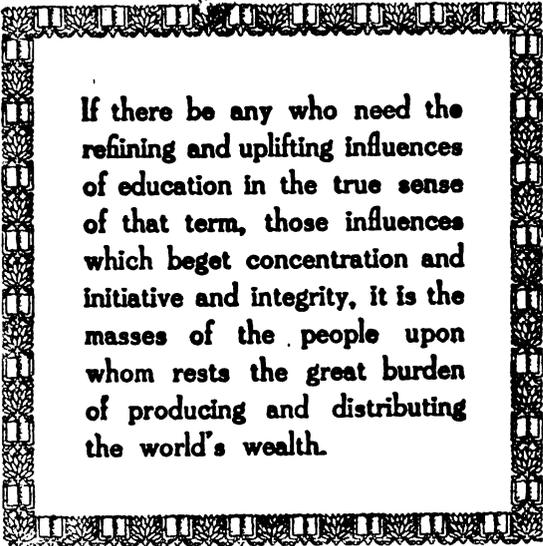
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Benjamin Franklin

Bought Books

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- ¶ Thomas A. Edison leads the world as inventor and manufacturer. He gained much of his genius by hard STUDY of BOOKS which he bought out of his meagre earnings.
- ¶ The greatest salesman of this commercial age is probably Andrew Carnegie. He borrowed books wherever he could and sat up nights to study them.
- ¶ The greatest teacher of the science of Salesmanship, A. F. Sheldon, insists that the study of good books is an absolute essential of the most successful salesmanship.
- ¶ Successful men in every walk of life—nine out of ten of them—have been diligent and tireless students of books, willing to sacrifice not only luxuries but even food and clothing to get them.
- ¶ But you do not have to starve or to borrow to get the very best books written on character-building, health-culture, good English, business science, and the Philosophy of Power, Poise and Progress.
- ¶ One Little Dollar that you will never miss will buy you a book that will be a companion all the rest of your life—a book that will wonderfully increase your power to earn, to use, and to enjoy True Riches.
- ¶ Look at the two pages preceding this one! There is a list of books that can be supplied promptly by us. They have been chosen with the greatest care by the Editor of The Business Philosopher and His Staff, after a thorough search.
- ¶ Send today for the books you want—whether on this list or not. Get the study habit and fulfil the highest possibilities of your latent powers.

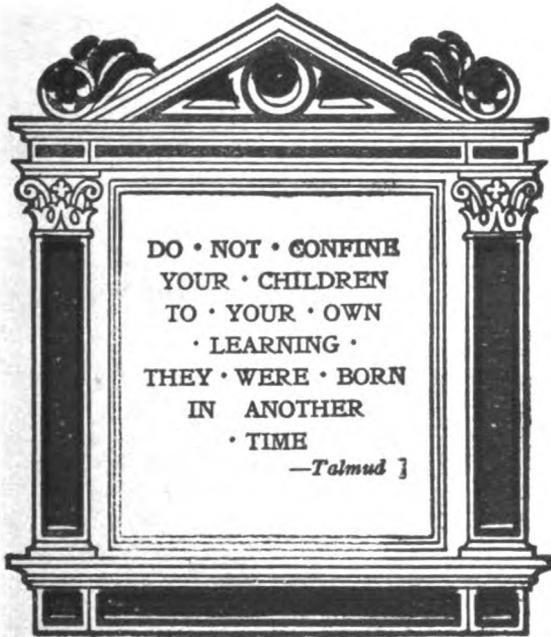
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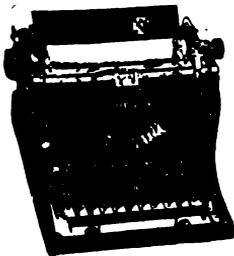
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the ---- Whether it be a machine, an institution, an idea, a system, a method or a selling talk, it is the man behind the thing that counts. If he is all right the thing is pretty sure to succeed—if not, then look out for the rocks.

The right kind of men are mostly built, not born. They come into the world with no strength, no sense, no intellect, no faith, no courage, no love, no initiative, no power. They build these and many more positive qualities and faculties into the fabric that becomes a MAN.

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VOL. IV.

APRIL, 1908

No. 4

Heart, Head, and Hand Philosophy

BY THE EDITOR

I CAN do what I will and I will do what I should.
* * *
I can do what I will, but I will do what I must.
* * *

There's a big gap between the thought represented in those two sentences.

Each sentence has exactly the same number of words. It takes no longer to either write or verbally express the one or the other, but one has the heft of gold and the other is as light as ashes.

The first expresses the philosophy of the down-to-earth, practical, honest, just, loyal, true worker.

The other is the philosophy of the time-server, the clock-gazer, the I-don't-care fellow—the fellow who is ruining his eyesight looking for more pay. It is the thought of the pipe dreamer, the going-to-be; it is the idea of the fellow who says: "I'm earning my salary now and I'll be blessed if I will do any more"—only he doesn't say "blessed."

Now, which of those sayings have you written on your mental motto card? Under which of them are you operating? Are you one of those fellows who is doing all he can for his own good and for the good of the institution

[219]

for which he works? Are you—and I want you to be honest with yourself when you answer this—are you a practical, honest, just, loyal, true worker?

“I can do what I will and I will do what I should.” Get that thought woven into the fibers of your being. Realize what it means to do for yourself and your employer all that you should. If you are steering your automobile of progress by the directions given by that saying, you will soon find yourself in the suburbs of the City of Success where only men who grade within a point or two of 100 percent are permitted to dwell. Then, if you keep straight ahead, you can hang out your sign from a great structure right in the heart of the Desirable City.

And that is where you want to go. I am right, am I not, Brother Worker? You are not content to zig-zag around in the sloughs and the swamps. The fever laden air will not fill your lungs if you can help it—and you know you can. The Fever of Failure is a disease you desire to avoid, so you say to yourself: “I can do what I will and I will do what I should.” You waste no valuable time taking vacations in hospitals with those who succumbed to the disease brought on by imbibing too liberally the noxious liquor distilled from that other saying: “I can do what I will but I will do what I must.”

These fellows who have this last motto on the family coat of arms remind me of the time when I was a boy in Michigan, helping father drive a drove of cows and steers to Vernon, our market town. They would generally go along all right till we got to the railroad. Then they would break. They didn't like to cross the bridge which led into town.

It was really not necessary for them to go. They were much stronger and more fleet of foot than we. But they were afraid of us and after a little urging, sometimes somewhat forceful, they always went across.

They could do what they wanted to, which was to go back home, but they did not know their power. Don't you realize that most men are like those cattle—they do not know their power?

We were urging those cattle on toward the slaughter house—driving them to death.

They scented danger of some kind at the railroad bridge and wanted to go back. But they were forced on by what seemed to them a compelling power—and the power was only seeming.

They had plenty of power to overcome the obstacle and turn around and go back, but they did not know it and they did not use that power.

Study the situation which confronts you right now. Is something seemingly forcing you on to do that which you know, or feel, you should not do, but which you know, or feel, you must? If so remember the cattle.—Don't be a cow or a fat steer.

The cow and the fat steer knows, but it doesn't know that it knows. You know and you know that you know. There's a big difference. Take advantage of the difference.

Get the idea represented in the first saying so firmly rooted in your mind and your soul that all the bumps of adversity will not jar it loose. If you do that you will never be among those who, like the cows, are being driven to death.

It matters not at all whether you be employer or employe. The rule operates in all classes and grades of society and industry. It observes no eight-hour law. It always works for the wide-awake man.

Believe me when I tell you that you will not have to protect yourself with armor when you reach the point where men and women who follow this rule congregate. The crowd will not crush you. You will find plenty of space for free movement, and there will be none to deny you the right to take deep breaths.

Doing what you should has the effect of the boomerang. The good results come back. If you are to be hit by a boomerang—and nature seems to intend that you should—why not make one that will not work injury?

The fellow who plants pebbles and expects a crop of potatoes qualifies for a visit from the Fool Killer. And

there are thousands of pebble planters in the business world.

The fellow who says: "I can do what I will, but I will do what I must," is one of them.

You can't realize any too early in the morning that the fellow who does no more than he gets paid for is never likely to get paid for more than he does. The man who does no more than he must, will certainly not be asked to sit in the president's chair while that estimable gentleman goes off to Europe for a happy vacation. And it is certain that the "must" man will never shoulder the burdens of a high office in any department of the world's activities.

Drop the thought that you are getting even with "The Boss" when you leave undone what you ought to have done, or fail to do what you might have done had you been paid extra. As a Success Killer it ranks high. Every time you fail to do what you should do, or could do, you are cutting jagged holes in the mental fabric of Action, and you are doing for your Reliability faculties that which makes you guilty of murder in the first degree.

For your own sake, for the sake of your employer, for the sake of the great world in which we must live, decide instantly to cast into that exterior darkness the second saying. Stick to the first. If you have never tried it, do it right, right now. Give it a chance. It will win for you. It never disappoints. It will mean more Money and more Honor; and money and honor are, as you already know, two of the great essentials in making up a Successful Life.

Life's Tower

Arthur Frederick Sheldon, Junior, who is "eight, going on nine," arose the other morning and remarked: "I've been thinking that life is a great tower. At the top of it is gold. If you jump for it you will fall back, but if you climb for it, steadily, step by step, you will reach it. And the gold is Health, Long Life, Money, and Honor." That's some philosophizing for an eight-year-old.

The Retail Store Movement

BY DIANA HIRSCHLER

THE Nineteenth Century has taken its place in history as the most brilliant of all centuries in material progress. Running parallel with the growth of democracy, it has mastered the great forces of nature in wondrous ways, bringing comforts to the masses and drawing men and nations closer together.

These achievements have brought their own peculiar problems. But they are the problems of democracy, and, as some one has so aptly said, the cure for the evils of democracy is more democracy.

Inventions of machinery have given rise to the factory system. Discoveries of the forces of steam and electricity have led to more rapid transportation by land and water.

The spreading of educative influences thru newspaper, telegraph, telephone, cable, and by that wonder of wonders, the wireless telegraph, has uplifted men to realize the terms of equality to which all are born. This realizing sense brings a restless longing for a better equalization of conditions whose strongest expression is found in industrial strife.

Meanwhile, as a natural outcome in achievement along commercial lines, there has arisen a great movement for taking care of the distribution of its products. This we might call the modern store movement. Beginning with the trader of early days who was more or less in disrepute for the skilful manipulation of his goods to the disadvantage of his trade, we have arrived at the stage where the trader is justly dignified by the term of merchant.

He has shifted his point of view. Formerly he reasoned from the standpoint of himself; now he reasons from the standpoint of the public. Formerly he hid defects and bulwarked himself behind the common law which bade the purchaser beware, as it could not prevent a man from fleecing the public if they were stupid enough to allow him to do so, unless he actually committed fraud beyond the customer's power of discovery.

This doctrine may be traced to-day in the freedom with which advertisers are allowed to "puff" away to the public, because the law still believes the public ought to be shrewd enough to look out for itself and to be allowed to fool itself if it wishes to.

But the up-to-date, well-established trader does not build confidence in this way. He has learned that even "puff" may be construed as a breach of good faith.

The merchant now reasons with the consumer. He uses his store as a place in which to store things for the benefit of the community. He puts expert attention to the work of gathering stuffs from all quarters of the globe and displays them at times when it is convenient for the public to buy them. He makes one price to all customers. As a guarantee that the price is a fair one, he refunds the money when the article purchased is not satisfactory. He represents the truth in his advertisements. He directs his salesforce to misrepresent nothing.

"But," I hear you say, "it is not always thus."

No, that is true, but the merchant to-day recognizes this as the only successful way to do business. Whenever he varies from these paths to profit and power, he has been diverted by foolish notions that the public still can be fooled, and that he will not be found out, though his better business judgment tells him he is mistaken.

The reason why the merchant of to-day differs in his mental action from the early trader is because democracy has taught commerce certain fundamental lessons.

The meaning of the solidarity of the race has crept into our industrial relations and has taught us that whenever a man fools his brother once he has driven him away, and that it is better to do the square thing and so draw him closer. For it is the confidence that is born of the "square deal" that is the basis of trade.

Those who do not yet see the truth and act upon it are headed toward the rocks that will wreck them.

In the great store movement there were leaders who were far-sighted enough to see the rights of the customer far ahead of their fellows. They saw the purchaser haggle

over a few pennies and get only doubtful results in merchandise. They saw the storekeeper haggle over profits and lower his station because of one-sided methods. They grasped the fundamental truth that a store should be built upon friendly, helpful relations to the trade instead of antagonistic ones, and they therefore inaugurated policies in harmony with this truth.

A. T. Stewart of New York City inaugurated the one-price policy. His magnificent success proved that he had found the right basis upon which to deal with the retail trade. It took the courage of the far-sighted business seer to hold up the public in their frantic efforts at driving a good bargain and to face the suspicion that might follow such a radical departure from trade methods.

But back of it all was the principle of giving value for value. He won and the principle still goes marching on.

As a young man, John Wanamaker of Philadelphia came in contact with the veteran merchant, A. T. Stewart. He learned this lesson and when he started his business in 1861, it was based upon the one-price policy. He did new things himself, though.

John Wanamaker began to advertise. He startled the community by his unique methods of thrusting himself before their notice. He offered to take back goods that did not suit them and give them back their money. His policy was dominated by the idea that the store was made for the customer and not the customer for the store.

He systematized the details of store keeping to make shopping speedier and to protect both sides from error and from fraud. This was the forerunner of modern store system.

At the same time, in the west the foundation of the retail store of Marshall Field was being laid, an outgrowth of the wholesale business which had been built upon the policy of honest goods and courtesy to the trade.

A few other names might be added to the list. Together, they lifted the status of the retail store to a plane that made large growth possible.

The modern store stands for organization, beauty, comfort. Its proprietors are executives, its staff of assistants are specialists.

As a necessary outcome of a better systematized organization, the merchant himself has grown away from the public. Although the store reflects his personality, yet it is his representatives who meet them in actual contact.

The army of workers who handle the customer for which all these splendid stores are reared, are untrained. They are not awake to the importance of their work. They need to be thoroughly aroused to the fact that after all the destiny of a valuable organization rests finally with those who meet the public eye to eye.

This lesson the merchant learns more slowly than the departmentizing of goods, for it is a more difficult one to understand, but it is being coned. The handwriting on the wall points in that direction.

When the salesperson becomes a trained expert in serving the public, the retail movement will have reached its golden age.

Many are Called

FROM Cape Town, South Africa, comes the wail of one who has had to deal with men inefficient. In a blue tinged letter to the Cape Times, he says: "As one who has advertised lately for a traveler and clerk, I would require an additional clerk to answer all the replies from all sorts and conditions. I am sorry to say that in going through over 200 applications, I was unable to pick out more than five who were in any way suitable, and as far as a traveler was concerned, not one." Verily this only demonstrates the truth of that venerable saying, "Many are called, but few are chosen." And still there be those who say that Opportunity died a generation ago. It is true that Opportunity did die—but it died only for those who think it dead. It lives for those who think it alive. Opportunity is most obliging.

Side Lines Unprofitable

BY GEORGE WOODWARD

IN these days, the question of "surplus" is a vital one with the individual as well as with financial institutions. Any ambitious individual of small means naturally desires to become financially independent.

A man making slow headway often thinks that his present position offers but small opportunity for advancement, and little chance greatly to increase his salary. He, therefore, is likely to believe his only means for getting together much money lies in economy and in putting his savings where their growth will be rapid. He is confronted by the fact that, compounded at ordinary interest, they will fall far short of making good his plans in any reasonable time.

He is then sometimes tempted to combine his savings and spare time in some outside enterprise to make money more rapidly, and eventually have a business of his own.

He selects something that promises to meet his requirements, and begins.

Occasionally he makes good, but as a rule this diffusion of energy causes him to go wide of the mark. In order to solve his problems, he is sorely tempted to put so much thought into his side-line as to impair his efficiency in his regular business, and he nearly always yields.

As a rule, the side investment, as such, does not pay, even if the bank account is increased somewhat. The prospects for the large profits anticipated vanish, and in their place stands out the problem as to whether it is better to charge the whole investment, to the profit and loss and experience account, or to jeopardize the regular business by taking the time required to dispose of the side-line and get the money invested back. Fortunate indeed is he whose losses stop with his savings, and do not include his employer's confidence and his position.

Often the man of divided interest realizes his predicament, only when it is too late to be remedied.

[227]

Many times, working side by side with these ambitious individuals, are apparently less able men, who, by attending strictly to their regular duties, gradually forge ahead, assume greater responsibilities, earn larger incomes, save more, eventually securing large interests in the business they serve, and becoming independent.

The question naturally arises, What is the reason for the difference?

The man having outside business unconsciously puts the emphasis on a non-essential. He tries, as it were, to polish the apple, rather than to prepare the soil and care for the tree in a way to insure a larger and more perfect fruit. He exhausts himself striving to increase the productiveness of his savings, when, in order to keep even his present reserve funds, he should confine his energies to increasing his earning power.

Every one who "mixes brains with his work," has an asset in brain capital that is the principal on which his salary is the interest. Anything he does to increase his mental, physical, and psychical power, his ability to read and handle men, and to gain an intimate knowledge of his own business, adds to his brain capital.

Estimating that one's annual income is five per cent interest on his brain capital, we find that a man's education, in the wide sense of the word, is twenty times his annual income, or one hundred times his annual savings, if he saves twenty out of every hundred dollars of his salary.

The man whose business interests are undivided, is able to devote the entire working day to them. He is free from personal interruptions, which, in the office, so often shatter the psychological moment of an important conference, and on the outside divert his thought-currents from his real business.

He can be relied upon at any and all times ready for business. His working day is free from leaks. He is dependable and therefore gets the responsibilities pregnant with opportunities. Not being hampered with frequent personal engagements, he is able to work on in spite of passing time, and finish a piece of work while his

mind is concentrated upon it; thus often taking "the stitch in time that saves nine"—and sometimes ninety and nine.

Furthermore, his spare time is free for study and original research connected with his business, and thus he is able to gain the margin of knowledge which is likely at any moment to be the missing link that connects him with greater opportunities, while his fellow workers look on and envy his "luck."

His plan of action gives him opportunity for real recreation and personal development, while others are endeavoring to do a second day's work after business hours. It enables him to develop the power and skill which makes heavy burdens light—the endurance that gets its second wind while the unthinking man goes down and out—the strength that looks complacently at the competitor's final attack, and then goes him one better.

If our hearts be divided between our manager's business and outside ventures of our own, the first and last thoughts of the day, those which impart a distinct tendency to our day's work, are liable to be devoted to our own venture. Eliminate this venture, and our minds can throw their full power on the problems of regular business, and so multiply efficiency.

The Grain of Gold

I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.

—Ingersoll

Your Opportunities

BY WALTER D. MOODY

HOW shall I live? How shall I make the most of my life and put it to the best use?
How shall I become a man and do a man's work?

These are the all-important questions.

Life is opportunity, and therefore its whole circumstance may be made to serve the purpose of those who are bent on self-improvement—on making themselves capable of doing thorough work.

Opportunity is a word which, like so many others that are excellent, we get from the Romans.

It means near port—close to haven.

It is a favorable occasion, time or place for learning, seeing or doing a thing.

It is an invitation to seek safety and refreshment; an appeal to make escape from what is low; to take refuge in high thoughts, in worthy deeds, from which flow increase of strength, joy, and harmony.

Life and opportunities of becoming and doing good are constantly with us. Each succeeding day presents a new opportunity for doing more and better work.

Our house, our desk, in the office or on the sales-floor, in the city or on the road, our business or our profession, the people who love us and those who hate, they who help and they who oppose,—What are all these but opportunity?

Wherever we are, there is opportunity of turning to good the dust of daily happenings.

To know that life is good, one must be conscious that he is helping to make it good for a few.

“He sits uneasy at the feast who has no thought for the starving; he is not comfortable at his own fireside who remembers those who have none.”

The man is to be pitied who lives like a sponge, absorbing everything and giving out nothing.

[230]

He who gives what he has gets more—he who withholds loses what he tries to keep.

Opportunism means doing the best possible with actual conditions as they exist. What a great thing it is to master that truth.

He is wise who finds a teacher in every man, an occasion to improve in every happening, for whom nothing is useless or vain.

If we have but the right mind, all things, even those that hurt, help us.

Let a man but have an aim, a purpose, and opportunities to attain his end shall start forth like buds at the kiss of spring.

If we do not know what we want, how shall anything be made to serve us?

The world is composed for the most part of two classes, optimists and pessimists.

David Forgan, while introducing James B. Hill at the annual dinner of the Chicago Commercial Association, said, "A pessimist is a man, who, having many opportunities, takes advantage of none, and therefore an optimist is a man, who having many opportunities, takes advantage of them all."

The heedless walk through deserts in which the observant find the most precious things.

Two young men, John and Henry, were wending their way slowly and tortuously across the Great Western desert.

John lagged behind, protesting he could not go another foot. Henry strode resolutely forward with head up and eyes set on the horizon.

John was full of despair, complaints, and bitter mumbings; Henry was filled with hope, born of a desperate courage.

John cried out, "I must have water or I shall die. Why did I ever leave home and enter this God-forsaken wilderness?"

Henry said, "Oh, cheer up, John, and come on. Look! See that tree yonder. We are sure to find water where there is vegetation."

John said, "What is the use? We shall both die. There is no water anywhere." Doubting and stumbling along, he continued to bring up the rear.

At last, they arrived at the tree and found there a sparkling pool of deliciously cool spring water. "Thank God," exclaimed Henry, "our lives are saved," and he sank reverently in the sand, burying his face deep in the refreshing pool. John, without a word of thanksgiving, sank by his side, and when he had drunk his fill, arose and exclaimed, "There, I knew I would get my knees wet."

What an object of ingratitude!

The grandest of all American characteristics, and the one we admire most in men, is physical courage.

Pure, unadulterated grit constitutes one of the prime features in the life of every successful business man. It does not fall to the lot of the average man to have more hard knocks than he can bear. If he has pure grit and a sound heart, there is always open to him an avenue of escape from the knock-out blow that puts him down and out for good.

If he does lie down, there is a streak of yellow in him somewhere.

The journey over the flinty pathway of life is not unlike a ride in a lumber wagon over a roadway strewn with boulders in the wilderness of a mountainous country. There is a constant jolting and danger of being thrown from the seat; axles creak and groan as you rattle on over bogs and rocks; now and then a precipitous plunge into one of Nature's ditches shivers the staunch vehicle from stem to stem, but all goes well until a sharp turn in the road brings you face to face with a large boulder square in your path.

Before you can rein up and put on brakes, snap goes an axle. You climb out to examine the break, and with an exclamation of dismay you wonder what you are going to do next. Looking about in your perplexity, you see a blacksmith coming toward you in the form of a genie, Prue Grit.

You failed to notice him, his little hillside shop having been hidden from view by the turn in the road.

The damage repaired, with a smile of encouragement, the good genie sends you on your way rejoicing, cautioning you to drive more carefully.

Everything goes well for a time, but the journey grows tiresome and you relapse into carelessness, with a light grip on the rein, or, seeing a smooth strip ahead, you whip up at a reckless pace, unmindful of the deep gully just beyond, until suddenly and without warning, snap goes something else.

This time the break is more serious. The realization is forced upon you that you are a long way from home, darkness is coming on, and there is no shelter for either man or beast.

With many a misgiving, you set about making repairs alone; it is hard work and the experience new and rough. You scarcely know how or where to begin; the task seems a hopeless one. Just as the last hope is giving away, you look up and perceive standing in the doorway of his little shop the good genie, Pure Grit. You wonder why you had not noticed him before. Once more he comes to the rescue and repairs the break, cautioning you the meanwhile to drive more carefully.

You mount the seat more confident than ever that the road can hold forth no more terrors, but the good genie knows the way better than you do, and, not trusting you to drive alone this time, he climbs up on the seat by your side and rides along until he is convinced that you are determined to keep a sharp lookout to the end of the journey.

There is a natural tendency in the business world, when big successes are made, to suppose that they are peculiar to some distant or especially favored locality, but that the golden harvest is not for us. Those failing to see the advantages at home and feeling disposed to seek the gold at the rainbow's end may well ponder the story of the old Persian who sold his little hillside farm and wandered far over land and sea in a vain search for dia-

monds. Finally he died a pauper in a strange land. A stranger, watering his flock at the stream on the little farm found a peculiar pebble glittering in the brook, which proved to be the first of a wealth of gems such as the old man had gone to seek.

“It’s a good thing for the man who looks at the corns on his hands to remember that on Easy Street the corns are on the heart.”

William Mathews, one time Professor of English Literature in Chicago University, speaking on the subject “Self-Reliance” said, “A lobster, when left high and dry among the rocks, has not instinct and energy enough to work his way back to sea, but waits for the sea to come to him. If it does not come, he remains where he is and dies, although the slightest effort would enable him to reach the waves, which are perhaps tossing and tumbling within a yard of him.”

The world is full of men stranded on rocks of lost business opportunity, who, instead of putting forth their own energies, are waiting for some billow of good fortune to set them afloat.

There are many young men of vivid imaginations, who, instead of carrying their burdens, are always dreaming of some Hercules coming to give them a lift.

Good hard work is one of the richest privileges God has given man.

Sheldon quotes a practical psychologist in one of his lectures which most of us have read, but it will bear repeating, for it is perhaps one of the grandest thoughts in all the universe.

“Did you ever say ‘I can’ and ‘I will’ with the strong feeling that you spoke the truth? If so, you then felt within you the thrill which seems to cause every atom of your being to vibrate in harmony with some grand note on the scale of life which has been sounded by the I-am-the-real-self. If so, you caught a momentary glimpse of the inner light; heard a note of the song of the soul; were conscious for a moment of yourself! and in that moment you knew that untold power and possibilities were yours.

You felt somehow that you were in touch with the sources of all strength, knowledge, happiness and peace;—you felt that you were equal to any task—capable of executing any undertaking. All the universe seemed to vibrate in the same key with your thoughts.”

To make the most of every business opportunity, we must comply with certain conditions.

You might ask me, “What do you mean by conditions?”

Railroads haul passengers, for instance, on certain conditions. I know of but two,—one is—get your ticket; the other—get aboard,—and just as soon as we comply with these conditions, then all the speed in that engine and all the comfort of that coach is ours to our destination.

I start to cross the Atlantic in a paper box, and as soon as my box gets wet, it comes to pieces, and down it goes, and I go with it. If I start in one of those grand ocean steamers, then all the strength in her hull, and all the power in her boilers, and all the skill of her officers is mine, and I’ll never go down until she does.

If we commit ourselves to our own weaknesses, we are stronger than the thing we commit ourselves to; but if we commit ourselves to the best there is in our allotted duties, and the best there is in our house—our temple,—we’ll never go down until it goes down; and, dear reader, with bright energetic men pumping a constant stream of new life into it, its course is surely onward, increasing sales and profits all the way.

How to Live Jollily

Let no pleasures tempt thee, no profit allure thee,
no ambition corrupt thee, no example sway thee,
no persuasion move thee to do anything which thou
knowest to be evil; so shalt thou live jollily, for a
good conscience is a continual Christmas.

—Franklin

Breathing

BY WILLIAM ANTHONY SPINNEY, A. M.

ONE seems to be what he thinks, breathes, and eats, built into a conscious and sub-conscious, individual entity, all under the dominion of law.

The body is built by blood, which is composed of oxygen breathed in and of food digested.

An adult human body contains about twenty-seven trillion microscopic, physiological cells, which are built up by blood, replenished, purified.

When one thinks and acts he consumes carbonaceous and other food, and oxygen, in every cell that is active.

Carbon dioxide and other products are formed by this combustion or chemical change, showing in strength, heat, life, thought.

The blood carries oxygen and food to all the cells and carries from them the harmful and other waste products for final elimination from the body.

When there is an absence from the blood of any of the fourteen or more elements needed by a normal body, especially compounds of lime, sodium, iron, the blood has not sufficient chemical affinity or attraction for the oxygen coming into the body by way of the lungs and pores to absorb it. Neither can it absorb the carbon dioxide from the cells of the body, for elimination by lungs and pores.

The right condition of the blood is obtained by eating at each meal only two or three kinds of foods, and by varying these kinds at each meal, thus presenting a variety during a day or two, containing the fourteen elements, as oxygen, carbon, nitrogen, hydrogen, sulphur, etc.

When we are at our best spiritually, mentally, and physically, all action and thought use twice as much oxygen by weight as digested food in the blood and tissues.

When one has eaten adequately and yet does not take in this sufficient supply of oxygen, he cannot feel strong in body, clear in mind and spiritually well.

[236]

I am using "spiritual" here as meaning a quality of mind, as good-will and peace, or self-control.

We may fast from eating for hours, or days and weeks, the brain using the tissues of the body to supply energy.

The usual meal supplies blood constituents for several hours, and if oxygen is adequately supplied we feel well.

One cannot "fast" from his breathing. He must breathe all the time or his activities stop.

By adequate oxygen is meant sufficient for the activities of mind and body. In perfect sleep, breathing is at its minimum. During great activity it should be at its maximum, for activity compels greater combination or combustion of food and oxygen.

Absence of breathing for five minutes means bodily death. When only half enough oxygen is supplied one is about half dead, which shows in weakness of body, mind and soul. Any cause that reverts inflow of oxygen must act against health. Blood not adequately oxygenated cannot efficiently do its work in any organ, tissue, or cell.

Interfering with the circulation of the blood is unhealthful, of course, but how much more so when the blood is sufficiently supplied with oxygen!

Constriction at the waist hinders free lung use. Tight waists, vests, coats, dresses, support of clothes by narrow straps on the shoulders, interfere so with breathing that many ailments are caused.

Standing, sitting, walking with depressed chest lessens breathing. The chest should be habitually carried high, not tensely so.

When seated, make a habit of sitting well back in the chair, lean body forward a little. This favors good breathing as it favors chest upness, which induces courage in the mind. Never allow the lower end of spine to move forward on the chair, as it causes the spine to curve backward and upper chest to drop.

It is very healthful to be in air that moves—not stagnant air. The University of Illinois recently made 497,000 experiments during calm weather when the air was

moving slowly. These observations showed that during the calm periods, three times as many children as usual were absent from school an account of illness—more than during wet and windy weather; criminals and others in the state institutions were much more easily managed, being more languid; more policemen were laid off on account of sickness; bank and other clerks made more errors; more deaths occurred.

Breathed air left in rooms is deadly. Thorough airing often of rooms lived in all or part of the time, is necessary for health. Keep the air moving.

When one is at work mentally or physically, or both, and his mind, conscious and sub-conscious, is at peace, self-controlled, cheerful, or in restful sleep, then the lungs are compelled to do adequate breathing. When one is hurrying or worrying, his lungs cannot do adequate inflation and deflation. These effects come about through the mind's influence on the lungs. by way of the sympathetic—or vasomotor—nerve system, whose working center is the solar plexus or abdominal brain, whence the emotions of all thought radiate to all the cells of the body.

When one works hard mentally and physically, he is in danger of giving way to hurry or worry—sometimes both. He needs most oxygen at such times, but he gets least, for the lungs will not do good work under the domination of a negative thought. Such an one soon tires, frets, and thus uses up all the energy he generates by his eating and breathing, long before his work is over. He has to draw on the tissues of his body, which should not be consumed.

When one maintains poise, good-will, and cheerfulness, while he works, his energy is adequate to a long day's work, and he will be bouyant all the evening and vital next morning. It is God's own law that hurry, worry, or any negative emotion, cannot be accompanied by efficient breathing. Let the reader note this in his own life.

A person can hasten, not hurry, and breathe efficiently. Hasten if you must, as in running for a train, but let your lungs do good, peaceful work. Hurry breathes short,

holds breath out, oxidizes nerve centers, induces a negative electric condition. Fatigue can hardly come if one hastens with cheerfulness, if he has eaten rightly. A furnace fire never goes out as long as coal and oxygen are well supplied.

If you feel hungry but have eaten ordinarily, you can drive what seems hunger, away, by doing some deep breathing and drinking some water. You are hungry for oxygen and water.

You may avoid hurry or any negative emotions as soon as recognized by immediately breathing deeply a few times with mind cheerfully on the act. Turn up the corners of your mouth—yes, smile—assert your poise. Reason in mind, not in the spoken words, how excellent it is to be balanced, cheerful, courageous, fearless, helpful, happy. Soon you will form a habit of self-control.

Harmful emotions also affect badly the circulation and the digestion.

Then, of course, the helpful emotions act in an opposite manner and good health stays with us.

Diaphragmatic breathing should be restored. If you do not know how, just cultivate poise and good-will in all you life, and your diaphragm will be active. Exercise the lungs, peacefully, cheerfully, courageously, fearlessly, and the right kind of breathing will be induced. Just use your common-sense.

“I haven’t time to breathe,” “I’m too tired to breathe,” and “I’m so hurried I can’t breathe,” speak volumes.

The best tonic to take at all times is oxygen. The only warranted or guaranteed blood purifiers are the lungs.

The only successful internal physical culture is diaphragmatic breathing, for all the internal organs are made active as the diaphragm moves up and down and anteriorly.

Sheldon says: Breathe right for a day or two and get a hint of what authorities mean when they say: “One generation of correct breathers will regenerate the race, and disease will be so rare as to be looked upon as a curiosity.”

Shakespeare says: “I am in health, I breathe.”

Philosophers in the Bud

A FARMER gave each of his two sons an acre of land.

Both pieces were of rich land, watered by abundant rains, well-drained, and lying on the gentle slope of a sunny prairie.

To the boys, the farmer said:

“These acre lots are yours to do with as you choose. To the one who keeps his land most clear of weeds this season, I will give forty acres.”

It was early spring when the two began work, each hoping to win the forty acres.

Edwin, the elder, said:

“Now I will plant nothing on my field, but will leave it clear, so that I can cut every weed off as soon as it shows itself.”

George, the younger, said nothing but began to plow and harrow his field. When this was done thoroughly, he planted it with corn in abundance.

Then Edwin laughed.

“Don’t you see,” he said, “while you are busy growing your corn, the weeds will get ahead of you? I have nothing to do but keep the weeds down.”

But George only smiled and went on with his planting.

So the spring passed and summer drew nearer.

At first Edwin’s acre was beautifully clean. Every day he would take a hoe and go over it, cutting out every weed that appeared. But as the warm rains fell and the sun climbed higher in the southern sky, whole armies of weeds seemed to spring up, all over the field, between sunset and sunrise.

All day long Edwin would toil with his hoe, but he could not get over it all before night. By the next morning the weeds he had left would be big and strong, with tough

roots. And a new crop would be springing up on the ground he had so manfully hoed the day before.

The weeds sprang up in George's field, too, but he paid little attention to them. He was busy nursing his little blades of corn. Carefully he dug around them, so that they would have a chance to grow. Patiently he stirred the soil between them, so that it would not dry out too rapidly.

And when he had done this, the weeds were all killed:

When the fierce heat of summer came, Edwin was bravely fighting the weeds on his acre. All day long, under the burning sun, he dug and hoed. Even then the ugly growth got so far ahead of him that he had to pull the coarse vegetation with his hands. He was a hard worker, and had a hopeful spirit, but it seemed a losing fight.

Meantime, so well had George cultivated his corn that it was now taller than he, and was beginning to show big plump ears. Its roots were strong and vigorous, and they spread wide and deep through the soil, drawing heavily upon it for moisture and nourishment.

That left little for the weeds, which had a stunted growth when they came up at all, and were soon killed by George's hoe as he worked the soil around his corn. By the end of the summer there were none to be seen. The luxuriant corn had starved them out.

Poor Edwin saw his mistake at last. What was the use? Hopeless of getting that forty acres, he stopped work on his little field, and it was soon covered with a hideous, tangled mass of all kinds of weeds. His hard work was wasted—he had nothing to show for it.

George, on the other hand, had not only won the prize, but had a fine crop of corn, which he sold to his father for fifty dollars.

Now, my philosophers in the bud, you each have a field to cultivate, and for a bigger prize than a forty-acre farm.

I am writing about yourselves—your body, your mind, your soul, for each is a part of the acre lot you have been given.

The prize is Success.

Sometime I will tell you just what I mean by Success, but, even now, you know enough about it to work for it.

The weeds you are to get rid of are what I call "negatives." That is a big word, meaning things that are not good, useful, right, helpful, pleasant, or valuable.

Now there are weeds that are apt to spring up in yourself. If you let them grow or help them along by failing to do the right thing, these weeds will show themselves in your character and your behavior. Then everybody can see that you are letting weeds grow in you, and that you do not know how to cultivate yourself properly.

For instance, if you see another boy that is clumsy, or not strong, or not very clean, you know at once that weeds are growing in his body. If the boy is thoughtless, and dull, and has a poor memory, you can see that weeds are growing in his mind. And worst of all, if he isn't considerate of others, unselfish, and loving, it is plain that he has weeds growing in his soul.

Whenever, therefore, you do anything you ought not to do, or fail to do what you ought to do,—a weed will spring up in your body, your mind, or your soul. And thus if you keep on failing to do what is right, you soon become full of weeds, and it becomes plain that you do not know how to cultivate yourself.

But it is a very easy matter to get rid of the weeds—and it's easier still to prevent the weeds from ever springing up in you altogether.

You remember that we found, last month, that if we always did the right thing, we should never need any supervision, or looking-after. Then we should be of the very highest value.

Now we cannot expect boys and girls to do the right thing every time, without ever making a mistake or failing to do something when it should be done. So a little supervision is to be expected. But the less supervision you need, the more valuable you are.

How shall we make this supervision less and less necessary? By doing the right thing whenever we can, and

by leaving the wrong thing undone. And to do this, we get rid of the negatives—the weeds.

How?

Just as George did.

You will find it a hopeless task to try to do away with weakness, ignorance, or selfishness by fighting them the way Edwin did his weeds.

Leave the weeds alone. Don't pay any attention to them. Just do the right thing all the time—cultivate the corn persistently and happily—and there won't be any room for the weeds.

Take care of your body, be clean and healthy, and then there won't be a chance for the weed of weakness to grow in you. Study hard, learn your lessons, read good books, and there won't be a chance for the weed of ignorance either. Be unselfish, considerate of others, and always try to make others happy, and then you won't even know that the weed of selfishness exists.

And so on with every other weed. Cultivate the good qualities of character and conduct and the weeds will never show themselves.

In place of the weeds or negatives which might otherwise grow up in you, you can cultivate good and useful plants, or shrubs, or trees, which we call "positives."

Among these positives are strength, health, gracefulness, neatness, kindness, courage, and application to work. You can think of many more. Strengthen and develop these positives, and you will grow into men and women who succeed and make honored names for themselves.

Fill up your garden of character and conduct—your AREA—with the positives.

Then you will not only win the prize—success—but you will reap a fine crop of usefulness, health, and joy as you go along.

Uncle Arthur

There is one thing greater than making a living—that is making a life. But you've got to make a living in order to make a life.

Jones and His "Little Pig"

BY THOMAS DREIER

THE Jones family is what the old southern darkey would call "quality folks." Jones makes "little pig" sausages and other good things on his farm which is in Fort Atkinson, Wisconsin. He is the man who preaches the most powerful sermons against the propensity of many people to abstain from pig meat.

Years ago, when Jones was a New Englander, his parents used to make sausages once a year. In spite of the flinty character of the climate, the predominating quality of the family was generosity. When the sausage was made, Mother Jones used to fix up dainty little packages which the little Joneses would carry to the neighbors.

Of course this sausage, made as it was in the best possible manner, was most desirable. Those who received the gifts were not satisfied. They wanted more. To eat Jones' sausage was considered the right thing to do in the best families. "Make a little extra for us next time," said they to Mrs. Jones. And it was so done.

M. C. Jones got the western fever. Tales of the richness of southern Wisconsin had reached the little New England home. Young Jones left. Fort Atkinson, famous in the history of the state, held him. Glowing tales were those he sent home. He inoculated others with the desire to migrate. Like "birds of feather" they flocked together to the rich land of Wisconsin.

And Jones made sausage once a year, just as his parents had done in the east. "Make a little extra for us," said the neighbors, parrot-like. Jones did. The "little extra" grew greater each year. More neighbors wanted Jones sausage. They used to drive miles at sausage-making time to get their share.

Then an idea came to Jones. "Why not make a business of this. The field is not crowded. People evidently appreciate quality. Perhaps the world has been waiting for us to offer our services."

It did not take long for the Jones sausage to make a name. At first it was a stranger and was taken in, and has been taken in in ever increasing quantities since then.

The Jones little pig sausage is as different from the ordinary packing house sausage as pickled pork is from a porterhouse. Although the trade has increased until it has long ago toppled the hundred thousand mark, Jones and his merry helpers have not seen fit to change their methods of making.

When the government announced with a great blare of trumpets that inspectors would be appointed to look after the health of the meat-eating public, Jones was not among those who trembled. He smiled serenely. He knew he was as far on the safe side of the law as some of the big fellows were on the other.

Jones idealizes his sausage. Laugh if you want to. That is what he does. He thinks as much of his sausage as a Kentucky gentleman does of his horse. It is his pet; his hobby. When he receives a compliment on it, he is as pleased as a mother with her first-born in a group of admiring relatives.

The old farm house is still the center of the Jones industry. New buildings, equipped with the latest machinery and labor-saving devices, have been added only to keep up with the demand. Men and women, boys and girls, who have grown up in the town do all the work. Ignorant foreigners, who take baths by absent treatment, are shown the dog, who induces them to leave in a hurry.

Sunshine and fresh air flood the place, and everywhere are faces wreathed in smiles. The business is so steady and so stable that the worry bug has not had a chance to enter, and sweet sleep comes to all as the reward for the labors of the day done cheerfully and lovingly. The Jones' employes never complain of unfair treatment, and the idea of striking has not yet been born in their minds. They are treated as members of the family, and to call folks by their first name is around the Jones establishment the rule.

Jones won out because of his Ability to make sausage just a wee bit better than anyone else, and he has remained on the winning side because he is absolutely Reliable 1,440 minutes every day. His Action is developed to a high point, and never need a customer complain because of an order that was not filled on time.

Edward C. Jones, who is now manager of his father's business, is a graduate of Cornell, but he has never permitted that to interfere with his usefulness. Although trained as an engineer, he has proven his ability to push the business as few other men could. It is through his work that practically every dining car menu card in the country contains this line: "Jones Little Pig Sausages."

The Jones folks started out in life with the idea of making sausages better than anyone else in the country, and they have never departed from it. They resisted the advice of those who told them to cheapen their product and get rich quickly, and today they are soothed with much money—as much as they can use to advantage—and have the sweet solace of knowing that their work satisfies.

Yes, Jones is one of the "quality folks" who are in business to raise the ideals of people to better things.

Does Your Word Go?

"I tell them it is the finest piece of goods on the market, and my word goes around here," said a merchant in a fair sized Michigan city a while ago. Did you get that?—"my word goes around here." There's much back of that. It means that this merchant has demonstrated to his customers that he is a believer in the Law of Mutual Benefit, and that he sells nothing which he believes his customers should not buy. So his word goes in his neighborhood. Of course you are the sort of a man whose word tests 100 per cent every day in the year?

The Philosopher Among His Books

THE Ifs of History. By Joseph Edgar Chamberlain. Henry Altemus Company, Philadelphia.

It is an idea that has occurred again to every reader of history. "If things had gone the other way at this or that great crisis, this would be a vastly different world today." Then, what a pleasant exercise for curiosity to try to figure out just what the difference would be! According to a professor in The University of Chicago, this is one of the best ways to interest beginners in the study of history. Well, I suppose all ordinary folks are just beginners in the study of history or anything else. At any rate I think most of us would be interested in this little book by Mr. Chamberlain. Like a true artist, the author has analyzed each crisis down to its lowest terms, and then chosen one of the most dramatic of the absolutely essential causes of the final effect. For instance, the fate of the United States of America probably trembled in the balance when Washington gave up, with great reluctance, his ambition to become a midshipman in King George's navy, changing his mind after his sea-chest was actually on board a British man-o'-war. That is a speculation full of surprises to the thoughtful. And Mr. Chamberlain puts it in readable form.

In Pursuit of Priscilla. By Edward Salisbury Field. Henry Altemus Company, Philadelphia.

On the theory that a true philosopher loves fun—of the right kind—and is the better for an hour or two of mental recreation occasionally—in which I fully believe, I recommend this bit of brilliant dialog to the International Order of Serious-minded High-brows. It's a love story, too, which ought to make it a renewer of youth.

The Art of Living Long; Guide to a Long and Healthy Life. By Louis Cornaro; William F. Butler, Rockford, Illinois.

Louis Cornaro was a physical wreck before he was forty years old. Then he began to study his case and to live what he calls *La Vita Sobria*, the Temperate Life. He lived more than sixty years—happy, healthful, efficient years—after he began this new way of eating, drinking, exercising and sleeping. At the age of eighty-three he wrote a delightfully simple and clear treatise telling how he had done

[247]

it. He wrote further on the same subject when he was eighty-six, again when ninety-one, and finally when ninety-five. All these are in the book, together with Joseph Addison's *Essay on Cornaro* and his writings; Lord Bacon's "History of Life and Death," and Sir William Temple's "Health and Long Life." It is of interest to modern students of hygiene that this ancient Italian's philosophy is strikingly similar to the conclusions of men who, like Fletcher, Chittenden, Fisher, Kellogg, and Sager, have gone into the thing with scientific accuracy and thoroughness. Another quality of Cornaro's work is the crystalline clearness of its logic. It is this that gives it a convincing appeal to men and women of brains, as shown by the witness to its value of hundreds of the ablest leaders of modern thought and activity. Since all that is worth having in this life goes to the healthy and the long-lived, it is essential to every aspirant to success to study the work of a man who, three hundred years ago, discovered the art of living long and proved its efficacy by living to be one hundred and three years old.

Practical Journalism. By E. L. Shuman. D. Appleton & Company, New York.

Journalism, viewed from the cornfield, the lathe, or the recitation bench, is a kind of enchanted land, where money grows on bushes, free theater tickets and railway passes carpet the lawns, gaslight and melody keep the blood stirring and work consists in the pleasant recreation of always being on the spot when interesting things are happening. It is a pretty picture, and it would be a shame for Mr. Shuman to spoil it, as he does, with his hard facts, were it not that the reading of it may contribute to the total of human well-being by saving some excellent workmen to agriculture, mechanics, and commerce, and at the same time reducing the ranks of injured innocents who have found that newspaper folk have to work. Mr. Shuman's book is to be commended, also, upon the probability that its practical suggestions will point out the smoothest pathways to those high and courageous souls, to whom, despite the hard work and hard knocks, the click of type, the roar of presses, and the clatter of typewriters is music; the smell of ink and paper incense. Every phase of the profession is covered in a breezy, interesting style. To the young man or woman entering the profession and to many in many departments of newspaper work, the work will prove an invaluable textbook and guide. It gets down to precise and definite statements.

Practical men succeed by working out theories—and then some of them have hydrophobia when the word theory is mentioned.

LET'S TALK BUSINESS

LET'S see, it was Uncle Russell Sage, wasn't it, that poured contempt upon our cherished annual vacation?

Now, I take issue with the old gentleman, notwithstanding the many millions he spent his time piling up, leaving his widow the tremendous job of scattering them. With all due respect, I can't say that I ever exactly envied Uncle Russell, anyway, If he became what he was by cutting out vacations, then I shall take one occasionally, just as a preventive.

There is more than a little truth, of course, in the big annual output of "jokes" about people taking a long rest to recover from their vacations—but they don't take the kind I have in mind. There are vacations and vacations—if we accept the term as applied by the different kinds of folks that use it.

The real vacation, however, is a time for emptying the mind and heart of every business and personal care, every dislike and resentment, every fear and every grief—if you have permitted any such things to remain. It is a time for getting out into the open, where you will have a chance to get into touch with the universe and the Infinite—a splendid cure for littleness and narrowness. It is a time for relaxation, for play, for recreation—a time for spiritual, mental, and physical house-cleaning.

The very best kind of vacation need not cost much money—in fact those that cost the most money are often most expensive in nerve force and vitality. And a vacation that does not build nervous energy and general vitality is worse than wasted.

Now it isn't for me to get down to details and tell you where to go and what to do on your vacation, nor when to take it. One may like to go fishing, another likes to lie in a hammock and read a book, still another likes to climb mountains and scale perpendicular ice-crags. Some pursue the grizzly, others stalk the moose, and still others spend most of their time in boats and bathing suits.

Let every fellow do what he likes best—provided it gets him out of doors, away from gas-light, revelry, late hours, and wear-and-tear. But let each one be sure, from experience, that he will be stronger, cleaner, clearer-headed, and more pure in heart than he was before.

You may think that this is a little early in the season to take up the subject of vacations, but I have a purpose.

Every outing—even the simplest—costs a little money. You may not have planned on vacation-money this year. Or perhaps it has had to go for some other purpose. You may want a new tennis racquet or canoe—or some camp equipment. Or you may want a little more so that you can give your wife or a poor neighbor a needed holiday. Whatever your circumstances, I know that a few dollars more than you planned on will fit beautifully into some little vacancy in your purse.

I can show you how to get it.

The other day I talked about twenty minutes to a little group of people—and came away with thirty-two subscriptions for *THE BUSINESS PHILOSOPHER*. You will see by my advertisement on page 218 that if you had done that, you would have cleared at least \$8.00 in that twenty minutes. And if you could have made that thirty-two a part of the first one hundred received from one person at the office of *THE BUSINESS PHILOSOPHER*, the talk would have netted you \$12.80. Could you use the money on your vacation?

You can begin to plan for the best outing you ever had right now. Twenty minutes' talk a day will do wonders. Don't get discouraged if you don't land thirty-eight subscriptions the very first time—it will pay you pretty well if you land only one each day, but you can all do better than that.

Pith

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"Every traveling millinery salesman will be benefited by a study of this book. It sparkles with suggestion and irrepressible humor."

Office Appliances, Chicago:

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The Schoolhouse of Life

On this and the next page we have listed a number of text-books for study in the great schoolhouse of life—books that have helped many—books that will help you. They have been very carefully chosen by the editor of The Business Philosopher and His Staff.

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James Allen's Books of Inspiration:	
From Poverty to Power	\$1 00
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Out From the Heart. Paper, 15 cents, cloth	50
Through the Gate of Good; or, Christ and Conduct. Paper, 15 cents, cloth	50
Morning and Evening Thoughts. Paper, 15 cents, cloth	50
Poems of Peace	1 00
Every Man a King. By Orison Swett Marden	1 00
In Tune with the Infinite. By Ralph Waldo Trine	1 25
Man-Building. By Lewis Ransom Fiske, LL. D.	1 00
The Young Man and the World. By Senator A. J. Beveridge	1 62
Paths to Power. By Floyd B. Wilson	1 00
Man Limitless. By Floyd B. Wilson	1 25
Through Silence to Realization. By Floyd B. Wilson	1 00
My Little Book of Prayer. By Muriel Strode	50
Self-Help. By Samuel Smiles	1 00
The Hidden Secret. By C. D. Larson	50
Mastery of Fate. By C. D. Larson	50
Polse and Power. By C. D. Larson	50
The Magic Seven. By Lida Abbie Churchill	1 00
The Other Wise Man. By Henry Van Dyke. Cloth, 50 cents; leather	80
As a Matter of Course. By Annie Payson Call	1 00
Freedom of Life. By Annie Payson Call	1 00
A Man of the World. By Annie Payson Call	50
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The Magnet. By Lida Abbie Churchill	1 00

Books on Brain-Building

Mind Power and Privilege. By Albert B. Olston	1 60
Right and Wrong Thinking. By Aaron M. Crane	1 50
The History and Power of Mind. By Richard Ingalese	2 12
Brain and Personality. By W. Hanna Thomson	1 30
Cosmic Consciousness. By R. M. Bucke	4 25
Power of Will. By Frank Channing Haddock	3 00
Character Reading. By Mrs. Symes	50
Vaughn's Practical Character Reader	1 00
The Law of Psychic Phenomena. By Thomson J. Hudson	1 50
The Law of Mental Medicine. By Thomson J. Hudson	1 50
Organic Evolution. By Anna Augusta Gaskell	2 00

Business-Building Books

Financing an Enterprise. By Francis Cooper	4 00
Science of Organization and Business Development. By Robert L. Frank	3 00
Men Who Sell Things. By Walter D. Moody	1 00
Tales of the Road. By Charles N. Crewdson	1 00

(List continued on page 130)

Books for Profit

Those who buy and study them reap the greatest and most abiding profit from them—development and power of body, brain, mind, and soul.

Here is the list continued from page 127:

Success in Letter Writing. By Sherwin Cody	- - - - -	\$ 80
Successful Advertising—How to Accomplish It. By J. Angus MacDonald	- - - - -	2 00
How to Grow Success. By Elizabeth Towne	- - - - -	50
Retail Ad Writing Simplified	- - - - -	1 00
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Horace Fletcher's Works:

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Worry, the Disease of the Age. By C. W. Saleeby, M. D.	- - - - -	1 47
The Art of Living in Good Health. By Daniel S. Sager, M. D.	- - - - -	1 57
Childhood and Growth. By Lafayette B. Mendel	- - - - -	67
Humaniculture. By Hubert Higgins, M. D.	- - - - -	1 12
The Law of Mental Medicine. By Thomson J. Hudson	- - - - -	1 50
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Webster's Condensed Dictionary	- - - - -	1 50	
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Benjamin Franklin

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- ¶ Thomas A. Edison leads the world as inventor and manufacturer. He gained much of his genius by hard **STUDY** of **BOOKS** which he bought out of his meagre earnings.
- ¶ The greatest salesman of this commercial age is probably Andrew Carnegie. He borrowed books wherever he could and sat up nights to study them.
- ¶ The greatest teacher of the science of Salesmanship, A. F. Sheldon, insists that the study of good books is an absolute essential of the most successful salesmanship.
- ¶ Successful men in every walk of life—nine out of ten of them—have been diligent and tireless students of books, willing to sacrifice not only luxuries but even food and clothing to get them.
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- ¶ One Little Dollar that you will never miss will buy you a book that will be a companion all the rest of your life—a book that will wonderfully increase your power to earn, to use, and to enjoy True Riches.
- ¶ Look at the two pages preceding this one! There is a list of books that can be supplied promptly by us. They have been chosen with the greatest care by the Editor of *The Business Philosopher and His Staff*, after a thorough search.
- ¶ Send today for the books you want—whether on this list or not. Get the study habit and fulfil the highest possibilities of your latent powers.

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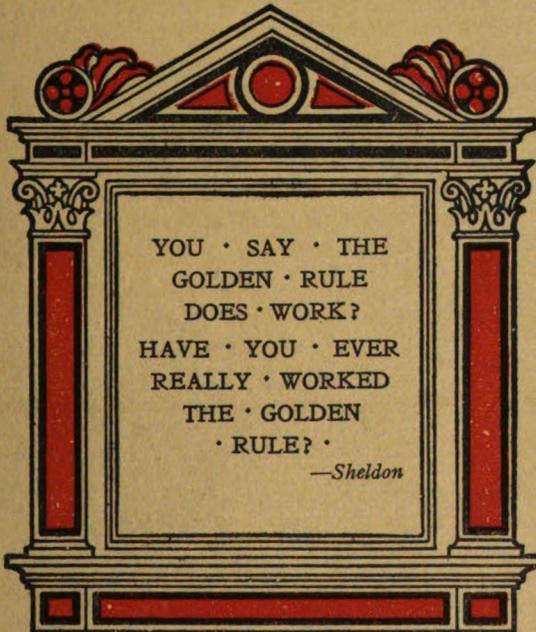
Yesterday was the tomorrow of the day before: Tomorrow will be the yesterday of the day after. Yesterday was now: Tomorrow will be now: Today is now. The Eternal Present is all we dare call our own. In it by Knowledge and Will, we mould the future and crystallize the Past. As we dream and chisel, so will the statue be—a form divine or a hideous deformity. Artists, what is your dream and how do you work?

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The Man Behind

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Whether it be a machine, an institution, an idea, a system, a method or a selling talk, it is the man behind the thing that counts. If he is all right the thing is pretty sure to succeed—if not, then look out for the rocks.

The right kind of men are mostly built, not born. They come into the world with no strength, no sense, no intellect, no faith, no courage, no love, no initiative, no power. They build these and many more positive qualities and faculties into the fabric that becomes a MAN.

To build a dynamo, or a house, and build it right, requires plans, specifications, a highly-trained knowledge of the processes, and intelligent, skillful work. It is a much more delicate and intricate task to build the right kind of man—but it is worth the trouble.

Each man is his own builder. He, and he alone, can do the work. MEN are those who build themselves, with such help as they can get from teachers and schools. Some of the greatest the world has ever known did not have any help of that kind.

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I have some ideas on "How to Write Letters that Pull" that have been worth hundreds of dollars to others, and no doubt, would be to you.

I can make an \$8-a-week girl write better letters than a \$25-a-week correspondent can dictate. Do it by the Cody System of form paragraphs. This method helped the R. D. Nuttall Co. to get 36 orders where before they got 25—nearly 50% more business out of the quotations made.

I can show traveling men how to get orders by letter from towns they can't afford to visit.

I will tell you how I got \$2,000 worth of business from 2,000 grocers by a single letter to each—\$1 for every letter.

I can prove my ideas worth money by letters from the best business houses.

Pin a \$1 bill to your card, send to my address at my risk, and I will mail you a copy of my new book

HOW TO DO BUSINESS BY LETTER

And Training Course in
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which will do your stenographers and correspondents more good than anything you ever put in their hands before. Discount on 10 or more in one order.

Also let me send you, ON APPROVAL, a set of my Private Instruction Cards—The Cody

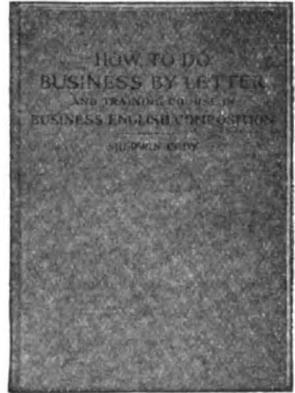


System for Business Men—How to Write Letters that Pull, in which I go into the fine technique of How to Get Business by Mail. You'll want a set for yourself or advertising manager, with a personal criticism from me showing how to apply the general principles to your particular business and what

is the matter with your present advertising. With criticism and copy of book, \$10.

In my Complete Training Course in Office Salesmanship with Expert Service I will re-write and criticise all your important advertising matter, form letters, circulars, etc. Also fit young men and women for positions paying \$25 to \$125 a week.

Sherwin Cody



Contents:

Using Words So as to Make People Do Things.
How to Begin a Business Letter.
How to Close a Business Letter.
The Body of the Letter.
Applying for a Position.
Sending Money by Mail.
Ordering Goods.
"Hurry-up" Letters.
How Money is Collected.
Letters to Ladies.
Professional Letters.
How to Acquire an Easy Style in Letter Writing.
Two Kinds of Letters—Buying and Selling.
When to Write a Long Letter and When to Write a Short Letter.
Answering Inquiries.
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“Mr. Moody has gathered together and expressed in succinct and practical form the results of twenty years of experience in selling things and observing other men who sell things, and the result is a volume which cannot fail to be helpful to any business man who may read it.”—*Chicago Sunday Tribune*.

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¶ You can get it for One Dollar.

¶ Sit right down and order to-day

SHELDON UNIVERSITY PRESS

Libertyville, Illinois

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Let me appeal to you as a fair-minded business man to at least be friendly enough to give me a chance to show you what I have. I am sure you would want me to give you such a chance if you had something to sell me.

All I want you to do is to fill out and mail to me to-day the attached coupon. Send it to me personally.

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to
me

Please arrange for a free trial of a Fox Typewriter without any obligations on my part.

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We Can
Show
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that we can build you the best Booklet, for the least money—Quality considered—and in the Quickest time.

Here are some of the reasons why :

We make a specialty of mail order business in high-grade printing—especially booklets that sell goods.

Our plant is the best, most up-to-date and complete for this purpose that money can buy.

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We do business for a profit, with an eye on duplicate orders—and we get them. Once a customer, always a customer, is the rule of our shop.

We have been in this business for years, we know the ropes, and our knowledge is for the use and benefit of our customers.

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BY JAMES ALLEN

Now, what is the strongest, most practical, most up-to-date and most scientific book on business ways, especially salesmanship?

What work is it that gives its readers the benefit of twenty years behind the counter, on the road, at the sales manager's desk, and in the proprietor's office? That opens the secrets of success in selling goods, and gives the reader a dynamic charge of wise enthusiasm?

There can be but one answer. Everybody says, all together, Walter D. Moody's great book

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One more question: What is the only magazine devoted to the fundamental philosophy, science, and art of business success, self-development, character-building, and the increase of earning power?

What publication is the only one in which can be found the writings of the formulator of the science of success, recognized as the highest authority of the hour on that subject?

That's too easy! You all shout, "Why Arthur Frederick Sheldon's Periodical of Power,

The Business Philosopher

Very good! Now, bearing these three best things in mind, read our latest offer:

For a short time only, we will send *From Poverty to Power*, *Men Who Sell Things*, and *The Business Philosopher* for one year, to all who will cut out this coupon and send it to us with a Two Dollar Bill attached.

Here's the coupon; yonder's your pen and scissors; the Bill is in your pocket.

Do it NOW.

Sheldon University Press, Libertyville, Ill.

B. P.

Sheldon University Press:

Here's my Two Dollars. For it send me *From Poverty to Power*, *Men Who Sell Things*, and *The Business Philosopher* for One Year.

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City and State

COME IN ON THE

THE time for you to take the tide in your affairs at the flood is right now.

You can get an inside track on a big money-maker today. Six months from now the places will all be filled by the far-sighted.

That is straight business talk, and can be proved—as you will see.

Will you be one of the few hundred to ride the crest of this wave and make big money selling *The Business Philosopher*?

One of our representatives took 26 subscriptions in nine hours the other day, calling on people one at a time. Another took 18 in four hours.

Those are fair records, but the best of this is that you can take subscriptions in bunches of from ten to a thousand by cooperating with the management of houses that want all their people to read *The Business Philosopher*.

One of our men took 32 in twenty minutes in one store recently, and 40 in thirty minutes in a big office.

Some men have made \$10,000.00 a year selling Sheldon's teachings, but the biggest returns are still to come.

Arthur Frederick Sheldon has come into his own. The business world is waking up to what he has done for it.

Thirty thousand brainy people have enrolled for his course in the Science of Successful Salesmanship.

They are enthusiastic about it—feel so much in earnest about it that they are forming clubs all over the country to study Mr. Sheldon's Science and Philosophy.

GROUND FLOOR

Mr. Sheldon writes his latest and best thought every month in *The Business Philosopher*, and has an able staff write the rest of the magazine in harmony with his philosophy.

Do you see the point?

Thousands are buying *The Business Philosopher* because it comes from Sheldon. Tens of thousands more are going to buy it.

Hundreds of big manufactories, stores, and other concerns have paid large sums of money to have this science taught to all their employees. They are jubilant over the results.

Advertising clubs, commercial organizations, and trade conventions keep Mr. Sheldon busy with invitations to speak—and give him thunderous ovations when they hear him.

There is no use talking—the great world of business wants to know what this man has to say. It has paid nearly two millions of dollars for the privilege and is eager to pay more.

Proprietors and managers want their co-workers to learn from him, and are willing to pay well for it.

That is where you come in.

Those who get to work now will be in on the ground floor.

You will be one of them.

Sit right down and write for particulars. A postal card will do.

SHELDON UNIVERSITY PRESS

Libertyville, Illinois

A Trip with Top-Notchers

Mr. Salesman, how much do you figure it would be worth to you to take a trip over their territories with some of the top-notchers in the selling profession?

To get right next to them, to see their methods, hear their selling-talks, make note of how they get a hearing, and catch their spirit at the critical psychological moment of closing their deals?

Such a trip would be big money in your pocket.

And practically all the advantages of such an experience you can get out of the sparkling book written by Charles N. Crewdson,

Tales of the Road

This book of 352 pages gives, in breezy, interesting style, the experiences of some of the best men in the profession.

Each of these stories illustrates a vital point in the selling game. Into each is skilfully woven the author's apt comment, fully in line with the Science of Successful Salesmanship.

Mr. Crewdson's work has been widely read by all hands who have to do with selling goods, from "The Old Man" down to the office boy. They are all earning more money as a result.

It is well printed and illustrated, bound in blue cloth with gold top.

Send for a copy today and "ginger up" your methods. You have use for bigger commissions.

Price, postage prepaid, One Dollar.

Sheldon University Press, Libertyville, Ill.

Make the Man Right and His Work Will Take Care of Itself

The Business Philosopher

A. F. SHELDON, Editor

A Magazine Devoted to the Philosophy of Business and the Effort to Help Men and Women to Increase Their A + R + E + A Development—Their Ability, Reliability, Endurance, and Action—The Four Essentials of True Success

Platform: I will increase my A + R + E + A

VOL. IV

MAY, 1908

No. 5

On the Front Porch Where We Talk Things Over

The season is right for the Front Porch talks again. This is just the place to talk things over along the line of head, heart and hand philosophy.

We have a new front porch. You must come and enjoy it with us sometime. It is on the front of a very old farm house out at Sheldonhurst, on the big farm, most of which we are going to convert into university grounds. We are just moving out here—the domestic family, I mean. The business family we hope to have here within a year or so, and the educational family of a few hundred young people a little later.

The farm house isn't very stylish or grand, or such like, but it's real comfortable, and you needn't send in your card. Just knock, if none of us is on the front porch, and we will do the rest. You will like the old farm house, for while it isn't a palace in grandeur, by the time the carpenters have finished their work under Mrs. Sheldon's direction it is going to have an artistic touch that will make one feel comfortable. Mrs. Sheldon is an artist—a regular Ornie, only more so.

Our farm house is on a hill, high for Illinois. From this front porch the eye sweeps a semi-circular area of some fifteen or twenty miles. It's great, this view from the front porch. It's a good place to put thought on paper.

Back of the house a little ways is Lake Eara—the lake we have made. There was a small pond there in the middle of a valley a little while ago, but now there is one of the most beautiful lakes you will ever find in all your travels—a real lake of over one hundred acres, with high wooded banks and over two miles of shore line.

The transformation from valley to lake was simple enough. We just built a dam at the end of the mile long valley, and the little spring fed stream that runs through the valley did the rest. The dam was completed in December and the lake was full in early March. The water has been running over the spillway for several weeks now, making a miniature Niagara.

The dam is fourteen feet high. That makes a good deep lake over the whole valley, and it has made a naturally beautiful place into one ever so much more beautiful than Nature made it. In the words of Ford, the other day, as he looked out over the sparkling waters, dotted with scores of sportive wild fowl, "It's wonderful what a little 'dam' will sometimes do."

But this won't do. I couldn't begin to tell you of the beauties of Sheldon hurst farm surrounding Lake Eara if I were to write all day. It must be seen to be appreciated, and you must surely come to see. When will that be?—Write and let me know.

Drive Justice Without Blinders

The world do surely move—sometimes seemingly backward and sometimes surely forward, but always moving and surely forward after all. Each seeming backward swing, I suppose, must be just to get a good start for a further stride ahead.

I wish the lawyer men and the lawmakers and law interpreters would hurry up and teach Justice to drive without the blinders of technicalities.

You may remember that I once said something about Schmitz of San Francisco. I rejoiced that Justice had bravely done herself proud. It really seemed as if greed and graft had received a big set-back; that something worth while had been done in the way of proof that the best ability, is reliability.

And now listen to this from *Saturday Evening Post* of March 22, 1908:

We should like to nominate Mr. Eugene Schmitz of San Francisco for honorary chairman of the Just-as-Good League. He ought to be elected with unanimity and enthusiasm.

While ornamenting the mayoralty of that city, Mr. Schmitz grafted very extensively. But the higher court has decided that the particular method which he adopted does not constitute a crime under the statutes of California, and that his sentence in jail was a judicial error.

"Shake down the dive-keepers," says Mr. Schmitz to his pal, Mr. Reuf; "but take their money as an attorney's fee. Thus we will enjoy the fruits of larceny without suffering its penalties."

"Here is an article," says the wholesale Just-as-Good to the retail, "for which there is a large demand because the manufacturer has spent much money to make the public acquainted with it: I will give you an imitation of it, which you can work off upon the familiar just-as-good plea. You and I, without any special effort, will thereby appropriate as much as possible of the manufacturer's enterprise and expenditure, and the law can't touch us."

No doubt that sounds plausible to some retailers. But to the consumer this must occur: "If they are willing to defraud the manufacturer of the genuine article, what, presumably, are they willing to do to me?"

When will that off mare, Justice, learn to drive without the blinders of technicalities? Excuse the figure, but Queen, the real favorite in our farm team, does insist on shying. Some say she needs blinders. But she shall drive with both eyes open and unblinded until she is not afraid.

And Queen Justice, for which law tentatively stands, shall drive that way sometime, too. The intent—that's the thing. What was the intent? Not what a man intended in the dim light of legal technicalities, but in his heart. For verily as a man thinketh in his heart so is he, and as he is should he be dealt with.

Ornie: A Woman Who Does Things

Out from the West comes a letter which reads out from the heart. It's refreshing. I'm going to pass it along. Read it all and then study it, for it really teaches a great lesson, if true, and it reads true.

It is to my mind a great lesson in Area development—a splendid example of Ability, Reliability, Endurance and Action. And all embodied in a woman—a very womanly woman.

Among the subscribers to the BUSINESS PHILOSOPHER are young ladies employed in ten cent stores. To them I would say, read this letter about Ornie, girls, and sit up and take notice. Do your work no matter how humble it may be as well as Ornie does hers. Mix your brain stuff and your soul stuff with it and some day your duties will be less humble, for your work will be crowned with the glory of character in the broad sense of that term.

And you men, men who love this magazine, listen to the lesson from Ornie and heed it not the less because Ornie is a woman.

MY DEAR MR. SHELDON:

A few days ago I met a unique personality that I know is of considerable interest to you and all business philosophers. This person, a woman, known as "Ornie," (everybody calls her so, and although I enquired of several people there, no one seemed to know her full name), it is just "Ornie," not "Miss" Ornie, but simple, plain "Ornie" to all comers, the adopted daughter of Hugh Munro of Kettle Falls, Wash.

The local people told me that "Ornie" is the "right" hand of Mr. Munro, but from personal observation I would say that Ornie is both "right and left" hands for her father, for she has almost exclusive charge of his entire interests, which consist of some 4,000 odd lots of fruit lands in the Kettle River Valley, a farm, a hotel and a livery at Kettle Falls, including express and trucking for the merchants, the running of stages, telephone center, etc., etc. And Ornie looks after it all. She is the active manager, and besides is book-keeper and general information bureau for that town and district. If you want to know something, ask Ornie; she'll tell you.

All the help comes to Ornie for information and instructions, yes, indeed, even Mr. Munro himself. She decides what horses shall be hooked up and what wagon used, and who shall be driver; she assigns the guests at the hotel to their rooms, and fills in the assessment blanks. So it goes all day. She takes her place with the rough men around the barns and farm, doing their work when need be as well as in the kitchen, dining room, office or parlor, and shows maids and men how to do their particular work.

The following incident will give a fair idea of what she is capable of doing. The day we came to Kettle Falls it seems she was short of a stage driver to meet the train at Meyers

Falls, a distance of some four miles. Nothing downed her, how-
 that when we first saw her she was seated high upon a driver's seat of
 clad in a man's old fur coat, and a cap, fastened with a big hat pin, ornam-
 This was about 1:00 p. m., and as it happened that the train was considerably
 was around that lone railway station there until 10 o'clock in the evening, not quietly
 developments, but busily directing the affairs of the hotel, livery, etc., over the teleph-
 When we expressed a desire to go to Kettle Falls, she instantly directed one of the other
 stage drivers, a big, burly Canadian Frenchman, to proceed and gave him explicit directions
 and instructions what to do and how when he'd get there. This instruction was not given
 in a superior or bossy air, but in a mild and kind voice that nevertheless was positive in direc-
 tion and would leave no room for "backtalk," but at the same time sounded pleasant and
 inoffensive.

Now it may be assumed that Ornie is a "manly old maid," but really nothing could be
 more off the mark. Indeed, Ornie isn't more than about twenty-four summers young,
 and a very womanly woman, fond of a joke and reads love stories. She treats all comers
 alike, is always pleasant and agreeable and meets them with a smile. She is very free and
 open with all, yet of a manner that prohibits anybody making light with her. Ornie was
 educated for a teacher, and for a time taught "district" school at Marcus, Wash. But
 that she could not stay there very long is evident, since she was cut out for something bigger.
 She has the respect and good will of all the merry villagers and all comers to that town.

Yours very sincerely,

GEO. WIEDA.

How about it, Mr. Manager? Can you rule as Ornie does, "not in a bossy
 air, but in a mild, kind voice that nevertheless is positive in direction and leaves
 no room for back talk?"

You said that well, Mr. Wieda—very well, indeed.

* * *

"Greater Love Than This—"

One of the greatest tributes ever paid to an employer was paid the other day
 to the late Marshall Field. We are sorry to learn of anyone dying of grief,
 but if Mr. Funck was ready to go, if it was time for him to graduate into the
 great beyond, how could any passing on have been more beautiful than was his?

It is said he literally grieved to death for his long-time employer, Marshall
 Field.

You may have read of it in the newspapers, but even if you did you would
 like to preserve it in permanent form. You can do that in the BUSINESS PHILOS-
 OPHER. You are having your copies bound, aren't you?

The Chicago Record-Herald of Monday, March 30, has the following article:

Grateful Pierre Funck has grieved himself to death after a year's faithful vigil at the
 grave of the late Marshall Field.

Forty-two years Funck worked for the Field company. The big department store was
 not a place of toil for him, but rather a shrine. He was uneasy when away from the scene
 of his employment. It was his occupation, his religion, his hope and his trust all in one.

Last Friday night Pierre Funck died at his home, 1471 Edgecomb place. There was
 nothing in particular the matter with him, the doctors said. Just a wasting away. They
 could not give it a definite name in medical parlance, but those who knew the dead man
 best rightly called it hopeless grief.

When Marshall Field died he remembered Funck in his will with a life pension. At
 first the old man proudly declared that he would earn the money by service at the big depart-
 ment store.

But after the burial of Mr. Field in Graceland it was noticed that his eagerness to get
 to the State street establishment had diminished. For forty-two years he had never been

late. Rain or shine, winter or summer, he had arrived at 7 o'clock in the morning. Nothing on earth seemed powerful enough to alter his programme. The death of his benefactor changed all.

The day after Mr. Field's interment he visited the cemetery. For hours he gazed at the grave of his employer, whom he deemed the most generous and considerate man on earth. Passers-by in the cemetery noticed the long vigil. From that day Funck never went to work again. He began to brood. His family tried to cheer him, but without avail.

Day after day the faithful mourner continued his visits to the cemetery. The weather made no difference. When snow covered the graves of all those in the city of the dead, Funck's footsteps could be traced through the white mantle to the mausoleum of his dead benefactor. When spring came her choicest flowers were brought by the aged employee as a tribute of remembrance.

Then the family of Funck, fearing for his health, urged that he discontinue his visits. Their persuasions were ignored for a long time, but finally, after repeated insistence, he seemed to acquiesce. But it was only a ruse. When none was watching he would slip away to the Field grave and there spend many hours in musing. As soon as he was missed it was well known where he could be found and he was hunted up. These visits were not made the subject of comment by the family, for it was not desired to altogether oppose the devoted old man in his journeys of love.

Finally his broodings and musings became longer and more frequent. He was watched more closely, but still managed to slip away at times unobserved. He became weaker and weaker and it was plain that the outcome of his sickness did not worry him half so much as the fear that his trembling limbs soon might not be able to carry him to Graceland.

Early this month he paid his last visit to the cemetery. When he returned he went almost immediately to bed and never arose again. Last Friday night at 9 o'clock the end came. One of the last conscious thoughts he had was one of gratitude toward his benefactor and of regret that he could give no further evidence of his appreciation.

I am glad to give this article space. It helps a little to keep in memory Funck the Faithful—a man whose loyalty to his employer was lasting—a man whose AREA must have been above par. A man who wasn't late for forty-two years deserves all the honor I can give him.

And again it is an added tribute to the man, who starting as a poor boy, became the world's greatest retail merchant.

It is good to know that men can become millionaires and still let the heart not sear—that the milk of human kindness mixes well with the bread of business. May this not be a lesson to merchants to so live and love their employees that their employees will love them? Don't you think it pays?

About Daugherty

His name is Daugherty. I met him in Madison, Wis. He is a candy salesman. He told me the following incident.

He had called upon a certain jobber to sell him a bill of goods.

The jobber liked the goods—admitted they were good goods. In fact, he liked them better than the goods of Mr. Daugherty's competitors. He desired the goods. But he wanted the salesman to cut the price \$25 on the bill.

The salesman was a real salesman, not an order taker. He realized that salesmanship is the sale of goods for profit, and that back of the sale of goods for profit must be the power of persuasion—The Power to Persuade Plenty of People to Purchase at a Profit.

The salesman stood pat. So did the customer.

The salesman left without the order. But he did not leave town—a car-load lot was at stake.

He called again. The customer stood pat for a \$25 discount. The salesman stood pat against it. That's all that separated them on a car-load order.

The order taker with a wishbone where the backbone ought to be would have yielded. But Daugherty stood pat. He called again with more arguments. Still the customer refused to place the order.

And then Daugherty came back the fourth time and arose and remarked as follows to Mr. Customer:

"Mr. Blank, you have told me you want these goods; that you like them better than the goods of competing houses. All that separates us is the small sum of \$25. Now let us suppose that I were to yield that point (which is merely a supposition, for I'm not going to do it. I would lose the order before I would cut the price five cents, let alone \$25).

"But suppose I would cut the price, what would happen? As I left you would say to yourself, 'I am glad I got those goods at a saving of \$25, but I am very glad that Daugherty is not working for me.'

"You are not going to ask me to put myself in that position. We have one price to all. Our goods are first class; our margins are close. All I have to say is that you will find my heart in the right place when you have placed the order with me."

And the customer stood pat no longer. Daugherty got the order, or rather made the sale.

Oh, ye of little faith in your goods and in your house and in yourselves and in your customers' capacity and willingness to pay your price (if he has to), sit up now and learn a lesson from Daugherty.

Stand pat on prices. Any old fellow can take orders by making his talkfest a slaughterhouse and letting the life blood of profit out of the transaction. Be a salesman, not an order taker.

Please note that Daugherty did not land the order until he appealed to the better nature of Mr. Customer. Most salesmen pound away at the head all the time and forget the solar plexus of the heart. And the way to be a salesman instead of an order taker is to

First: Cultivate the positive of the Intellect. That develops Ability.

Second: Strengthen the positive feelings. That makes Reliability.

Third: Take care of the body. That makes Endurance.

Fourth: Cultivate the will. That gets Action.

In other words, increase your Area. That's the thing. Increase your Area.

A. F. SHELDON

Fox: Inventor and Salesman

By ARTHUR W. NEWCOMB

FROM a pattern maker's bench to the chief place in a great industry, of his own building, in twenty years! Not quite the usual story, is it?

Popular magazines and publications specializing on success have shown the portraits and told the stories of great ones who started as boys, sweeping the office, carrying stock, or dragging a chain, and rose by sheer ability, reliability, endurance, and action, to the shoulder straps and plumes of industry. Such men are almost common in our day of financial mushrooms and commercial gourds.

But most of these speedy arrivals have been by the route of genius in the use of other men's millions. It is easy to recall the names of a dozen or more of these advertised heroes who have grown up like forced plants in the tropical atmosphere of some plethoric corporation hothouse.

Well done for them!

Not all servants of great wealth can do as much.

But this story is about a man who began with nothing and has grown up, through a good deal of weather, with no glass of established prestige over his head or warmth of piled-up gold around him. He is the product of his own heart, head and hands—inspired and guided by his God.

There is another unusual element in this story.

It is about an inventor who is also a business man and is making money on his inventions.

Inventors are generally supposed to ink the seams of their trousers, turn their fringed

cuffs, and starve genteely in a garret, while other men make millions out of the kidnapped children of their genius.

But this man is different. He is a salesman.

And it is for want of scientific salesmanship that young literary, artistic, and inventive lions "do lack and suffer hunger."

At least Fra Elbertus says so, and he ought to know.

William Ross Fox, inventor and manufacturer of the Fox trimmer, the Fox typewriter, the Fox pipecutter and a number of other machines, inventor of the Fox furniture caster, and several roller-mill appliances, and designer of the "chime"

steamwhistle, is the man I am writing about.

William Ross was born in 1853 at Middletown, Connecticut.

When he was nine years old his father died, leaving his mother and sister—the two older brothers having enlisted under Grant. Their little property was heavily mortgaged, and there was little or no capital to start them in the business of lifting the burden.

No, that is a mistake—there was plenty of the very best kind of capital—the courage, self-reliance, faith, frugality, industry, and other fine positive qualities of the New England woman and her children.

Mrs. Fox had a little country store, in one of the suburbs of Middletown, and was also a maker of root beer. When he was only nine years old the lad of my story began his training in the science and art of salesmanship by peddling this beverage.

When he grew a little older he took his place in the store, and learned something of

retail salesmanship, business methods, accounting and purchasing.

But his heart was in mechanical work, and from the time he was sixteen until he was twenty-one, he worked at tool-making, machine-tending and steam engineering.

At the age of twenty-one ambition led him to turn his attention toward a technical education, and he determined to take a course in the Technological Institute at Worcester, Massachusetts. He found that in order to enter he would have to pass examinations in Algebra, Grammar and other branches of which he knew little or nothing, necessity having limited his previous education to an occasional few months in the winter term of school. But he was ready for entrance when the time came, having made good use of evenings and spare hours. He had also done time over a mechanical draftsman's board, paying for the privilege in a night-school.

The day he started from Worcester to Middletown, he was severely injured in a railway accident, and had to put in six weeks of impatience in slings and bandages.

When the youngster resumed his trip to Worcester, his right arm was still in a sling, and his left was hardly fit to use.

Being a mechanic, and realizing how much depended upon the skill of his right hand, the lad had for several years trained his left, so that it could be used in time of emergency. This foresight was worth something to him, for he was able to do all his writing and drawing and to shave himself with his left hand, until his right was ready for use again.

Notwithstanding all handicaps the young tool-maker made progress in his school work, and was just about ready to pass his mid-year examinations when he was taken with typhoid-pneumonia. He remained among the living by a very narrow margin.

But the flank movement of bacteria ended his school days.

Upon his recovery, he took up the manufacture of silk- and thread-winding machinery in the factory of the American Thread Co., at Willmette, Connecticut. It was while here, that he married. And it was his marriage that led him indirectly to his first invention, an ingenious contrivance upon which he is still realizing good returns.

It came about like this: his wife worked mottos on perforated card-board—a very popular form of fancy-work in those days, as you may remember.

The young husband made frames for these mottoes.

In a cabinet-maker's shop next door, he used a mitre-box for cutting out the pieces of the frame. This box he found to be a very crude and inaccurate appliance which distressed his fine mechanical mind. So he set himself to the task of designing a machine which would do the work more perfectly. The result was the Fox trimmer, now very extensively used in cabinet-making, pattern-work, house-trimming, and all other processes of close joining.

During the next two or three years, Mr. Fox perfected his trimmer, invented a rotary steam pump, and designed a steam chime whistle from an idea furnished by a friend. This whistle is now used almost universally on mills, factories, steam-ships, tugboats and locomotives.

But the West was calling, and in the fall of 1879, our young mechanic, leaving his family behind, landed in Grand Rapids, Michigan, where he got a job as draftsman and pattern-maker in the factory of Perkins & Co., makers of shingle-mill machinery.

He had made arrangements with a manufacturer in the East to manufacture his trimmer, and sell it on the royalty basis. He soon tried to get his employers, Perkins & Co., to take up the machine. But they professed not to be able to see any market for it. They are still in business and are now making an imitation of the device they turned down in 1880.

After about two years with Perkins & Co., Mr. Fox became an employe of the Michigan Tool Works, afterwards the Farmer's Roller Mill Co. It was while in the employ of this company that Mr. Fox made improvements in roller-mill machinery that some of the largest manufacturers in the United States had been for years trying in vain to make.

About this time, he obtained the use of water power and machinery in the factory where he was employed and built a few trimmers, which he sold by correspondence.

In 1885 he had twelve machines ahead, so he sold out his other interests, went to Chicago, and taking a machine at a time on his shoulder, sold the twelve.

Next he went to work with Julius Berkey, president of the Berkey & Gay Furniture Company, on the invention of a furniture caster. This invention he perfected and the Fox furniture caster is now in almost universal use.

In 1886, he sold his half-interest in this caster to Mr. Berkey for eighteen months' rent of a few square feet of floor space, in one of Mr. Berkey's buildings. In these small quarters he began active work in the manufacture of his trimmer. His capital consisted of \$1545.48, \$800 of which was in cash and second hand tools. This was the beginning of the Fox Machine Co., a corporation still in existence, and manufacturing a number of especially constructed automatic machine tools. The new concern grew and profited marvelously. William Ross Fox superintended the work, designed the machinery, made the tools, sold the product, kept the books, attended to the correspondence, wrote the advertisements, and planned the extensions.

So prosperous was the venture under his management that when it was only two years old a two-story brick building was put up for its occupancy. This building has since been raised to four stories, and extended a considerable distance in length and width. Other buildings have been added to the plant.

In its new quarters, Mr. Fox's enterprise grew with accelerated speed, so that when it was incorporated in 1890, the tangible assets were \$75,000 or five times as great as they had been at the beginning four years before.

When the bicycle craze was at its height in 1893, the Fox Machine Company went into the manufacture of high grade wheels. Mr. Fox soon found, however, that the machinery in general use in the manufacture of bicycles was crude and unsatisfactory, so he began to make machines more perfectly adapted to the work. Other bicycle-makers were not long in demanding the improved appliances and the Fox Machinery Company made more bicycle-making machinery than bicycles.

Then the bicycle craze yielded to sanity and the concern found itself with an equipment of special machinery for fine work with nothing to do. The ever-resourceful Fox began to cast about for some way of utilizing it.

He finally decided that there was a big market for typewriters, and that, with his factory equipment, he could make them.

An expert was hired to design the machine. Time passed and nothing was produced which could pass muster of the master's keen judgment. He saw that he would have to get to work and design the machine himself.

This meant an enormous amount of study and research, covering every patent that had ever been taken out on typewriters, and a long expensive course of experiments.

But difficulties were only amusement to this man. He set out on his quest with no misgivings about the future.

The result was that within a comparatively few months the Fox Typewriter, known for its ball-bearing carriage, wide-bearing, cone-adjusting type-hanger, and automatic ribbon reverse, was making itself solid in the business world because it was solidly built.

This first typewriter was blind, the writing being out of sight of the operator. Afterward, the "visible" typewriter came into use and most people wanted to see what they were writing.

Mr. Fox refused to manufacture a "visible" writing machine until he had overcome the glaring mechanical defects of the "visible" typewriters then on the market, declaring that he would not produce an article which he could not recommend for speed, accuracy, and durability. So with his helpers, especially his son, W. H. Fox, he cheerfully attacked the problems that had staggered all the other designers of typewriters. Some of the most noted of these had then been working on the "visible" typewriter for years—and their product is not on the market yet.

Mr. Fox and his helpers solved the problem in less than twelve months, building the first Fox "visible" by hand at the cost of \$1000.

When this machine was complete, a thorough and merciless trial proved that it worked.

A selling campaign immediately began—you remember I said this man is a salesman.

In less than 12 months from the time the first working model of the visible typewriter was made—over two thousand special tools were made for building the Fox visible typewriter, and over \$80,000 of finished typewriters were sold—this is a feat never before

equalled in typewriter building. So high a reputation had he made on his first typewriter. Another evidence of this reputation was shown in the fact that the Fox visible is today the only high grade typewriter which is sold almost exclusively through dealers. The figures of the sales department show that its sales have doubled every year, against the competition of about a dozen other machines with millions behind them.

When I visited the Fox factory, I thought that I had come on one of the inventor-president's busy days. I learned later that it was like all the rest. He managed however to answer a good many of my questions while giving attention to a very heavy mail. This doing of two or three things at once, I found was one of his methods of getting through a day's work which included interviews, correspondence, plans of promotion, machine design, legal matters, typewriter improvements, business promotion, and general management.

In my study of the detailed methods of typewriter-building, I was very admirably instructed by Mr. W. H. Fox, son of the inventor, a genuine "chip off the old block." This young man, although only twenty-five years of age, is the superintendent of the works, and a co-worker with his father in invention and design.

Young Mr. Fox is a man who has learned by doing.

After his graduation from High School, his father gave him his choice between going to college, and going into the shops to learn the business. The lad chose the latter, and in a few years had mastered, with his own brain and fingers, every operation in the construction of a typewriter.

As I walked from department to department, taking in explanations so clear and simple that even my lay mind could grasp them, I was impressed by two things: first, the constant aim of the management to keep up and improve the quality of the product regardless of cost, and second, the effort to reduce the cost of manufacture without detriment to quality.

In studying these two seemingly paradoxical achievements, I made note of a few ways and means that may be instructive.

In the purchase of raw material, the best is none too good, cost being a secondary

matter. Every rod, strap, and spring is severely tested before it is accepted.

Every separate operation in construction, from the casting of the frame to the nickelpating on the tiniest screw, is carefully inspected by trained experts, and no defects or blemishes are permitted to go into any part of the finished product, which is itself put through a most severe inspection before it is passed to the sales department.

Improvements are constantly being made. Fox, the father, and Fox, the son, never cease studying their output with an eye to making it better. That he does not believe his typewriter to have reached perfection is shown by a favorite saying of the elder Fox: "A girl at five dollars a week can find more defects in any typewriter than I or any other man can correct in five years." Suggestions for improvements come also from employes in the factories and offices, and from the users of the machine.

The reduction of factory cost is an ever-present problem to the manufacturer who would serve his customers well. And to reduce cost, the first essential is to know it. That means a "cost system."

And how many "systems" there are that deserve the name only because they cost so much!

But the system ingeniously devised by W. H. Fox is so simple, so automatic, so packed with immediately available information, that, within two hours after the completion of the manufacture of a thousand little steel springs, the superintendent is informed just what they cost and the amount of each item in their cost. He can also tell just how much more or less they cost than the thousand he made two weeks or two months ago.

Thus a leak or even a dribble can be located and stopped the day it starts. Under old conditions in many factories some crevasses were not discovered until the annual balance sheet showed them.

To learn by the experience of others is a mark of wisdom all too rare. Young Mr. Fox has saved his firm thousands of dollars by studying the methods of factories making adding machines, cash registers, and the like.

The Fox routine saves money and raises quality. Careful study and experiment show some one best way of doing each operation. After this is determined, detailed di-

rections are written out, accompanied by drawings if necessary, and are placed in the hands of every foreman concerned. A regular meeting of foremen, superintendent, and manager is held for discussion of these methods and suggestion of improvements upon them.

It is needless to say, of course, that in a progressive factory like this, the latest, most automatic machinery and devices are used. Improvements made within the last nine months have increased the output of some departments from 300 to 500 percent without materially increasing cost. Every process in the manufacture of every part is carefully inspected before the next process is begun, and all spoiled parts removed, so that there may be no labor wasted upon them. Another great saving is effected by making all processes mathematically accurate down to the thousandth part of an inch, saving much time and filing in assembling.

One of the most important steps taken in cost reduction, is the assurance to operators that there will be no change in the rate of piece-work unless there is a change in process. Some factories short-sightedly reduce piece-work rates when they find that the best workmen are able to make more than a certain weekly wage. They do this once or twice and then the workmen learn to keep down their output by soldiering.

This then is the industry that William Ross Fox has built up. He has the distinction of being the only manufacturer of high-grade typewriters in America who is also inventor and designer of the machine he makes.

And what manner of man is he?

Do you need to ask, after reading this brief story of his achievements? But we might put the Efficiency Yardstick on him.

How about his A R E A?

As for Ability, remember his lifelong habit of study. This he has never given up. Night after night he pores over technical books, drawings and models that would induce sleep in any one less in earnest. Recall also his power of rapid concentration, leaping from subject to subject with startling swiftness but unerring accuracy and undivided attention. In analyzing this man's Ability

we cannot leave out imagination. He imagined the trimmer, the roller-mill, the caster, the typewriter, before he could build them. Ability shows, too, in his success as a salesman. It isn't necessary for me to rehearse all that enters to the making of a good salesman.

In Reliability, Mr. Fox measures up best in the high quality of work done—the faithful service rendered society. But there are ways of showing right feeling. One of his men said to me, "The greatest thing about Mr. Fox is his unwavering hope, faith, courage, and cheerfulness in the face of the most trying circumstances. No difficulty daunts him, and he always finds a way out."

I also find that Mr. Fox was for ten years the chairman of the education committee of the local Y. M. C. A. and very active in the establishment of night schools, superintendent of a Sunday School, and leader of a Mission Sunday School. And you can hear stories in Grand Rapids of his quiet kindly assistance to those in trouble and distress. His interest in young men who aspire has made his factory an institute of technology for many. He is paying for special instruction of four or five of his apprentices now.

In Endurance, this man is a marvel. Night after night in strenuous times he toils over models, drawings, specifications, selling plans, financial problems, as the occasion may require, and is always at his desk early in the morning full of joyous energy. He has won the Endurance required in these labors chiefly by his habits of temperance in all things. He owes much, also, to his habit of romping with his children, his frequent long tramps with dog and gun, and the exhilaration of his automobile.

After telling all this story, do I need to say anything about Action? I know I shouldn't after you saw his face, for there is written upon it, in the most legible of characters, quick decision, firmness, energy and industry.

And is he a success?

Well, he has splendid health, is like a boy in vigor, at fifty-four, has a modest but sufficient fortune, and, having done something useful, is honored and happy.

Right feeling makes better men than all
the creeds and philosophies.

Salesmen the Salvation of Modern Business

By A. F. SHELDON

WHENEVER I feel in need of rejuvenating my mental cosmos I know of no better place to go than to the meeting of the Chicago Business Science Club.

Some of the brightest minds of the city congregate there, and from an evening spent with those good fellows I come away almost surfeited with good things.

Other Business Science clubs throughout the country, whose meetings I have attended, are the same. Business men everywhere are coming together more and more and exchanging thoughts and ideas. The old days of dog-eat-dog are gone forever. Co-operation is fast taking the place of competition. Wise men are finding out that co-operation, rather than competition, is the life of trade.

And so I say I love to attend meetings of the Business Science clubs. The fraternal spirit is to be found there. The place becomes a battle-ground of thought. One can there observe the working of the "spirit of the hive;" and we all know that every sparkling page in history tells the story of that spirit.

At a recent meeting of the Chicago Chamber of Commonsense, if I may call the Business Science club by that name for once, an applause winning off-hand talk was given by a wise man by the name of Frost. When he sat down one needed but listen to the clapping of hands and watch the faces of those present to know that Frost had not lived up to his name. E. Allen Frost had given something. Something warm.

Of course I do not intend to even attempt to give his address in full, nor can I give his exact words, but some of his thoughts I must pass on.

He quoted facts and figures which showed that the production end of the business of the United States had gone ahead so rapidly that it was now infinitely bigger than the sales end, and that the salvation of the business world depended absolutely upon the ability of salesmen to create a market.

Germany, England and France, he said, had made the same mistake we had made. They had overestimated their ability to dispose of their products, or else were intoxicated with the seductive wine of competition and did not know just what they were doing. The result is that the manufacturers of the United States, with their investments in plants of \$14,000,000,000, are now manufacturing in one year more goods than the present market can handle in a year and a half or two years.

Manufacturers realized some years ago that in order to get the maximum output at the minimum cost it was necessary to manufacture in larger quantities. Larger plants were constructed. For a time everything went well.

But the unnatural demand which had led to the creation of the great plants did not keep up because all manufacturers got the idea of increasing output at the same time. The market was glutted, but the manufacturers did not dare stop manufacturing because of the desire to use the plants in which so much money had been invested.

Then came the demand for salesmen. The pioneers, the overcomers, the blazers of the trail of commerce, were called upon. There were few to respond. They had not been needed so much in the years just past, and when the demand came they were not ready. But in response to the law of supply and demand, they are fast coming into their own.

Never before in the history of the world was there such a cry for salesmen as there is at present. The business world needs them more than it needs money. Thousands and thousands of dollars' worth of goods lie in warehouses in every large city of the country, and salesmen who can go out and create a trade are indeed in demand. Of course there is no more room now than there was years ago for the mere order taker, or the go-as-you-please man, but for the real salesman the world is crying out.

Another factor that enters into this discussion is the tendency toward the elimination of the jobber. Manufacturers more and more are dealing directly with the trade. This is done so that the profit will go to the man who makes the goods instead of to a middle man. The manufacturer was forced to take this course in order to get returns on his investment and yet not overcharge the buying public.

The salesmen must come in and take the place of the jobber and act as friends of the manufacturer. Not only is there need for them in this country, and in other countries where trade has been opened, but there is need for them where trade does not exist. New markets must be created. China and Siberia and the great country of Africa, not to forget our own South America, must be visited by the man with the power to persuade plenty of people to pleasurable purchase at a profit that which he has for sale.

We must look to the salesmen to earn for us the glory of carrying in our own vessels goods to every port in the world. Common patriotism demands this. We must restore to the seas the American flag. We cannot afford to have Germany enjoy the proud distinction of leading us commercially. We must have a special commercial consular service maintained by the government, and this means that there will be places to be filled with men with scientific training in salesmanship.

Mr. Frost paid a tribute to salesmen when he said: "The question of salesmanship is an inspiring one, because it is concerned with the very foundations of the vitality of our country, and whether the business be large or the business be small, it has within, the germ of its future great development.

“Personally I know of nothing that is so attractive, because there is no line in which the reward is so great as it is in building up a great business, and all great business today are built up fundamentally on the basis of selling more goods than are manufactured. By bringing to this problem the same kind of careful and thoughtful attention that you have given to the development of your own businesses, by bringing exactly that same kind of thoughtful attention to the larger problems, we are going to restore to America, not only the supreme right on the sea, but we are going to give her a commercial supremacy that will be maintained and will withstand competition.

“The insistent demand today is how to dispose of \$16,000,000,000 worth of goods every year. And that will be more next year, perhaps \$20,000,000,000 worth. And it is just such an organization as this Business Science Club, directing its thoughts to problems of this description, concerned as it is with the very vitals of business development, that will bring to pass that glorious day when trade will have linked all nations together, and America with her mighty resources shall stand as a leader and exemplifier of trade—the great modern problem.”

Mental Hydrophobia

THREE years ago a man in Brooklyn was bitten by a dog.

Three months ago that man died of hydrophobia.

And the queer thing about it all is that the dog that bit the man was not mad. But the man thought he was, and you remember that King Solomon told us long ago that as a man thinketh in his heart so is he.

And this man for three long years had thought the dog that bit him was mad. He was assured by physicians that the dog was all right and there was absolutely no danger. But he did not believe the physicians. He did not even believe Nature. Nature healed the wound in the course of time, as Nature heals all wounds when it is given a chance.

But the man kept ever before his mental vision the idea that he was to have hydrophobia. He was sure he could not escape. His heart was filled with fear. And, you know, we get what we fear in the measure of that fear, just as we get what we desire in the measure of that desire.

Instead of cleansing his body with thoughts of health, this man poisoned his with the thought of disease. The first requisite in perfect health is right thinking. The man who thinks disease is dis-eased. Thoughts are things, and bad thoughts in the mind result in much mental disorder. This man was afflicted with mental indigestion, and there is no disease that more quickly renders a man a candidate for the has-been class than indigestion.

In spite of the wrong thoughts the wound of this man healed. But that did not stop the thoughts. The man decided that he could not escape hydrophobia. And he could not. He was like a boy learning to ride a bicycle, who runs into the object he particularly wishes to avoid.

The poison slowly but surely generated in his system. The fear loomed larger. Symptoms of hydrophobia appeared. Physicians were called. In their bottles and powders was nothing that could overcome the chemical of bad thoughts. They were puzzled but powerless. The man died. Physicians called the disease "mental hydrophobia."

But this man has not necessarily died in vain. He has taught a lesson to thousands who read his story. By his death he may have redeemed others, although he did not save himself.

There are thousands who are afflicted with mental disease, and daily in them is being generated the poison that one day will result in their death. The death they will suffer may be physical, mental or spiritual. But Nature always delivers the goods ordered when the price is paid.

The man who believes that all is well, that "God's in his heaven, all's right in the world," creates for himself a world in which everything is all right. The man who believes that the house he represents is all right, and that the goods he carries fittingly represent his house, is bound to make others feel the same way. Belief is contagious, just as doubt is. Courage is contagious, just as fear is. Love is contagious, just as hate is. Honesty is contagious, just as dishonesty is. Happiness is contagious, just as sorrow is. Health is contagious, just as disease is.

When a man thinks thoughts of love his whole being is tinged with love, just as a dyer's hand is tinted with the color in which he works. The price paid to the man who loves is love. In the mental world, and in the spiritual world, you get paid back in the same coin you invest, just as in the outer world the true worker gets his reward in more work.

You need no more than this to emphasize the immediate necessity of watching your thoughts. All the chemicals in the land, even if given you on golden spoons by physicians to royalty, cannot overcome the more powerful mental chemicals of wrong thoughts. The man who overcomes obstacles is the man who first overcame his own wrong thoughts, and the man who does not overcome his own thoughts cannot overcome obstacles.

And the price of Success, you know, is the constant overcoming of obstacles.

The man who advertises a little and then says advertising does not pay is like unto the man who burns one match beneath a five-barrel kettle of water and then says fire will not heat water.

The Fountains of Mirth

By James Rhoades

Is he gone to a land of no laughter—

This man who made mirth for us all?
Proves death but a silence hereafter,

Where the echoes of earth cannot fall?
Once closed, have the lips no more duty,
No more pleasure the exquisite ears?
Has the heart done o'erflowing with beauty,
As the eyes have with tears?

Nay, if aught be sure, what can be surer

Than that earth's good decays not with earth?
And of all the heart's springs none are purer

Than the springs of the fountains of mirth?
He that sounds them has pierced the heart's hollows,
The places where tears are and sleep;
For the foam-flakes that dance in life's shallows
Are wrung from life's deep.

* * *

For the man in our heart lingered after,

When the merriment died from our ears,
And those who were loudest in laughter
Are silent in tears.

Gleanings from Business Fields

By THOMAS DREIER

Adown the ages of mixed night and day there comes to us, like a breath out of autumn harvest fields, the story of Ruth. And back of this woman, with her sweetness and goodness and loyalty,

stands Boaz—Boaz, who instructed the reapers to drop a little of the golden grain purposely, so that Ruth's gleanings might be greater. In the fields of business there are many Ruths, and who dares say that the ancient Boaz was the last of his race! Every day in business fields are men, and women, too, who are dropping golden grain purposely, and many there be who leave un gleaned little corners for those who have no fields of their own. Always will there be men who, like Boaz, desire to give of their great wealth to those who, like Ruth, must be content with the gleanings. Selfishness is fast dying out. Love which sweetens the business of barter is coming into its own. Those who have great thoughts, great ideas, great suggestions, are anxious to share with others. No longer is the golden grain gathered by the few and stored away in mental barns, for men have learned that that only which is given away is really kept. You remember the character in Ibsen's "Rosmersholm" who spent his life storing his mind with the riches of the ages, but who gave nothing out. You remember, too, that when he at last desired to open his chest and give to his brothers in the world, there was nothing there for him to give. All his riches were flown. And so it is with all of us. Only those who give, keep. True greatness comes only from great giving. Boaz lives because he instructed the reapers to drop some of the golden grain purposely so that Ruth might glean it, and the

little corners were left to her also. In this department from month to month I shall play the part of Ruth and glean from the field of the composite Boaz of business a little of the golden grain which is let fall purposely.

* * *

It was a so-called uneducated farmer boy who last summer started the scientific world with his knowledge of astronomy. An Overcomer of Obstacles Over the wires flashed the news of the discovery of "The Mellish comet." Who is Mellish? came the query. I went to find out. I found him sitting in an office in Washburn Observatory in Madison,

Wis. Busy was he over some figures. Was this youngster, Mellish? He said he was, but acted as if that made no difference. Such things

"—as Name and Fame and Blame and Shame,
What are they all?—mere Talk and Idle Whim."

He agreed with Omar, although Omar to him had never lived.

Mellish was born and raised on a little farm near Madison. He had attended the country school—when he did not have to work at home. But he had the Study Habit. Besides he was, what some folks who did not understand, called queer. He was not like other boys. Instead of playing, "Run, sheep, run," and "Pom, pom, pull away," he stayed around the house all alone and made things. The stars attracted him. He wanted to know them and read the meaning of their winking. A little hand telescope came into his hands. For a time it sufficed. Then he bought one, after long saving, which cost him \$2.99. This also passed away. A catalogue was sent for. Two hundred dollars for a telescope! Of course 'twas

worth it, but a youngster on a forty acre farm could not hope to own it.

But Mellish had been reading and studying. He had discovered that if you rub two pieces of glass together, one will become concave and the other convex. He would make his own telescope. He must have been, like Spinoza, God-intoxicated. So he bought two pieces of glass, six inches thick. It took almost all his savings. Then he spent the entire winter grinding away patiently, so patiently, so lovingly.

At last it was finished. The boy made it all. And, at four o'clock one morning after months of watching, he saw a misty white thing cross his field. He knew that part of the heavens, and he knew that moving white thing did not belong there. A comet! A comet! Calmly he went to his friends at Washburn Observatory. Prof. Comstock believed the story. A wire carried the message across the continent. The next morning came a wire from Harvard saying their instrument had also picked up that comet.

Mellish borrowed some more books and went home to the farm. A few months later he discovered another comet—a bigger one. This was dignified with a name, and the name was that of the farmer boy. Throughout the world of astronomers his name was known. But the boy is still on the farm, his nightly dreams scattered through with stars. Folks who seem to know say that Mellish will one day rank with the leaders in his profession.

Can he fail to win? Can he keep from being great? I think not. He may not rank high as a conversationalist, and it is certain he never will be "a hail fellow well met," but he will some day rank as a man among men in his own line of work. His power of concentration, his earnestness, his self-denial for his work, his industry, his patience, his perseverance, his firm belief in himself, his love for his skies and his stars, and his great simplicity—why, his very self is made up of sparkling stars.

* * *

As I sat here the other day thinking of the men who had preached the greatest sermons of all time, and of generals
The Greatest who had issued commands
Command which changed the destiny
of nations, it came to me, like a silver flash across the blue, that the greatest command and the greatest sermon

was given to us by Christ when he said: "Love one another." And it came to me, also, that the greatest sermons are not always the longest and that the greatest commands are not given with an accompaniment of hissing bullets and bleeding dead. If all nations, all governments, all churches, all individuals, would only obey that one command of "Love one another," human misery and suffering would vanish like the morning mist before the sun. The pages of history are strewn with stories of the wrecks of institutions, political and ecclesiastical, whose builders had laid the foundation stones with the mortar of hate. Politicians and preachers who would redeem the world, and win for the majority that true happiness which has somehow given them the slip, can never do it by the calling of names and the fomenting of strife. The truth of the saying of Christ stands out like the sun at noon time. It is only the great lover that earns great happiness. In the world of business, where the clink of the coins drowns so much of the finer things of life, Love is daily entering in. Talks with busy men everyday discover this to the inquiring. It is only the man who loves himself truly, who loves his business, who loves his employes, who loves his customers—it is only that man above whose sign may be placed the word SUCCESS.

* * *

More team work is needed in retail stores. From clerks who lead comes the cry for more co-operation. The day of **Team Work** in the egotistic individualistic **Retail Stores** salesman is past. This is the day of the man who works with his fellows. In days now happily gone, if one clerk failed to make a sale he never thought of asking assistance from a brother clerk. He felt that to do such a thing would savor of disgrace. He wished to be thought self-sufficient. Today, however, it is the institution that is considered. The institution stands first. The clerk in his evolution has learned that the institution's good is his good, and that when he fails to do what he could or should do for the good of the institution he fails to do good to himself. Thus it is that in many stores the clerks keep ever before their mental eye this fact: It makes no difference to the institution who makes the sale, provided it is

made at a profit to the house and to the satisfaction of the customer. When Smith has a customer to whom he cannot sell, he does not permit that customer to depart, but takes him to another clerk and leaves him with a pleasant word. Thus a customer may be sent through the store, and, if he really came in without the intention of being a mere "looker," he will certainly buy—always remembering, of course, that the stock is what it should be. Perhaps there is in this hint for more co-operation a suggestion that will make the profit side of your annual report look a little brighter.

* * *

A ray of light has penetrated the Merchants Association of New York and to the support of the Parcels Post bill we find that organization rushing valiantly. That only one ray of light is in operation among the members is evidenced by the fact that a universal Parcels Post is not favored. Of course the time is not far distant when the commonsense measure, such as obtains in England, New Zealand, and other foreign countries, will go into effect here. The day has almost arrived when the progressive men of the United States will put an end to the laughter incited by our somewhat antiquated mail system. If all merchants calmly permitted themselves to study the Parcels Post in a broad, commonsense way, they would not hesitate for a moment in endorsing it. The business it would enable them to do with customers living on rural routes would be tremendous. They would make hundreds of sales which today they lose because the customer does not want the articles enough to warrant a special trip to town. The value of a Parcels Post to the farmer ranks high, while its worth to thousands and thousands of shippers of small articles simply cannot be estimated. Apparently the only opposition to this great betterment comes from merchants who have been led to believe that the great mail order houses of the cities will benefit greatly by it, taking away still more of the local trade. Among merchants who fear cannot be found such men as George E.

Scott, that gentleman of business who built a \$30,000 store in a Wisconsin village of 300 souls. Scott, and men of his class, are merchants who have built a secure bridge of confidence between themselves and their customers. Let us all realize right away that the Parcels Post is among the betterments that are surely coming as soon as enough of us have evolved high enough to appreciate it.

* * *

There comes out of East Aurora a new periodical that proclaims to the world in its pages, packed with a Handclasp beauty, the gospel of men, to "The Fra" and women, too, who find much joy in their work. Individual is *The Fra*, from its front cover, blessed with a portrait of good old Joe Jefferson, to the impish caricature of Fra Elbertus himself on the back. There is nothing about it that suggests a bowing down to printers' precedents. Rules have been broken with a laugh, and from the deckle edged pages, messages touched with merriment greet one. There is about this new magazine something suggestive of William Morris, and one seems to see in its broad margins and its bright colors something of the spirit of the master. Elbert Hubbard has given to the world a periodical that will do much to silence forever those gentle folks who sometimes ask, in the words of the doubters of old, "Can any good come out of East Aurora?" One can almost say of *The Fra* what Fiona MacLeod said of the tale of "Deirdre And the Sons of Usna:" "I know you will find a beauty of thought against which to lay your thought, a beauty of dream against which to lay your dream, a beauty of desire against which to lay your desire." Only those who love beauty will buy *The Fra*, and among those only whose literary journeys are made on railway news stands is it likely to be unpopular. It is a magazine dressed to fitly represent a community that has done more to raise the standards of the masses in matters of literature and art than any body of people whose names memory brings up, and thousands besides us will soon extend a hearty handclasp to *The Fra*.

Desire for revenge poisons the blood, clogs progress, and courts disaster.

Truths from Allen

It is useless to desire more time, if you are already wasting what little you have; for you would only grow more indolent and indifferent.

The difference between a savior and a sinner is this, that the one has perfect control of all the soul forces within him: the other is dominated and controlled by them.

Cease to be a slave to self, and no man will have the power to enslave you. As you overcome self, you will overcome all adverse conditions, and every difficulty will fall before you.

There is no difficulty, however great, but will yield before a calm and powerful concentration of thought, and no legitimate object but may be speedily actualized by the intelligent use and direction of one's soul forces.

If you cannot afford a carpet, let your rooms be carpeted with smiles and welcomes, fastened down with the nails of kind words driven in with the hammer of patience. Such a carpet will not fade in the sun, and constant use will never wear it away.

The heart that truly desires to do good does not wait for money before doing it, but comes to the altar of sacrifice, and, leaving there the unworthy elements of self, goes out and breathes upon neighbor and stranger, friend and enemy alike, the breath of blessedness.

Lust, hatred, anger, vanity, pride, covetousness, self-indulgence, self-seeking, obstinacy—all these are poverty and weakness; whereas, love, purity, gentleness, meekness, patience, compassion, generosity, self-forgetfulness, and self-renunciation—all these are wealth and power.

Faith and purpose constitute the motive-power of Life. There is nothing that a strong faith and an unflinching purpose may not accomplish. By the daily exercise of silent faith, the thought forces are gathered together, and by the daily strengthening of silent purpose, those forces are directed toward the object of accomplishment.

Kind of Advertising Man Needed

By JOSEPH H. APPEL

FIRST of all he must be a MAN—not a male, but a MAN—alive, wide-awake, broad-minded. Some of the best “men” in advertising today are *women*—but they are manly (not masculine) in their ways. They have the business air about them.

He must have good health (for advertising is a severe tax on the nervous system) and good temper (for advertising requires diplomacy). He must have good common sense—an uncommon article. He must have a good general education—self-attained is no drawback—and the ability to see.

Someone said of a great business man: “He is so successful because he can see through a brick wall, around corners; even into a man’s mind.”

Try the old child’s game—fill a room full of articles, send in a half dozen different people to view the room for a minute each. Have them write down what they saw. You will find that few really see, although many look.

An advertiser is a reporter of what he sees. He must have a nose for news. He must be inquisitive—almost to the point of offensiveness. He must quiz; must ask “why” about everything; must get to the bottom of the news he is after and see all around it. Usually the first time a reporter goes to a fire he gets all the facts, except the name of the man who owned the burned store.

Newspaper training—or journalistic ability—is almost necessary for an advertising career. Some men are born reporters—that is, born seers and writers of what they see—without having served on a newspaper.

An advertiser must have discrimination—to sift out from the information only the things that will interest a prospective buyer. Nothing important must be hid. But nothing unimportant must be told—for advertising costs ten to twenty times as much as a telegram and words are valuable.

An advertiser must have moral character, and strength of mind to assert that character. The man who will advertise a lie will never become a great advertiser.

He must be original in his thoughts and in his writings. He must have imagination, be able to remember and to repeat good stories—to illustrate his points by a characteristic anecdote or illustration from nature or experience. Imagination is the creative power of the mind—it is the power that fashioned the exquisite Venus de Milo out of a cold block of marble. It is the power that reared the wonderful Parthenon by piling one block of stone upon another. It is the power that gave form and life to all of Shakespeare’s dramas.

Imagination in advertising—not exaggeration of statements—is the power to transfer to the mind of the reader a mental picture of the goods being advertised—their quality, their economy, their usefulness, etc. And only in proportion as the writer, through imagination, has this picture in his own mind, can it be transferred to the reader.

An advertiser must have what is termed business wit. Business instinct may be a better phrase. This is necessary because an advertiser in the advanced grade really helps to direct the business he is advertising. He must be able to judge when to advertise, what to advertise, where to advertise, and how best to advertise.

All this requires either business instinct or business experience.

The ability to write I p’ace last in the requirements of an advertiser. A man can be taught to write, but he cannot be taught to see; he cannot be inoculated with good sense; he cannot be given healthy perception; he cannot make up for a lost education.

College men have the inside track in advertising—if they have gone through college with their eyes open. But so many go through college hibernating like animals,

rarely awakening; so that the self-educated man often outstrips them. But after all it depends upon the man.

An advertiser must keep on educating himself all the time. He must be a voracious reader—of the newspapers and magazines especially. He ought to keep reading history all the time. Literature on merchandise is not so important, as he gets this information first hand from the merchandize itself and from the merchandize man. But he must always keep abreast of the times.

If I were laying out a course for an advertising career, I would say: "Go to college; read law—for the training of the mind; go the rounds of newspaper positions—from reporter to make-up man and editor; then take the plunge into advertising."

Not every good writer can become a good advertiser—not many indeed. Not many college professors or school teachers could advertise successfully. Very few lawyers could "hold down the job." Business men are learning every day that they are not successful advertisers merely because they are successful business men.

Newspaper men come nearer to the actual requirements—but even they fall short unless they are more than mere newspaper men. As I said in the beginning, advertising re-

quires a MAN—alive, broad, wide-awake strenuous, with business wit.

Given the raw materials, a healthy man or woman (in mind and body), of good common sense, well educated generally, with eyes that see, and a brain that works a bit out of the ordinary grooves—and with proper training, an advertiser can be produced. Not in a month, not in a year—but in due time.

One who would become a lawyer goes to school, then to college, then to law school—and then only does he feel fit to really begin his life work. A physician, a mechanical engineer, an architect—yes, even a business man (beginning as an office boy) all require at least twenty-five years before they reach a point where they can really do things.

Yet day after day young men and women come into my office and say they *think* they can do advertising. They can give no reason—just sort of feel it in their bones. No education to speak of, no newspaper experience, and often not much brains or common sense.

When the world realizes that advertising is really a profession—one of the high professions, requiring as careful preparation as the law or medicine, there will come a higher grade of candidates—and a higher regard for advertising itself.

The Life Eternal

BY HERBERT S. BIGLOW

Is not this thought of the Infinite; the wakening sense of our comradeship with God; this conviction that the life of today is the life everlasting; that there is no heaven and hell which we do not make; that there is no enemy save one's self in all God's universe; that the lessons that are shirked today must be learned tomorrow; that the deeds of a man are the steps of that ladder which he must hew out of the rock of Life's experience, and on which he must mount, if at all, to the summit of his destiny; is not this growing consciousness of the transcendent dignity of the days that are passing, of the supreme import of the hour that now is—is not this the Life Eternal?

Be a Buyer for the Public

BY DUKE C. BOWERS

WHEN a man decides that he is cut out for a merchant, the next thing for him to realize and learn is that God intends that a merchant should be a buyer for the public, and not a seller to the public. When a man realizes this, it is certain he will buy as low as possible and furnish goods to the people on as small a margin of profit as he can consistent with common sense.

Where the great majority of merchants fail from the "making a life" standpoint, is in considering they have the right to charge just as exorbitant prices as the people will pay. Fortunately these all-the-traffic-will-bear fellows are dropping off into Oblivion yearly, and the time is not far distant when in the great world of business there will exist none of them.

The merchant with the buyer-for-the-public idea ever before him is compelled to handle every item in an honest way at an honest profit. He cannot charge low prices for articles with whose market value his customers are acquainted, and high prices for those articles about which the people know little. In the past too many merchants have been offering bargains on sugar, the market price of which is well known, and making big profits on teas and coffees about which the public have little information.

It is only fair to the customer to tell that there are many blends of coffee sold at thirty-five cents a pound that could be sold for twenty-five cents. This is done because the merchant knows that the majority of people judge coffee by the price instead of cup quality. The education of the people will put an end to this practice in a few years. I have a notion that education will put an end to all our evils. Of course when I talk of education I mean True Education. And true education, we are told, consists in the filling in of useful knowledge and the drawing out of the positive faculties of body, mind, and soul.

Strange as it may seem to many, I mix religion in my business. That is my explanation of my success. I have tried not to deviate from doing unto others as I would

have them do unto me. It paid me big dividends. I am sure it will pay others.

I have another queer custom in my stores. I go so far as to demand certain qualities in my clerks. I ask that my clerks neither curse, gamble, drink nor use tobacco, believing that seventy-five percent of successful men are those who have practised self-control. Of course if a man chooses to do those negative things, I cannot prevent him. I only ask him to go elsewhere for work. In this way I am able to keep high-grade clerks, and everyone knows that clerks of that kind have much to do with filling customers with satisfaction. We aim to wrap up a great deal of Satisfaction in every bundle sent out from our stores.

THE SOUL IN BUSINESS LIFE

R. E. MARSHALL

We sometimes meet with men who still doubt and wonder if the soul has any place in business. It is all right, they say, to be honest, truthful and diligent, but these are the mere ethics of social or mutual intercourse with man. As to the higher spiritual attributes trade has no more connection with them than it has with musical symphonies or painted landscapes. This is a cruel and destroying arrow. Not so thinks Dr. Lyman Abbott, who thus shows us in all business the purpose of God, which only the spiritual nature can apprehend:

"Many a boy goes to business and at his business begins by simply doing the things he is told to do, and doing them in a common and ordinary way. If he stops here, he remains, all his life long, a drudge. But if he begins to see that business has a significance; that life is not merely sweeping the store, nor merely writing letters, nor merely selling goods; if he begins to see that business is a greater instrument of beneficence than what we call beneficence; that trade is clothing thousands of men where charity clothes ten; that agricultural and milling industries are feeding thousands of men where charity feeds ten; if he begins to see how the whole industry of the world is linked together, and is God's way of building up humanity—as he gets this larger view and enters into it, life is enriched and becomes itself the minister whereby love is enlarged and conscience strengthened, the school wherein he is educated out of the lower into the higher. He has now risen or is rising from that which is mortal into that which is immortal and eternal."

Life and Death

Ernest Crosby

So he died for his faith. That is fine—
More than most of us do.
But, say, can you add to that line
That he lived for it, too?
In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?
It is easy to die. Men have died
For a wish or whim—
From bravado or passion or pride,
Was it harder for him?
But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt
And the world with contempt.
Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he lived.
Never mind how he died.

Philosophers in the Bud

By UNCLE ARTHUR

ONE of my many little nephews met me on the street the other day, looking so happy and full of fun that I turned about and walked a little way with him—just to feel a little younger and happier myself.

When I asked him what he was so glad about, he told me that he had just earned a dollar.

“Good for you!” I said. “And what do you intend to do with your dollar?”

“Put it in the bank with some more I am saving up, to get an education.”

“Better and better! You’re just the kind of a nephew I like to meet. But, tell me, what is an education and when and where do you expect to get it?”

“Why, Uncle Arthur, you know. You get an education by going to school and college and the university when you are young. Isn’t that it?”

“Well,” I replied, “I guess that’s part of it at least, but a good many of the best educated men and women I ever knew or read about, went to school very little, and didn’t go to college or the university at all. And as for getting an education when we are young, I have known of men with long gray beards who felt that their education was only begun.”

“I suppose that’s so,” said the little fellow, soberly. “I had never thought of it in just that way before. Won’t you tell me what an education is and how to get it.”

“That is a pretty big job, my boy. Some of the wisest heads that think are sometimes puzzled about it. I am sorry to say that they do not agree among themselves. But it is a simple enough thing, after all, when you think of it simply.

“Now do you remember what your Uncle Arthur talked about in the April number?”

“Oh, yes! About Edwin and George and their acre lots! Edwin couldn’t clear the weeds out of his by trying to keep the ground

bare, while George kept his free of weeds by growing a big crop of corn.”

“Pretty good! And do you remember what I called the corn and the weeds?”

“The corn you said was like the ‘positives’ in us, and the weeds like the ‘negatives,’ and we were to get rid of the negatives by growing the positives.”

“Splendid! You’ve got the whole thing in a nutshell. And a True Education is the growing or development of the positives—love, courage, truthfulness, wisdom, strength, patience, industry, generosity, gracefulness, purity, earnestness, power, health, cheerfulness, and many other such. These crowd out the negatives and give you power to do all you should do and leave undone the things you ought not to do. Then you will need little supervision and your value will be of the highest.”

“Oh, yes, I see,” the happy little fellow shouted, “and of course you can grow positives without going to school, and keep it up as long as you live! That is why those old men felt that they were only beginning their education.”

“Sure enough! Now let me tell you what I think a True Education ought to do for you.

“By developing the positives of your body, it should give you Endurance.

“By developing the positives of your mind, it gives you Ability.

“The development of the positives of your feeling makes for Reliability, and the development of the positives of the will gives you Action. What do you get from the first letters of each of these four words?”

“A R E A!” he spelled. “Why, that’s Area! I have heard father and mother talk about that.”

“True for you, my boy! Education is A R E A development. You will learn a good deal more about that if you will study what your uncle talks to you about from

month to month, and the Heart, Head and Hand Philosophy by the editor."

"But, Uncle Arthur, how do I go about it to develop my AREA to get a True Education?"

"To answer that most important question, I will tell you a little about the meaning of the word education. It comes from two Latin words, meaning to draw out. For instance, you are good in figures—your teacher says that you 'have it in you' to do sums quickly and correctly. But you develop that ability and make it more useful by drawing it out—using it, giving it exercise.

"Now suppose you wanted to develop your ability in figures in such a way as to make yourself an electrical engineer. You can see that it would not be enough to practice doing sums—just drawing out."

"Oh, no. I should have to learn a great many things about electricity."

"There you are! In other words you would have to fill in some useful knowledge about dynamos, motors, lights, telephones, and the laws of electricity before you could draw out the ability to become a successful engineer."

"I see," said my nephew, thoughtfully. "And how shall I fill in useful knowledge?"

"First of all," I told him, "by observation. Now that's a long word; can you tell me what it means?"

"Why, I think it means taking notice of things."

"That's a good definition. It will do for the present, but later I will tell you some interesting and important things about observation.

"You can fill in much of the most useful knowledge by training your eyes, ears, nose, tongue, and fingers, to see, hear, smell, taste, and touch quickly, delicately, and accurately. To do this you must learn to pay close attention to what you observe.

"The next way of filling in useful knowledge is by reading. You are careful what you read so that the knowledge may be truly USEFUL.

"The third way of getting knowledge is by study, which is quite different from reading.

"In future talks with you, I intend to devote several pages to these very important subjects of observation, reading, and study".

"But what about the drawing out, Uncle Arthur? I should like to know more about that."

"You watch for the June number of *The Business Philosopher*, my boy. I think you will find something about drawing out in that."

Well, well! I have used up all my space in telling about my little talk with the laddie. But you can learn something from it, I guess. He said he did.

From Other Philosophers

RIGHT THINKING.—Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

—*Phil.* viii:8.

"THEY SAY."—These two little words, though simple enough in themselves, introduce untold trouble in the world, and are responsible for more gossip, scandal and injury, and have ruined more reputations than any other two words in the English language. Avoid the habit of quoting what "they say," or listening to what anyone else says "they

say," and you are then not likely to become a gossip and mischief maker. Those who are continually speaking of what "they say," and at the same time lifting their eyebrows and shaking their heads, are repeating, you may be sure, something the world would be better for not hearing. Those who cannot speak of what is excellent and of good repute had better, for the good of humanity, remain silent, until they learn to live in the love of what is good, pure and ennobling.

—*Light of Reason.*

THE BUSINESS GIRL AS A WIFE.—She understands the value of money, having had to work for it herself. She has learned in

her business career the necessity of system in all work. She knows by experience the workers' need of a quiet, restful home at the day's end. Her own experience has taught her that it is only in a cheerful, peaceful home, lit by the light of love, that the worker can find strength and refreshment to start each day's toil anew. She knows that there are bigger things in the universe than the trifling personal things that happen to her each day. She has probably learned to dress neatly and carefully without extravagance. She understands the worries that beset a man in business.—*Opportunity.*

EMPLOYEES AND LOYALTY.—If you work for a man, in heaven's name work for him. If he pays you wages which supply you your bread and butter, work for him, stand by him, and stand by the institution he represents. I think if I worked for a man I would work for him. I would not work for him a part of his time, but all of his time. I would give an undivided service or none. If put to a pinch, an ounce of loyalty is worth a pound of cleverness. If you must vilify, condemn and eternally discourage, why, resign your position, and when you are outside kick to your heart's content. But I pray you, so long as you are a part of an institution do not condemn it. Not that you injure the institution, not that, but when you disparage the concern of which you are a part, you disparage yourself.—*Elbert Hubbard.*

THE "GET-THERE STROKE" WINS.—On the evening of the Regatta at Poughkeepsie recently the stroke oar of the winning crew was asked how he did it. "Easiest thing in the world," he said. "We just took the get-there stroke and stuck to it." That team had purpose and perseverance, and these two elements are factors in every truly successful career. Whether you are winning a boat race, building up a business or selling a line of goods, you must take the "get-there stroke and stick to it." Hamilton W. Mabie once said: "There are two kinds of men in the world—those who sail and those who drift." The men who sail know what they want to do and why they want to do it. They are men of perseverance and they pull the get-there stroke. But purpose in a man without the ability to stick, is not worth the powder to blow it up. The clerk who aspires to

become office manager and satisfies himself with the position of assistant bookkeeper, and the salesman who calls on a few people, secures no orders, and goes out to the ball game, are men who have purpose but no perseverance. They are soon listed among the thousands of "those who meant well." The man who takes it into his head to do a thing and does it, who first plans his work and then works his plan, is the man who makes good. He takes the get-there stroke and sticks to it.—*Hapgoods Opportunities.*

SHALL WE LIVE AGAIN?—Victor Hugo's great soul found utterance in his later years for these thoughts, which will find an echo in many hearts: "I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say that the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose and verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others, 'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on the dawn."

The Taylor-Trotwood Magazine.

OVER THE COUNTER.—Heads of departments in large retail stores state that the common fault with their salespeople is a marked want of tact. This, combined with an evident carelessness as to whether the customer buys or not, is said to explain why so many individuals employed in stores earn so little

"Retail salesmanship," says one man well up in a big western establishment, "is a world in itself. To the man or woman who will study retail salesmanship thoroughly, find out what makes the public buy, and how to infuse enthusiasm into the mind of the prospective customer, there is every chance for advancement. Too many clerks get set ideas about its being impossible to make progress. Those who 'make good' selling behind the counter are the ones who take a correct view of retail salesmanship and regard it as a profession." Nearly all of the greatest retail merchants in the country have themselves been behind the counter. There is no better training ground on earth for the future owner of a store than to sell merchandise in a big retail store.

—*New York Commercial.*

THROUGH THE RIGHT LENSES.—Life is a train of moods like a string of beads, and as we pass through them, they prove to be many colored lenses which paint the world their own hue, and each shows only what lies in its focus. From the mountain you see the mountain. We animate what we can, and we see only what we animate. Nature and books belong to the eyes that see them. It depends on the mood of the man whether we shall see the sunset or the fine poem. There are always sunsets, and there is always genius; but only a few hours so serene that we can relish nature or criticism.

—*Emerson's Essay on Experience.*

TO HAVE, GIVE!—Imagine a rose that would say to itself, "I cannot afford to give away all my beauty and sweetness; I must keep it for myself. I will roll up my petals and withhold this fragrance." But behold! The moment the rose tries to store up its treasurers of color and fragrance, to withhold them from others, they vanish. The frag-

rance and colors do not exist in the unopened bud. It is only when the rose begins to open itself; to give out its sweetness—its life, to others, that its beauty and fragrance are developed. So selfishness defeats its own ends. He who refuses to give himself for others, who closes the petals of his charity and withholds the fragrance of his sympathy and love, finds that he loses the very thing he tries to keep. The very springs of his manhood dry up. His finer nature becomes atrophied. . . . But the moment you open wider the door of your life, and, like the rose, send out without stint your fragrance and beauty upon every passer-by, you let the sunshine into your own soul.

—*Louisville (Ky.) Herald.*

BELIEVE IN THE BOYS.—There is nothing which quite takes the place in a boy's life of the consciousness that somebody—his teacher, brother, sister, father, mother, or friend—believes in him. One of the most discouraging things to a youth who is, apparently, dull, yet is conscious of real power and ability to succeed, is to be depreciated by those around him, to feel that his parents and teachers do not understand him, that they look upon him as a probable failure. When into the life of such a boy there comes the loving assurance that somebody has discovered him, has seen in him possibilities undreamed of by others, that moment there is born within him a new hope, a light that will never cease to be an inspiration and encouragement. If you believe in a boy, if you see any real ability in him (and every human being is born with the ability to do some one thing well), tell him so; tell him that you believe he has the making of a man in him. Such assurance has often proved of greater advantage to a youth than cash capital. There is inspiration in "He believes in me."

—*Success Magazine.*

The Kingship of Will

There is no Chance, no Destiny, no Fate,
Can circumvent or hinder or control
The firm resolve of a determined soul.
Gifts count little; Will alone is great,
All things give way before it, soon or late.

—Ella Wheeler Wilcox

Let 'em Talk Business

THERE is one book we have in stock that we advise no man to read who is afraid to change his business methods even if there are times when he realizes a change should be made. This book was written by a man who has trekked along the stony trail of the travelling man, and who knows the shoals and shallows and deeps of the business stream. When Charlie Crewdson wrote "Tales of the Road" he accomplished a greater work than he knew. He gave to business men a mirror in which they can see themselves as others see them. "Tales of the Road" is and is not a reform book. How this can be is something you must discover for yourself. If you send along a dollar we will ask Uncle Sam to introduce you to Charlie and his merry men. Traveling men who are wise will loan it to The Man Behind the Counter.

* * *

Although it is sadly true that he never had the felicity of travelling with Jack London, Edith Wharton, Booth Tarkington, and those others whose works are classed with the Six Best Sellers, perhaps there is no man since Emerson who has mined more mental diamonds for the Elect than has good old James Allen, and the business man who has not read an Allen book has permitted Opportunity to give him the slip. For a few friends who appreciate good things, we have compiled a little booklet in which we tell things about what Allen has written. We do not forget to quote freely. If you are a friend of ours you can have one if you say so on a postal card.

* * *

It's great fun out here at Libertyville. Here we can defy the social customs which obtain in cities. We can dress in corduroys and rubber boots, and to us dress suits are things unknown. For exercise we tramp over the hills, holding converse, like Richard Jeffries, with the trees and the winds. We are all happy, and "Smile" signs around our office are superfluous. At night we sleep. Did you get that? At night we sleep. And,

you know, there's heaps of fun in being able to sleep o'nights. The sun swings up over that big tree just outside of our window every morning and brushes away the dust the Sand Man threw in our eyes. All day long we follow the advice of the Fra, and we do our work as well as we can and are at least fairly kind. When folks come to visit us, which happens often, we take them up to The Farm. Don't you want us to take you there?

* * *

A good man, who sometimes calls himself a Lover of Books, has loafed lovingly through those Friends on the Shelf which we keep here to send out to our friends on request (when properly blessed by coin or check), and has compiled what he says is a Book of Books. The printer-man is now doing his work, and soon this Book of Books will go speeding to you—that is if you say you want it. A postal card will do the trick the first time.

* * *

Already the pilgrims are coming. Wise men from the east and from the west and from the north and from the south are coming to Libertyville every little while. They have heard of The Farm. Even to us of the Philosopher that place is holy ground. We know that the dearest dream of "The Old Man" is there in a year to materialize. Among those great trees, just on the edge of the lake, where the little waves and the leaves can flirt all the while, will be built the structures wherein will be taught the Science of Industrial Success. Already the workmen are busy on the road which will wind in and out over the tops of the hills, peeping out on a point here and there, just where the folks who will ramble around in automobiles and carriages can catch a sight of the lake laughing at them. Along the shore will be a foot-path, while little docks for the boats and canoes will not be lacking.

* * *

Of course it is simply impossible for us to write the letters we should to all the goodly

folks who tell us how they like The Business Philosopher. We just read the letters as they come in, as we sit here at the desk in the morning sun, and think kindly of the one who wrote. Our's is a most optimistic mail. Even when Uncle Sam fails to deliver an expected book on time—and Uncle Sam has sometimes been a poor messenger—or the printer man has been delayed, the letter from the disappointed friend is generally written with the ink tintured with kindness and patience. Perhaps those letters will do much to fill these pages with Good Stuff during the months that are looming up there over the horizon of the future.

* * *

We have a sort of an idea that you are going to like the Business Philosopher more and more as the months slip by. Although Mr. Sheldon is away most of the time on his great business building lecture trips, and when he is in Libertyville is wandering around in his high boots and old clothes trying to hasten the materialization of his dream for AREA teaching in Sheldon University, he intimates that he will do more and more writing. There are moments when the spirit of Stevenson—the spirit of him who touched into easeful English “An Apology for Idlers,”—enters in and fraternizes with the strenuous spirit of the real Sheldon, and the Old Man wanders away to a quiet spot, and like Old Walt, loafs and invites his soul. It is during such times as this that he pours forth such articles as that in the August Philosopher, the article in which he condenses into ambition-developing sentences the story of the science of Area development.

* * *

A little Irish lad came in from Providence, Rhode Island, not long ago. His name is O'Hara. He intended to be with us but a little while, but the Sheldon bacilli got into his soul and he insisted on staying. O'Hara wanted to demonstrate that in at least one instance there was absolutely no truth in the somewhat ancient statement which runs to the effect that a prophet is not without honor save in his own country. The follower of St. Patrick said that the people 'round about wanted the monthly messenger, and it came to us that we had proven the worth of the German proverb which says that a man cannot see the forest on account

of the trees around him. O'Hara said that the forest in which stood the trees which we needed to build our structure of 100,000 circulation started right at our door, and ended—well, on that point he was somewhat hazy. Thus it was that he went out and in nine little hours he had twenty-six names together with the sort of stuff that pays printers' bills and other worldly expenses. Incidentally the young wise man from the east had earned \$10.40. The highest wage he has since made is \$25 in one day. Now we simply cannot lose O'Hara. He sort of thinks he has to act as pace-maker for the rest of the Philosopher army. But there may be one or two privates in that army who may dispute the claims of one O'Hara for the Napoleonic position. Of course this is a matter which must be left to the fellows in the ranks. We can only say that we have a \$40,000 melon to cut, and there is no limit to the slices our canvassers may have.

* * *

Of course you have read, word for word, our little announcement in the advertising pages. It is true that we are going to divide a nice little melon of \$40,000 with those of our subscribers who really care for money and for the pleasure of spreading the Sheldon philosophy. The Old Man has issued an ultimatum that he will not be satisfied unless he talks to a hundred thousand subscribers each month, so it is up to us to immediately deliver the goods. To do this we have to call on you. You are interested enough in Area development to desire to help us travel in the 100,000 class, aren't you? You believe thoroughly in what Mr. Sheldon says on the back cover page. You know that the only way of bettering the world is by the improvement of the individuals who live in the world. The Science of Area Development is the Science of Success, and the Business Philosopher is the monthly messenger of the man who formulated that science. Of course when a man is a true success he is a Perfect Man, and to be a perfect man one must be developed physically, mentally and spiritually. The Philosopher tells a wee bit about the way to attain this perfection every month, and you, as a worker for the world's good, want to get this wee bit into the hands and hearts and heads of as many persons as possible. Read what the ad man says in blackface.

The Philosopher Among His Books

Optimism, a Real Remedy. By Horace Fletcher. A. C. McClurg & Co. Chicago.

Horace Fletcher is the prophet of a new hygienic dispensation, the apostle of a new gospel of physiological economy and health. He has written a number of books teaching his cheerful philosophy, some of them bulky. All have been interesting, however, and, what is better, they have caused the sun of health and endurance to shine in many a life. But now he comes forward in a little book, exquisitely printed, containing the concentrated essence of his teaching and practice. There is a foreword by William Dana Orcutt, telling how Mr. Fletcher's strength and endurance have been on the increase for the last four years, although he is now fifty-eight years old. The book itself deals, in Mr. Fletcher's delightfully simple style, with the definitions of Optimism, Pessimism, Physiologic Optimism, Progressive Meliorism, Human Resourcefulness, and their practical application. It closes with a wonderfully cheery chapter on "Progressive Growth, Accumulation, and Happiness after Fifty."

* * *

The Training of the Human Plant. By Luther Burbank. The Century Company. New York.

Luther Burbank—"Wizard Burbank," as he has been called—has sufficiently proved his knowledge of the effects of heredity and environment upon plant life by his power to apply them. More important to humanity than all his work with fruits and flowers are his significant words about the effect of environment upon the human plant—the child. What he says demands the respectful attention of every parent, teacher and legislator.

Basing his argument upon his experience in the improvement of plants by crossing of varieties, he makes the declaration that, America has the "grandest opportunity ever presented of developing the finest race the world has ever known out of the vast mingling of races brought here by immigration."

But the mere crossing is only nature's part. Man must do his. Selective environment is necessary to bring about the marvelous improvements in plants. The same is true of children. "Of all living things," he says, "the child is the most sensitive to environment." And he answers the question, "What is the best environment for the child?" with this rather startling dictum: "No boy or girl should see the inside of a school-house until at least ten years old."

He believes that the first few years of life should be spent as close to nature as possible. "Above all else, the child must be a healthy animal," he declares. "For the first ten years of this, the most pliable life in the world, I would prepare it. The properly prepared child will make such progress that the difference in time of graduation is not likely to be noticeable."

There is so much real AREA philosophy in this little book that I wish I could give it all, but I can only give you chapter headings. They will show you the ground covered.

Mr. Burbank devotes his third chapter to the need for a differentiation in training according to the individual child, instead of the machine routine of the ordinary school. He then considers the great essentials of sunshine, good air, and nourishing food. Here are the rest of the chapter headlines: Dangers, Marriage of the Physically Unfit, Heredity—Predestination—Training, Growth, Environment the Architect of Heredity, Character, Fundamental Principles.

* * *

Successful Advertising—How to Accomplish It. By John Angus MacDonald. The Lincoln Publishing Company Philadelphia.

This is a valuable book for the working library of every one interested in advertising, whether as a science or an art. Mr. MacDonald is himself one of the most successful advertising men of this great nation of advertisers, and gives his readers what he has tried out himself or seen tried out by others. The book is written especially for

the retail advertiser, and for him should prove invaluable, the author giving both general principles and their detailed application. One feature of this application is an outline for retail store advertising for every month of the year, with hundreds of actual advertisements that have succeeded. One division is devoted to mail-order advertising, and another to miscellaneous publicity. The book is packed full of information gathered from actual experience. Much of it is in the form of articles and interviews that have appeared in advertising journals, which accounts for the one great fault of the book—a lack of logical arrangement that takes something from the value of the material.

A. W. N.

* * *

Coast Manual, Lettering and Designs.
Fred Knopf and J. M. Mahaffey, Los Angeles.

Here is a book that is filled with page after page of good designs, up-to-date alphabets, scrolls, ornaments, end pieces, practical layouts. It is a book that will satisfy any man engaged in sign painting of any kind. Price \$5.00.

* * *

Woman's Work. By Alice Hubbard.
The Roycrofters, East Aurora, New York. Price, \$2.00.

Perhaps some other writer has touched into English a better book than this for the delectation of both men and women, but I have allowed the name to slip my mind for

the moment. Perhaps I never knew, and some folks have been heard to say that I never will know. But this is a matter of opinion. The only way to settle the question is to read the book, and to read the book is to get acquainted with the woman who did for Elbert Hubbard what Harriet Taylor did for John Stuart Mill. Alice Hubbard is a woman who does things, and to women of that kind even the Quakers uncover.

Alice Hubbard sends out musically the cry for the freedom of women. Tired is she of the slavery in which so many women are content to live. Freedom for herself she secured and has held, and much has she done for the world in showing her worthiness. Of this freedom she writes in her new book, and the man and woman who fails to read what she says is letting Opportunity slip out through the back door. One may start to read with a scoff, but one lays the book down with a prayer that what Alice Hubbard asks for will soon be granted.

Women who sell themselves for fine homes and luxuries, or women who sell themselves for filthy hovels, will find in this book a touch of a certain Something that will fill them with a new life. It is to them a guide to the Promised Land. And to all men, whatever may be their race, color, religion, or previous condition of servitude, it is as the finger of a giant pointed in accusation. Alice Hubbard may not have written a great book, but in our day we are not advanced enough to decide.

T. D.

SOME OF THE GOOD THINGS YOU MAY
ANTICIPATE IN THE JUNE NUMBER OF

THE BUSINESS PHILOSOPHER

- "SOME OMISSIONS IN MODERN EDUCATION," By ARTHUR FREDERICK SHELDON
 "THE MASTER MERCHANT," - - - - - BY JOSEPH H. APPEL
 Advertising Manager for John Wanamaker's Philadelphia Store
 "ADVERTISING AND SALESMANSHIP," (Second Article) - BY FRANKLYN HOBBS "HIMSELF"
 "GLEANINGS FROM BUSINESS FIELDS," - - - - - BY THOMAS DREIER
 Business Manager of "The Business Philosopher"
 "HORACE FLETCHER AND FLETCHERISM," - - - - - BY HYMAN ASKOWITH
 Former Literary Secretary to Mr. Fletcher
 "ART IN STENOGRAPHY," - - - - - BY JEROME P. FLEISCHMAN
 Secretary to the Editor of The Baltimore News
 "LOVE, A BUSINESS ASSET," - - - - - BY ARTHUR W. NEWCOMB
 ALSO "ON THE FRONT PORCH," "PHILOSOPHERS IN THE BUD," "THE PHILOSOPHER
 AMONG HIS BOOKS," "FROM OTHER PHILOSOPHERS," AND OTHER BITS OF "GOOD
 STUFF" FOR A R E A DEVELOPMENT.

¶ “The normal man is a bundle of possibilities; that is, he is all right if he will just bring out the almighty ‘all-right-ness.’”

¶ So says Arthur Frederick Sheldon. But how are you going to bring out the almighty all-right-ness? What is the use of being told that you are all right and have all kinds of possibilities when you see no way to realize them?

¶ And Sheldon answers—I can show you the way to realize them, and it is not so very hard after all. What you need is the right kind of training—AREA development—the kind of training that will give you a lift every day toward greater ability, greater endurance, more reliability, more action.

A little studying every day will give you this training, and develop the latent powers in you that make for success. In your spare moments—at home, on the cars, anywhere—you can acquire a complete scientific university education that will fit you for a successful career. All that you need is the course in

The Science of Industrial Success

a comprehensive, thoroughly practical system of success education—worked out by A. F. Sheldon, already famous as the formulator of the Science of Salesmanship.

¶ Over 30,000 men have already been helped to successful careers by the Sheldon training. Whatever your business, whatever your situation, you can be trained and developed in very short order into a success-winner—into the kind of man that is sure to make good.

¶ Readers of the Business Philosopher can obtain this Success Training at exceptionally low terms. Don't stay in a rut. Only a little effort, and success is yours. Write immediately for particulars to

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For Manufacturers, Merchants, Employers, Salesmen, and all who have anything to do with the creative, money-getting side of business.

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By WALTER D. MOODY
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295 pages, bound in Royal blue. Net, \$1.00

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SUCCESS IN LETTER WRITING
By SHERWIN CODY

It will help you in social and business correspondence.
Bound tastefully in cloth, 224 pages. 75 cents net..

A. C. McCLURG & CO., PUBLISHERS, CHICAGO

The Celestial Surgeon

If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning
face;
If beams from happy human eyes
Have moved me not; if morning
skies,
Books, my food, and summer rain
Knocked on my sullen heart in vain,
Lord, Thy most pointed arrows take,
And stab my spirit broad awake.

Robert Louis Stevenson.

ADVERTISERS' MAGAZINE



Should be read by every advertiser and mail-order dealer. It is rapidly becoming America's leading advertising journal. As an advertising education it is worth as much as many correspondence schools, and as a means of keeping tab on what's doing in the advertising world, it has no superior; it's a dollar magazine for 50 cents, and a copy of "Dollars and Sense" goes with it FREE.

"DOLLARS and SENSE" COL. HUNTER'S GREAT BOOK.

Will solve your business problems—quickly, correctly. It will put ginger in business by putting ginger in every employee. It will make YOU "ginger up." It will oil the bearings of your business—reduce the friction in your office—and make things hum—make the dollars roll in. When conditions are good it will enthruse you; when bad encourage you. There are no dumpy days for the business in which "Dollars and Sense" is a silent partner. We will give a copy FREE with a year's subscription. Send 50 cents (coin or stamps) today.



ADVERTISERS' MAGAZINE

642 Century Bldg.

Kansas City, Mo.

It is a Woman's Right

Her natural, normal, God-given privilege, to be Beautiful. She was created to glow with perfect health and superb vitality, to shine with purity, cleanliness and good cheer. This old world would otherwise be a dreary old place.

My lady claims and receives her undimmed Birthright of Beauty through obedience to the laws of her being—spiritual, mental and physical.

The gifted writer, Alice M. Long, takes you right into her confidence and tells you, in plain, simple language, just what these laws are and how to obey them.

It is all in her richly-printed, handsomely illustrated, and daintily bound book,

My Lady Beautiful

She gets down to details about beautifying thoughts, care of the health, cultivating the complexion, developing the figure, voice culture, how to dress, attending to the teeth, nails and hair and many other practical methods.

Two hundred pages of the most scientific and modern "beauty talk" published.

Sit down and order it now. It costs only One Dollar and Ten Cents.

The Sheldon University Press, Libertyville, Illinois.

Give Us a Song

When weary and depressed with the burden of the day—when the heart mayhap is aching a little with disappointment—when the tension of the strenuous life is drawn too taut—then you find coolness, rest, peace, and refreshing in the gentle melody and fine optimism of one of the lyrics of America's own poet—

Longfellow

We have a few copies of his best in limp ooze calf, silk lined, silk marker, with name stamped in gold on hot pressed panel. It is yours for One Dollar.

"In Days of Old,

When knights were bold, and barons held their sway," men fought, hunted, played, and loved with a fervor of "go" and action that overrode all obstacles—or kept at it until they did. It's that same vitality plus that makes men succeed in business in our day. So it is exhilaration and inspiration to read of the men of old in the works of

Walter Scott

You can get the best passages of his greatest novel, "Ivanhoe," in De Luxe edition, like that of Longfellow, sent postpaid, for One Dollar.

Sheldon University Press, Libertyville, Illinois

A Message for You

It's important. It is about the problems you have to face in your every-day life and work. It is from a man who knows—who has learned in the expensive but thorough school of experience. You had better look into it. You will find it worth while.

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They are practical and interesting volumes, going to the heart of the subject. They are attractively printed and daintily bound—just the thing for gifts. They not only please but lift.

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Beauty and Kindness	J. R. Miller
Good Manners and Success	Orison Swett Marden
The Best Life	Chas. Franklin Thwing
Greatest Thing Ever Known	Ralph Waldo Trine
The Cardinal Virtues	Wm. DeWitt Hyde
Greatness of Patience	Arthur Twining Hadley
Character Building Thought Power	Ralph Waldo Trine
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Love and Friendship	Ralph Waldo Emerson
Don't Worry	Theodore F. Seward
Loving My Neighbor	J. E. Miller
New Ethics	Wm. DeWitt Hyde
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Should there be any doubt in your mind
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When ordering ask for a free copy of Ella Wheeler Wilcox's latest booklet on thought. This booklet with 3 mos. trial subscription to The Nautilus for only 10 cts.

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Retail Ad-Writing Simplified

A book for busy men who advertise—who have goods to sell at a profit. Some of the most successful advertisers declare that this book contains all the information necessary to the production of good advertisements.

The work is free from confusing technicalities, and presents clearly the principles of ad construction, display and composition.

The method of building a successful ad is thus minutely outlined from start to finish.

The book is written from the standpoint of Scientific Salesmanship. It is illustrated with diagrams, specimens, and charts, recently revised and enlarged, strongly bound in cloth—price, postpaid, One Dollar.

Sheldon University Press

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A Compendium for the People

BY STANLEY LEFEVRE KREBS

Dr. Krebs says that he had a threefold purpose in writing this book, and he has accomplished it. This triple purpose is, "first to give a bird's-eye view of the whole field for busy people—all about suggestion, but not all of it;" second, "to tear from the subject that veil of mystery, occultism, with which so many initiates delight to surround it;" third, "to awaken an earnest and patient study of the matter."

In the book, Dr. Krebs deals with the history, the law, the methods, and the field of suggestion. There are chapters, also, on objections, dangers, and positive and negative phases. All in all, it is a very illuminating and helpful book.

Defly printed, one hundred and forty-four pages, cloth Seventy-five Cents; black flexible leather, gilt top, One Dollar Fifty Cents.

Sheldon University Press - Libertyville, Ill.

HOW TO ADVERTISE A RETAIL STORE

BY ALBERT E. EDGAR

TEACHES

How to lay out advertising copy,
 How much space to use,
 How to design an attractive space-saving name-plate,
 What a headline should accomplish,
 How to get and use proper illustrations,
 How to write your advertising introductory,
 How to describe an article so as to make sales,
 What style and method of pricing you need,
 The preparation of effective, free advertising,
 How to find and properly use selling points,
 The making of store papers, booklets, leaflets, folders, advertising letters, and mailing cards,
 The organization of a follow up system,
 The uses of calendars, blotters, post-cards, advertising novelties, package enclosures, and hand bills,
 Proper methods of window advertising,
 Correct outdoor advertising,
 Spring, fall and other openings advertising,
 Two-hundred-fifty selling helps, guessing and voting contests, drawings, schemes to attract boys and girls, premium schemes,
 The sensible advertising of special sales and clearance sales,
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Love in Man Building

NOT only would I have the child reared for the first ten years of its life in the open, in close touch with nature, a barefoot boy, with all that implies for physical stamina, but should have him reared in love. But you say, How can you expect all children to be reared in love? By working with vast patience upon the great body of the people, this great mingling of races, to teach such of them as do not love their children to love them, to surround them with all the influences of love. This will not be universally accomplished to-day or tomorrow, and it may need centuries; but if we are ever to advance and to have this higher race, now is the time to begin this work, this very day. It is the part of every human being who comprehends the importance of this, to bend all his energies toward the same end. Love must be at the basis of all our work for the race; not gush, not mere sentimentality, but abiding love, that which outlasts death.

A man who hates plants, or is neglectful of them, or has other interests beyond them, could no more be a successful plant-cultivator than he could turn back the tides of the ocean with his finger-tips. The thing is utterly impossible.

You can never bring up a child to its best estate without love.

—LUTHER BURBANK.

A FEW copies of the March number of *The Business Philosopher* still await your orders. Remember its glories? And its bread-and-butter pragmatics? 'Tis of record that Elbert Hubbard, Walter D. Moody, Franklyn Hobbs "Himself," the A R E A Philosopher, and other literary and business live wires turned on extra voltage to make this particular effort high-speed, maximum efficiency, for sending the gospel of better things in business racing through the motors of the commercial world. Incidentally, this number answers questions about the man Sheldon and his work. While they last, these will be sent to the loving spirits who show their love by loosening up at the rate of Seventy-five Cents for ten copies.

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The Schoolhouse of Life

ON this and the next page we have listed a number of text-books for study in the great schoolhouse of life—books that have helped many—books that will help you. They have been very carefully chosen by the editor of The Business Philosopher and His Staff.

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Out From the Heart. Paper, 15 cents, cloth	50
Through the Gate of Good; or, Christ and Conduct. Paper, 15 cents, cloth	50
Morning and Evening Thoughts. Paper, 15 cents, cloth	50
Poems of Peace	1 00
Every Man a King. By Orison Swett Marden	1 00
In Tune with the Infinite. By Ralph Waldo Trine	1 25
Man-Building. By Lewis Ransom Fiske, LL. D.	1 00
The Young Man and the World. By Senator A. J. Beveridge	1 62
Paths to Power. By Floyd B. Wilson	1 00
My Little Book of Prayer. By Muriel Strode	50
Self-Help. By Samuel Smiles	1 00
The Other Wise Man. By Henry Van Dyke. Cloth, 50 cents; leather	80
Freedom of Life. By Annie Payson Call	1 00
A Man of the World. By Annie Payson Call	50
Everyday Living. By Annie Payson Call	1 00

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Right and Wrong Thinking. By Aaron M. Crane	1 50
Brain and Personality. By W. Hanna Thomson	1 30
Cosmetic Consciousness. By R. M. Bucke	4 25
Power of Will. By Frank Channing Haddock	3 00
Character Reading. By Mrs. Symes	50
Vaughn's Practical Character Reader	1 00
The Law of Psychic Phenomena. By Thomson J. Hudson	1 50
The Law of Mental Medicine. By Thomson J. Hudson	1 50
Organic Evolution. By Anna Augusta Gaskell	2 00

Business-Building Books

Financing an Enterprise. By Francis Cooper	4 00
Men Who Sell Things. By Walter D. Moody	1 00
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(List continued on the following page)

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Those who buy and study them reap the greatest and most abiding profit from them—development and power of body, brain, mind and soul.

Here is the list continued from the preceding page:

Success in Letter Writing. By Sherwin Cody	\$ 80
Successful Advertising—How to Accomplish It. By J. Angus MacDonald	2 00
How to Grow Success. By Elizabeth Towne	50
Retail Ad Writing Simplified	1 00
The Cody System—How to Write Letters and Advertisements That Pull—A Correspondence Course	10 00

Health-Building Books

Optimism—a Real Remedy. By Horace Fletcher	75
Worry, the Disease of the Age. By C. W. Saleeby, M. D.	1 47
The Art of Living in Good Health. By Daniel S. Sager, M. D.	1 57
Childhood and Growth. By Lafayette B. Mendel	67
Humaniculture. By Hubert Higgins, M. D.	1 12
The Law of Mental Medicine. By Thomson J. Hudson	1 50
Perfect Health: by One Who Has It. By C. C. Haskell	1 00
My Lady Beautiful. By Alice M. Long	1 10
The Art of Living Long. By Luigi Cornaro	1 50
Power Through Repose. By Annie Payson Call	1 00

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Look at the two pages preceding this one! There is a list of books that can be supplied promptly by us. They have been chosen with the greatest care by the Editor of the Business Philosopher and His Staff, after a thorough search.

Send today for the books you want—whether on this list or not. Get the study-habit and fulfill the highest possibilities of your latent powers.

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In final analysis, the difficulties, municipal, national and international, rest with the individual.

The individual is the unit in a business institution.

Make each unit in the institution right and the institution is all right.

Make each institution right and the community is all right.

Make each community all right and the state is all right.

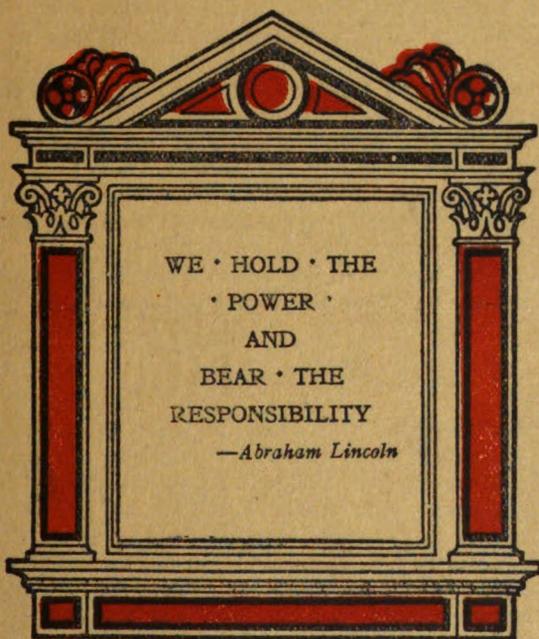
Make each state all right and the government is all right.

And make each government all right and the world is all right.

—SHELDON.

THE BUSINESS PHILOSOPHER

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The Man Behind

the ---- Whether it be a machine, an institution, an idea, a system, a method or a selling talk, it is the man behind the thing that counts. If he is all right the thing is pretty sure to succeed—if not, then look out for the rocks.

The right kind of men are mostly built, not born. They come into the world with no strength, no sense, no intellect, no faith, no courage, no love, no initiative, no power. They build these and many more positive qualities and faculties into the fabric that becomes a MAN.

To build a dynamo, or a house, and build it right, requires plans, specifications, a highly-trained knowledge of the processes, and intelligent, skillful work. It is a much more delicate and intricate task to build the right kind of man—but it is worth the trouble.

Each man is his own builder. He, and he alone, can do the work. MEN are those who build themselves, with such help as they can get from teachers and schools. Some of the greatest the world has ever known did not have any help of that kind.

But all the best men have sought the aid of good books—sought books with dauntless energy and persistence, sacrificing like martyrs sometimes to obtain them.

During the last few years, thousands have found great inspiration and practical assistance in Dr. Lewis Ransom Fiske's great book

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which is three hundred and twenty-four pages of carefully-drawn and plainly written plans and specifications for the building of successful men.

There are laws—natural, divine laws of self-development. Dr. Fiske names and analyzes them in this book, and does it in such a clear, specific style that no one can fail to understand or apply them.

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THE BUSINESS PHILOSOPHER

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I will tell you how I got \$2,000 worth of business from 2,000 grocers by a single letter to each—\$1 for every letter.

I can prove my ideas worth money by letters from the best business houses.

Pin a \$1 bill to your card, send to my address at my risk, and I will mail you a copy of my new book

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which will do your stenographers and correspondents more good than anything you ever put in their hands before. Discount on 10 or more in one order.

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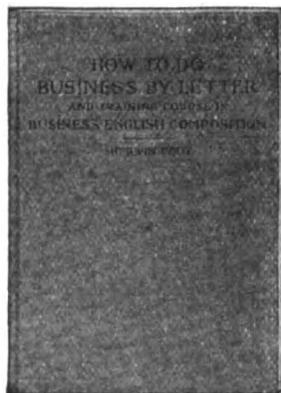
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- Ordering Goods.
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- How Money is Collected.
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- How to Acquire an Easy Style in Letter Writing.
- Two Kinds of Letters—Buying and Selling.
- When to Write a Long Letter and When to Write a Short Letter.
- Answering Inquiries.
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Let me appeal to you as a fair-minded business man to at least be friendly enough to give me a chance to show you what I have. I am sure you would want me to give you such a chance if you had something to sell me.

All I want you to do is to fill out and mail to me to-day the attached coupon.

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BY JAMES ALLEN

Now, what is the strongest, most practical, most up-to-date and most scientific book on business ways, especially salesmanship?

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What publication is the only one in which can be found the writings of the formulator of the science of success, recognized as the highest authority of the hour on that subject?

That's too easy! You all shout, "Why Arthur Frederick Sheldon's Periodical of Power,

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B. P.

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And there are others. Of some we have but one copy. Better indicate your choice of several, or let us choose for you.

You can have one of these with a subscription to the Business Philosopher for One Dollar.

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A Trip with Top-Notchers

Mr. Salesman, how much do you figure it would be worth to you to take a trip over their territories with some of the top-notchers in the selling profession?

To get right next to them, to see their methods, hear their selling-talks, make note of how they get a hearing, and catch their spirit at the critical psychological moment of closing their deals?

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And practically all the advantages of such an experience you can get out of the sparkling book written by Charles N. Crewdson,

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Mr. Crewdson's work has been widely read by all hands who have to do with selling goods, from "The Old Man" down to the office boy. They are all earning more money as a result.

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Send for a copy today and "ginger up" your methods. You have use for bigger commissions.

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A Magazine Devoted to the Philosophy of Business and the Effort to Help Men and Women to Increase Their A + R + E + A Development—Their Ability, Reliability, Endurance, and Action—The Four Essentials of True Success

Platform: I will increase my A + R + E + A

VOL. IV

JUNE, 1908

No. 6

On the Front Porch *Where We Talk Things Over*

I want to make of my front porch this month a pulpit from which to preach a sermon that has in it much of praise, more of hope, and, mayhap, just a wee bit of censure.

I want to talk of education. It is a vital subject with me. I hope it is to you already, and will be more so when I have finished my little chat with you. I want to talk to your hearts as well as to your heads.

First, I want to pay a tribute to those noble men and women who are doing such excellent work in the schools of our country. Perhaps there is no class which renders so much service for so little thanks. They practically hold in their control the destiny of this nation, yet the nation, somehow, has failed to recognize this fact.

This and more could I say of the teachers, but I know that they care little for praise. They find in their work the reward for their labor, and nothing that I can say will add to the honor they confer upon themselves by the work they do.

True artists are they. Working with tools given them in years now long past, they have builded well. The structures that have risen under their hands will be their best monuments.

But a time has come for a change in the tools. Much must be added and much must be taken away. With the present tools True Education cannot be given, and it is True Education we must have before the world will be what its great dreamers hope it will be—before business relations will be all they should be.

Modern Education does not truly educate. Much of it is a farce, an opera bouffe, a joke. Yet the joke has been played so long that the players really take themselves seriously. The price the liar has to pay is the final belief in his own lie. The educator who has followed in the footsteps of those who formulated the old systems is now paying the penalty of believing absolutely in the schools and colleges of the present day.

There was a time in the evolution of the race—and that was not so long ago—when the only ones who needed an education, according to the belief of those who controlled the educational machinery, were doctors and lawyers and preachers.

That a farmer, a merchant, a salesman, a sailor, a bricklayer, a mason, a plumber, a blacksmith—that any of the tradesmen needed education was denied in some quarters and scoffed at in others. Indeed, the trades were looked down upon, and a man to be fit to knock at the doors of Society had to wear lace on his wrists to show that he did no work.

I believe it was only a comparatively few years ago—in 1828, to be exact—when a furore was created in Philadelphia because some workingmen inconsiderately gave utterance to the statement that all children should receive an education at the expense of the community. The poor people said they could not afford to send their children to the expensive private schools, and that, therefore, public schools should be provided.

The then editors, lawyers, etc., put the pointed query, “Why need they be sent to school at all?” How we have progressed—*our* educated classes would not ask that question now.

But this was a reform that had its roots deep in the earth of justice. Men talked on the street corners and in halls about the necessity for educating the masses. They showed that Ignorance is our only sin, and that Wisdom is true virtue.

In time a public school was established. The editors filled their columns with wailing fears for the safety of the republic. But the schools made head. New York and other cities followed.

“Why, of course, the public schools are our greatest asset,” then said the educated men.

Today what is called education is practically free. School houses and colleges and universities cast their shadows on corners manifold. Almost every country cross roads has a school-house, and children must attend school so many months a year for so many years, or the truant officer will get them “ef they don’t watch out.”

* * *

But the “education” given is not really education. It’s an imitation, just as our civilization is an imitation civilization. Think not that I say this with

a pessimistic twist to my mouth. I say this because I can see just a wee little ways ahead to the time when True Education will be given to every boy and girl throughout the length and breadth of not only this land but of all lands.

The world is getting better fast. It is now in the last days of the convalescent stage. It will soon be free of gruel and mush-and-milk diet and can sit up and eat a square meal. I mean a mental and physical meal—a meal at which the whole truth will be served, and where there will be enough so that none will have to ask for a second helping.

The time is coming, I say, when True Education will be given in every school in the world, and no one will be recognized as an educated man or educated woman who does not grade 100 per cent in four great, essential branches.

You ask, "What is True Education?"

True Education is the enrichment of the whole man and the whole woman by acquisition on one hand and development on the other. It consists in two processes—the infilling of useful knowledge, and the drawing out of the faculties of the Whole Man.

Education, then, is the drawing out of the latent faculties of body, mind and soul.

Did you get that? The drawing out of the latent faculties of the body, mind and soul. And did you remember, too, that with that process goes the infilling of useful knowledge.

Now tell me, how many schools and colleges in this country deal in True Education?

I do not believe that you can find very many.

Read this article through and then think hard to recall even one school which is making a systematic effort to develop the body, the intellect, the sensibilities, and the will of the student.

The education given in our schools and colleges is lop-sided. It does not make for the development of the whole man. It merely attempts to do so, gets scared at the seeming magnitude of the task, and concentrates on the development of the intellect alone. Our educators have never read Holmes' "One Horse Shay" and applied the lesson to the human plant. A strong man, like a strong buggy, must be strong through and through. A man breaks at his weakest point. Modern education makes no great effort to strengthen men and women except in one spot—the intellect.

* * *

Of what value—practical value—is the average boy with a high school diploma? To his parents and himself he counts for much, but to the man who wants work well done he counts for little. The reason? He has not had a PRACTICAL education. He has juggled a little with figures and with Greek and Latin and grammar and composition, yet his first letter of applica-

tion for a job will cause the modern business man to smile—to smile because he remembers the time when he stood just where the “educated” young high school graduate stands today.

The high school graduate starts at the bottom of the business ladder when he gets a job. He does it willingly. He learns rapidly—or does not, as the case may be—and perhaps goes to the top. He becomes educated to do certain things in that particular business, and it is very possible that he will one day be looked up to as a success; but the greater part of his education will come in the workaday world. He will get this education because when he finishes high school he is young and impressionable and he is able to speedily see that his high school course was in the nature of intellectual training and was not an all round education. He will see that education is that which he uses in carrying him up the ladder of practical affairs, and is not a burden which keeps his head bent to the ground so as to keep from his view the heights which contain the prizes of Success—prizes that are only for those who realize with Stevenson that “to travel hopefully is a better thing than to arrive, and that True Success is to labor.”

But if our high school boy goes to college—particularly if he is sent there by dear dad—the chances are that he will annex little more than a choice mess of bad habits, and will come out with nothing more than a Wise Look and a notion that the world is waiting anxiously for him to cool its parched lips with the cooling waters of his wisdom.

* * *

What does the college do to a boy?

The answer is: It depends very much on the boy; also upon the teacher.

But what is the answer to this: Does the college as a rule develop the boy physically, mentally and morally?

The answer is: No! Most emphatically, No!

I'll grant you that the boy will be given plenty of book knowledge, provided he is a student and there to study. He will be given tasks in the languages and the sciences that will train him to think. He will develop a good memory—if he learns to avoid the pony—and in the powers of concentration will not be lacking. He will have his mind filled with much information about great philosophers, great teachers, great thinkers and great writers. He will, perhaps, be able to quote you authorities for everything under the sun—except once in a while when you ask him a practical question and he looks at you and says: “We really didn't get that far in the book, don't you know?”

The boy will be given Ability development. I do not mean to laugh at that. He will have his intellect trained, and he will come away from college with much valuable information and much that he will learn to speedily forget as soon as he learns to be useful. He will find that the Master Merchant who

hires him as a clerk does not care a continental about the niceties of the differences between the various Greek and Indian and Hottentot philosophers during business hours, nor does he care for lectures of any kind on any subject. All the business man wants is someone who can do the work.

Think not that I do not revere the old writers and philosophies, and that I do not worship at their shrines continually. But the point I make is this: The practical man of today must have more than a knowledge of Greek verbs and hot-house book knowledge.

You tell me that the universities are establishing courses in commerce, and that college engineers and scientists have done wonders for the world.

Yes, that is true. But I want to say this: The boys in the commerce departments are not given a True Education, a true education that will fit them for the noble work they should do for the betterment of the great world of business.

They will be given Ability education. Their intellects will be trained, but how about Reliability—that greatest of all qualities which is the flower of the developed positives of the sensibilities—the feelings. What of that?

Are those young men shown that trickery and lying and deceit, and all those other ills and ailments of our business system of today, are negatives that throw sand in the bearings of the fine human machine? Are they shown the commercial value of the positive feelings, and how to cultivate them? Are they taught character building?

Are they ever shown in a practical common-sense way that the Golden Rule is the great rule of trade, and that during the centuries since Confucius gave it to us in a negative form no one has proposed an amendment that is an improvement, except when Christ made it positive?

Do they realize away deep down in their hearts that the days of dog-eat-dog are going into Oblivion, and that the cry of the world today is for men who recognize that all men are brothers and that none can suffer without bringing sorrow in a degree to all.

Are these young men taught that the old-fashioned virtues are virtues still, and that the man before whom the world bows its head is the man who is pure and clean in body, mind and soul, and that in society where True Successes meet, men with sporting proclivities are tabu?

Are these young men ever shown in any way how they can develop the positive qualities lying dormant in every one of them, and how they can with "the power within themselves which makes for righteousness" reach heights of which they, possibly, even in their most roseate dreams, never guessed?

* * *

"But the colleges look after the physical," you tell me. "They have great gymnasiums and trainers and football and basehall and track work. Why,

millions of dollars are spent every year in giving physical culture to students." Yes, they do spend millions on gymnasiums and trainers. But did you ever notice that mighty little of this great expenditure results in the dividends of Endurance?

How many college men have Endurance?

How many college men, with all their training, would be able to follow in the track of the farmer boy, the ditch digger, the section men, the freight-rustler, the cowboy, the business man who directs his establishment in a great city from early morning until late at night.

Mighty few.

A few stars may be developed. These stars can run and jump and break records in certain events for which they have been trained especially.

But have they endurance?

Are their bodies so developed that they can stand up under any physical strain for a time, or endure the ordinary strain of daily work year after year without breaking down? Are you sure that the runner who makes the hundred in less than ten seconds, or the miler who falls fainting into the arms of his friends after winning the long race—are you sure that these men have not put into use lung cells in their training which will never be used in daily life? And don't you know that unused tissue atrophies and dies, and that many a man whose name filled the mouths of thousands at a college track meet has at last died of tuberculosis.

Instead of developing Endurance in all students, the trainers ordinarily concentrate upon the development of the strength of a few stars. Those who need physical culture most get but little—often none—while those naturally strong enter contests and get too much of what in moderation is a good thing. The millions invested are invested for the stars, and that seemingly for the development of *strength* rather than endurance.

Instead of training all college men to be clean physically, most colleges let them shift for themselves. All the diseases that a young man can get during the so-called "wild oats" period can be catalogued by examining the students of almost any of our large colleges. Cigarette smoking is quite the thing, often by some members of the faculty, as well as the students, and the student who does not drink is not considered one of the "bunch." And not to be one of the bunch in college is to be a drab, colorless sort of an individual—one who knows not the ins and outs of the real thing in college society.

* * *

The man who comes out of college with his load of technical knowledge gleaned from books and laboratory experiments is seldom content with a place at the bottom of the ladder. He feels that he has spent four years in school in preparing for this special work, and has spent several thousand dollars and that

therefore he ought to go above those who have started to work without any preliminaries.

And this is all right to a certain extent. But you will notice that the man who has only traveled through a country in the dark is not one whom you or I would pick out as a guide.

We know that, scientifically, when we think we first must sensate. Impressions must be made upon the mental plate. These sensations are united and formed into images, these images into concepts, and the real operation of thinking is performed when we unite concepts to form ideas. With the formation of ideas the reasoning powers are put into operation and the educated men—and there are not so many of them—are able to discern laws and principles.

Do you think for a moment that James J. Hill would today be the great railroad man and empire builder he is had he not in his career sensated every little part of the railroad business? Do you think that Jim Hill would today be able to handle his great lines as a Master had he not in his youth "rustled" freight and gone through the experiences of the section hand? Jim Hill is a master because he knows, and those who talk of luck when thinking of Jim Hill are those who bear upon their brows the crown of thorns placed there by Failure.

There are noble exceptions, but all too many college men are afraid to begin at the bottom. Their dignity won't stand for it. They are like the elegant jester in Maude Adams' latest play, "Chicot." They want to look pretty and be admired all the time.

The result is that those who start at the bottom, and have the right stuff in them developed day by day, will eventually sign their names to the check which the ordinary college man will wait to receive Saturday night. They will know the business from bottom to top. The college man who lets his dignity interfere with his common-sense will only know that part from the place he started up to the position to which he rises.

I want this understood, however. By reason of his intellectual training, the college man should be far better equipped to reach the top after his four years in college—and often is—if he has improved his time, has no exaggerated idea of his own importance and is willing to start at the bottom. With his training his rise from the lowest rung to the highest should be rapid. Thousands of cases can be found where this has been proven. But in few instances where the college man started near the top has he been a true success.

* * *

And at the best, the man who receives the ordinary education given by our present day educational institutions has not been helped to become a whole man by reason of his college training. There are four parts to a man which

must be developed. If even one part is neglected the man lacks being a man by just that much—he is only a fraction.

Every man should receive A R E A Development.

The man with A R E A Development has Ability, Reliability, Endurance, and Action.

That means that the positives of his intellect have been drawn out and his mind filled with useful knowledge pertaining to his business.

That means that he has had the positives of his feelings developed, and therefore possesses such qualities as ambition, truthfulness, love, faith, courtesy, kindness, unselfishness, earnestness, and loyalty.

That means that the positives of his Body have been drawn out, and that he has the ability to stand on his feet when he should stand on his feet to do his work, and can bear the brunt of the business battle which he will have to wage daily, without displaying the white flag, or placing himself in the hands of a physician.

And, finally, A R E A Development means that the man necessarily must have Action. It means that he must be a Doer of Deeds. In short, he must put into effect the plans his ability formulates for the good of the business.

* * *

We all know that the Greek race fell because it did not possess that great soul quality of Reliability. We today bow down before the Ability of those men who made of the Age of Pericles the Golden Age. No modern philosopher has approached Socrates and Plato, and Phidias is the despair of modern sculptors.

The Greek Parthenon, with its chaste beauty, stands out today in memory as the most beautiful building ever constructed. Greek thought is still the thought that influences the world.

We know that the Greeks had endurance. As athletes they astonished the world. They regarded their bodies as sacred. They tended to them as no race does today. We today call that man a Spartan who can stand the rebuffs and bumps and jousts of the tournament of daily work with fortitude. Modern athletes lavish upon their bodies scarcely more care than the majority of the Greeks did in their golden age.

We know that the Greeks had Action. They were Doers of Deeds. The statues, the architecture, the laws, the philosophies, the dramas, the memory of battles well fought, their wealth—all these and more indicate that they were men who did things.

But the Greek race fell.

And the Roman empire crumbled.

And before that the dynasties of Egypt had been swept into dust.

The old civilizations in the valley of the Tigris and the Euphrates—can we not say of them what Burton says of Babylon:

“Once Babylon, by beauty tenanted,
 In pleasure palaces and walks of pride,
 Like a great scarlet flower that reared her head,
 Drank in the sun, and laughed, and sinned, and died.”

* * *

There are two fundamental laws by which men in their daily life must be governed wisely in order to bring about Reliability and the peace which attends it. The first law is the Law of Self Preservation; the second, the Law of Self Perpetuation.

To satisfy the demands of the first law a man needs food, clothing and shelter. His *needs* must be satisfied. These can be satisfied easily. Nature provides for satisfying the needs of all creatures. It is only when some demand more that suffering enters in.

When a man desires two houses where one serves him for shelter; when he wants rich clothing and richer foods; when he wants unneeded servants to wait upon him; when he asks to be absolved from labor; when he makes demands for things for which there exists only an artificial need—then he is on the downward path.

I repeat: He is on the downward path.

I do not mean that those who possess fine homes and beautiful grounds and horses and carriages are all on the downward path. But I do mean to say that for those to keep from going downward is a task which will put to the strongest test the strength of their Reliability.

The man who gets the money to keep a great estate going has before him a task that calls for qualities which those lower down in the possession of this world's goods do not require in such abundance. He must get money. The demand is made because of the initial pace set. This money must be gotten. If it can be secured honestly, well and good. But if it cannot be secured that way—why, the money can be obtained in ways technically conformable to the laws of man but against the laws of Justice.

Our great cities today are filthy with the rottenness which comes from lack of the development of the Soul qualities. Not nearly all, but all too many business men look upon their work as a game in which they are privileged to use loaded dice provided the other players do not find them out.

In our great cities are many institutions in the consciousness of whose management has been born the ethical sense. These institutions through welfare work and in various ways are hastening the evolution of business to the highest plane. But in our great cities, too, are establishments whose owners have grown rich by hiring girl helpers at wages so low that only by selling their bodies are they able to keep from starving, while the wives of those owners, wearing

clothes purchased with the profits of shame, parade upon the avenues in autos with fittings of shiny brass.

Every day they waste that which would feed and clothe hundreds. They have more than they need. Others have not enough. Poverty, with its hungry jaws, comes stealing in. Filth and corruption and crime follow.

A great law has been violated. The offenders must pay the penalty.

And with the other law it is the same. Too many men are no longer content with a legal wife. As they grow wealthy, the one-quarter, the one-half or the three-quarters man looks for a more youthful and more beautiful partner. He may not divorce his legal wife—but in a shameless city what difference does that make. What is a girl's purity to a man of lust—to a man whose Soul qualities are not developed—to the man whose Reliability is nil?

* * *

The greatest troubles of today, the cancers of government, home and business, could be eliminated instantly if by some miracle all men could be developed mentally, morally and physically, to the point of righteous regulation of the two laws: first, Self Preservation; and second, Self Perpetuation.

We must change our system of education.

We must sweep the false god from his pedestal.

The intellect has been made the god of educators long enough.

We must make every educator in the world see that the training of the intellect alone does not result in the educated man. It may make but the gifted criminal. The giant in intellect may be a moral pygmy.

We must make every educator in the world see that the training of the sensibilities alone does not make an educated man.

We must make every educator in the world see that the training of the body alone does not make an educated man.

We must make every educator in the world see that the training of the will alone does not result in an educated man.

It takes the four to make the *Whole Man*.

Who are educators?

All men and women everywhere.

Be a producer of great men. Develop yourself mentally, morally and physically. And remember that Walt Whitman, the Good Gray Poet, said: "Produce great men; the rest follows."

And as citizens we must not stop with self.

The problem of business building is the problem of man building.

And the problem of man building is the problem of True Education;

Where, then, must we strike for the best results for the future of the race—the hastening of the evolution of business to the plane where it deserves to be?

A. F. SHELDON.

The Master Merchant

By JOSEPH H. APPEL

I.

IN "The Great Work," one of the most advanced books of the new century, is this formula:

"Nature evolves a man.

"Man, with the added impulse of his own individual intelligence and effort, acting in harmony with the laws of nature, evolves the Master."

May we not paraphrase this and lay down another fundamental law—that:

"Human nature—or civilization—evolves business.

"Business evolves the merchant.

"Business, with the added impulse of the merchants' individual intelligence and effort, acting in harmony with the laws of business and nature, evolves the Master Merchant."

II.

MANY good people lament this commercial age. They say everything is business, and business is everything.

Why, of course everything is business. Life is business.

The great problem of life is life itself. The butcher, the baker, and the candlestick maker are as important as the lawyer, the doctor and the preacher.

"How to live," says Herbert Spencer, "is the essential question . . . in what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up the family; in what way to behave as citizens; in what way to realize all sources of happiness which nature supplies". . . . In a word: "How to live completely."

Business is the king pin of all professions—the master profession—because business is the one fabric woven out of all the entangled activities of a community which go to make up society. And society is life. Viewing life in this large sense every human being is vitally interested in the production, preparation, distribution, and consumption of the commodities which go to make up business.

III.

THE laws of production and distribution must and will be made a Science," wrote Richard Cobden so long ago as 1843. "And then," he added, "and not until then, will happiness come to mankind and this earth serve as a pattern for the paradise of another life, instead of being a pandemonium."

Herbert Spencer added this a few years later: "What we call learning a business really implies learning the science involved in it."

IV.

SCIENCE is simplicity. It is the formulation of simple irrevocable laws. There is one great creation. God created the world, and in that world He created life. Given life, and everything else is evolution. Society grows. Customs grow. Laws grow. Business grows. And growth is evolution. If you but open the seed of the maple tree you will find folded within a miniature maple tree itself. The two leaves are there. The stem is there. Life is there. Plant the seed in the ground and the tree grows.

We can study the evolution of the entire race by studying the growth of one child. In the early attempts of a child to model, to draw, to make things, the rude crafts of man can be traced from their infancy. In a child's attempt to write and read we can study the evolution of language.

All great things begin with simplicity. The alphabet is small and simple—a mere string of letters, yet all the epics that have sounded down the ages may be traced to these small A, B, C's.

The octave is a small and simple thing, yet all the oratorios and symphonies, like a majestic wave, sweeping the people into great emotion, have been built on that small scale.

The nine digits are small, and yet here we have the source of trigonometry and calculus, of our ability to weigh and measure suns, moons and stars. All our knowledge of mechanics, of physics, and of navigation,

is built on these small nine figures and the cipher; on them are based navigation and commerce.

The world is beginning to realize that we must study the great problems from their small and simple beginnings. We grow from within and we must study growth from within.

We used to begin with the universe and reason down to man. Now we begin with man—with the child—and work out our universal problems from within out.

The great secrets of merchandising are to be found within the breast and experience of every tradesman—no matter how humble. A large store has no monopoly of business wisdom. Its wider experience comes merely from the composite experience of the group of merchants that manage it. Each manager of an individual stock in a large store must be a merchant himself. And so each merchant must cut his own path to Master-ship.

"Know thyself," is the starting point.

Control thyself, is the next step.

Develop thyself, is the finality.

V.

IN the distribution of merchandise, in which the merchant plays the final part, we first have the Science of Exchange.

Here three great laws apply:

1. The Law of Supply and Demand.

2. The Law of Compensation.

3. The Law of Diminishing Returns.

The Law of Supply and Demand applies to the stocks—their kind, quantity and variety.

The Law of Compensation applies to the character of the store, the general service, the method of dealing, and to the employees.

The Law of Diminishing Returns applies to the expense of doing the business.

Of course to a very large extent the value of merchandise depends upon its cost of production, but the law of supply and demand must also be reckoned with.

"Prices are determined not by the competition of the sellers only, but also of the buyers—by demand as well as supply," says John Stuart Mill.

By the supply of goods is meant not the general supply in the world at large, but the supply on sale in that particular community. As a general rule, prices rise with the lessen-

ing of the supply and the increasing of the demand, and fall with the increasing of the supply and the lessening of the demand, but not always in strict proportions. Prices on necessities are affected first, prices on luxuries last.

When losing money the merchant must think of this Law of Supply and Demand and make this test:

1. Have I the goods the people want?
2. Have I them in sufficient quantities and of the right quality?
3. Have I too much of any one thing and not enough of another?
4. Am I selling my goods as cheap as other merchants?
5. Am I giving good service?

When losing trade the same questions might be asked with this addition: Have I the confidence of the people?

The Law of Compensation may be simply stated in this way:

"That we give a full equivalent for what we receive, and receive a full equivalent for what we give."

Emerson in his Essay on Compensation says:

"Human labor, through all its forms, from the sharpening of a stake to the construction of a city or an epic, is one immense illustration of the perfect compensation of the universe."

"The absolute balance of Give and Take, the doctrine that everything has its price—and if that price is not paid, not that thing, but something else is obtained, and that it is impossible to get anything without its price—is not less sublime in the columns of a ledger than in the budgets of States."

"Men suffer all their life long under the foolish superstition that they can be cheated. But it is as impossible for a man to be cheated by anyone but himself, as for a thing to be and not to be at the same time. There is a third party to all our bargains."

"The nature and soul of things takes on itself the guaranty of the fulfilment of every contract so that honest service cannot come to loss. If you serve an ungrateful master, serve him the more. Put God in your debt. Every stroke shall be repaid. The longer the payment is withheld, the better for you; for compound interest on compound interest is the rate and usage of this exchequer. . . .

"Cause and effect, means and end, seed and fruit cannot be severed; for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed."

"We can no more halve things and get the sensual good by itself than we can get an inside that shall have no outside, or a light without a shadow. . . ."

"Because of the dual constitution of things, in labor as in life there can be no cheating. The thief steals from himself. The swindler swindles himself. For the real price of labor is knowledge and virtue, whereof wealth and credit are signs. These signs, like paper money, may be counterfeited or stolen, but that which they represent, namely, knowledge and virtue, cannot be counterfeited or stolen.

"The law of Nature is: Do the thing, and you shall have the power; but they who do not the thing have not the power."

The Law of Diminishing Returns, simply stated, is this:

That after a certain point is reached, with added capital and added labor the proportionate returns of profit will diminish. That is to say, if one person cultivates ten acres of land and makes \$100 a year profit out of it, the addition of another laborer would yield less than \$100 profit to each of them. In other words, it means that you can push a thing to a certain limit and reap great reward, but beyond that, reward diminishes.

This applies in business directly to the expense of operation. You may push your business and increase it, but if the expense of doing this is too great, your net profits will decrease. You may have too large a store, you may pay too much rent, you may have too large a stock, you may do too much advertising, you may have a too expensive delivery. All these are the expenses of a store and if too large cause your profit to diminish.

"Net," someone has said, "is the smallest and biggest word in business." Gross profits mean nothing; net profits mean everything. Gross sales are a snare. It is only net sales that count. Get down to net in everything you do. Be practical. Don't live in the clouds. Keep your two feet planted squarely on the earth.

‡ The Patent Office at Washington is crowded with inventions, theoretically per-

fect, but practically of no use. They don't pay. Any electrical inventor can make a storage battery that works, but no one has yet produced one that pays.

It is useless to invent a machine to do something that can be done quicker by hand.

It is useless to invent a substitute that is more expensive than the machine it is intended to displace.

It is useless to produce business at such a cost that it does not pay.

Advertising is good only when it pays a net profit on its cost.

A system is good only when it pays a net profit on the cost of installation and operation.

Business is good only when it pays.

VI.

THE Science of Human Endeavor—or the Science of Success—has been formulated, as all the readers of this magazine know, by Mr. Sheldon in his "Scientific Salesmanship," and "Science of Industrial Success."

This formula: Ability plus Reliability plus Endurance plus Action, was brought to my attention when just beginning the preparation of this paper which was read in August, 1907, before the Retail Merchants' Association of Pennsylvania.

I developed my theme, without further reading of the Sheldon course—as given here. Since then I have completed the course. You will see where the two agree and disagree.*

The Sheldon formulary, I wrote—A plus R plus E plus A—is better understood when we go back to the virgin source of these characteristics of Success.

What is back of Endurance? The body.

What is back of Ability? The Intellect.

What is back of Action? The Will.

What is back of Character? .

Why, the Body, the Intellect, and the Will—all three.

But what is still further back of all these—back even of Character? Why, you, *you*, YOU. Not somebody else. But YOU. The Ego. Call it a Soul, call it a part of

*In the analysis that follows, we give Mr. Appel's opinion as it was when this paper was written. For the purpose of comparison, we give here our formula: Man is a Soul, which knows, feels and wills. He has a mind and a body, through which the soul manifests itself. When the positives of the body are developed, man acquires Endurance; of the intellect, Ability; of the feelings, Reliability; and of the will, Action.—En.

the Divine, call it what you will, YOU are back of everything you possess.

Now, what do we actually possess? Only three things:

1. A Human Body.
2. An Intellect.
3. A Will.

When we use the phrase "We possess," we presuppose the "We," showing that there is something back of the body, back of the mind, back of the will.

- Develop that "something."
- Develop your own personality.
- Develop your own individuality.
- Develop responsibility.
- Develop Yourself.

This leads to Self-reliance, which is the best of a man's value in any walk of life. Each of us, the strongest as well as the weakest, is responsible for something—to human laws, to the laws of business, or to Nature.

There is supervision and discipline in Nature. When we are sick we are "brought up" with a sharp twinge of pain.

There is supervision in Human Nature. The child, when bad, is "brought up" with a switching.

There is supervision in Business. The merchant when he violates the laws of Nature or Business is "brought up" sharply by a loss of some kind, either of money, of customers, of friendship or of reputation.

The more responsible we make ourselves, the less someone else will have to be responsible for us. And the greater our own value will become.

Please do not think I am preaching when I give you this doctrine. Sweep away religion, sweep away the churches, sweep away all human laws, and you still have remaining Morality as a scientific thing.

Morality is a scientific thing.

There is in Nature a Constructive Principle—which takes matter and builds it up into trees, into animals, into man, into business. To live in harmony with this principle brings not only bodily health and peace of mind, but the living of such a life is Scientific Morality. It is a business asset.

The opposite force in Nature is the Destructive Principle which is constantly tearing down. This is Scientific Immorality. In business it creates liabilities.

Now, the business man who conducts his business in line with the principles that build up himself, that build up society, that build up the community, that build up the State, that help to educate and civilize the people, is working in harmony with the constructive principles of Nature and Business, and building up his own character and his own business.

VII.

THERE are five things we must do while on this earth:

1. We must LIVE—which means nourishing the body and giving it due care and rest.
2. We must ABSORB—we cannot shut our eyes, we cannot close our ears, we cannot close our minds to the things around us.
3. We must THINK.
4. We must ACT—we cannot assume an absolutely negative condition.
5. We must ASSOCIATE with our kind—and from this association comes Character.

A human being who never associated with anyone from birth up (if such a thing were possible) would never develop any character at all.

So that you see we have again this classification of:

1. The Body.
2. The Intellect.
3. The Will.

And as a result of the right use of these three possessions we build up our Character. With the right use of the Body, the right use of the Intellect, and the right use of our Will-power, Character will take care of itself.

When something goes wrong in your store, take account of stock. Take account of *your own* stock—your physical stock, your mental stock, your stock of will-power. You will very soon learn to perceive whether it is your body that is not serving you properly, whether it is your mind, or whether it is your will. You will learn also that while your mind by absorbing information becomes the great fund of knowledge, that you cannot use that knowledge without physical strength and will power.

Your mind and your body may be said to be a double team of horses that you are driving. The will-power is both the reins

and the whip—the reasoning and the directing power and the spur at the same time.

To draw out from each of us the best that is in us, should be our endeavor. And when we examine ourselves analytically we are surprised to find the latent qualities we possess. The small man is never so small as he seems, just as the great man is never so great as he seems.

VIII.

AS stock in trade we first possess a Physical Body.

This gives us:

1. Health.
2. Energy.
3. Endurance.

We are only beginning to realize the important part that health and energy and endurance play in success.

Don't be a slave to your business; be its master.

Don't enslave your employees.

Lead in early closing.

Insist on vacation with pay.

Take systematic exercise and see that your employees take it.

The man of energy is the man who moves, and who moves the world. The old deacon used to say: "I'd rather see a kettle boil over than not to boil at all."

But energy is not enough. We must have Endurance. We must be a through express. We must work hard while we are at it. Spurts are good, but the energy and dash of Sheridan would not have ended the war without the endurance of Grant. One heat a day is best. It is the starting and stopping of a train that wastes energy.

Sooner or later stores will open at 10 o'clock and close at 4, with no intermission.

Leave business cares at the office. Throw them off with your office coat. Armour said he never thought of business once he was out of the office.

Don't pull the long face at home just because you have had a hard day at the office. Your wife has probably had a harder day. And the very fact that you had a hard day means that you must recuperate, renew your energy and vigor for the following day.

The greatest recreation and health-builder is change of occupation.

James Madison used to build desks and chairs to rest his mind.

Gladstone used to go out to the forest and cut down trees.

On the other hand, as a relief from physical labor, reading or talking is rest.

Rest does not mean going to sleep all over, but merely putting to sleep those faculties or parts of the body that are tired.

Self-control is the great physician. Keep one's self in control physically and mentally and the human machine will keep running at its maximum.

Self-control must come before Personal Effort.

The horse or automobile must be under control before it can properly do its work.

Even the smallest store can afford a rest room for any of its employees who may be taken ill. It can have a faithful and effective outlook to the kind of drinking water supplied. It can have clean toilet apartments, soap and water, towel, brush and comb. It can have proper light and ventilation. Keeping one's clerks working in a damp or cold atmosphere is bad business, to say the least. Proper storm doors, proper heating, proper lighting, proper ventilation, will all help to sell your goods and help the people who sell them.

"You must be a good animal," says Herbert Spencer, "before you can be a good man."

IX.

AND now let us take stock of the Human Intellect.

"With what do you mix your paints?" a great painter was once asked. "With brains," he replied.

Only big men can manage big things.

We are not all born equal, but we are all born with an intellect that may develop to a greater extent than perhaps any of us realize.

Through the intellect come:

1. Knowledge.
2. Wisdom.
3. Intuition.
4. Inspiration.

Instinct and inspiration come from within, but they must be developed from without. And Edison says inspiration is nothing more than perspiration.

From experience comes the only actual knowledge we have.

And wisdom is only classified knowledge.

Knowledge and wisdom come best through our own experience.

In taking stock of the things we know, it is important to keep in mind this classification of data:

1. Things we know and know we know.

For instance: That we exist—the flowers bloom and birds sing—things we know ourselves from our physical senses.

2. Things we assume to know, but do not know that we know them.

For instance: That the earth is round; the law of gravity.

3. Things we believe, but do not know or assume to know them.

For instance: That there is a God.

4. Things we neither know nor assume to know, or even believe.

For instance: Where space or time begins or ends. Number of fishes in the water, of birds in the air.

Personal experience is the great teacher.

Observe.

A foreigner once took a drive along the Wissahickon Creek in Philadelphia, and es got out of the carriage perhaps fifty times to examine a rock or a flower or a tree. He saw a hundred things along that road where the average person would see but one.

Observe intelligently. To do this you must read and study.

"Get the study habit," says our friend Hubbard.

Have a box in your store for ideas.

Exchange ideas with other business men. Exchange ideas with any man. A great

lawyer when he was working out an important case would stop and discuss the points of that case with every man he could button-hole, and he said he got an idea from almost every one.

Make it a habit to converse at least once a day with some one your superior. Your superior stands on higher ground and gets a better perspective of things.

Perspective is a great thing in observing.

Take the back seat in a trolley car and ride down a straight street in any of our large cities. Center your eye on some tall building. As you go farther away from it, it looms higher and higher. This building at the corner that seems high when you are in front of it dwindles as you go on and on, and the huge structure farther away seems to climb higher and higher into the sky.

Don't keep your eyes and nose to the grindstone. Get away from your business occasionally and get the proper perspective.

Write down your thoughts as they come.

Keep a pad and pencil always ready for ideas. Lincoln used to stop at the end of each furrow as he ploughed and write a sentence on the fencerail. His Gettysburg speech is a model of short, vigorous sentences. We know a thing only after we tell it to someone else or write it down.

EDITOR'S NOTE.—This is the first of two articles by Joseph H. Appel on Retail Merchandising. Mr. Appel is advertising manager for the great John Wanamaker store in Philadelphia, and the truths he utters here have been gathered during his many years of experience with a Master Merchant. These articles should be read aloud to clerks by their employers and thoroughly discussed.

HAPPINESS

'Twas a jolly old pedagogue, long ago,
Tall and slender, and sallow and dry;
His form was bent, and his gait was slow,
His long, thin hair was white as snow,
But a wonderful sparkle shone in his eye,
And he sang every night as he went to bed,
"Let us be happy down here below;
The living should live, though the dead be dead,"
Said the jolly old pedagogue long ago.

—George Arnold

Neither the One Nor the Other

By FRANKLIN HOBBS "Himself"

THERE seems to be an inclination on the part of manufacturers and merchants of today to debate the question: "Shall we market our goods by advertising, or through the personal work of salesmen?" Do "Neither the one nor the other." The question is not debatable. It was settled long ago. This question might be resolved into another: "Shall we go into the Mail Order business?"

Admitting that there have been huge successes made in the Mail Order business in individual cases, it is important that you should know the bearing of these individual cases on business at large.

The Mail Order business is on the increase, and if the present ratio of increase continues, some time about the year 5338 A. D. it will have entirely superseded the personal work of salesmen. This is more than thirty-four centuries into the future, and your time and mine on earth is too short to give it even a passing thought. It will be 1680 years, or almost seventeen centuries, before the business of the Mail Order houses equals the business of the other concerns, assuming that the present annual of ratio of increase will continue.

It is safe, then, to say that Mail Order selling is not going to supersede the personal work of salesmen in your lifetime or mine, or in the next one thousand years. Selling by mail will continue and will increase. It is even possible that the ratio of increase will change and that the development of the Mail Order business may become ten or twenty times as rapid as it has been during the past twenty-five years, but even in such a case we have several hundred years ahead of us before the volume of the Mail Order business will equal the volume of the business done through other channels.

I wonder if you ever seriously compared the business of the Mail Order houses with the total business done. It is a difficult comparison to make, and the resultant figures are hard to believe, but they are, nevertheless, dependable. Think this one over: The total cash receipts of the Mail Order houses of the United States would not

pay the cash discounts of 2 or 3 per cent on the total business done through other channels. Consider that statement, "Would not pay the cash discounts," and after considering it I believe you will agree with me that the question, "Shall we go into the Mail Order business or shall we employ salesmen?" is not debatable.

The selling staff of one of the large manufacturing companies of Chicago petitioned its company to discontinue advertising. This company was using an annual appropriation of about \$50,000.00 in its advertising department, and the salesmen employed, deciding that this \$50,000.00 must, of necessity, come out of their salaries, desired the company to discontinue advertising in order to increase the income of each salesman. I know it is hard for you to believe that such a question could arise. It is hard to believe that fifty intelligent men could take such a view of the situation, but they are not the only fifty salesmen in America who believe that the advertising appropriation comes out of the salesman's pocket. The fact was, and is, that the majority of these fifty men would probably have been looking for positions within the year if the company had discontinued advertising, and surely the individual income of each man would have been reduced as the sales dropped lower and lower.

No hard-and-fast rules for the marketing of merchandise can be laid down. The conditions which I will mention have their exceptions, but, in a general way, we may assume that successful selling—by which I mean profitable selling—cannot long be continued without the aid of advertising, and that successful advertising cannot long be continued without the aid of salesmen. Advertising is a part of salesmanship, but advertising cannot take the place of personal salesmanship in its entirety. The Mail Order house which provides the exception to this rule is in reality no exception. Advertising does not complete the sale even with the Mail Order House. Advertising makes the name of the firm known. Advertising makes the brands of merchandise

which are sold by the firm, known. Advertising explains to the prospective buyer the many advantages to be found in these goods over other goods of a similar nature. But the closing of the transaction, which in the interests of business economy must be done by salesmen in person, can be accomplished only through the mail by either price-cutting or apparent price-cutting. The Natural Food Company cannot sell Shredded Wheat Biscuit at 15 cents the package direct by mail to the consumer; Enoch Morgan & Sons cannot sell Sapolio at 10 cents the cake by mail; The National Biscuit Company cannot sell Uneeda Biscuit at 5 cents the package; the Remington Typewriter Company cannot sell Remington Typewriters at \$100.00 each; Earl & Wilson cannot sell E. & W. Collars at 25 cents each; S. H. Knox & Company cannot sell Knox Derbys at \$5.00 each, et cetera, et cetera, et cetera.

We arrive, then, at this fact: The most economical method of selling, the best and easiest and cheapest way of carrying goods from the manufacturer to the consumer, is by a combined selling plan which embodies in *true proportion* advertising and personal salesmanship. It is the reduction in price, or the apparent reduction in price, which makes the farmer buy his wagon of the Mail Order house in preference to his local dealer. He may in reality be getting a lower price from the Mail Order house, but this would be the exception. The rule is that the reduction in price is on the surface, and that the buyer fails to take into account either quality, cost of transportation, or the convenience of securing adjustments on unsatisfactory purchases.

Manufacturers may sell by mail to the jobber, jobbers may sell by mail to the retailer, manufacturers may sell by mail direct to the retailer, but in all of these instances the cost of selling is greater than it would be if a selling plan were devised in which printed salesmanship and personal salesmanship were united in true proportion. When the manufacturer attempts to sell direct by mail to the consumer, however, the cost of selling is greatly multiplied, in spite of all catalog arguments to the contrary. The Catalog Mail Order house abuses advertising by overworking it, and the house employing salesmen abuses ad-

vertising by using it too sparingly or by not using it at all.

Advertising and personal salesmanship mixed in proper proportion produce the greatest volume of sales at the smallest selling cost.

A certain manufacturer whose salesmen visit nearly all of the cities and towns of any importance in the country, has found that since he began the judicious use of advertising matter, his sales by mail have grown until they now exceed the personal sales of his salesmen, and that at the same time the personal sales of the salesmen have constantly increased. Why is it, and what does it mean?

Advertising introduces the goods and paves the way for the salesman.

Advertising insures for the traveler a respectful hearing when he arrives.

Advertising brings orders when the salesman is not on the ground.

Advertising increases the volume of the order which the salesman can secure in person.

Advertising increases the sales of the retail dealer by explaining more fully than can be done by the salesman, the selling points and advantages of the goods.

Advertising makes the merchant respect the firm and the salesmen.

Advertising cements the friendship between the house and the merchant.

Advertising brings about a better acquaintance and understanding between the merchant and the traveler.

Advertising tells the merchant what the salesman forgets to mention.

Advertising supports the salesman in his statements to the merchant.

Advertising makes the claims of the manufacturer a matter of record with the merchant.

Advertising literature is filed and becomes a ready reference for the merchant, thus increasing his sales.

All of these results, and many more, are brought about by a judicious blending of advertising and personal salesmanship. Advertising is the husband, personal salesmanship the wife, and the union of the two makes for economy and effectiveness in merchandising. Advertising may be used alone, as a man may remain a bachelor; personal salesmanship may be operated

without advertising, as a woman may remain a spinster; but as the greatness of a country and the goodness of a community are built upon homes, upon happy unions, and as the greatness of business is built, and must be built, upon a satisfactory union of advertising and personal salesmanship, the divorcing of these two means dissatisfaction and oftentimes disaster.

The ultimate success of a business, then, depends upon true business economy, and true business economy is not the closing of the doors when business is dull, nor the profligate expenditure of money and effort when business is good. True business economy calls for a *just proportion* among those things which make business. We are treating now of the problem of selling, and the whole commercial world is based upon "The sale of goods at a profit." This fact has brought into being great organizations of salesmen, sales managers, and business men. These organizations, usually known as business science clubs, are found in most of the principal cities. Here in Chicago we have a powerful organization known as the Business Science Club, whose sole purpose is the study of scientific methods of selling goods at a profit. The science of selling is today the most important subject for study and debate among more than 50,000 business men, but 50,000 business men (salesmen, sales managers, business managers, etc.) is a mere handful compared with the hundreds of thousands of others who would do well to look now to the science of selling, to study scientific methods, to base their future work upon fact and well-established principle rather than upon vague notions and individual hobbies.

Nearly every business man with whom I discuss the subject of selling, informs me confidentially that his business is so different from other lines of business that these supposed principles of the science of selling cannot be applied. He tells me that the reason for his success is that he has worked out a method for selling his product which is peculiarly and absolutely his own. It is worthy of note that before the end of such an interview I always find that this man, if he is successful, is successful because he is applying, unwittingly perhaps, the correct principles of selling, and these ideas which

he thinks are his own are principles based upon facts which are as old as time.

Men scoff at the psychology of selling and use psychology in the next breath. They laugh at the idea of a science of selling, yet we find that the very life of their businesses is dependent upon that science.

We have passed the days of brown paper shoe soles and wooden nutmegs. The people are expecting value for their money, and, in general, they are getting it. They are getting it because they are insisting upon it and because true success and permanent success can be built only upon honest merchandising and honest selling methods. Advertising makes possible honest selling methods. Publicity is the greatest remedy for rottenness.

That a business succeeds without advertising is not a proof that advertising is not necessary to successful business, any more than a man's living without eating potatoes proves that potatoes are not good and wholesome food. The fact that a business exists and apparently prospers by means of advertising alone and without salesmen, is no more a proof that salesmen are not necessary to successful business than a man's living without eggs is a proof that eggs are not a good food. That a business is so sound and fills such a place in the world that it can exist without advertising, is the best possible proof that the judicious advertising of that business would prove a real economy and would result in a great expansion of sales and profits. The mere fact that goods are so in demand that they can be successfully sold through advertising alone, only proves that if a trained force of salesmen were in the field when advertising has done its work, the results would be an enormous increase in sales and the resultant increase in profits.

A woman has said, "A sound economy is a sound understanding brought into action; it is calculation realized; it is the doctrine of proportion reduced to practice." Economy in business, then, demands understanding, demands calculation and demands proportion.

The whole story of successful merchandising through advertising and personal salesmanship hinges upon that idea—"The doctrine of proportion reduced to practice."

Gleanings from Business Fields

By THOMAS DREIER

Alexander, you may remember, was the ancient gentleman who was loud in his disappointment because arrangements had not been made to provide him with new worlds to conquer.

The United States today is sighing for an Alexander, with the ability to "persuade plenty of people to purchase what he has for sale at a profit," to open up South America for Yankee trade. It is true that some Americans have been successful in a small way in our sister country, but it must be confessed that Germany and England are so far ahead of us in disposing of goods down there that we are really not in the race. The young man, therefore, who says there is no chance for a good salesman any more, and who spends his time wailing about all the chances being snapped up, had better hearken to this little paragraph. A regiment of Alexanders is needed right away for the southern work, and the man who is willing to pay the price of learning a couple of extra languages, and who has grounded himself in the science of salesmanship, need waste no time worrying about a job just as soon as he is ready.

* * *

Two men were talking in front of a store the other night just at closing time. "Why are you taking up work in a correspondence school at your age?" asked one. "I suppose it does seem queer, this study habit that I have contracted," answered the other. "I'll have to tell you the reason. That son of mine, you know, thinks I am a sort of a king and I don't want to disappoint him. I want to keep him thinking of me as a king just as long as I can."

* * *

No young man need spend much of his time weeping because all the chances were snapped up by the generation just getting ready to jog into oblivion. Perhaps there is no better field for the right sort of men than the United States consular service. We all know that for

years and years the consulship berths have, in perhaps the majority of cases, been given to men who had rendered "service to their party." But the keen, brainy, business men of the country have seen the big foreign nations, like Germany and England, slip into the newly opened regions and get such a trading foothold that the United States is seemingly unable to break in. In searching for the cause of this, business men have found that the fault rested in many cases with the consuls. They were inefficient. They had had no business training. In ward politics and in vote-getting they may at one time have been top-notchers. But when it came to getting trade, and grasping opportunities and passing them on to their country, they were away down at the very bottom of the list. Of course this was not everywhere the case, but there were so many that the State Department has been flooded with petitions for a change. In a recent letter, Secretary Root said that in order to break up an inveterate abuse like that "which has made our Foreign Service, to so great an extent, a refuge for failure-in-life, broken-down politicians, unsuccessful business men, men who have outlived their careers and have no ambition—it is necessary, not merely to refuse to appoint such men." The secretary then goes on to say that before these men can be taken out of their places it must be "shown that better men are being appointed by means of some process of selection which furnishes evidence of superior merit." And listen to this:

"We are now rejecting about half of the men who apply; yet I should like to make the standard higher than it is now, and would do so if a greater number able to pass it were to apply."

This means that as soon as the colleges and universities of the country begin to turn out men trained for work in the consular service there will be found for those men positions of a high grade. Even as the colleges are today, a student who earnestly desires to prepare himself for this work can elect studies which will enable him to qualify. Much can be done, however, to improve conditions in colleges. This work must be un-

dertaken by the men of business who surely must see that the longer they delay taking action in the matter of providing a higher grade of men for consular positions, the longer it will take for the United States to get the commercial foothold it desires in the newly opened countries. Of course no one wants colleges to concentrate on consular material, but it is certain we all want them to give more thought to this than they have heretofore done. But the young man, with the right stuff in him, need not wait for colleges to arrange their curricula especially for him. He has an opportunity with a big "O" for getting True Education whenever he can engage in practical business work, and has no great fear of burning a study-lamp for a few hours at night. The chance is waiting for the men.

* * *

When August Roden rambled away from his western home and registered at the University of Wisconsin, his **How Roden** intention was to become a **Got a Job** botanist. He used to wander around the lakes and over the hills and search for flowers and plants from which he might glean knowledge that would look well in a big note book. But Roden was not sent to school by his father. The problem of paying for such sordid things as meat and drink had to be solved.

Around the State Journal was much activity. Roden liked activity. He knew there was always work where men were active. So he applied for a job. There wasn't anything for him. But he figured that by taking in the slack in his belt and turning his collar, he could save on food and laundry bills, and thus hang around that busy place until something turned up. Roden knew that the fellow who got the prizes was generally the fellow who was around when they were offered. So at the State Journal he stayed. He used to sweep out and make himself useful. He stayed near the manager and actually worried that individual by his willingness to help. In order to get him out of the office the editor used to give him assignments—little cub jobs that a greenhorn could write.

But Roden never loafed. When he was sent out on thankless errands he did them well. He always got what he was sent for

and oftentimes a little bit more. This is a virtue, you know, in a reporter. The editor can always cut down if there is too much, but it is only on the yellows that successful splicing can be done.

Roden did look a bit hungry in those days. The editor used to offer him a dollar now and then, but young August was playing for bigger stakes. He was no charity child. He took another hitch in his belt and hung on for a regular pay-roll position.

After a while an opening on the staff occurred. The editor had planned to give it to a relative. But Roden was there all the time, and—why of course, Roden simply had to be given it.

At six o'clock in the morning Roden used to be at the office. He would work as hard as he could until it was time to go to one of his classes "on the hill." After his school work was over he would almost run for the office. Yes, Roden was a valuable man.

After a while he graduated from the 'varsity. But long before this he had decided to let his botany work rest. He decided that there was more fun and greater rewards and a better chance to do good right in the business harness. So he stayed on the State Journal. He was a reporter for a while; then he was advanced to "the desk."

The advertising in the paper did not suit the new city editor. "Why don't you fellows do this and that?" he asked down the "copy-chute" one day. The advertising man righteously yelled back: "If you think you can do better, why don't you come down and do it."

"I'll do that very thing," answered Roden.

He did take charge of the advertising. He made a success of it. He changed the system that had obtained in Madison for years. He made advertisers see results of publicity properly presented to the purchasing public. And he never went back to "the desk."

In a year or so Amos P. Wilder, editor and chief owner of the paper, was appointed to the Hong Kong consulship. Someone had to become managing editor of the Journal Printing company. Wilder looked over his list of men, called Roden into his office and said "Thou art the man"—or words to that effect.

August Roden won because he was not afraid of work and because he knew enough

of the philosophy of commonsense to realize that a good man cannot be kept down, any more than cream can be made to stick to the bottom of a pan of milk. Roden is energy personified, and with this energy goes a daring and courage and perseverance and constructive imagination that is fast making his paper one of the greatest in the state. Men who work for Roden are given a square deal, and more than the ordinary newspaper loyalty can be found around the place.

Perhaps few modern youngsters start out with more handicaps than did August Roden. But handicaps have never hindered his car of progress. He is still on the upward way, and while it is not likely that he will ever rank with the great financiers, he will always serve as an inspiration to those young men who have nothing but a will to work and the ambition to be of use to their fellow-men.

* * *

In some retail stores are clerks who cringe before customers, whom they foolishly think are superior to them because of being in different lines of work. A clerk who does this had best seek other employment. There are no degrees in useful labor. The ditch-digger is of just as much value to the community as the banker—something the doubting banker would discover were there no ditch-diggers to do that work. I once heard an employer say this to his clerks: "I have noticed that many of you act small and scared and fearful when you are waiting upon people who occupy a high social position. I want you to understand right now that this is a mistake. I want all of you to feel that in the work you are now engaged in there is needed far more knowledge than is required to be a mere society butterfly, and that those customers before whom you feel so small would be absolutely of no use, in most cases, if you were to give them a chance to do your work. I want all of you to look upon yourselves as specialists. You are just as good as the men who travel for the wholesale houses. Your territory is so many feet back of your counters, and your trade comes to you without any special effort on your part. If you know your goods, if you have developed the power to persuade, if you are gentlemanly and ladylike in your manner,

if you always try to make your customers feel that they want to trade with you again—why, what reason have you for feeling small?"

* * *

Do your own work as well as you can. Keep your envious eyes away from the position the man above you occupies. If you are a true workman you have no time to spend in speculating upon the time you will get to the top. If you concentrate upon the present, the future is pretty apt to take care of itself. The man who successfully attends to the present is the man who arrives. Great joys of life come on the installment plan—so much each day. The man who postpones taking his daily pleasures, until he reaches a certain goal set off there in the future, is giving mortgages that will loom up darkly across the path when only brightness is wanted. It pays to so work that, no matter what happens, you can leave your job without regrets. You can do this if everyday you give yourself and your employer a square deal. It pays to take a trial balance at the end of the daily business—a mental trial balance of the business your mind and soul and body have done. If you spend many minutes in envying the man above you, or in wishing you were in the shoes of the boss, you will find the debts rendering your account rather shaky. I once knew a Great Man. Many men envied him. But they did not know the price he paid for his greatness. They did not know the worries, the heart-aches, the weariness, the sleeplessness, the thousand little and big things that enslaved him. His greatness instead of making him free had made him a slave. He did not belong to himself. He did not belong to his family. Privacy was to him a thing almost unknown. Sunday was not to him the sweet day of rest and contentment and rejuvenation it is to thousands. He was burdened with chains that day, too. He never could steal away and loaf, and know what joy there is in watching with untroubled vision the cloud armadas floating in the sky, nor did he have time to stop and listen to the soothing wood noises and to the singing of the birds. Once in a while he would hear a note of all this music, and into his eyes would come a longing look for boyhood joys. But his

Greatness always came up behind him and commanded him to again take up his burden. Always he heard the command: "Get thee hence for this is not thy rest." No, it does not pay to envy the man above. We are wise only when we know our own blessedness.

* * *

Here is a woman whose very presence preaches a sermon on the strength of spirituality. There is something about Maude Adams that somehow makes a man stand abashed in her presence. When she comes upon the stage one feels a certain Something break within one, and thoughts of goodness and kindness and gentleness and beauty come rushing and tumbling in, until one wishes, like Peter Pan, that one could never grow up, but could always keep within that curious feeling that slipped away with Boyhood. Maude Adams seems to have discovered the fountain for which Ponce de Leon sailed so many leagues—the Fountain of Youth. There is that in her voice which makes one think of the spiritual force that compelled the doctors to listen in the temple long ago. Whether it be as "Babbie" or "Peter Pan" or "Chicot," there is always that bubble of beauty that bursts upon her lips. In Maude Adams' acting one finds a purity that places the stage on a level with the pulpit. From the diminutive little woman there is sent out a force that searches out the sterile corners of the heart, and makes good things grow where before all was barren. To hear Maude Adams speak is to know the power of the human voice when backed by a wealth of spirituality, and to hear her laugh—a laugh that is sister to a sob—is to remind one of Ingersoll's prose poem on the laugh of happy childhood.

One feels the art of Maude Adams to be the flowering of a heart that somehow has 'scaped sin. There is about it color and warmth—but the warmth is not from the fire that consumes. It is like the warmth of fire that glows from autumn leaves. Its color never suggests death. Always is there a suggestion of more life—of better life. Shadows melt away and soulshine is sent into lives where sadness tries to hide. Maude Adams is a woman who shames us because of our littleness; yet in that shame there is no despair.

I write of Maude Adams because of the lesson her life teaches. Today she is permitted to teach in the Temple of Success because all her life she has denied herself to coarser pleasures—the pleasures so many of us crave. Maude Adams has demonstrated that spirituality has a place on the stage. She has proven to us that the busy world, rushing madly forward as if impelled by an unknown fear, will worship for a while before those who have drunk deeply from that stream which Emerson calls the Over-Soul.

All her life has Maude Adams struggled upward. And she has struggled alone. Her frail body would break down under the demands the spirit made upon it and the news would go out that Maude Adams would never act again. But she always came back seemingly with greater power. She gave us L'Aiglon, Babbie and Peter Pan, and now she gilds our dreams with the laughter of Chicot. Always is she radiating sunshine—yet she lets us feel that she understands those who are sad. Her laugh, with its little sobbing catch, is a laugh that we always remember, and her smile is that of "some creature many million years young, joyous while endeavoring to hide some wondrous secret."

The soul has a place in business. The men and women who are searching for Truth know this. The wise know that Emerson, whose whole life was the wondrous flowering of a great soul, will influence this world long after the memory of those whose names are grav'd only in marble has perished from the earth. The influence that money can give soon vanishes. Buddha was right when he advised those with two loaves of bread to sell one and buy hyacinths for their souls. Those who reach out greedily for power and pelf draw in their hands and find them filled only with sand from the shore of the great ocean of What is Worth While. Those who have only money have little to give, but those who have great souls—their wealth is boundless.

Maude Adams is making the world a better place because she lives in it. She is to the stage what Jane Addams is to Chicago. Yet she is nothing that other women cannot be. Maude Adams is what William Marion Reedy says she is: "She is spring violets and droning bees, and dreams and tender histories. She is a child—and yet the

antique flavor is in her childishness, as if she had somehow come down to us untouched, untainted by time from some wide, wild, open woodland place of the classical world wherein one walking might easier meet a god or goddess than a man or woman. . . .

. . . always there is that quaint suggestion of her intimate relationship to something young and sweet and pure, a great while since, a long, long time ago."

* * *

Why is it that we do not see more women in grocery stores? They have taken their places in practically every department of the big Grocery Stores stores except the little corner devoted to the sale of food. And, it is worth mentioning, the grocery departments are usually the most unattractive parts of a store. They have a sort of a shiftless appearance, whereas if any part of a store should be neat and clean it should be where food is kept. Girl clerks are, as a rule, neater and cleaner and better than men. They are not burdened with quite so many bad habits as their brothers. Smoking and chewing tobacco cannot be classed with their vices, nor do they slip through the side door for the doubtful refreshment offered in a nearby saloon. A woman in a store raises the tone, and roughness and coarseness is by her tabooed. She is apt to insist on absolute cleanliness, and cleanliness is most potent in the sale of goods. Wise men no longer scoff at women because they are supposed to be without brains. Men have found out that women have brains that produce thoughts of the most practical kind, and that they are far from being insignificant antagonists in the keen competition of business.

* * *

A few Sundays ago I heard Dr. Frank Gunsaulus speak in the Auditorium in Chicago. He spoke of the

The Wealth of the Humble

wealth of those whom the world calls poor. He told the story of one of Chicago's rich men—a man with

whom Fate suddenly seemed to grow wroth, The world turned against him. His friends—or those whom he had regarded as friends—deserted him. He stood alone and suffered. A fire seemed to be burning him. But beyond the edge of this fire all was dark and dreary. Just a friendly hand placed upon

his shoulder would have served to relieve his suffering, but even his great wealth and his social position did not bring that friendly hand. But, one day, his coachman said:

"Sorr, will yez let me spake a wor-rd. I just wanted to tell yez, sorr, that I've been yer coachman for nigh onto twinty years, and that I believe in ye, sorr, I believe in ye."

And it seemed to the rich man that with these words of belief the whole world changed. His suffering ceased. With the faith of his coachman he felt that he had the strength to once more face the world. But he only took his coachman's hand and half-sobbed: "God, man, you don't know the wealth you possess. You have given me, in those few words, more than I could buy with all my money."

Yes, we must have someone who believes in us, else the world is indeed drab, and True Success is not for us.

* * *

There is a young German boy not many million miles away who is going to be a success. He is one of those

A Young Man fellows who never knows

With a Chance whether the clock is going

or has stopped. He is always too busy doing his work. He comes early in the morning and stays until late at night. The eight-hour demand has never been made by him, and his employer has yet to hear his call for more pay. When he is asked to do more work he never looks down-hearted. He smiles his own Teutonic smile and gets busy. He never tells what he is going to do, nor can you tell from his actions whether he is loafing or working. But his results count. He always does what is expected of him—and generally a great deal more. When he is asked to do a thing one may be sure that the job will be done, and well done. This boy will be a Big Success later on, for he is a Big Success in the work he is doing today. No man can be a Big Success tomorrow who is not a Big Success today. A Big Success is no mushroom. Success is more like the oak. Our young friend is an oak. He will cast a big shadow in whatever business he may be in some day. He will do this because he does his work as well as he can, smiles often, is always cheery and willing and industrious, and possesses the great quality of minding his own business and minding it well.

Horace Fletcher and Fletcherism

By HYMAN ASKOWITH

I.

HERE are few men today who are doing so much for the vital betterment of their fellowmen as Horace Fletcher, known to two continents as the apostle of rough chewing. His teaching and propandea are among the most powerful forces at work today in the interest of a higher business efficiency. Throughout his career he has been pre-eminently a business man, and we may still, with ever-growing interest, look to him for the most convincing demonstration of his practical, businesslike principles.

Nor is this to be wondered at, for the philosophy of Horace Fletcher is the fruitage of his own rich experience, and that philosophy has proved so universally beneficent because the experience back of it has been so universal in range. No man has ever compassed a wider area for his thought and activity—physical, mental and spiritual—for the world has been his playground and his workground, and the maximum betterment of humanity itself the ideal and aim of his endeavor.

We would have to search long—and probably in vain—through the records of men's lives to find another life so full, at the same and the same time, of kaleidoscopic adventure, versatile achievement, and good works. Out of this human quarry the magazine and newspaper press of Europe and America has brought to light much fascinating material; but beneath this surface layer lies a wealth of incident as yet untouched. And even with more intimate knowledge it is impossible to give more than a suggestion of this extraordinary mosaic of activity.

Born in Lawrence, Massachusetts, nearly sixty years ago, Horace Fletcher now occupies a palace on the Grand Canal in Venice. Occupies it? Hardly—any more than the sun occupies Greenwich: it is merely a convenient centre from which to measure his roamings. "Venice," says Mr. Fletcher, "is such a convenient and delightful place—a suburb to all the rest of the world. It is only a step to Paris, or

Berlin, or Vienna, only two steps to London, and three to New York"—and Mr. Fletcher is always stepping. A year ago, this date, he was in the Himalayas; at this moment he is in New York; by the time this meets the reader's eye, he may be in Cairo or in Tokio—there's no telling.

But to get back to Lawrence, Massachusetts, where twelve-year-old, impressionable Horace made his first break for liberty. The war had just broken out, and a gunboat in the navy was his objective point. But he never reached it, for "parental sanction was lacking," as Mr. Fletcher recalls it, "and I was brought back before I had measured very much longitude and latitude." To induce him to study, he was promised a chance to go to sea later if he would work harder at his books than he had ever done before. With this incentive the seemingly impossible became easy, the reward was earned after three years of hard study, and at fifteen he shipped aboard a whaler, bound for Japan.

He spent his sixteenth birthday on the island of Java, and made his first acquaintance with China and Japan at a period most interesting to look back upon—China, at the close of the bloody Taiping rebellion, when several millions lost their lives; and Japan, in feudal times, before any of the changes that have made her "the last and greatest wonder of the world." With his frequent visits to Japan ever since, he has had almost unrivaled opportunities to watch her meteoric development. There are few Americans alive today that have known Japan so long and so intimately; and fewer still that have profited in so many diverse ways from this knowledge. Japan started Mr. Fletcher well on the way to business success; Japan taught him many fruitful lessons in true living; and it was a Japanese friend who gave him the suggestion which developed ultimately into Fletcherism.

It might be said that Mr. Fletcher cancelled his debt to Japan, in a measure at least, by a unique service which he did her. Twenty-five years ago, Horace Fletcher, in the full flush of his versatility, had ac-

quired an international reputation as a rifle shot. His guide book on snap-shooting and his ingenious targets for practice were in wide use. He had already given exhibitions in Germany when he was called to Japan to teach the Minister of War, now famous as Marshal Oyama, how to shoot. Later he demonstrated his method before the imperial prince and the army and navy staffs. The Japanese fighting organization was then comparatively young, and this new method is said to have contributed much to its efficiency.

In the few years between his first experience in Japan and this later visit, Mr. Fletcher did more and wilder things than falls to the lot of most men in a whole lifetime. Returned to his native state again, he took up his studies at Andover, and then had a taste of Dartmouth. It could not have been "thorough tasting," for the magnetism of the Orient was too strong for him, and pulled him away before he had completed his course.

In China once more, he worked off and on as a clerk in a commercial house at Canton. It would be hard to count the many other things he did. Neither on land nor on sea could he remain very long in one environment. He was in Shanghai at the time of the first Tien-Tsin massacre. He worked his way on merchant vessels. He even commanded a crew of Cantonese pirates, on a Chinese lorch, at a time when piracy was a common occupation in the China Sea. Impelled by a chronic restlessness, he courted the out-of-the-way and the unexpected, and gloried in every danger. He chopped out roads in the jungle, allured by the excitement of the chase and the spirit of adventure; and pushed his way through tangled chaparral, led on by the hope of discovering precious metals.

It was a practical business idea, however, and not a hunt in the wilderness, which brought him his gold. He returned to San Francisco and started the importation and selling of Oriental silks, fans, and novelties. He originated the Ichi-Ban establishment in San Francisco and the Nee-Ban establishment in Chicago. With his sure business instinct and inexhaustible energy, he soon prospered in his enterprise and after a few years, at the age of thirty-five, retired from business with a comfortable fortune.

In the meantime, however, business alone had not been enough to keep him active. He resorted to gold-mining again in the bonanza times. At the time of the Sand-Lot riots, he organized some of his friends into a company of the National Guard and served with them as a private. Later he became a lieutenant-colonel in the California National Guard. It was then that he won fame as a snap-shooter and wrote the little guide book adopted by the National Guard and later by the Japanese army. He had always been keenly and actively interested in sport of every kind. He became a patron and business promoter of good boxing and other athletic sports, and was the founder and president for many years of the celebrated Olympic Club in San Francisco.

In this fashion he led a genial Bohemian life until his marriage in 1881 to Grace Marsh, a woman of considerable distinction as a painter, whose work was later exhibited at the Paris Salon. Mr. Fletcher himself had already disclosed an artistic leaning and talent which soon prompted him to retire from business and devote his leisure to painting. It was a pleasure and a new experience to him, rather than a permanent profession, but he worked away at it with characteristic intensity until his painting was accorded a place in the Munich exhibition. Several years were thus spent in Europe, in art study and travel. With no other purpose than to gain access to exclusive studios, he secured a place on the staff of a New York newspaper, and thus came into close contact with the great artists of Europe.

These pleasant art studies were suddenly interrupted by a call to New Orleans, owing to the death of a relative. Here he had to assume, to quote his own words, "the mismanagement of a French grand opera company, because no one else was foolish enough to undertake it." After a period of strain and irritation forced upon him by this predicament, Mr. Fletcher found himself at leisure again, and free, apparently, to devote himself anew to his pleasures.

The shock that followed is a familiar tale, and has repeated itself only too often in the lives of modern business men. He was refused life insurance, the examination revealing a digestive system so shattered by

chronic disease that his case was considered hopeless. If the specialists were to be believed, he was fit for the scrap-heap. To take their word for it, however, and resign all hope, was not the way of Horace Fletcher. Thrown upon his own resources and with limitless faith in the beneficence of Nature, he patiently worked out his own salvation. Somehow he hit upon the experiment of thorough chewing—and his chronic maladies, frightened away by such a little thing, made haste to disappear.

Why they could not remain, and why similar unwelcome ailments can be banished in the same speedy fashion, will be explained in the second portion of this article. There, too, we shall see how Mr. Fletcher developed and tested his theories until the simple discovery of a layman became a world-wide movement which has already revolutionized the sciences of physiology and sociology, and bids fair to put a considerable portion of humankind upon a higher and more efficient plane.

Love—A Commercial Asset

By ARTHUR W. NEWCOMB

FOLKS used to say, "Religion and business won't mix." Some say so yet, or at least they think so.

But it's a mistake. Religion and business have always mixed. They always will.

A man cannot be one thing in religion and another in business. He may profess to be, but—his religion is no better than his business.

Our shaggy ancestors went out and did business with stone hatchets. They drove abrupt bargains by burly blows. They met competition by the toughness of their craniums. Hence the phrase, "a hard-headed business man."

And these brusque old forefathers of ours mixed business and religion by using the same trusty flake of flint in their devotional and evangelistic exercises that got results in trade. They either converted the sinner to orthodox theological views by the weight of its arguments, or let the light shine in on his benighted soul by puncturing his thick skull.

In the process of the evolution of the race, business methods have been refined and improved upon. But, for the most part, until recently, no mere fussy considerations of etiquette have been allowed to interfere with the alacrity and completeness of the all-important operation of removing the other fellow's cuticle and hanging it on the fence.

Religion has largely followed suit—or has it led in the æsthetic development of processes? At any rate, the rack, the thumb-

screw, the stake, and the boiling oil have had to yield to less mussy ways of scaring, driving, bribing, coaxing, or ostracizing the other fellow into "our" belief.

The modern business man who relies on his lawyer and his political pull to keep him out of jail, usually leaves it to his wife and his pastor to keep his soul out of hell. That's the way he mixes his business and his religion.

But now a new era is dawning.

These conditions in business and religion are about to pass away.

"All that is beautiful shall abide,

And all that is base shall die."

So the old ways have to make way for new and better ways.

The light grows, and has even now forced the darkness into the low places and the remote corners. Soon the whole business and religious landscape will be flooded with light.

In the kindling of this dawn, men rub their eyes in amazement.

What they see seems too good to be true, but it is true because it is so good.

They see that Business is a sacred calling, and Religion an everyday utility.

And then they look again, and lo, the two are one!

Religion is man's business, and business is his religion—the only true Religion.

Crowning wonder of all, they look back over the battle-plowed, blood-soaked way the race has traveled, and learn that this is the very essence of the teaching and

example of a saint, sage, and savior all along!

Confucius, Buddha, Socrates, Zoroaster, Lao-tze, and, towering above them all, Jesus of Nazareth, taught, lived, and died for one universal and fundamental principle—Love.

Love is a more or less complete mental and spiritual realization of Oneness—oneness of the individual with God and with every one of God's creatures. And, since the purpose of our existence is self-expression, we find high, full self-expression through conscious benefit to the great whole of which we are a part.

And so Love expresses itself in service.

In other words, Love gets busy—goes into business—produces, manufactures, and distributes goods—good things of the heart, head, and hand.

True Religion is a practical, tangible expression of Love.

Good business is Love at work.

I make bold to declare that this is the day that is dawning.

Pessimists, grumblers, croakers, calamity-howlers, bilious patients, and gloomsters take notice: Your occupation is going—is gone already. Your ink-squirts are a laughing stock.

I'll tell you why I am so sure about this thing.

"Love is the fulfilling of Law."

Love is the Power that keeps millions of suns bright and warm, and holds countless planets poised in their harmonious cycles.

Love is the All-Conqueror.

No lawless condition is anywhere permanent. It is a state of unstable equilibrium—unnatural, abnormal.

Evolution is ever toward harmony, balance, conformity to Law.

And so, to come back to earth, Love is evolutionizing both Business and Religion.

There is a good deal of the stone-age shell still sticking to both, I'll admit, but they are hatched.

I might write volumes of concrete examples to prove my contention, but they are everywhere.

The Saturday Evening Post recently published the answers of a score or more of leading business men to a series of questions. One of the questions was something like this: "Is the Golden Rule practicable

in modern business?" The unanimous answer may be paraphrased thus: "Give us a hard one! No business can succeed that goes by any other rule."

Even if they hadn't said so, current history proves the statement true. Sooner or later every commercial structure built on

"The ancient rule, the bad old plan,

That he may take who has the power,

And he may keep who can,"

comes tumbling down.

But it's the positive results that give the rule, "Look out for Number One," the solar plexus jolt.

A salesman—the real article—was at dinner with friends the other night. He was one of the kind whose sales make some of the best men in the race look as if they were going backward. Naturally, when the talk turned on the selling game, he was listened to with interest. "Boys," he said, "when I am presenting my line, I feel the proposition from the buyer's standpoint so strongly that I often find genuine tears in my eyes as I think of the real benefits he will get. I lose sight of my own commission entirely." And then he added, "My experience is that the salesman who never takes his eyes off from what he is going to get out of it, never gets very far up the ladder and always falls down eventually unless he changes his attitude."

It is sufficient only to mention the Bon Marche, Wanamaker's, Marshall Field's, Shillings, Ivory Soap, National Cash Register, Heinz's, and other concerns who have made love a ruling principle. Their success is common talk.

But the cynic says, "Oh, yes, all this 'square deal' business, this 'quality' hot-air, this 'welfare work,' is all good, shrewd advertising."

Compose yourself, dear brother. Let me tell you a couple of things. First, it is no crime to be a good advertiser. Second, Honest Abe was right, "You can't fool all the people all the time," and a love that is daubed on the outside, like grease-paint, is just about as deceptive as that crude cosmetic. Thumps and bumps are beginning to drive it into men's heads that wise old Paul was talking horse-sense when he said, "Though I give my body to be burned, and have not love, I am as sounding brass and tinkling cymbals."

Love attracts—draws to the lover friends, business, money.

Love warms.

Love inspires confidence—the basis of trade.

Love creates and welds together a happy, healthy, energetic, reliable, and loyal organization—a composite salesman of highest efficiency.

Love fills the whole being with joy and peace, makes work a recreation, and makes the body glow with health, energy and endurance.

Love is the soil in which courage is rooted—no one who loves his fellows can fear them.

Love pays, my brother.

Yes, indeed it pays.

It pays twenty-four hours in the day.

No matter how much you may love your fellow-men, no matter how intensely you may long to serve them, business must be done at a profit, or it goes smash, and your power for service is limited.

Love is the biggest profit-paying asset in any business.

This is correct Science, sound Philosophy, true Religion, and good Business Common Sense, because he who loves gets into harmony with all the positive, creative, opulent forces of the Universe—with God Himself.

Art in Stenography

By J. P. FLEISHMAN

LET us look up that word "mediocrity" in a dictionary. Here it is: "Moderate quality or degree; middle rate." And there you have, in that brief definition, the reason for the army of stand-stills in the business world. For mediocrity means average, and average means not above the common.

Suppose we take, for example, the profession of stenography. The country is full of young men and women who, through a knowledge of shorthand and typewriting, are earning a livelihood as amanuenses, office assistants, and so on.

Stenography is a stepping-stone to higher things.

A good stenographer, with common sense and tact, can develop into a veritable right-hand bower and become a power to the busy man of affairs. But they put into their work just enough energy, initiative and loyalty to steer clear of the blue envelope. A little greater energy, a bit more initiative, a more frequent use of dormant gray matter would mean quick recognition and prompt promotion.

How many stenographers endeavor to make the letters they write look like print? How many are free from the use of an eraser every other sentence? How many study the effect of margins and paragraphs and even spacing and punctuation? How

many have sufficient originality to endeavor to make the margin on the right-hand side of the sheet as nearly even as that on the left-hand side?

I know a young man who secured a very desirable position on the strength of the mechanical appearance of his typewritten letter of application. That young man does the neatest, cleanest, most original work on a typewriter that it is possible to do. To him, perfect work has become second nature. He is painstaking. He is accurate. He is rapid. With him, care has become a habit. He puts his individuality into every letter and every article that leaves his machine. Other stenographers who see his typewritten work hold it off admiringly and say: "How in the world do you manage to make your work look like that?"

Here is the secret of how it's done, told me by the young man himself:

"I am never content with average work. I handle a great deal of correspondence, and every day I wonder more and more at the poor quality of work done by stenographers. I see letters that I know are written by experienced stenographers, but which have the appearance of having been hammered out by an office boy anxious to get away to a ball game."

That young man is never satisfied with the good—only the best will do. He is

forever striving to improve his A R E A. The consequence: his work is never mediocre.

Doing a thing as well as somebody else does it will never make you stand out alone. The world reserves its applause and appreciation for the man who can do things a *little better*.

Don't be satisfied with mediocrity.

If you are perfectly contented with the

present quality of your work, you are slipping backward.

Self-satisfaction and progress are strangers.

Put *yourself* into your work—and then try to improve on the job.

You will rise above the crowd.

Someone has wittily said: "The original noise is what counts; most people are merely echoes."

Success lies in being the original.

From Other Philosophers

TO BE HAPPY.—Do not worry; eat three square meals a day; say your prayers; be courteous to your creditors; keep your digestion good; exercise; go slow, and go easy. Maybe there are other things that your special case requires to make you happy, but, my friend, these I reckon will give you a good lift.—*Abraham Lincoln*.

LINCOLN'S LOVE FOR TRUTH.—Tricks of the trade, sharp practices of the conscienceless, mean little arts by which mean little men sometimes took advantage of their adversaries, Lincoln absolutely despised. He told Herndon not to use a paper the latter had prepared in order to get delay in court for a client: "Don't let it go on record, Herndon. It's a sham, and a sham is no better than a lie. The cursed thing may come staring us in the face long after we have forgotten it." He said to a would-be client: "We think we can win your case for you; we can set a whole neighborhood at loggerheads; we can distress a widowed mother and her six fatherless children, and thereby get for you six hundred dollars, to which you appear to have a legal claim, but which rightfully belongs, as it appears to us, as much to the woman as it does to you. You must remember, however, that some things that are legally right are not morally right. We will not take your case, but we will give you a little advice for which we will charge you nothing: You seem to be a sprightly, energetic man; we would advise you to try your hand at making six hundred dollars in some other way."—*Dr. Charles C. Albertson*.

DOING BIG THINGS.—Big things are only little things put together. I was greatly im-

pressed with this fact one morning as I stood watching the workmen erecting the steel framework for a tall office building. A shrill whistle rang out as a signal, a man over at the engine pulled a lever, a chain from the derrick was lowered, and the whistle rang out again. A man stooped down and fastened the chain around the center of a steel beam, stepped back and blew the whistle once more. Again the lever was moved at the engine, and the steel beam soared into the air up to the sixteenth story, where it was made fast by little bolts. The entire structure, great though it was, towering far above all the neighboring buildings, was made up of pieces of steel and stone and wood, put together according to a plan. The plan was first imagined, then penciled, then carefully drawn, and then followed by the workmen. It was all a combination of little things. It is encouraging to think of this when confronted by a big task. Remember that it is only a group of little tasks, any one of which you can easily do. It is ignorance of this fact that makes some men afraid to try.

—*Waldo Pondray Warren*.

BE WHAT YOU WILL TO BE.—The constructive, or building forces of the body go where the attention is directed and held. The right arm of the blacksmith is built up by the turning of the blood and nerve currents to it as he uses it in his work; and the completeness of the building process is in proportion to the interested attention he gives his work. Work in which no interest is taken tears down more rapidly than it builds, and tends to destroy the worker. All physical directors know that exercise without interest destroys tissue, and does not

cure the weakness in any part of the body. The constructive force goes wherever interested attention is held. Interested attention, concentrated on any section of the brain and held there, will direct the blood and nerve currents there. This will awaken dormant cells, renew and refine the tissues, and multiply cells in number. You can, therefore, make a brain to suit yourself; you can develop to a limitless extent the faculty or talent you wish to develop; you can qualify yourself to do any work or to fill any position; you can make yourself what you want to be.—*Constructive Science.*

SWEEPING AGAINST THE WIND.—A titled Englishman visiting New York, said to the American who was entertaining him: "What strange people you are, to be sure. In England we have our nobility. We are born to the purple, but here any man, regardless of ancestry, may rise to the highest positions, political and social. Now, I suppose," continued he, "that the man we see out there, cleaning the streets, may some day by chance be President of the United States." The American turned to look at the street cleaner and after observing his method of working for a moment, replied, "No, that man will never be President." "Why?" asked the Englishman. "That man will never be President," answered the American, "because he is sweeping against the wind."—*Piccolo Pebbles.*

BALANCING ACCOUNTS OF KINDNESS.—Yes, we have all been trying to make others happy—and as you say, many of us have succeeded, and perhaps a few of us have failed. But even so, we have not failed truly speaking. For if we have been thoughtful of one another—if we have earnestly tried to send a little sunshine between another's clouds, we ourselves have been made just that much better. And is this failure? And, too, I know that a sincere effort to make another glad never met with anything but success. The material gift may have gone a trifle astray, but were it miles, the true gift—the thought—could never do other than succeed. And

it is surely well to have a balancing day on which to straighten up accounts with one's self. But don't you think it is nicer and just as helpful to have an account of two columns—one of losses, and one of gains? Not to make one think, "Why, I am good. Surely I need not improve farther;" but just to recall the conquests over yesterday or last year or the year before. How much weaker there, how much stronger here. For the gains—the kindnesses—have left that Something which must be an incentive to work hard for more like them. Is it not so? I do not much believe in sugared criticisms—they are worse than none at all. But I do believe in adding up the column of gains as well as the columns of losses—else how could we get a balance. And even if the losses are greater than the gains, Failure is but a step toward Success if one is earnest and untiring. And what in life would be worth the living if we had not to strive for it?—*Jen E. Vernon.*

BE A DREAMER OF DREAMS.—But as for me give me the young life that sees visions, dreams dreams and peers into the future and contemplates the things that are to be. They wear longer; can stand more grief; recuperate when they are set back, and can endure longer in the heat of the strife. Grief will not kill them as easily as it kills those with materialistic minds. Their house may burn but the dream is there still. Splendid ideals on purity, on social relations, are due to dreams—to visions. Those with dreams in their minds and hearts can wait. The materialistic mind must realize in the present, for it has little to hold it up in case it should fall. The mind of the savage has not the staying powers for it lacks vision. I am glad to find the dreamer of dreams. He has the distant hope that lures him up the hill—up the hill of God which challenges his young life to scale the highest peaks and feel the crisp clear atmosphere of the glistening summit. How very stale it must be to the mind which sees not the mountain tops and can gaze no higher than the dead level of common life.

—*George H. Bowman.*

Hannibal dissolved obstacles in his path across the Alps with fire and chemicals—cheerfulness is your fire, resolution your chemicals

Let's Talk Business

We are going to be real mercenary. During the month we receive hundreds of letters and oral expressions of the value of **THE BUSINESS PHILOSOPHER**. Our good friends realize that praise to magazine makers is as sweet as a spring love song is to a sweet girl graduate, and the letters of praise we receive are to us real literature. Now we are going to be mercenary to this extent: We want every one of our friends to sing their song of praise of **THE PHILOSOPHER** to their friends as well as to us. We don't want anybody to fail to tell us what they like, but we do want them to pass the good word along to some friend whom they think ought to have Mr. Sheldon's monthly messages. If each subscriber would get one new name on our list, say, once a month, it would not take until the Millennium until we would have more than that hundred thousand subscribers we intend to get. Not because we think our friends need a bribe but because we know they will enjoy the book, we will give a copy of James Allen's great inspirational little book, "As A Man Thinketh," to every subscriber who sends in the remittance of a new subscriber. Stevenson long ago said: "I know what pleasure is for I have done good work." Here, then, is a chance for every subscriber of **THE BUSINESS PHILOSOPHER** to get pleasure, for certainly the spreading of the Sheldon philosophy is the doing of a great good work.

* * *

Thousands and thousands of dollars are being thrown by merchants into holes in the ground every year because of unwise advertising. Merchants everywhere purchase valuable space in newspapers and magazines and are loud in their wails because their advertising does not pay. No horseman would for a minute expect Dan Patch to mutilate a record to any great extent if hitched to a dray wagon loaded with sand. Yet merchants expect good periodicals to pull customers for them when burdened with advertising of the dray-wagon of sand kind. To write good advertisements is an art. It requires training as well as brains. The problem of pulling

dollars out of the pockets of customers and sending them away satisfied is one that is not solved by men without much thought. To get customers where they will submit to the performance of the trick requires advertising of the best kind. Perhaps there is no better book than "Retail Advertising Simplified" for the teaching of merchants to fill advertising space with stuff that possesses the pulling power.

* * *

Many are those who rejoice over that book to which we called their attention last month. "Tales of the Road," they say, is a better book than we said it was. The spicy, snappy, pointy stories, and, the tremendous amount of that uncommon quality of commonsense packed into the pages, surprised those who sent along a dollar for a copy. "Tales of the Road," and "Men Who Sell Things," are books that no business man or traveling man should be without for a day.

* * *

Our new subscription getting campaign is under way and the men who accepted our invitation to share in a \$40,000 melon are happy in doing their work for the wages of work honestly and faithfully done. There is still a chance for many more men and women. Those who do not send us that postal card for particulars are blind to a big electric sign of Opportunity flashing across their path.

* * *

¶ We are blushing modestly because so many fine letters of praise for the May number have come tumbling in. "This number of **THE BUSINESS PHILOSOPHER** is certainly the best ever issued," says Dr. iC. M. Ustick of Cincinnati. With an order for fifteen copies of the same number of the magazine, Hunt-Helm-Ferris & Company, of Harvard, Ill., write: "We wish to send one to each of our traveling salesmen. Any of the several articles in this number is worth the price of the entire number." Yes, it IS real fun to edit a magazine when letters packed with such appreciation are sent along.

The Philosopher Among His Books

God be thanked for books! They make us heirs of the spiritual life of past ages. They give to all who will faithfully use them the spiritual essence of the best and greatest of our race. No matter how poor I am; no matter though the prosperous of my own time will not enter my obscure dwelling—if the sacred virtues will enter and take up their abode under my roof; if Milton will sing of Paradise; and Shakespeare open to me the worlds of imagination and the workings of the human heart; if Franklin will enrich me with his practical wisdom—I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from what is called the best society in the place where I live.

—William Ellery Channing.

Men Who Sell Things. By Walter D. Moody. A. C. McClurg & Co., Chicago. Sold by Sheldon University Press.

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with the price. Carriage prepaid.

SHELDON UNIVERSITY PRESS
LIBERTYVILLE ILLINOIS

HERE IS \$40,000

How much do you want of it?

This offer does not go to those with Weary Willie propensities. This is to workers. Real, live, energetic men—men with the get-there spirit moving them—are wanted to take slices of a

\$40,000 MELON

Mr. Sheldon says he wants to talk to 100,000 subscribers—real Good Folks, you know—and that he is willing to pay

\$40,000 (Real Dollars)

for the privilege. He is modest and says nothing of what the subscribers will get. (But this number is a hint of what's coming).

To get any of this money you will have to get him some subscribers. Those who have tried the trick tell us it is easy. You can find out HOW by writing a business-like letter to the

Sheldon University Press

Libertyville Illinois

TRUE SUCCESS

O toiling hands of mortals! O
unwearied feet, traveling ye know
not whither! Soon, soon, it seems to
you, you must come forth on some
conspicuous hill-top, and but a little
way further, against the setting sun,
descry the spires of El Dorado. Little
do ye know your own blessedness;
for to travel hopefully is a better
thing than to arrive, and the True
Success is to labor.

—ROBERT LOUIS STEVENSON

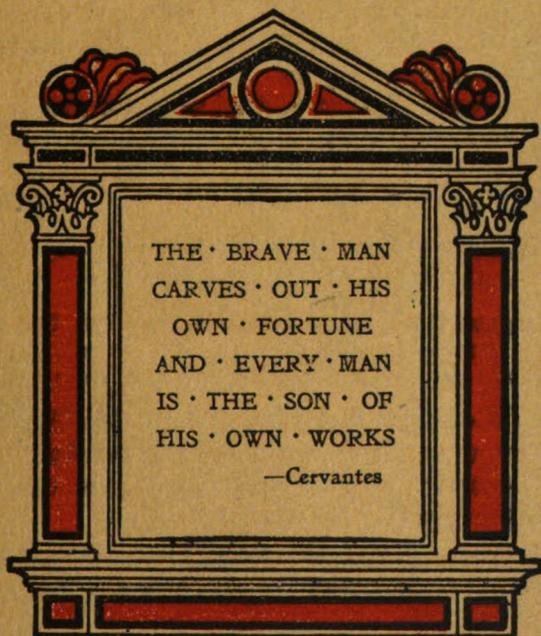
VOL. IV

JULY, 1908

No. 7

THE BUSINESS PHILOSOPHER

ARTHUR · F · SHELDON · EDITOR



SHELDON · UNIVERSITY · PRESS
LIBERTYVILLE · ILLINOIS

Your Business Message to Buyers

Carrying that message to Garcia was a Sunday afternoon snap for Rowan compared to the work he would have to do were he asked to carry the message of a Business Builder to the Buyers.

Even Rowan couldn't do that.

Even he would "fall down."

Carrying one message to one man, even though that one man happened to be in the enemy's country, was easy compared to the work and danger and difficulties which besets the carrier of a business message to buyers.

But a messenger who can do that work for you is

THE BUSINESS PHILOSOPHER

This magazine will carry your message to 15,000 buyers each month *and will get the right answer.*

"My ad appears in eight other magazines but THE BUSINESS PHILOSOPHER brings in more replies than any of the others. Be honest now, haven't you really been sending out circulars also," says Sherwin Cody.

But nary a circular had we sent out. The Business Philosopher did the work all alone. Garcia is a subscriber. The Business Philosopher will carry your message to him. (Garcia, you know, is the fellow who buys.)

Rate cards and a sample copy will go to the man who has a message he wants carried to all good Sheldon Folks.

SHELDON UNIVERSITY PRESS
LIBERTYVILLE ILLINOIS

THE BUSINESS PHILOSOPHER

Entered as Second-Class Matter Oct. 7, 1907 at the Post Office at Libertyville, Ill., under Act of March 3, 1879
Copyrighted 1908 by Sheldon University Press

Office Salesmanship

How to Write Letters That Pull

You are at the head of a big business because you are willing to pay for ideas. Ideas are far cheaper than printer's ink or postage.

I have some ideas on "How to Write Letters that Pull" that have been worth hundreds of dollars to others, and no doubt, would be to you.

I can make an \$8-a-week girl write better letters than a \$25-a-week correspondent can dictate. Do it by the Cody System of form paragraphs. This method helped the R. D. Nuttall Co. to get 36 orders where before they got 25—nearly 50% more business out of the quotations made.

I can show traveling men how to get orders by letter from towns they can't afford to visit.

I will tell you how I got \$2,000 worth of business from 2,000 grocers by a single letter to each—\$1 for every letter.

I can prove my ideas worth money by letters from the best business houses.

Pin a \$1 bill to your card, send to my address at my risk, and I will mail you a copy of my new book

HOW TO DO BUSINESS BY LETTER

And Training Course in
Business English Composition

which will do your stenographers and correspondents more good than anything you ever put in their hands before. Discount on 10 or more in one order.

Also let me send you, ON APPROVAL, a set of my Private Instruction Cards—The Cody

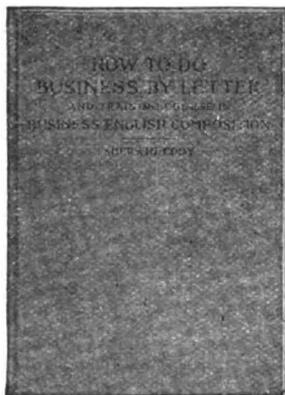


System for Business Men—How to Write Letters that Pull, in which I go into the fine technique of How to Get Business by Mail. You'll want a set for yourself or advertising manager, with a

personal criticism from me showing how to apply the general principles to your particular business and what is the matter with your present advertising. With criticism and copy of book, \$10.

In my Complete Training Course in Office Salesmanship with Expert Service I will re-write and criticise all your important advertising matter, form letters, circulars, etc. Also fit young men and women for positions paying \$25 to \$125 a week.

Sherwin Cody



Contents:

- Using Words So as to Make People Do Things.
- How to Begin a Business Letter.
- How to Close a Business Letter.
- The Body of the Letter.
- Applying for a Position.
- Sending Money by Mail.
- Ordering Goods.
- "Hurry-up" Letters.
- How Money is Collected.
- Letters to Ladies.
- Professional Letters.
- How to Acquire an Easy Style in Letter Writing.
- Two Kinds of Letters—Buying and Selling.
- When to Write a Long Letter and When to Write a Short Letter.
- Answering Inquiries.
- Talking in a Letter—Colloquialisms and Slang.
- Complaint Letters.
- Condensation—Writing Advertisements.
- Advertising and Follow-up Letters.
- Display in Letter Writing.
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- Customs and Regulations of the Post Office.
- Social and Official Forms; the Rules of Grammar, with Common Errors; the Rules of Punctuation for Business Office Use.
- Cloth, price \$1.00.



Four Small Books of Great Thoughts

By James Allen.

As a Man Thinketh

Written to inspire men and women, boys and girls with the truth that "they themselves are makers of themselves" by the thoughts which they choose and encourage.

Clearly points the way out of hard conditions and difficult circumstances. Gives a cheerful, optimistic, rightful outlook upon life.

A Book That Makes for Power and Poise.

Out From the Heart

A sequel to *As a Man Thinketh*. A loving guide to the first steps in the pathway of enlightenment. Some of its chapters are especially devoted to the formation and reformation of habits—habits of thought and their resultant words and deeds.

This little book can be read in an hour, but is so worthy of a lifetime of study that it irresistibly invites it.

"Keep thy heart; . . . for out of it are the issues of life."

Morning and Evening Thoughts

A compilation of some of the rarest gems of prose and poem from the works of James Allen, by Lily L. Allen and others.

Arranged for the mornings and the evenings of thirty-one days, with an appreciative introduction by the principal compiler.

Daily Food for Growth in Purity and Power.

Through the Gate of Good

or, Christ and Conduct. A loving and profound interpretation of the Life and teachings of Jesus of Nazareth, as applied to the hearts and lives of men, women, and children who live today. It is valuable as showing the oneness of Jesus with Science and Truth.

Inspiration and Guidance for the Divine Life.

These books, from 68 to 80 pages each, well printed on good paper, with heavy art-paper extended covers, are now on the press for an edition of **Two Hundred Thousand**. They will be furnished, for wide distribution, single copies, fifteen cents.

Write today—yes, right now. Send for a number today—be an uplifter—it will help others and help you.

Sheldon University Press

-:- Libertyville Illinois

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A One Hundred Dollar Victor Talking Machine

with records by Madam Tatrzzini
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One Hundred Dollar Oliver Typewriter

with all attachments.

A Trip to California

with one hundred golden hours at sea.

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Visiting London
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the latest model.

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your choice as follows: Waterman Ideal
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The above offer is intended for men and women with brains and will be presented absolutely free to meritorious persons.

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The Banker & Investor Magazine
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A Magazine of the Wildwood

The only Magazine on Planet Earth Penciled, Printed, Proof-read, Published, Pasted and Posted in the Country amid the Evergreens.

Soundview: A Magazine giving sound, sane views on every topic discussed in its pages.

Evergreens: Men-not-afraid-of-an-idea (and women); people who are progressive, fearless—ever searching for the truth.

"*Business Philosophers*" want wisdom in small packets—they are not looking for *mere words*, or large doses of drastic dope—they haven't the time to digest it.

They want a whiff from the Wildwood and a touch of the Simple Life as antidotes to their more or less strenuous life in the world of action.

They want a taste of the Country to dilute the smoke, sewer gas, sky scrapers and slaughter houses of the city.

They want sensible stuff—not the vapid, inane utterances so often permeating the writings of alleged philosophers of today.

Business Men (and women) can get this in "*Soundview*."

A CORNER ON LONG GREEN

Why not help the Evergreens in their laudable ambition to secure all of the "long green" in the Country, and at the same time insure yourself 12 messes o' "Greens" superior in flavor and quality to any you have ever tasted.

Here is what a "long green" will do for any "business philosopher," if order is sent without delay:

SOUNDVIEW, 1 year	\$1.00
WILDWOOD PHILOSOPHY, (cloth bound book by a "Simple Lifer")	1.00
WHAT IS PURITY?, a study of Sex-Overvaluation, by Theodore Schroeder, of the New York Bar25
WOMAN—AND THE MAN, by M. Trueman25
Total,	\$2.50

All, including membership in the Society of Evergreens, and a copy of *Soundview Jr.* for 1908 for \$1

Here is what one of Sheldon's superior salesmen says:

"When I lived in Boston I read *Soundview*, now that I am living in Seattle I still read it, and so far it has justified its name".—Hinton White.

On sale at Newsstands for the copy, but don't send less than a "long green" to

THE BOSS EVERGREEN (That's who)

OLALLA, WASH., U. S. A. (That's where)

Be a Producer

"If I were a youth I would not compete in the Twelve-Dollar-a-Week Class. Like George Ade, who left Indiana and went to Chicago, in order to get away from mental competition, I'd set the Bunch a pace. I would go in the Free-For-All Class. I would make myself necessary to the business. No matter how "scarce" times are there are a few folks who are never laid off, nor are their wages cut down. These are the boys that make the wheels go round."—THE FRA.

AND first among those who are never let out are the good salesmen. A good salesman is a producer, and the man who is a producer of business is never in danger of being without a good position.

The house cannot exist without him. It **must have him**. He is the money-maker. He keeps the wheels of business turning. Take him off the job and business stops entirely. Hard times or no hard times, he is sure of a place because he pays his own way—and a good deal more.

Why not be a good salesman?

Why not become the kind of a producing man they cannot get along without?

Salesmanship pays better than any other profession—better than law, or medicine, or engineering—better than nearly any kind of technical work you could take up. And it pays quicker! Capable salesmen earn good money from the start.

The Sheldon School Makes Salesmen

Studying the Sheldon Science of Salesmanship will fit any man to enter the production side of business, and to be successful there.

Study Scientific Salesmanship as taught by **Sheldon** by correspondence, and make yourself the kind of a man there is a demand for, the kind they can't get along without, the **producing** kind of man.

If you are a salesman already, **Sheldon** can help you become a better salesman. He has helped 31,000 others, representing every line of business.

Send today for free booklet outlining the Course in Salesmanship. **Investigate** this success-building plan at any rate

Every day you delay adopting some definite plan for increasing your efficiency, you become less essential to the business world. You have "intended" making this start long enough. Now **make it**.

The Sheldon School
1012 Republic Building, Chicago, Illinois

In Tune With The Infinite

HERE is a book that will drive the business bogy away from the weary workers in business fields. It tells how to "get in tune with the infinite." The mysteries of the power of thinking are brought into the light. Ignorance is by this book made to give way to wisdom. How to use the Soul, how to cultivate the emotions, how to reach out and grasp more than the usual allowance of Truth—this is what Ralph Waldo Trine's beautiful book teaches.

"Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it."

Order this Book today. Price \$1.25

SHELDON UNIVERSITY PRESS
LIBERTYVILLE, ILLINOIS

FOUR GREAT ESSAYS ON VEGETARIANISM AND A VEGETARIAN COOK BOOK FREE

— and there are others, too

Chicago, May 8th, 1908

"Pork, or The Dangers of Pork Eating Exposed," "Plutarch's Essay on Flesh-Eating," "Ethics of Flesh-Eating," "Biblical Flesh-Eating," "Natural Food Recipes," by Mrs. E. E. Kellogg (containing 120 Recipes)

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This offer will not be repeated. Fill out the coupon at once.

Dear Sir:

Yes sir! I surely will renew my subscription to The Business Philosopher. It is one of the investments I must have. I feel that I have received more than five hundred per cent. results from the dollar I invested a year ago and I am very glad, indeed, to send you another. I am expecting to get even greater results from this dollar than I did from the one I sent you last year.

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Yours very truly,

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Insurance Salesman
R. 304, 108 La Salle St.
Chicago

Publishers of GOOD HEALTH, 50 College Hall,
Battle Creek, Mich.

I enclose 25c. for which please send me Good Health three mos., beginning with the current number. You are to send me FREE of further cost—"Pork, or The Dangers of Pork-Eating Exposed," "Plutarch's Essay on Flesh-Eating," "Ethics of Flesh-Eating," "Biblical Flesh-Eating," "Natural Food Recipes," by Mrs. E. E. Kellogg (containing 120 Recipes).

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Extraordinary Offer

\$2 VALUE FOR \$1.30

Prosperity Through Thought-Force, Price \$1.00 } PRICE FOR
 By Bruce McClelland } THE TWO
 One Year's Subscription to }
 The Nautilus Price \$1.00 } **\$1.30**

Prosperity Through Thought-Force

Written by Bruce McClelland, a man who really has lived his philosophy under great trial.

Read it and see how he used thought-force to transform his life from drudgery and poverty to joy and opulence. Makes his trials and tribulations work for good. You will do likewise when you have read it, for it is so interesting and full of inspiration, sound reason, and plain directions that you can't help it. We cannot recommend it too highly to our readers.

It is a thrilling, powerful, practical success book, crammed from cover to cover with just plain information you need about development and use of Thought-Force. *Get Right and Success Seeks You.* We have room here for only a few of the many testimonials from readers of *Prosperity Through Thought-Force*:

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"I ordered McClelland's 'Prosperity Through Thought-Force' for my husband for Christmas. He says it has already been worth a thousand dollars to him. He has read it through three times, and reads at least one paragraph from it each day."—Mrs. Frank Beach, Fort Collins, Colo.

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tion on the subject that I have read—and I have read many."—Olive Bowers, Birmingham, Ala.

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You have the power, and you alone. The efficiency that wins prosperity, success, and happiness comes by culture of the positive faculties and qualities, the possibilities and powers of the body, mind, character, and will.

This culture has to be gained by the individual himself. Teachers and schools may aid, but they cannot take the place of the student's own effort. He, and he alone, is the builder. All true culture is self-culture.

Since these things are so, you ought to know the science and art of self-culture.

You will find an invaluable aid in the 446 bright, cheery, practical pages of Dr. James Freeman Clarke's great book—

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He deals with the care and training of the body, the cultivation of the intellectual powers, the development and direction of the imagination, the education of the conscience, culture by reading and study, the strengthening of the will, and many similar subjects.

Dr. Clarke is well known as an effective writer, and this is one of the best of his books.

Parents, teachers, and pastors will especially appreciate this book for those under their care.

Bound strongly in cloth. Price One Dollar, Carriage prepaid.

Sheldon University Press, Libertyville, Illinois

From Poverty to Power

OR, THE REALIZATION OF PROSPERITY AND POWER

THIS masterly book by James Allen deserves rank with some of Emerson's finer essays. Thinking people in all English-speaking lands are reading and studying it.

Mr. Allen helps men and women to find in themselves the source of all success, all happiness, all accomplishment, all truth—they find in the pages of this book, the way of prosperity and peace.

Printed from new plates on heavy egg shell paper, and bound in beautiful English cloth, with gilt top and title.

Its wisdom, faith, and good cheer, become yours for One Dollar.

The Life Triumphant

THE LATEST THOUGHT AND EXPERIENCE OF THE AUTHOR

THIS crowning book of one of James Allen's series was only recently written and contains the maturest thought and experience of the author.

It is for those who have the courage and faith to believe, yes, to know, that the triumph is not far from their reach. Every sentence is an epigram of wisdom and power.

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It comes to make your life a triumph—for One Little Dollar.

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Taken by Storm—

¶ Many books have been written on the subject of business and business methods, but never before one that literally took the busy world of practical affairs by storm.

¶ That honor was reserved for a plain, common-sense, straightforward book, written by an active, hard-working business man—

“Men Who Sell Things”

by Walter D. Moody, business manager of The Chicago Association of Commerce, and former sales manager of one of the greatest wholesale houses in Chicago.

¶ From all over the country—from manufacturers, merchants, sales managers, salesmen, retail clerks, and from publications of every class comes an avalanche of unqualified praise, without one dissenting voice.

¶ Here are a few excerpts from many reviews that have appeared. Read them and be convinced.

“It is refreshing to read a book like Walter D. Moody’s ‘Men Who Sell Things’ . . . written by a man who has sold things for years and worked, himself, in every branch of the service until increasing years and experience have brought principles out of practice and enabled him to point out the rules by which things are done.”— *Chicago Daily News*.

“There is something going on in every sentence. He is full of dynamic periods.”
Chicago Record Herald.

“Mr. Moody has gathered together and expressed in succinct and practical form the results of twenty years of experience in selling things and observing other men who sell things, and the result is a volume which cannot fail to be helpful to any business man who may read it.”—*Chicago Sunday Tribune.*

“The breeziness and point which mark every page of ‘Men Who Sell Things’ promise to make the book of as wide appeal to business men as well as to boys interested in self-development and a successful future.”—*Chicago Evening Post.*

“It has developed into a volume which must take high rank in the literature of business and commercial affairs.”—*Chicago Trade Journal.*

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¶ That is what they say.

¶ The book merits it all and more.

¶ You need it, no matter what you sell—goods, skill, ability, or time.

¶ You can get it for One Dollar.

¶ Sit right down and order to-day

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Libertyville, Illinois

Please
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for The
Dollar Bill in-
closed, a copy of
“Men Who Sell Things”

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Street _____

City _____

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CORPORATIONS

What do you know about them?

Corporations are the natural outcome of the keenest competition in business and of the complex requirements of the modern commercial world. The business man, financier, investor, promotor, speculator, accountant or bookkeeper who is thoroughly posted on the four most important features of corporation work: corporation law—corporation accounting—corporation organization and corporation management—will be the most successful. Every phase of these important and complicated subjects is covered thoroughly and efficiently in RAHILL'S CORPORATION ACCOUNTING AND CORPORATION LAW.

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Will You Try a Fox Typewriter



W. R. FOX, President Fox Typewriter Co.

At My Expense? I invented the Fox Typewriter and manufacture it to-day. I know just how good it is. I know that it is a better typewriter than any other typewriter ever built.

I know other typewriters of all kinds and I know that the Fox has every improvement and every feature that any of them has—and more. I want to place a Fox in your office *at my expense* and have you compare it part for part, feature for feature with any other typewriter.

I will let the typewriter speak for itself. All I say about it and claim for it will be demonstrated by the machine itself more convincingly than I could tell it.

Then I want to leave the decision to you. If you want it then I will either sell you one direct on favorable terms, or my nearest representative or dealer will do it

for me. If you already have a machine we will take that in part payment.

All you have to do is to fill out the coupon below and mail it to me to-day.

The Test or Trial Will Not Cost You a Penny.

All the writing on the Fox is always in sight and directly in the line of vision, the *writing line is indicated* and the *printing point is pointed out* so that the Fox is just what I claim a *perfectly visible typewriter*.

The typebar and hanger are the *heart* of a typewriter; that means they are the most vital part; a *weak typebar means a weak typewriter*. Show me a typebar-bearing that is narrow and has no wearing surface and it tells me that under hard wear such a typewriter will not retain its alignment and sooner or later get out of order.

On the Fox the bearing is wide and the bar heavy and will stand years and years of hard work.

Then again with the Fox, one machine is equipped to do all kinds of work—letter writing—invoicing—billing—tabulating figures—stencil cutting and heavy manifold-ing; anything any typewriter can do the Fox will do—and more.

And remember *this* is the machine I want to place in your office for trial and examination *at my expense*. It doesn't cost you a penny to try it.

Will You Do This?

Let me appeal to you as a fair-minded business man to at least be friendly enough to give me a chance to show you what I have. I am sure you would want me to give you such a chance if you had something to sell me.

All I want you to do is to fill out and mail to me to-day the attached coupon. Send it to me personally.

W. R. FOX, Pres.,
Fox Typewriter Company
229 Front Street,
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writer
to
me

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Street _____
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B. P.

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—Canon Farrar.

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Sheldon University Press

Libertyville Illinois

The Business Philosopher

One Dollar a Year Ten Cents a Copy

July First, 1908

DEAR MR. SALESMAN:

Laughter is to a man what a good cry (whatever that is) is to a woman. You ought to take a dose of laughter every day for your business's sake. Laughter, however, is not a medicine that should be taken undiluted, nor should it be given in dishes that smash the pure food laws into smithereens.

The laughter that is wrapped up in saffron hued stories is really not the best thing for the summer season. That was all right last winter for those who were behind in style, but for summer use this kind of laughter is strictly tabu. It will also be n. g. next winter.

In order to get laughter that is guaranteed to do the work expected of it all the time, the thing to do is to send us One Dollar for that jolly, good of book of Charlie Crewdson's, "Tales of the Road." Here is a book that wraps much laughter in common-sense—and we've been told that laughter wrapped this way keeps longer and retains its flavor.

Crewdson, you know, was a traveling man. He was a salesman, too. He also kept his eyes and ears open and saw and heard things that are only seen and heard by the man on the road. He tells of merchants and salesmen and salesmangers and the rest of the business getting and business building fraternity, and his stories are just brim-full of lessons.

As we said before, all you have to do to hear Charlie tell you his tales is to send One Dollar to us. Our mutual uncle, Samuel, will attend to the rest.

Merrily yours,

SHELDON UNIVERSITY PRESS

Make the Man Right and His Work Will Take Care of Itself

The Business Philosopher

A. F. SHELDON, Editor

A Magazine Devoted to the Philosophy of Business and the Effort to Help Men and Women to Increase Their A + R + E + A Development—Their Ability, Reliability, Endurance, and Action—The Four Essentials of True Success

Platform: I will increase my A + R + E + A

VOL. IV

JULY, 1908

No. 7

On the Front Porch Where We Talk Things Over

Let me see—a philosopher is a lover of wisdom. That's right, I believe. Are you a lover of wisdom? Are you really courting it? If so, are you deeply in love or just flirting?

It's about time for us to remind ourselves again that there are three stages in the evolution of intelligence; first ignorance; second, knowledge; third, wisdom.

Ignorance is the darkness of night, knowledge the twilight of morning, wisdom the radiance of high noon.

As far as business is concerned, in the night of ignorance ethics has no place. Even physical might makes right.

In the twilight of knowledge mental might makes right. The strongest mentally prevails.

In the radiance of wisdom the business man perceives that confidence is the basis of trade, that the square deal pays, that the preacher man is giving us good business advice when he tells us to do unto others as we would like to have them do unto us.

Pigeon-hole yourself. Where are you? Is it morning, noon or night with you?

But, in any event, don't be discouraged. Twilight comes rapidly sometimes, even though the darkness may be dense.

And when the twilight of morning comes it is not long until the light of noon arrives, unless you walk into a cave or crawl under the barn or something like that.

Let's try not to be cave dwellers or barn-crawlers. Speaking of cave dwellers reminds me of something I heard about a certain professor.

* * *

An official representative of one of our cherished, honored, bowed-down-to and revered institutions of learning recently delivered an address on the decadence of Harvard. The sad note of his swan song of lamentation was that whereas the day once was when Harvard was devoting her time to the training of classic minds, developing great writers of "litera-toor" and great pill dispensers and mighty discourses on Divinity, she was now spending her millions more and more, more and more, and then some more, in the mental training of so very, very many, and then some, who were going out into life to be nothing but *common business men*. Think of that—nothing but *common business men*.

What a crime, what a blasphemy upon the fair name of Harvard, to think that she should be devoting any time at all to the preparation for life's battle of just a *common business man*.

But listen now. The channel through which the world is to be made better, and that rapidly, is business. That same common business man is to be the evangelist of the race. I mean exactly what I say. It's in business that man has the opportunity to do by the other fellow as he would like to have the other fellow do by him. Life is business, and business is life.. It's becoming livelier and livelier all the time.

It is not the thinking and feeling that does the real building of man. It's in the moment of *doing* that the real change takes place, for good or for evil. And it is in business that the most of things are done which enter into human relationships.

It's true that the thinking and the feeling are necessary preliminaries to the right doing.

Thought plus feeling, both intense enough, equals conduct, but I repeat, it's in the moment of decision and action, the moment of the exercise of volition, that the real change takes place in the building of men for better or for worse.

If there is anyone who can reform social and economic conditions, it's the business men of the world united in an effort along that line. It is they who can re-form conditions for better or for worse, they who are in touch with conditions as they are.

The basis of knowledge is sensation, and the men who sensate things, that is, see them, hear them, smell them, taste them and touch them, they it is who know what is best or what is not best. And they, the employers and employees in the busy hive that makes the goods and in the busy hive that sells the goods, constitute the big majority of all the human beings in the big human hive.

When the ethical sense is once sufficiently evolved in the great majority to enable them to see that ethics pay, then there will be frequent happenings of high order in the work of real reform.

If there is anyone who, for the good of the race, should have the benefits of physical, intellectual, emotive and volitional training, the which is the true function of education, it is those upon whom rest the burden of production and distribution of the world's products.

* * *

Man made laws will never reform society. They help in the regulation of the ignorant and those possessed of knowledge rather than wisdom. They will never be done away with, these man made laws, that is not all of them.

But all which are not in accordance with the divine, which is to say natural law, will be amputated from the body of our statute books, for each not in accordance with divine law is a vermiform appendix useful only in the lower stages of evolution.

The laws of the land reflect the consciousness of the race dwelling there.

There are four degrees of consciousness and two of the four apply to man.

First, there is consciousness so very dim that it can be described negatively as non-consciousness—no consciousness—in the sense of knowing as we understand knowing.

The mineral kingdom and the vegetable kingdom, it is supposed by the most of us, have no element of mentality; and, yet, listen to me now. Burbank believes that plants have souls. He told me so. He has studied them so much more than I have done so you think he ought to know more about them than I do. And, it seems to me, this being true, that I would hardly be wise to say, "Oh, no, it isn't true." But even though it is true that the mineral and the plant has an element of energy in it which is partially organized and may be justly termed a soul, it is certainly true that it has no power to know. It has no doubt an energy akin to the stuff which in higher organisms ripens into consciousness, but it is not conscious yet.

But just above this plane comes the animal kingdom. The dog, the horse, etc., with all the things that creep and crawl and swim and walk, but between whom and man there is a gap. And this kingdom of consciousness knows with varying degrees of intelligence, but it doesn't know that it knows. It has simple consciousness.

That dog of yours knows a whole lot, but you had to teach him. The self-conscious mind of man had to guide the simple consciousness of the dog. And as much as it knows, it don't know that it knows. It has no consciousness of self as self.

Then comes the third degree into which nature has initiated you. It was long ago that man rode that goat and was received into the fraternity of self-

consciousness. Just where and when did simple consciousness ripen into self-consciousness, did you ask? Ask some one wiser than myself. But that there was a moment of such ripening, I can see that clearly.

And then man had arrived. He has evolved that same self-consciousness to a higher and higher point of development ever since. He has been evolving sense after sense.

The sense of distinguishing color, the sense of music, the moral sense, the ethical sense, the religious sense.

He is getting to be quite a sensible fellow. This self-conscious creature, man. The creation which knows and feels and wills, and knows that it knows and feels and wills, and can even know how it can develop to a higher and yet higher degree its power to know and feel and will. In other words, how it can educt or educate itself no matter how old it is.

That is the reason I answered that fellow as I did a while ago. You may remember that he said to me, "You can't teach an old dog new tricks." And I said unto him, "Then don't be a dog, be a man."

But is the third degree the last? No—there is a fourth degree into which several in all, but few relatively have entered.

Here and there down the turn-pike of time there shines a light in the form of men and women in whose consciousness there has been born something higher than self-consciousness. The consciousness of self is not lost but it is added to, and this degree is cosmic—a consciousness of cosmos—a consciousness of the all-oneness of things—that indeed and in fact "all are but part of one stupendous whole whose body nature is and God the soul."

A consciousness of the reality of the Fatherhood of the source of all things and the Brotherhood of man.

This is accompanied by a realization of the fact that he cannot injure a part of the whole without injuring the whole, and that each member of the race is a part of that whole of which he, too, is a part.

This is the plane to which the race is tending. There is to come a race of beings as much higher than we are, as we are higher than the cave dwellers. Our so-called civilization will be looked back upon in ages yet to be as fully as barbarous as the barbarism of the earliest traces of civilization seem to us.

* * *

Pigeon-hole yourself again. Are you a member of the fourth degree? If so, do not flatter yourself that you have yet arrived. That is to say, even though you are above the wholly self-centered plane of the purely self-conscious, even though you see with seeming clearness the omnipotence, omnipresence and omniscience of God, remember that there are degrees and yet degrees of cosmic consciousness and that at best your higher senses are not wholly developed and there are others yet to be, which we are strangers to as yet.

When in the consciousness of those engaged in the making and distributing of the world's products there is born the cosmic sense, then shall our laws reflect nature's laws.

Then shall the advertising man lie no more forever.

Then shall the salesman prevaricate not at all.

Then shall the employer realize that his duty to the employee does not lie alone in the payment of his wage.

Then shall the employee realize that his duty to the employer does not end in doing what he is told to do.

Really you should read what Bucke has to say on the subject of "Cosmic Consciousness." You ought to own his book—a great book—one of the greatest in the world.

If this subject is new to you, you may not be aware that the truths here recorded are in accordance with truly scientific talk.

* * *

Some there be who will say, "This is queer stuff to be in a business magazine—that it is over the heads of the people, etc."—but that will be said by people who have not traveled very far.

* * *

If it is over your head, get busy and raise your head up to its level.

Look up, brother, look up. The sun of wisdom is on the ascendancy in the heavens of the business world. Crawl not into the cave of doubt of your own powers, neither of pessimism concerning the race. Radiate the optimism born of a knowledge of the fact that all is good.

It is getting better. Yes, it is getting better.

Get Into the Game

The other day a friend handed me a clipping about base-ball managers, by Hugh S. Fullerton. There is a good pointer in it for business managers. He says:

The old argument for or against bench managers was brought up again a few days ago and started me looking up statistics that were surprising. The figures ought to show pretty conclusively that non-playing managers do not succeed, and that the team that is after a pennant ought to have the manager right out in the midst of the scrap, demonstrating to his players and going through with them.

In the National League every pennant since 1876, with four exceptions, has been won by a player manager. The exceptions are Hanlon, Selee, Watkins and Bancroft. Every manager who has ever won a National League pennant has been a player of note at some time in his career, even if not playing while managing the team.

The records of the American League show that the old ball player, the man who could make good on the field himself, is the best manager. I was unable to get hold of the full statistics on four minor leagues as to whether the pennant winning managers were players or bench managers, but out of thirty-eight cases which I looked up, thirty-one of the managers were also players.

That ought to be pretty conclusive that the bench manager is not much of a success.

There are too many "bench" managers, sales managers and office managers. If you want to win, let your attitude with your men be "come on" rather than "go on."

It is true that you must, as manager, multiply your efforts through others and must devote time and energy to the work of multiplication, but do not make the mistake of spending all your time in thinking and feeling and telling how it should be done. Get into the game and give an ocular demonstration for the benefit of the "eye minded." Besides it strengthens you. It is in the moment of doing or performing that strength arrives, you know.

And then, too, the boys on the firing line know that you know what you are talking about if you have actually done that which you are constantly telling others how to do.

They cannot then come consistently back at you with the "show me" spirit.

If you want to win the pennant in the race with the competitive firms of the business league of which you are consciously or unconsciously a member, go into the game once in a while—twice in a while is better yet—and three times every little while is still better.

Wear out more shoe-leather and less cloth in that part of your trousers which comes into contact with the office chair, when in a sitting posture.

There! There! That is enough this time.

Come with me now and let us pick some fruit from the "Appel" tree. Appel's name is Joseph and Joseph, you know, was found to have the corn when the people, who had called him a dreamer went down into Egypt. Yes, the famine-stricken found Joseph with the corn.

There are other good trees in the orchard of this number from which to pick good fruit.

Try them all and see to it that as you eat thereof you mentally masticate, digest and assimilate the fruit.

Mentally "fletcherize" your thought stuff.

A. F. SHELDON.

The Truly Great

The truly Great Ones are not partisans. They view all sides and all parties with an equal mind. The dust of hatred is washed from their eyes, and they behold with a vision made tender and wise by love. Only he who examines every side of an object with a mind free from prejudice, can properly understand that object; so he who has Truth sees that all the sides into which humanity is divided are interdependent, and that humanity is one; that its real interests, well-being and destiny are not divided; and so he is enabled to exercise the spirit of love toward all.—James Allen.

The Master Merchant

By JOSEPH H. APPEL

DON'T secrete your knowledge. Pay it out to anyone who asks—and you will receive double wisdom in return. Travel, if you can. If you cannot travel, organize an Ideal Club with storekeepers in other cities, or non-competing firms in your own city. You may have a general secretary and when some detail of the business bothers you, write to him, and all the other firms will send their system. They send it not only to you but to all the other merchants. In this way you all exchange ideas. You all benefit. It is a sort of Round Robin School of Business.

Keep your ears close to the ground and learn what the people want. Get close to your customers. Have your clerks report to you what they say, what they ask for, what their desires are. Study their wants. Then supply them.

John Jacob Astor was once forced to take over a millinery business for a debt. He went out and sat down in Central Park, studying the bonnets of the women as they passed by. Then he went back into the shop and ordered the same styles. You may be sure his business prospered.

X.

There is another side to the Intellect which gives us these:

1. Appetites—half physical and half mental.

2. Emotions—half heartal (to coin a word) and half mental.

3. Passions—also half physical and half mental.

4. Desires—which belong to the will as well as to the intellect.

Everybody knows, of course, that appetites must be curbed, that emotions must be restrained as well

as developed, that passions must be checked, and that desires must be held within reason. But the merchant does not always appreciate that he must study the appetites, emotions, and desires of his customers in selling goods.

To give an article value in exchange, it must

1. Have use.

2. Be difficult to secure.

Air has use but no value in exchange, because not difficult to secure. An ice manufacturing machine might be very difficult to procure in Labrador, but it would have no use there and consequently have no value in exchange.

The public must have an appetite for goods before it will buy them.

Now, in retailing you must first have the goods that people want—that they have an appetite for.

You must, secondly, get the people to give attention to those goods.

You must, thirdly, get their faith and confidence.

You must, fourthly, arouse a desire for the goods—in a word, there must be a demand.

Lastly, you must make the Sale and leave the customer satisfied.

Seven simple rules for advertising are these:

1. Get seen.
2. Get read.
3. Get believed.
4. Get people into the store.
5. Get sales.
6. Get respected.
7. Get satisfaction into the minds of the customers.

This, you will see, follows somewhat the Sheldon Mental Law of Sale, although it has these important additions: the mental state of

Editor's Note.—This part concludes the excellent article written by Mr. Appel, the advertising manager of John Wanamaker's Philadelphia store. In Part One, published in the June number of THE BUSINESS PRINCIPLES, Mr. Appel's argument, in outline, was as follows: Business is everything. Life is business. Hence the importance of the science of business. This science rests upon three basic laws—the Law of Supply and Demand, the Law of Compensation, and the Law of Diminishing Returns. Under the first we study the goods, under the second the store, the personality of the management and employees, under the third, the relation of expense advertising, prices to trade. In the study of personality, we seek to develop Ability, Endurance, Action, and Character. (Mr. Appel explains that he made this formula before he had studied the Science of Successful Salesmanship as taught by the Sheldon School. Hence a slight difference in terminology between his analysis and that of AREA philosophy.) The body, the intellect, and the will must therefore be developed on their positive side by the man who would become the master merchant. He must also do his part toward such development among his employees.

Faith or Confidence coming between interest and desire to buy; and the mental state of Satisfaction following the Sale.

I claim that Interest, however intensified, will never change into Desire to Buy without the mind passing through the stage of Faith or Confidence—faith that the article to be purchased will bring either pleasure or profit to the purchaser.

And it is vitally important that the article sold should leave the customer in the mental attitude of Satisfaction or the Sale would better not have been made.

XI.

And now we come to the WILL—the great force back of both Self-control and Personal Effort.

Man is the only animal that reasons.

A monkey will sit around a fire but never reasons to put a stick of wood on the fire.

You may teach a dog tricks, but he cannot reason to unite two of the tricks and combine them into one.

All development of power must come from within out as the chicken breaks its egg.

Reasoning is the will in action (volition), anticipating results and choosing the right path.

Will is initiative.

Initiative is doing the thing without being told—not only conceiving something, but doing it, and doing it before someone else does it.

Of course we make mistakes, but errors of commission are better than errors of omission.

An employee was once discharged. "Why?" he asked. "Because you haven't made a mistake for six months; you must be asleep."

The will has two sides:

1. There is the Restraining Will, which is a check.

2. There is the Urging Will, a spur.

The *Restraining Will* develops in us:

FRUGALITY
PATIENCE
DISCRETION
TACT
PRUDENCE
MODERATION
DIPLOMACY

The *Urging Will* develops in us:

ENTERPRISE
PERSEVERANCE
CONFIDENCE
CONCENTRATION
COURAGE
TENACITY
THOROUGHNESS
PROMPTNESS
ENTHUSIASM

All leading up to:
All of which lead up to:
1. SELF-SACRIFICE
2. CO-OPERATION
3. RECIPROCITY
4. MUTUALITY

The development of these forms CHARACTER as indicated by:

HONOR	EQUANIMITY
KINDNESS	COURTESY
FAIRNESS	JUSTICE
HONESTY	DECISION
SINCERITY	FRANKNESS
CHEERFULNESS	ORDERLINESS
FAITH	HOPE
LOYALTY	CHARITY

Each of these virtues has its place in business. Each is important. Each must be developed if you are to become THE MASTER MERCHANT.

Of course no man will develop them perfectly; but just in proportion as he does develop them will he succeed in business.

The value of Industry is self-evident. Industry is production.

The value of Frugality is just as plain. Frugality is accumulation.

Courage, Perseverance, Tenacity are all important.

The courage, perseverance and tenacity of Columbus are strong assets in every kind of business.

It often requires great courage to reduce the price on goods. There comes a time in business when certain goods must be reduced in price. No man can buy the exact quantity needed, nor prophesy the exact fashion. When the time comes for a reduction, let nothing stop it. "Sell and repent" is good advice. Take your medicine and get well. A sick store is a store with things people do not want, and without the things they do want.

A. T. Stewart used to go through his great store every day, ask the salespeople at the counters what was not selling fast, and mark down the price then and there himself. Keep account of the reductions you make so that you know how much money you are losing, but make the reductions cheerfully and speedily when necessary.

Marshall Field had great tenacity of purpose and perseverance. All great merchants have this great characteristic.

Thoroughness is a great asset in business. Do things. Do them right and do them right now. And carry them through to the end.

Don't only begin, but arrive.

Get to work early in the morning. Your brain is clearer. Your will-power is stronger.

Don't wobble. Keep on the straight path once you have found it. Let no man block you until you reach the end you aim to reach. Your will will carry you through. We will be what we will to be.

The will is a positive force—just as electricity. Without resorting to hypnotism, it is a fact that a strong will can influence a weaker will, and it can influence a stronger will if the cause be just.

Confidence is necessary, of course. You must have confidence in the goods you buy. You must arouse confidence in your customers. Sell your goods first to your own salespeople. Arouse confidence in them and they will sell the goods to the public.

Confidence was strongly developed in Stephen Girard. Starting at the age of 11 to make his own living as a cabin boy, he became a great shipping merchant and banker in Philadelphia; because he had confidence in what he was doing, and confidence in himself. When a famous London banker was in Philadelphia he called on Girard at his farm on Passyunk Road to tell him that one of his ships had arrived safely. Girard came down from his hayloft to say only this: "I knew that she would reach port safely; my ships always do. Mr. Baring, you must excuse me; I am much engaged in my hay."

Promptness is a great asset in business. Teach promptness to your employees by being prompt yourself. "Either you will have to get a new watch or I will have to get a new officer," said Washington to a tardy army officer who blamed a defective time-piece.

Open your store on time and close it on time. If your organization is too large for personal supervision, put in time clocks and hold up your people to the minute—but be very careful that you are prompt yourself.

Deliver goods promptly.

Answer letters promptly.

Make decisions promptly.

Prompt decisions are not rash decisions, if you have knowledge back of them. You

see a great merchant at his desk, his lieutenants coming in every minute making inquiries and asking for decisions. With a nod of his head he decides this, or he O.K.'s a certain order, or turns down a request—and you forget that back of these prompt decisions are years of experience and observation.

Enthusiasm is necessary to sell goods.

The buyer when he goes into the market comes home full of enthusiasm over the good things he has bought. This enthusiasm must be contagious. The employees must catch it. The customers must catch it. It must show in the display of the goods. It must show in the advertising. It must show in the way the sales person talks to the customer.

Henry Clay in the Senate grew so enthusiastic in what he was saying that he would become oblivious of everybody and everything but his subject, leave his place on the floor and by gradual steps come down to the chair of the Vice-President, where he would stand appealing to him as if no other person was present. Such enthusiasm in the advertising and selling of goods has built the great stores of the country.

Prudence, in a way, is the opposite of enthusiasm. The Master Merchant will never get so enthusiastic over a certain kind of goods that he cannot bring prudence into play to prevent large over-buying. Over-buying is, of course, overloading your store. A gorged horse cannot pull a load. Always have a good variety of goods, and never be out of anything if you can help it, but keep your stock low enough to be always ready to buy special lots of merchandise when the price is low.

The prudent merchant pays cash, and discounts his bills. The great stores make as much on discounts as they do in merchandise profits. Don't expect to make a profit on everything all the time. Money is often made by losing it.

John Jacob Astor once foresaw a panic. He collected all his buyers together and asked them how much money they needed to run their business for the following year. They told him, thinking he was crazy, for they saw no signs of a panic. He went out and borrowed all the money he could. The panic came, but Astor was safe, for he had eight million dollars locked up in his vaults.

Patience is a virtue not always appreciated in these strenuous days.

The ideal busy man is he who has nothing on his desk but a clean blotter and an American Beauty rose. He is always ready to attend to business.

Never be in a hurry; it is only the busy man who can never afford to be in a hurry. Discretion, Diplomacy and Tact are great intellectual assets. Tact in the way we manage our employees and our customers. Tact in sizing up the market, our employees, and customers. Tact in sizing up the manufacturer. Tact in advertising.

It is said America is now producing the greatest diplomatists of the age. It is the business of America that is producing these diplomatists.

Enterprise and Progressiveness show in every piece of goods that you buy. They show in the way you display your goods.

Change your displays and stocks frequently. Put on a new front daily. Rearrange your goods. If you cannot always be getting in new merchandise, as the great store can, you can at least change the old goods about to make them look new.

Have plenty of signs about the store and keep them fresh and bright both in appearance and wording.

Mark prices in plain figures large enough to read. People want to know prices. They like to look around before they purchase. Place goods where they can be handled. A woman likes to sell herself a thing.

XII.

Now all these virtues—these attributes of right living, physically and mentally—lead up to Character. And Character is the backbone of storekeeping.

The character that you build up in the community is your greatest asset in business. The man who sands his sugar or waters his milk or gives an inferior substitute to his customer in place of an advertised article that is better—may know that he is doing wrong morally, but he doesn't realize the commercial value of doing right.

Be fair.

Have only one price.

Guarantee everything you sell if possible. If certain things cannot be guaranteed because of perishability—then clearly say so. Take back goods that prove unsatisfactory.

Don't substitute.

Don't permit wrong or misleading labels.

Avoid exaggerations of the merit of an article or its value.

Peter Cooper carried fairness so far that he gave up the selling of cigars because he thought them harmful to people.

The great Lincoln once walked three miles to a customer's house after he closed his store to refund money that had been overpaid in error.

Justice, Honesty and Honor, of course, are all species of Fairness.

Robert Morris once asked John Morton, the first president of the Bank of North America for money to help Washington cross the Delaware. Morton asked on what security. Morris replied: "My note and my honor." Morton, though a Quaker and conscientiously opposed to using money for war purposes, replied: "Robert, thou shalt have it."

John Jacob Astor once said to Thomas Jefferson: "All honorable business must be such as entitles it to government protection."

Orderliness is simply a law of Nature and must have a place in business.

Orderliness begets System.

Systematize, but don't tie yourself up with red tape. Don't import a system wholesale. Study out one for yourself.

A desk cluttered with papers, a store cluttered with old goods, and a brain cluttered with cobwebs—all belong to the same man.

What good are memoranda that you forget all about? What good are ideas that you have forgotten? What good is merchandise tucked away under the counter or in corners of the stock-room, if the public does not know it is there?

Faith, Hope and Love are the mainspring of Optimism.

And Optimism has a leading place in business.

To look up, not down—that is Faith.

To look ahead, not behind—that is Hope.

To look out, not in—that is Love.

Instead of fretting or fuming when trade is bad and drumming the desk with your knuckles and pulling out your hair—all of which consumes your nerve force—analyze the situation and plan to overcome it. If after due consideration you find you cannot

better things, accept the situation and cut down expenses.

Never be a discouraged man. "Take your bumps on the bias," or better still cultivate elasticity, and catch yourself on the rebound. "Let every knock be a boost," as Hubbard says.

Keep faith. Remember that everybody in town knows you and feels that you are personally responsible for everything you sell. "We make money out of our friends, not our enemies."

Have faith. Have faith in your own town. Help make it grow.

Have faith in yourself.

Have faith in your fellow-man—and remember that CO-OPERATION, and not competition, is the life of business.

Already in England co-operative stores have made great headway. There are great problems yet to solve, but some day there will come a store in which the employees and the customers will have a direct interest in the business along with the employer and merchant. There will be dividends for all.

XIII.

The little honey bee sets a great example for the man striving to become a Master Merchant.

With every drop of honey the bee brings into its hive it writes in letters of gold these words:

AMBITION and SELF-SACRIFICE.

CONSTRUCTIVENESS and RECIPROACITY.

INDUSTRY and CO-OPERATION.

PROGRESSIVENESS and MUTUALITY.

They have a philosophy in India—the Yogi philosophy—which teaches this:

1. Kill off ambition, but live as those ambitious.

That is: be ambitious to develop yourself for the good of all. Advance yourself, but sacrifice yourself.

How well the bee teaches this lesson! The 40,000 bees in a hive labor incessantly to store up honey—for themselves? No, for posterity—for the race. When the hive is stocked with food, they swarm away and begin again their labors, leaving the honey for their yet unborn children.

Industry and Co-operation.

As far back as Plato they had the idea of specializing and of co-operating. In Plato's "Republic" he says: "More will be done

and better and with greater ease when everyone does but one thing according to his genius at the proper time and when at leisure from all pursuits."

"The peculiar characteristic of civilized beings," says John Stuart Mill, "is co-operation."

The individual may lose in general capacity in doing one thing well, but society gains by specializing and co-operation.

Constructiveness and Reciprocity.

Build up yourself—but help your neighbors, also.

Progressiveness and Mutuality.

Make money if you will, but help those who help you to make money, as well.

There are three parties to every business transaction—the employer, the employee and the customer. The interests of all are mutual.

The merchant is no more than an agent for the people.

Building up a trade means merely that your customers have commissioned you to buy for them.

Keeping store for the good of the community is keeping store for your own good as well.

XIV.

In the lives of great merchants, if you study them well, may be found the precepts for business success.

George Williams, the eminent London merchant, gives this formulary:

"Energy and Enterprise, directed by Prudence, Caution and Wisdom; Determination to get on, combined with Ability to look forward; the fixed principle of Dealing Conscientiously and in a Straightforward way with all customers; and a Kind and Generous treatment of employees.

And Benjamin Franklin in his autobiography sums up his success as follows:

"To Temperance I ascribe my long-continued health and what is still left to me of a good constitution; to Industry and Frugality, the early easiness of my circumstances and acquisition of my fortune, with all that knowledge that enabled me to be a useful citizen, and obtained for me some degree of reputation among the learned; to Sincerity and Justice, the confidence of my country, and the honorable employments conferred upon me; and to the joint in-

fluence of the whole mass of the virtues, even in the imperfect state I was able to acquire them, all that Evenness of Temper and that cheerfulness in conversation which is still sought for, and agreeable even to my younger acquaintances."

Franklin had that evenness of temper, that serenity of mind, that Equanimity, which is the badge of the Master.

Equanimity. Someone has said it is the greatest word in the English language. An even mind. An even temper. Calmness, firmness. All are wrapped up in Equanimity.

"When selfishness has given way to generosity," says Clarke, "and perfect love has cast out fear—then all this shows itself in that equipose of soul which we call good temper or equanimity."

Selfishness is the root of all sin. We are all brothers and we must live for each other. We are all part of the Divine and we must some day all reunite in the Divine.

Anger is actual heat, scientists now tell us. It burns up our energy. Two to one in all things against the angry man.

Hate is actual cold. It shrivels up the soul—it shrivels up YOU.

Equanimity—the control of one's self.

Co-operation—the working together for the good of all.

Mutuality—the reciprocity which involves self-sacrifice on both sides.

These form a trinity without which no business can long endure.

The way to get the most happiness in store-keeping is to serve all as well as you can. You will serve yourself better for serving others. Work for the good of all and you work for yourself. Work for yourself alone and you shrivel up and die.

Work is for the worker.

Success in business is not the financial reward, not the piling up of great fortunes, not the rearing of great buildings.

The test of all success is this: What sort of man are you making out of yourself?

The test of a business man is: Are you doing all you can to become the Master Merchant?

XV.

Let one thing more be emphasized: It is what we think and what we do that makes us what we are. Reflection, meditation, action.

Hang on the walls of your mind the chart of business and of right living. Meditate upon it.

Benjamin Franklin was accustomed to go every evening into a quiet corner and review his labors of the day. He would think of the things he failed to do and of the things he did wrong.

James Allen in his beautiful essay: "As a Man Thinketh," says: "A man is literally what he thinks, his character being the complete sum of all his thoughts

Let a man radically alter his thoughts and he will be astonished at the rapid transformation it will effect in the material conditions of his life. Men imagine that thought can be kept secret, but it cannot; it rapidly crystallizes into habit, and habit solidifies into circumstances. . . . Man is buffeted by circumstances so long as he believes himself to be the creature of outside condition, but when he realizes that he is a creative power, and that he may command the hidden soil and seeds of his being out of which circumstances grow, he then becomes the rightful master of himself."

"Fix in your thoughts what you must do to become the MASTER MERCHANT, then bend all your energies in that direction.

"The Vision that you glorify in your mind, the Ideal that you enthrone in your heart—this you will build your life by, this you will become."

Nobility in Salesmanship

A noble man with the gift of utterance, one who is true to the soul of things and in inspired accord with it, and armed with its holy sympathies, and filled with its resistless persuasions, can put himself into the mind of a thousand.—Phillip Brooks.

Two Prime Ministers

BY A. H. GAMBLE

IT matters not how a man gets his education, so that he gets it with honor, and becomes truly educated. Having gotten it, the manner of its application to the great principles of life depends on the man. We present here two pictures of two very human lives.

Picture number one has a far away perspective. Indeed, it is so very far back on the sky-line of history that it seems almost the romance of legend. It is not, however. It is a real drama of life. It is a shepherd scene in the Orient.

The towering Lebanon mountains are framed in the Northland. To the west are the far-away peaks of blue Gilboa's range. To the east, lesser billowing ranges, with many broken gaps and peaks, hide the Great Sea. Far away to the south is Sinai and the desert. In the centre is a most wonderful valley, threaded by a silvery river flowing from the snow crowned heights of the north barrier of mountains. Several lake expansions accentuate the beauty of the scene, which in that far-off time was sylvan and pastoral.

In one particularly beautiful valley dwells an old sheik or patriarch. He has twelve sturdy sons. One is a lad of some sixteen summers. His father loves him as the son of his old age. This doting love is misunderstood by his brothers, and brings jealousy and a train of evils. The boy is a dreamer of dreams and a seer of visions; not a bad sign, but he talks too much.

One day the father sends him on a mission of loving service to his shepherd brothers. Cruelly they bind him and sell him as a slave into Egypt, and then lie to the sorrow-stricken father. The boy comes into the household of one of the King's generals. He makes good. Though a slave, he soon rises to the position of superintendent of the estate. After nearly twelve years of loyal service, on a most dastardly charge he is unjustly thrown into prison. Here he is soon made a "trusty" and acts as deputy warden of the jail. He holds this enforced job for two years, when knowledge of his

character and wisdom is brought to the King. He is raised from the dungeon cell to the throne. He is made Prime Minister of the greatest realm of antiquity and holds his office for upwards of forty-years.

It is a simple, wonderful story, filled with intensely human interest and pathos. It is a drama, a romance, an idyll, all in one. Joseph, the towering personality of the picture, compels our reverence and study.

As a child of the desert, in that far-off time, he was schooled in the open. Syrian skies smiled down on him. The flowers, and mountains, and stars talked to him. Singing birds and rippling fountains brought messages for him. Amid the grandeurs and the silences and beauties of that simple life in those old, old days, this rare spirit unfolded. Little wonder he saw visions and dreamed dreams. The divine was enthroned in his personality, and power, wisdom, possession, kingship—all were his. He came into his own because his faith claimed it. He never doubted his ability. He relied on self. He was loyal to the highest within him. He was always prepared for the next thing. He was a radiating centre of influence. He gained the heights because the Heights were in himself.

II

Now across a gap of four thousand years, look at another picture. It is a modest English home of taste, refinement, and literary culture. There are several children. One, a pale, curly-headed little fellow, is named Benjamin, after his grandfather. This grandfather years before had fled from the persecuting tyranny of Spain to the quiet refuge of English liberty. The boy attended a private school, "browsed" in his father's library, and was an omnivorous reader of history, politics, biography, and literature.

His father mapped out a business career for him. The son turned to travel in Europe, took up law, studied diplomacy, men, events, history in the making, social science and economics. He wrote tracts, essays, and fiction, embodying his own ideas

of the sciences of law and government. He believed a business career was more than mere "trade and get rich." He looked upon all earnest work in whatever field as business. He set no narrow bounds to a man's life. He believed in the infinity of human power.

He was but ten years old when Napoleon met his defeat at the hands of the "Iron Duke" on the field of Waterloo. At the age of thirty he enters politics and takes his seat in the English Commons. In his maiden speech he is rudely laughed down by the members. With a haughty retort of defiance and prophecy he says, "I will sit down now, but the time will come when you will hear me, and when I rise in the assembly hereafter, a dropped pin shall be heard."

In his confidential letters to his sister about this period he says: "My motto is: 'Forte Nihil Difficile' ('To the strong, nothing is difficult'). I will succeed."

In 1835 Lord Melbourne asked: "What is your ambition in entering politics?" "To be Prime Minister, my lord," was the prompt reply. With clear-sighted vision he scanned the political heavens and became convinced that a new alignment of parties must be made. Labor was struggling for its rights. He allied himself with the movement. "He stood for opinions. He was a political philosopher profoundly inspired. He shaped his opinions and then created a party which should hold them. He courted opposition and smiled at contempt. He would sustain himself in great truths.

He became a power in Parliament. Three times he became Chancellor of the Exchequer. After thirty-five years of untiring service and patient waiting his dream was realized. In 1868 he became Prime Minister of the British Empire, for the first time. Then again he held the premiership for six years, from 1874 to 1880. During this time he was made a peer of the realm, the Earl of Beaconsfield being his lordly title. He made Queen Victoria, on the occasion of her fiftieth Jubilee, Empress of India. Russia was balked in her ambitious designs on a southward march to empire in Asia, and was sternly halted on the Dardanelles by the Treaty of Berlin. A master business stroke gained for England the control of the Suez Canal, by the purchase of twenty million dollars of the stock. But the great man's work was nearly done. For a short time he

was leader of the House of Lords. He died in April, 1881, at the ripe age of seventy-seven. The world uncovered at his bier. Not since the death of Wellington was there such an outburst of love and sorrow. A few days after his burial, Queen Victoria, with tears flowing down her cheeks, placed with her own hands a beautiful wreath of immortelles on his grave.

A writer of the day says: "He was a great man who scaled the heights of fortune and won the battle of life against odds which seemed to be irresistible; and who at the gloomiest moments of his career, never lost heart or hope. He was a combination of genius, intrepidity, patience and strength of will, such as occurs only at intervals of centuries."

So we have before us the picture of two lads who became kings in all the term implies. Both were from that grand old, high-souled race, to which the world owes so much—the Hebrew. Each in his place made world-history. Each exemplified to a marked degree Ability, Reliability, Endurance, and Action. Why did these two boys become each in his time Prime Minister of a great Empire? Was it chance, or a chain of fortuitous circumstances which accounted for their development.

Disraeli says:

"When high Ambition and devoted Love,
Twin Genii of my daring destiny,
Bore on my sweeping life with their full swing,
Like an angelic host."

Joseph says: "God did send me."

Both are right. No man ever rose from obscurity to world empire without God. He may not have known it, but the God in you, the hope of Glory, or "Character," as Paul expresses it, was the key to success.

Mr. Sheldon puts it this way: "You, the ego, possess all the positive faculties and qualities." It is the old, ever new, persistent, insistent question of development. Joseph, the clean young man of ancient Egypt, and Disraeli, the clean young man of modern England, each let God, the divine, in them have right of way in his life, and, in the words of Tennyson:

"Breaks his birth's invidious bar,
And grasps the skirts of happy chance,
And breaths the blows of circumstance,
And grapples with his evil star.

"Who makes by force his merit known
And lives to clutch the golden keys,
To mould a mighty State's decrees,
And shapes the whisper of a throne."

System: The Machinery of Business

BY HARRY W. FORD

THE other day I called up an engraving house to inquire about the progress of certain work I was having done. After I had held the telephone five minutes this answer came back:

"Mr. So-and-So is not here to-day, so we can't tell you about that work."

How is that for system?

Suppose Mr. So-and-So never had come back, what would have become of the work? Would I ever have been able to find out about it? And was I to believe, (as was natural), that when Mr. So-and-So was taking a day off all the work which he was supposed to look after stopped, and awaited his return?

Another day I sent to the stock room for a certain book. The answer came back:

"Miss Jones is not here to-day, and no one else knows just where those books are kept, so we can't get one for you."

There was something the matter in that stock room, as there was in that engraving house. What was it?

There was something wrong with the system in either place; or rather, neither had any *real* system, because it was not automatic.

System is the machinery of business.

Machinery is automatic in its work. The machine that is not automatic is not mechanically perfect. Wind a watch and it goes ahead keeping the time automatically until it is run down. Start an engine; it will run automatically just as long as the causes for its operation exist. Start a screw making machine; it will automatically turn out millions of different kinds and sizes of screws just as long as you keep the power on and keep feeding steel into the machine.

For all utilitarian purposes those machines are most valuable which have in the greatest degree these automatic qualities.

The same is true of system. That system is the best which is most automatic, that is, which enables the routine business of any department to proceed with the minimum of attention from individuals—especially from any *one* individual. Any system that exists

entirely under one person's hat is not a system, for if that person should get hit by a street car some morning the work of the entire department would be disarranged.

The head of a department, or of a business, who tries to systemize his department or his business should have as his aim the putting of that department or business on such a basis that it will run itself automatically without his having to give attention to its details. If he had that department or that business on such a basis that he could wind it and start it, then leave it to run just as he does his watch, then he would have got a system as near perfection as it is possible for him to get it.

System is that thing which enables the engraving house to take care of Mr. So-and-So's work even though Mr. So-and-So is taking a day off. It is that thing which enables the stock room to get, instantly, anything that is called for, whether Miss Jones, or any other particular individual, is there or not.

There is another aspect to this question of system which is worthy of comment.

The cogs, the principal parts of this machine of system, are human beings—employees. The machine will not do its work unless these parts are properly assembled and are kept in their proper places. One great trouble with the system machine in a great many places is that the parts are not properly assembled.

For this condition the men at the top are most to blame. As a rule they are more apt to get out of their proper places, and try to do things which they are really not intended to do, than any one else. They too often fail to pick out the things which they really ought to do, and which they alone can do, and concentrate their attention upon those things.

The other day I was ushered into the office of the general manager of a corporation capitalized at a quarter of a million dollars, that is doing a business of a million dollars annually. The business of this corporation has not shown any increase for a number of

years, and before I had been in the general manager's office a minute I knew why. The G. M. was dictating a letter, and this is what he said:

"Mr. John Blank, Blankville, Ill. Dear Mr. Blank: Enclosed you will find check for your weekly drawing account, which please accept with best wishes. Please acknowledge receipt on the blank enclosed.

Yours truly,"

That general manager is riding in the wheel barrow that dumps at the scrap-heap. There is one word written over the entrance to his office—*Ichabod*. He does not realize his proper place in the system machine, or if he does, he fails to get into it, which is worse. A man in his position has no more business dictating that sort of a letter, and taking up his time with that sort of work than I have to be running a flying machine.

A man gets paid for what he does.

Sooner or later that general manager is going to get paid for writing those silly form letters to his salesmen, enclosing remittance checks. He probably thinks he is economizing on the salary of an assistant cashier or bookkeeper. In reality he is holding a ten-cent piece so close to his eye that he can't see the dollar which is only a yard away.

I know another man, president of a manufacturing corporation, who spends most of his time writing notes, all carefully lettered and numbered and indexed, about little details of his business that really do not amount to anything at all. A lot of big things pass him unnoticed. He doesn't know what is going on in his own factory and some of his department heads do not know him on sight.

I know another man, holding a high executive position, who begrudges a half-hour once a week to the discussion of advertising and sales plans, because he has to "get back to work." Work in this instance means

a roll top desk with six or seven wire baskets bulging with letters and miscellany of all kinds, a good part of which could be taken care of by employes earning probably one-fourth as much money as he is paid.

Here is just one more little story—a bright one, to illustrate the better way:

The president and chief owner of one of the biggest manufacturing corporations in the world, was showing another business man around his plant. They passed by the great power house—one of the largest in the world, and saw a long line of coal wagons unloading into the automatic stokers that ceaselessly pour coal into the furnaces below.

The visitor asked, "How much coal do you use in a month?"

The answer was, "I don't know."

The visitor expressed surprise. He was shocked to learn that the head of this concern didn't have any idea of how much coal he used a month.

But the host said: "I not only do not know; I do not *want* to know; that is none of my business; I have a man down here who is hired to look after that part of the business; that is not important enough to command my attention; all I want to know is that there is enough coal bought and turned in here every day to keep this factory going. I am only interested in the general result. I can hire a man to get the coal for me, but I cannot hire a man to do certain other things in this business—and *I am going to do only the things which I cannot hire other men to do.*"

That man knows what system is. He goes away to Europe or on a trip around the world, and his business goes right on like the watch that is wound up. He comes back once in a while simply to wind it up again.

An Artist's Work

"In a very deep and true sense an artist faces his own soul when he looks at his finished work. He sees a bit of himself in every book, painting, statue, or other product of his energy and skill. What was once concealed in the mystery of his own nature is set in clear light in the work of his hands; the reality or unreality of his aspirations is finally settled; the question of the possession of original power or of mere facility is answered. The worker is no longer an unknown force; he has been developed, revealed, measured, and tested."—Mabie.

Gleanings from Business Fields

By THOMAS DREIER

Study your business. Learn every part of it. Act just as though there was an examination tomorrow and

Study the you were after the prize the
Business teacher offered to those who graded 100. Be a 100 per cent man in all you do in your business. The prize offered is Success. If you grade low the punishment is Failure. The reason more men have not succeeded is because they considered their studies over when they received their diploma on commencement day. They thought the diploma gave them surcease from study. They did not hear the commencement day orator tell them in stereotyped phrase that their graduation was nothing but a beginning. And they threw their books away. Study to them thereafter was tabu. They perhaps opened the book of business. But they did not study it. To them study days were over. There was no teacher to prod them on. They did not have enough initiative and imagination to see the prize of Success waiting for them just ahead. They paid as much attention to the science of business as they used to pay to books in vacation time. And after a while the sheriff tacked a notice on the door and the creditors mournfully pocketed ten cents on the dollar. But the 100 per cent man suffers no such fate. He realizes that the book of business is the most interesting book in the world. On every page he finds paragraphs that give him much delight, and he knows that as he goes farther on he will come to pictures that will delight not only himself, but his wife and his children and his friends. The farther into the study he goes the greater the pleasure, and he finds the ancient book as delightful as a love novel he used to enjoy in a hammock in the summer time of his youth. But the Book of Business is not a book to read hurriedly. It is one that, to quote Bacon, "must be chewed and digested." The Book of Business must be mentally Fletcherized. The wise man will not stuff his body with strange foods. He eats only that which benefits him, and then only in sufficient quantity. The wise business

man will not suffer from business indigestion, for he will know what he must feed his business in order to make it grow and prosper. He studies the science of business, just as the man who desires to get the most out of his body will study dietetics—will study all that pertains to the human machine. The business man who reads carefully the Book of Business will never claim to be supremely wise, nor will he fail to listen to those who would speak to him from their experience. He admits that those men may have studied farther than he. But he is not one who takes advice without consideration. He judges its value. It he has studied his book page by page, his judgment, based as it is on the many concepts formed during the years of experience, is likely to be good. He wisely weighs and considers. He compares his book with the books of others. He does this because his may be an old edition. He does not foolishly revere the old. Age and youth mean nothing to him. Age to him is not synonymous with wisdom. He always asks: "Will it work." If he finds it works in the majority of cases he has a right to assume that it will work with him. The modern business man, however, does not require years to determine whether or no to accept a new thing or to discard an old. He has trained himself to think quickly, to form judgments rapidly yet accurately. He is up to the minute. He does not have to go back and review what he learned last week or last year. Before his mental eye the required knowledge flashes when it is needed. The modern, successful man has studied. He has known that every day is commencement day. When one task is completed he goes on to another. He goes steadily. He goes surely. He goes honestly. He makes sure of his way. He follows the well marked path while he can. But when he is forced to break a new road through the forest he does so only when he has learned his lessons in woodcraft. The modern, successful, hustling, climbing business man is a student. At the true student only Failures scoff.

Have you ever noticed the different feelings you have as you enter different stores or institutions of any kind?

Getting Work You go into one store with a feeling of joy. You

Out of Men know you will find the clerks ready to wait upon you with a smile and a willingness that always forces you to buy something from them. They have an air about them that shows them to be satisfied. They all act as if they "got out of bed on the right side." They never have that tired look. Their work is a pleasure to them. You sense that as soon as you enter the store. But in another store it is so different. You may come in with a cheery greeting, but the response is so deadening and gloomy that you instantly feel your goodness and your cheeriness freeze up. You lose your desire to buy, or if you do buy you do it only as a disliked duty. When you get into the street again you give a sigh of relief. If you stopped to analyze the two stores the chances are you would find that when the proprietor of the first store came down he greeted his clerks with a smile and a cheery "Good Morning." Perhaps he took time to chat with them about some phase of their work, or he may have offered some suggestions for improvements. All this he would do as a good friend—not as a dictator whose only wish was to be obeyed. His clerks to him would be looked upon as co-workers, and he would give them wages that would not wound their self respect. But the other proprietor! As soon as you saw him come into his store you would mentally say, "Here comes the president of the Pickled Pessimists." You would feel an instant dropping of the thermometer, and furtive looks of fear would display themselves on the faces of the clerks. He would stalk down through his store with a frown that would scare even the wild beasts of the jungle, and if he did stop to speak to a clerk it would only be to find fault. Of course it requires no great ability as a prophet to foretell which store will be the greater success. Now, there are such proprietors. Unfortunately there are few towns that are entirely free from the latter kind. But they are dying off, thank goodness, they are dying off. Failure is catching them and they are, as business men, alive no more. But there are thousands and thousands of young men, and young women too, who are soon to be busi-

ness men and business women. They must be set right. They must be taught that cheerfulness is only one phase of common-sense, and that true wisdom never stays long with the chronic grudge.

* * *

A magnetic, aggressive, hustling, energetic, likable young man is the sales manager of the big Phoenix Chair Company. **Hahn: A Doer** pany of Sheboygan, Wisconsin, said to be the largest of its kind in the world.

Even during the early days of the recent panic, when factories all over the country were shutting down, the workers for the Phoenix were kept busy all the time. I asked "A. C." as Mr. Hahn is familiarly called by all who know him, the reason for this. "System, system, system," he answered. "You see—come here and I'll show you." And he showed me how the factory was operated from the office; how he knew every night just what progress had been made in every department; how much raw stock was on hand; how many chairs of this and that kind were being made; what the warehouses contained; what everything was costing; what the boys on the road were doing, and where each man was; what the trade demanded; what the outlook was; what chairs sold best in this part of the country and what chairs sold best in that—I went away with my head full of figures and statistics. Hahn is a man who knows. He knows the business from the ground up. The reason for this is that he started at the bottom. His equipment was that of a young man who had a common school education coupled with the knowledge gleaned in a business college, and in addition was a plucky worker from early morning until late at night. Thomas Blackstock is president of the Phoenix. He came from Ireland long years ago and fought his way up inch by inch from the steerage of a slow sailing vessel to the presidency of a company doing three-quarters of a million dollars' worth of business each year. He had never attended school in his life, but to hear him talk or to read his writings today one would place him among those who had graduated from a college with several degrees in English. Mr. Blackstock won by persistence and honesty and hard work and common-sense. And in young Hahn, when that smiling individual applied for a job, he recog-

nized a kindred spirit. He sensed that Hahn would be more than a bookkeeper at the end of a few years. And he was right. Hahn saw that improvements might be made. He did not hide his ideas. Mr. Blackstock was acquainted with them. And Mr. Blackstock said something to the effect that he guessed "the old ways are all right. I don't want to make a change." But when Hahn went out, his jaw set firmly, Mr. Blackstock smiled. He knew Hahn would come back with the same idea polished still brighter. And Hahn did. In the course of time these two, by working together and talking frankly about policies and business management, created a system that approaches perfection. Mr. Hahn knows just what lumber is in the yard. He even knows the exact location of every kind. He knows what chairs are to be made from this special pile of lumber, and he knows, as these chairs go through the factory exactly where they are. By his system it is impossible to become overstocked—a system that has saved his company thousands and thousands of dollars. Not only does he know all about his factory, but he knows all about his salesmen. Letters with a real Hahn flavor go out to the men—and here is something worth while—at the bottom of every letter Mr. Hahn copies some business or man building quotation, or gives some of his own advice in a pithy way. Every customer of the Phoenix is catalogued, and the information gathered about each one is as comprehensive as modern methods can make it. Arwin C. Hahn is a man who has the Study Habit. He studies the factory, his customers, the salesmen, the money juggling down in Wall Street, politics—he studies everything that even remotely touches his business. He knows scientific salesmanship, and he is always a leader in the semi-annual meetings of his loyal salesmen. His men, taking the cue from their salesmanager, are a jolly, energetic, persistent bunch of business builders. Of course they are all readers of the BUSINESS PHILOSOPHER. Hahn says he owes much to Sheldon, but Hahn knows that Sheldon, like the Lord, helps only those who help themselves. To get to the top is bred in the bones of the Hahn family. William Hahn came from the high school and became office boy for the Phoenix less than five years ago. Today he is the company's buyer. The Hahns know

that the man who is too "nice" to sweep out the office will probably never have the opportunity of hiring someone else to do it. The Hahn brothers are fellows whose lives are lessons to the hundreds of young men whose eyes are fastened upon an Ideal which they have named Success.

* * *

Did you ever stop to realize that the success of an institution depends upon the small savings? So many business men are keen eyed Small Things when it comes to seeing big leaks, but fail to catch sight of the thousand and one little drips that deplete the reservoir of profit. Here in a store is a clerk who uses twice as much wrapping paper as he needs; another uses too much string; the bookkeeper figures everything on the firm's stationery; the stenographer is careless and spoils sheet after sheet and envelope after envelope; the goods are not properly protected, and dust and dirt cut down their value; lights are turned on before necessary and kept burning when not needed. Of course there is such a thing as stinginess that starves trade, but there is also a foolish waste that no true merchant can afford to tolerate.

* * *

No time to study, is the cry sent out by thousands. "I'd like to learn all about that, but I really haven't time."

No Time to This is a common excuse.

Study What's the matter with people like that? They lack will-power. They lack true common sense. There is always time. The men who are so busy that they cannot shoulder other work can be counted on one's fingers. What one truly desires to do, that one can do. The desire is lacking. There is a divinity in desire. It is desire that draws the divinity out of one's inner self and puts it to work. I knew a youngster who used to memorize fragments of poems and bits of prose while feeding a job press in a country print shop. He loved his work so much that he could feed a press without looking. And his press work was the best in the shop. But he used the time he might have wasted chatting to the other fellows, or in looking out of the window, in studying the bits of good literature he had cut out and fastened to his feedboard. Of

course he did not remain a feeder always. Another youngster, who worked in a sawmill one winter, used to crawl on top of the boiler in the cheerless old engine room and there read and study until it was time for the machinery to start. It was much more fun than to sit down and swap stories of a saffron tinge. It paid that boy, too. A farmer lad fastened good things he desired to memorize to his plow-handle, and as he guided the team along he would read the great thoughts and meditate upon the lessons they taught him. He became a most successful teacher. These are extreme cases. Few young men need overcome even those difficulties. All they need to make them study is to desire true success. We get just what we desire and in just the measure of that desire. But we must pay the price for everything we get. No complimentary tickets are ever issued to the great theater of Success.

* * *

It is whispered by many that we shall always have need of policemen and soldiers.

But that is not true. A **Be Your Own** policeman or a soldier is to **Policeman** society what a crutch is to a man with a sprained ankle.

No man in perfect physical condition has any need of crutches. And no man who is developed mentally, morally and physically will need policemen and soldiers to protect others from him, nor will those soldiers and policemen be needed to protect him from others when the others have also received a True Education. So long as we have jails and workhouses and policemen and soldiers and battleships we confess that we have not stumbled so very far into the light. There is plenty of work for each of us to do, goodness knows. A good place to start is with ourselves. When we have exhausted that territory provisions will be made, never fear, to supply us with more.

* * *

It is only within the last year or so that salesmanship as a profession has come into its own. In the olden days

Business the only salesmen were **Science Clubs** those hard-working individuals whose homes are the hotels and whose carriages are railroad trains. But today it is recognized by an ever increasing number that every man, woman and child is a salesman or sales-

woman. We all have something to sell. The preacher sells his services to a congregation; the teacher to the school board; the governor to his state; the president to the United States. The height to which a man may rise depends wholly upon his knowledge of scientific salesmanship. The science of salesmanship is really five sciences boiled down into one. When a man is made right the sales take care of themselves. The first great problem is to make the man right. He must develop his natural powers so that he possesses character and health. This development results from true education. The man with character and health inspires confidence, and confidence, you know, is the bridge that must always be built between a salesman and a customer before a sale can be made. The salesman, besides possessing character and health, must be able to read his customer; must be able to analyze his goods; must be able to pick out the salient selling points and construct a selling talk that will attract attention stimulate interest, arouse desire, and bring about a resolve to buy. But to do these things the salesman must know business psychology—he must know something of the great study of the mind. Business science clubs in many of the modern cities of the country, made up as they are of students of scientific salesmanship, are doing much to bring before business men the value of special study in salesmanship. At meetings of these organizations sample sales are made. In Des Moines, not long ago, a paint salesman convinced a stove manufacturer that he ought to paint his factory. The manufacturer had spent almost the entire day before the meeting talking with competitors of this salesman in order to learn objections to his paint. But the paint salesman knew his goods and knew how to present them in a logical, sales making manner. Francis Raymond, who was responsible for the organization of the Des Moines organization, says that the boys out there are now wild to have sample sales at every meeting. Clerks in clothing stores are anxious to talk about the merits of their clothing; automobile men want to talk about their chug-chug wagons; insurance men want to orate upon the merits of their companies—all the salesmen are paying more attention to the science of their profession than ever before. Business science clubs are organizations that

will unquestionably bring about a great change in the world of business. The brightest and most energetic business men are joining them. Soon there will be a club in every city in the land, and the good that will result from the meetings cannot be estimated.

* * *

We do not need the mass of evidence the scientists have dug up to teach us that the world was not built in one **Hot-House** day. No great work was **Prosperity** accomplished in a short time. Great work has been done in *seemingly* short time, but investigation will show that that work was but the flowering of a plant that had been faithfully attended for years. Nature never made provisions for making any plants grow by pulling them up by their roots. Yet hundreds of business men today are trying to make their businesses grow by the pulling process. Instead of being content with natural growth they have used every measure at their command to produce a hothouse prosperity. In times like these, when the country is suffering from ingrowing lack of faith, those busi-

ness men are rushing frantically here and there trying to get that with which to brace up their business structures in order to keep them from toppling over. Too many of us are over-anxious to eat of the fruit which grows deeper in the garden of success. Instead of taking the good things as they come along, we rush blindly forward to what seems the riper fruit farther on. Some of us find that this fruit which appears so fine from a distance is, indeed, Dead Sea fruit. The reward we expected is not there. Then we envy those farther out whom we used to pity. The man who lives one day at a time is truly wise. What will happen tomorrow or the day after makes no difference to him, it is all right, of course, to so build today that an extra story or two may be added tomorrow if occasion demands it. But there is no wisdom in building that extra story until the foundation has "set." Had some business men taken time to study the growing trees, and profited by what they would have learned, there would not be so much wailing throughout the financial world that there is today. Men, even when old age has silvered their hair, are not so very wise after all.

Sympathy and Enthusiasm

BY R. E. MARSHALL

I THINK the two things that are needed most in this big world of ours are sympathy and enthusiasm. Not only the sympathy which is shown by an understanding clasp of the hand in those grief-stricken moments when words are a mockery, but the sympathy which brings an interest in other's joy, in their hopes and plans and ideals—and then in the little things, too. It would make the world a pleasanter place, I believe. And by enthusiasm I mean that joyousness of heart, born of hope and faith and love, which makes old things always new, which makes one turn dark clouds inside out to find the silver lining, which gilds every-day events into golden links of life's great chain. It's so refreshing to meet folks like that. It makes you feel like the earth must feel when the Heavens have

opened and sent a cooling, life-giving summer shower to refresh the hot, parched fields. It's the charm of childhood when everything is new and wonderful and one may cry aloud with love of it all. How different it would be if we could always retain that childish enthusiasm and not have it changed into a dull acceptance of whatever may come, that stupid, lifeless attitude which comes from having ice water in one's veins instead of good red blood bounding through a healthy body stimulated by a healthy mind and heart. I believe that's the only kind of people which my "brotherly love" doesn't include. There's so much in the world that is intensely fascinating and beautiful that I cannot understand why people allow themselves to grow blasé and bored.

Love: The Solution

By ARTHUR W. NEWCOMB

MOST people want a panacea. The pill that is a sure cure for all diseases makes its advertiser a pillar of finance.

Political parties that promise universal healing of the ills from which we suffer pocket the plums.

Apostles of numerous gospels of legislative salvation, and prophets of new economic dispensations, all warranted to bring about an ideal state of society over night, need have no spirit of unrest about the box-office receipts.

In religion, the millions prefer to swallow a creed that settles all uncertainties, or take seats in an ecclesiastical chariot bound straight for the pearly gates.

These methods of solving life's problems are easy, within the reach of all, and so simple that a child can operate any one of them. This accounts for their popularity.

To drop a legislative enactment in the slot and draw universal righteousness, prosperity, and happiness is such a convenience!

And then, it puts the whole responsibility upon the government, too, which is very restful.

Moreover, it is much more comfortable to be an earnest and impassioned advocate of a new system that will make everybody happy, than to undertake the job for the little bunch of impossibles and ingrates that lives in our neighborhood. Attending the semi-monthly meetings of some cult of panacea-protagonists doesn't require much time away from our regular business, which, by the way, until our own patented millenium shall dawn, we are conducting on the old plan of do the other fellow before he does you. Besides, it's all the other fellow's fault anyway. If he would only vote with our party, our rose-colored dreams would all come true.

But, these schemes have their advantages, aside from being comparatively harmless sources of amusement—and some profit—to a good many folks who otherwise would be ripping most unsightly holes in our domestic tranquillity. There's no denying that, once

in a while, one of them does accomplish something for the "peepul." And, best of all, they show a tendency in the race, in which lies all our hopes of the future.

The real panacea—THE solution of the questions that pucker our foreheads and solar plexi—is something different, although it underlies all these more or less imperfect manifestations of it.

Love is the thing.

I am talking business—not sentiment.

I am talking science—philosophy—fact, not hypothesis.

Love, remember, is a positive feeling, stimulated, guided, and controlled by positive thinking, and finding expression in a positive attitude of the will—action.

Love is the fulfilling of Law—all law—because Love is based upon a consciousness of the fundamental truth of unity—our oneness with the Infinite and with one another.

So it is that Love is the highest obedience to laws underlying all human success, progress, prosperity, and happiness, such as the Law of Harmony and the Law of Mutual Benefit. These are basic laws of the business world, the first principles of business ethics. They apply equally to ethics in general, of course, but I'm talking business. And, as THE BUSINESS PHILOSOPHER has begun to teach the world, the right kind of ethics is one of the four foundation stones upon which the Temple of Success is built.

Now that is a scientific explanation of why and how Love is the answer to the puzzles. But you want me to get down to brass tacks, and that is just what I am going to do.

When our hair hung in yellow curls, we used to sing, in one of our games: "Turn to the one you love the best."

Do that now. Analyze, if you can, your thought, your feeling, and the attitude of your will toward that dearly beloved one. Pleasant task, eh? Well, can you picture yourself getting as much pleasure and real happiness out of serving all the rest of your human brothers and sisters as you get in serving that one? Do you see how your joys would be multiplied? And they wouldn't

have to send any police around to compel you to give your fellowmen a square deal in business.

Carry the idea a little farther—to its logical conclusion:

If everybody was that much in love with everybody else, what would become of our problems of capital and labor, graft and bribery, stock-watering and market-rigging, cut-throat competition and oppressive combination, adulteration of goods and other deceptions, employers' liability and employees' reliability, frenzied finance, deforestation and soil-impoverishment, land-grabbing and timber-stealing, smuggling, embezzling, defalcation, rebating, overcharging, the tariff, the currency, and such like.

Does that sound Utopian and visionary?

It is not my fault—that is the law. These problems will never be solved in any other way.

Nor is their solution hopeless.

The world is growing better—especially the business world. And it is growing better because men are learning to love one another more. Some people call this "the brotherhood of man."

But how is the solution I offer to be applied?

Well, we can't lay it upon the government.

It won't do any good to hire a hall and get out a magazine in an attempt to get society to adopt it.

Meetings under a gasoline torch in the public square will not accomplish it.

No, the way to bring it about is for you and me to get right down to business and live it ourselves.

When you obey the perfect Law of Love, you are doing your part in the reform of society—the application of THE solution of all our vexations.

Does that seem strange to you.

Let me show you how that is by a quotation from a sound philosopher, Arthur Frederick Sheldon:

"In final analysis, the difficulties, municipal, national, and international, rest with the individual.

"The individual is the unit in a business institution.

"Make each unit in the institution right and the institution is all right.

"Make each institution right and the community is all right.

"Make each community all right and the state is all right.

"Make each state right and the government is all right.

"Make each government all right and the world is all right."

The South's Tribute to the American Salesman

BY CAPT. CHARLES S. CONNOR

HAVE you noticed the great change that is coming over our fair Southland—the home of the magnolia and the mocking bird? Amid the beauty of flowers and the music of birds a great awakening has taken place, and while the flowers still bloom as beautifully and the birds still sing as sweetly in the fields and woods, a grand accompanying hum of industry pervades all nature. The songs of the darkies in the fields are swollen into a grand chorus by the music of turning wheels, rolling carts, puffing engines, whirring spindles and the golden jingle in the counting rooms. Peace and plenty prevail throughout our sunny southland and the onward march of returning prosperity proclaims a victory won, not by the sword and the bayo-

net, but by the fire of logic of the army of commerce that has swept from the east, the north, and the west, throughout the old southern states armed only with arguments and the goods to back them up.

The great American traveler—the commercial salesman—has conquered the south after a long and weary siege, and has converted it from a vast area of plantations into an empire of commerce teeming with factories, banks, mines, mills, great wholesale and retail houses, railroads and steamships, and still left thousands of acres to yield up corn, cotton and sugar a plenty.

And this invading army of commercial ambassadors has been augmented by recruits from the south itself all preaching the gospel

of commercial inter-dependence, until now the ghastly wounds inflicted by the civil war have been healed and the pictures of Abraham Lincoln and Robt. E. Lee hang side by side upon the factory and cottage walls from Charleston to El Paso, and from Richmond to New Orleans.

What fire and the sword failed to do the traveling salesman has accomplished—brought north and south together into one great commercial state, each section working for the other's good, each purchasing the other's wares and each extending financial aid in times of business peril.

Who says trade has not its glories as well as its profits? Who says a merchant's life is bounded by dollars and cents? Who proclaims a salesman a mere money hunter?

Let him look into the homes of the south and see the fortunes repaired by the business hunters from the north, ably assisted by the younger generation of business men of the south? The answer is there. The once dejected south has answered the magic touch of the business man and his glories are reflected in the happiness of its people.

At first defeats were so numerous that even the stoutest hearted wavered, the lines often were broken and not a few weak ones re-

treated before the disheartening rebuffs. But courage, persistence, suavity, patience and selling science were brought into play and the south educated to its own needs. Soon the old political prejudices began to give way under the constant hammering of good business "reasons why" and the resistance became less, and less, until now the commerce of the south knows no geography, and that mighty messenger of progress, the salesman, has come into his own—a field full of greater possibilities, a country ripe with opportunities, a land made prosperous and happy, at peace with the whole world, through the diplomacy, the tact, the statesmanship of business as represented by its worthy consuls, its suave ministers and its subtle ambassadors — the American commercial traveler.

Long may he live to travel, to sell and to garner a share of the profits of the great business opportunities he has created. The South welcomes him with open arms as its commercial savior and renders unto him the homage due to a great captain who made the rivers run not with the blood of the slain but with the gold of commerce—that which makes a nation great and its people prosperous.

The Value of Accuracy

By J. P. FLEISHMAN

ACCURACY lies at the foundation of competence and success."

I read that in a magazine somewhere not so long ago. Isn't it the truth?

How many of us are accurate—consistently, persistently accurate?

It's a habit—this being accurate. But it is hard for some of us to "get the habit." We say, "I guess I'm doing this right, or pretty close to it, anyway."

There's the point. "Pretty close to right" isn't RIGHT. There are two ways of doing everything—a wrong and a right way.

I know a printer who styles himself a "Printer Architect," and he really has exceptional ability as a designer of neat, tasteful, harmonious type effects.

His constructive work is so far superior to the work of the average printer that you can

tell a job that came from his shop the moment you see it.

He is careful, original, faithful. He is nearly accurate.

Why nearly?

I'll tell you. He can't, or won't, get his "register" exactly right.

Register means, in the language of type, exact adjustment of position in the press-work of books or papers printed on both sides of the leaf.

This man printed a little pamphlet for me once. It was a very neat, well-balanced piece of printing. But it was "off register"—about one thirty-second of an inch.

Not much, surely. Nine men out of ten wouldn't notice the defect. If the printer had been accurate, the tenth man wouldn't have a chance to notice it.

That tenth man may be a business man who wants a lot of fine printing done. He wants accurate printing; no thirty-second-of-an-inch-out-of-the-way kind will do. And Mr. Printer who is nearly accurate doesn't get the job.

Fundamental accuracy leaves brilliant superficiality behind in the race for Success every time. In less skyrockety English, this means simply that it pays to be accurate—absolutely, unswervingly accurate.

I have seen a bookkeeper struggle until 1 o'clock in the morning for three or four nights in succession over a trial balance that was one cent out of the way. His work was nearly accurate.

I know of a young lady stenographer who can take down in shorthand, at any rate of speed, the letters dictated by her employer. She never has to ask him to stop for a moment or interrupts him. But when this young lady attempts to transcribe her shorthand notes, there is a word here and a phrase

there that she is not quite able to read. So she writes what she thinks her employer said. She is nearly accurate.

Ability doesn't count for much unless backed up by Reliability. Endurance sans Reliability isn't a very strong combination. Action without Reliability is a hit-or-miss game at best.

And the 100 per cent style of Reliability is made up of fifty parts of Honesty and fifty parts of Accuracy.

There are great numbers of honest men in the world who are not necessarily accurate men. Honesty is comparatively common. Accuracy is really exceptional.

Gibbons, in his "Decline and Fall of the Roman Empire," states that "the winds and waves are always on the side of the ablest navigators." Accuracy—not the near kind but the real article—is a favorable wind and a kindly wave for the navigator who fain would steer straight for the port of Success.

El Dorado

By ROBERT LOUIS STEVENSON

IT seems as if a great deal were attainable in a world where there are so many marriages and decisive battles, and where we all, at certain hours of the day, and with great gusto and despatch, stow a portion of victuals finally and irretrievably into the bag which contains us. And it would seem also, on a hasty view, that the attainment of as much as possible was the one goal of man's contentious life. And yet, as regards the spirit, this is but a semblance. We live in an ascending scale when we live happily, one thing leading to another in an endless series. There is always a new horizon for onward-looking men, and although we dwell on a small planet, immersed in petty business and not enduring beyond a brief period of years, we are so constituted that our hopes are inaccessible, like stars, and the term of hoping is prolonged until the term of life. To be truly happy is a question of how we begin and not of how we end, of what we want and not of what we have. An inspiration is a joy forever, a possession as solid as a landed estate, a fortune which we can

never exhaust and which gives us year by year a revenue of pleasurable activity. To have many of these is to be spiritually rich. Life is only a very dull and ill-directed theatre unless we have some interests in the piece; and to those who have neither art nor science, the world is a mere arrangement of colors, or a rough footway where they may very well break their shins. It is in virtue of his own desires and curiosities that any man continues to exist with even patience, that he is charmed by the look of things and people, and that he awakens every morning with a renewed appetite for work and pleasure. Desire and curiosity are the two eyes through which he sees the world in the most enchanted colors; it is they that make women beautiful or fossils interesting; and the man may squander his estate and come to beggary, but if he keeps these two amulets he is still rich in the possibilities of pleasure. Suppose he could take one meal so compact and comprehensive that he should never hunger any more; suppose him, at a glance, to take in all the features

of the world and allay the desire for knowledge; suppose him to do the like in any province of experience—would not that man be in a poor way for amusement ever after?

One who goes touring on foot with a single volume in his knapsack reads with circumspection, pausing often to reflect, and often laying the book down to contemplate the landscape or the prints in the inn parlour; for he fears to come to an end of his entertainment, and be left companionless on the last stages of his journey. A young fellow recently finished the works of Thomas Carlyle, the winding up, if we remember aright, with the ten note-books upon Frederick the Great. "What!" cried the young fellow, in consternation, "is there no more Carlyle? Am I left to the daily papers?" A more celebrated instance is that of Alexander, who wept bitterly because he had no more worlds to subdue. And when Gibbon had finished the "Decline and Fall," he had only a few moments of joy; and it was with a "sober melancholy" that he parted from his labours.

Happily we all shoot at the moon with ineffectual arrows; our hopes are set on inaccessible El Dorado; we come to an end of nothing here below. Interests are only plucked up to sow themselves again, like mustard. You would think, when the child was born, there would be an end to trouble; and yet it is only the beginning of fresh anxieties; and when you have seen it through its teething and its education, and at last its marriage, alas! it is only to have new fears, new quivering sensibilities, with every day; and the health of your children's children grows as touching a concern as that of your own. Again, when you have married your wife, you would think you were got upon a hill-top, and might begin to go downward by an easy slope. But you have only ended courting to begin marriage. Falling in love and winning love are often difficult tasks to overbearing and rebellious spirits; but to keep in love is also a business of some importance, to which both man and wife must bring kindness and good-will. The true love-story commences at the altar, when there lies before the married pair a

most beautiful contest of wisdom and generosity, and a life-long struggle towards an unattainable ideal. Unattainable? Aye, surely unattainable, from the very fact that they are two instead of one.

"Of making books there is no end," complained the Preacher; and did not perceive how highly he was praising letters as an occupation. There is no end, indeed, to making books or experiments, or to travel, or to gathering wealth. Problem gives rise to problem. We may study forever, and we are never as learned as we would. We have never made a statue worthy of our dreams. And when we have discovered a continent, or crossed a chain of mountains, it is only to find another ocean or another plain upon the further side. In the infinite universe there is room for our swiftest diligence and to spare. It is not like the works of Carlyle, which can be read to an end. Even in a corner of it, in a private park, or in the neighborhood of a single hamlet, the weather and the seasons keep so deftly changing that although we walk there for a lifetime there will be always something new to startle and delight us.

There is only one wish realizable on the earth; only one thing that can be perfectly attained: Death. And from a variety of circumstances we have no one to tell us whether it is worth attaining.

A strange picture we make on our way to our chimæras, ceaselessly marching, grudging ourselves the time for rest; indefatigable, adventurous pioneers. It is true that we shall never reach the goal; it is even more than probable that there is no such place; and if we lived for centuries and were endowed with the powers of a god, we should find ourselves not much nearer what we wanted at the end. O toiling hands of mortals! O unwearied feet, travelling ye know not whither! Soon, soon, it seems to you, you must come forth on some conspicuous hill-top, and but a little way further, against the setting sun descry the spires of El Dorado. Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labour.

"He who forgives and doesn't forget is trying to settle with the Lord for fifty cents on the dollar."

An Invitation to Sheldonhurst

I am making arrangements now for a convention of those of our Sheldon School students who desire personal instruction in Area Development and the Science of Salesmanship. The regular convention will not be held until next year—the summer of 1909. But we are making arrangements now and want all who can to visit us this summer to see the grounds and enjoy a day or two with us, and have decided to extend this invitation to all readers of **THE BUSINESS PHILOSOPHER**.

This assembly will include a whole lot of people whom you will be glad to meet, and meeting whom will benefit you.

This meeting will mark the beginning of what I fully expect to live to see the greatest university in the world—a University of True Education—a university for the boys and girls grown tall, as well as for the younger men and women.

Nearly everyone takes a vacation once a year. Why not spend it here each year and make your vacation period a real re-creation time—a time in which to re-create or build yourself anew in body, mind and soul.

These are some of the inducements we have to offer. First, a natural park of some 400 acres in which to “loaf and invite the soul.” This park has some five miles of winding boulevard around the lake and through the woods. There is a lake of over 100 acres, almost surrounded by high wooded banks—one of the most beautiful lakes in the world. There are over 200 acres of forest. There are broad meadows and deep ravines and hills, high for Illinois.

Men are at work now building tennis courts and base-ball grounds, and other ways and means of fun for the boys and girls grown tall.

If you wish to stay longer than a day you can get accommodations in Libertyville and Rockefeller. Both these little towns are right near the grounds—Rockefeller within walking distance and Libertyville only five minutes' ride on the Milwaukee Electric.

I shall give lectures each Saturday afternoon during this summer on the grounds of the Commercial University to be on Area Philosophy, besides some lectures on Salesmanship and Business Building. Beginning with the summer of 1909 there will be daily lectures.

You, as a reader of **THE BUSINESS PHILOSOPHER**, may not be a Sheldon School student. At the same time, you may greatly desire an understanding of the principles revealed in the sciences which we teach by correspondence. If so, come, whether a regular student or not. You will be made just as welcome as the regular student.

Don't hesitate, but act at once, and prepare to come. I feel perfectly confident that you will go home feeling that you have had one of the best times you ever had in all your life. Come this summer if for but one Saturday and help us plan the big meeting for 1909.

A. F. SHELDON.

Philosophers in the Bud

BY UNCLE ARTHUR

THE royal highway ran for miles through a noble wood. Over it passed many travelers—people who rode and walked, on business and for pleasure.

As the road was long, night often overtook them in the wood, and they were glad of the two inns, one on each side of the road. One was kept by a jolly, rosy-faced man, named Bonicor, the other by a sour, thin-lipped fellow who was called Myop.

Bonicor and Myop were both ambitious—both wanted to succeed, to get rich. Both scoured the great city at the end of the road for silver, china, fine linen, and dainty glassware. Both went to market and looked for the choicest meats, vegetables, fruits, and other provisions.

Bonicor fitted up his inn with the finest he had, and placed the best things he could get before his guests every day.

Myop said, "I will keep my best china, my heaviest silver, my finest linen, and my richest viands hidden safely away until the king and his company come through the wood and honor my inn with their company. For these common travelers, who come every day, the second best will do. And so I will not only make more money from the every-day folks, but everything will be spick-and-span new when the king comes."

As the days went by, the common travelers began to learn that the best was always on the table at Bonicor's neat inn, and that Myop grudgingly set his table with coarse food and coarser linen and china. More and more of them gladdened the jolly heart of Bonicor; fewer and fewer cared to suffer the ugly, black looks of the disappointed Myop.

But Myop said to himself, "Let these stupid ones chase after that reckless spendthrift Bonicor. Wait till the king comes—then his best things will be worn and shabby and his finest foods eaten. Mine will be new and splendid."

And he rubbed his hard, hooked hands together and grinned horribly.

Then one day there was a great sound of trumpets and the thunder of horses' hoofs on the road through the wood.

"The king is coming!"

Bonicor smiled and went about his regular duties.

Myop began in great haste to clear away his cheap dishes and soiled tablecloths. Impatient and excited, he shouted at his servants, who ran about helter-skelter, getting in one another's way, breaking the costly tableware and getting so flustered that their fingers all seemed like sore thumbs and they could do nothing right.

Myop's cooks were not used to preparing the elegant dishes he now ordered them to get ready for the king and his company, his waiters were not used to serving them. Nor were the waiters used to handling the fine silver and china. And so it was a very trying time in Myop's inn.

When the king reached the little clearing where the two inns stood, one on each side of the road, he said to his son, the crown prince: "Here are two inns. You go to one, I will go to the other. Then, on our way back, we will stop at the one we find gives us the best service."

And so the king entered Myop's house and the crown prince honored Bonicor with his presence. Half the company went with the king, the other half with the crown prince.

At Myop's, you can easily guess what the king found.

The china was badly arranged on the tables, because the servants did not know how to use it. The silver was tarnished from lying idle so long, and Myop hadn't time to have it polished. The fine linen had become a little musty in its chest and smelled vile. The food was badly cooked, and the waiters were so nervous and excited that they spilled the soup, upset the gravy and dropped knives and plates with a startling clatter.

The king was kind and pleasant to poor Myop, who was ready to die and be buried with shame, but he made up his mind never to put the unfortunate man in such agony again by stopping at his inn.

Across the way, at Bonicor's, the crown prince was delighted. The landlord's merry face was like the sun for brightness, as it always was. The servants, accustomed to

the very best the house afforded, were calm, quiet, and did everything with an easy grace that showed their good training. The cooks had made the finest dishes day after day until they were far-famed for their excellence. The silver shone with the high polish of daily use and the napery was soft and snowy with many washings.

You do not need to be told that, when the royal party returned by that road, both the king and the crown prince and all their gorgeous company trooped into Bonicor's sunny dining-room, leaving poor Myop to bite his nails and groan in his deserted inn across the road.

After that, the king came often to Bonicor's, bringing great crowds of his lords and nobles with him, even going out of his way to take the long road through the wood, that he might bask in the warmth of Bonicor's smile and feast on his dainty fare.

And so Myop's business grew less and less until he was glad to sell out to Bonicor and go away. Now a great hotel stands where once the little white inns gleamed through the trees. Bonicor is its owner, still jolly, still

setting before his guests, every day, the very best he can get for them.

Bonicor is a success.

Do you get the lesson, boys and girls?

I promised you last time that I would tell you in this number how to draw out the positives.

Well, Bonicor's way is the right way.

Use them.

Don't keep the best there is in you hidden away "for company."

It is for everyday use.

And when you keep exercising the positives, there are three ways in which the practice makes for success:

First, the positive word-speaker and deed-doer develops—draws out—his positives—is getting true education. We learned last time about filling in useful knowledge—the first process in True Education.

Second, by always giving your best, you win respect, confidence, and love, and the best comes back to you.

Third, you are happy and cheerful every day because you are serving others and making them happy.

From Other Philosophers

THE GOSPEL OF SERVICE.—The ideals of greatness for a country are like those by which we measure individuals. What is the measure of greatness in a man? When the disciples quarreled over the question as to who should be greatest, and appealed to Jesus, they were told that service was the test of greatness. The greatest nation is the one that gives the greatest measure of service. Not by the size of the nation's army or navy, but by its capacity for service, is its greatness revealed. I am not one who believes it is part of a Divine plan that one nation's prosperity can be built upon another's misfortune. I could not worship God as I do if it were so—and I cry shame on the doctrine of those that say there must be an uneducated class for the thinkers and the educated to build their fortunes upon. Let us put behind education a conception of life that will make us all anxious to work for others, that will root up the heresy that it is more respectable to spend the money earned by someone else than it is to earn money for one's own needs.

William J. Bryan.

ABOUT BEING TOO SERIOUS.—I can tell you for your comfort that, when your life seems dark, the chief cure for it is to interest yourself, to lose yourself, in some issue not personal to yourself—in another man's trouble, or, preferably, another man's joy. But if the dark hour does not vanish, as sometimes it doesn't; if the black cloud will not lift, as sometimes it will not; let me tell you again for your comfort that there are many liars in the world, but there are no liars like our own sensations. The despair and horror mean nothing, because there is for you nothing irremediable, nothing ineffaceable, nothing irrevocable, in anything you may have said or thought or done. If for any reason you cannot believe, or have not been taught to believe in the infinite mercy of Heaven, which has made us all, and will take care we will not go astray, at least believe that *you are not yet sufficiently important to be taken too seriously by the powers above or beneath us*. In other words, take anything and everything seriously except yourself.

Rudyard Kipling.

GETTING A CUSTOMER'S GOODWILL.—We all want the Good Will of our customers, don't we? Well, there's nothing which pleases the average individual more than to have some one take an interest in him or his affairs—not a meddling interest, but a tactful interest. If you will take notice, you will find the "I" creeping into most everyone's conversation. It is a pretty difficult thing for us not to dwell on our own particular hobbies. Make note of these things in a book for that purpose. It may be a business, a book, a play, a child, a horse, a garden, a wife, a house, a church, and a thousand and one other things that individuals care for. Classify these notes according to towns and customers so that when you are about to visit a town you can look the list over and post yourself for the opening sentence to be made to your customer. If the customer is a chicken fancier, he will buy books on chickens and is very apt to buy goods from the salesman who can talk chickens and is interested in them. It is a human trait that all possess, and you need have no fear of making a mistake in catering to it. Are not your best friends the ones who have something in common with you? Is it not one of the most unpleasant things in the world to get mixed up with a crowd of fellows who know different people and enjoy different things than you? Is it not the most enjoyable thing in the world, when you are out on a trip and have to lay over Sunday in some God-forsaken place, to run into some good, congenial soul who knows someone you know, or enjoys something you enjoy? Of course it is, and what applies to you applies to your customer. Try it and see.—*Push.*

BE AN OPTIMISTIC THINKER.—Did anyone ever get any good from talking about hard times, or fault-finding, or allowing himself to think that the lack of a college education handicaps him, or that he does not have the chances others have, or that there is no use for him to try to do anything above the ordinary, and so on? Can you recall any man having been made better, or attracting to himself more friends or pleasanter surroundings, by such thinking? If not, then you can make up your mind that such thoughts are a waste of energy. Though he may think he has good ground for anger, hate, envy, fear, worry and the like, did such feelings ever get

anything worth having? On the other hand, haven't you noticed that the man who doesn't complain about his territory, or his circumstances, or his lack of early advantages, or people or things, but keeps right on plugging away, thinking and doing things that are worth while—haven't you noticed that such a man forges steadily ahead?—*R. L. Norris.*

WHY MEN FAIL.—Business is a science. Men who study it as a science, succeed. Men who trifle with it, fail. It is reassuring to be told that success is not luck, but logic. The man who reasons, and adapts his business to reason, wins. Business failure, in most instances, comes from wanton disregard of principles that are only common sense. Men fail because they do things in the wrong way.—*Success.*

FIRST READ YOURSELF.—Business requires the best that is in a man. Often men put into it their worst. Beyond doubt, most of the business failures are due to conditions lying entirely within the business men themselves. I believe that almost any business will succeed if it has the concentration and effort that goes to make success. Concentration means a fixed resolve, a thorough study of the business and of conditions governing it. Then, too, business men may lack in themselves some capacity that is imperative to success in a particular field. A business man must be able to read *himself*. Success comes from knowing whether you yourself can do a particular thing better than somebody else, or vice versa. If you are satisfied that you cannot, then hire somebody else to do it.—*Edward P. Hatch.*

TAKE PLENTY OF TIME.—Few business men in America are content to spend their lives in building success. They want to accomplish it in a year or two. Business men do not fail because of lack of markets, nor because business requires extraordinary ability. I have long been convinced that business failure is largely due to extravagance, and hurry to achieve success. The fault of extravagance covers not only the conduct of business itself, but the business man's personal life. Men plunge headlong into wanton expenditures, instead of husbanding their resources for times of emergency.—*Leon Mandel.*

Let's Talk Business

STEVENSON may have written a better essay than "An Apology for Idlers," but if he has he never took the public into his confidence. This essay we will print in August. That is the time of the year when loafing as a fine art ought to be cultivated. Autumn is the time for all of us to learn to loaf scientifically. Few of us know how to waste our time well. There is too much lost motion in our actions. We are afflicted with the disease of "extreme busyness." This, as Stevenson points out, is a disease that always produces fatal results. The man who whizzes through a country in an automobile may travel farther than he who goes afoot but he will not see as much. There are too many beauty spots in this life for any of us to whizz through it. We must loaf wisely. Stevenson tells us why in his "Apology," and in his "El Dorado" merely carries his argument up to the n-th power.

* * *

Preparations for the entertainment of the folks who are to attend the first summer session of the "surely-going-to-be" Sheldon University are going merrily on. Already automobiles and carriages are making free use of the great driveway around Lake Eara; work on the seats in the natural auditorium is being pushed; John is beginning to wonder if his patch of watermelons will be safe, while Black Bart the Bandit and his merry vagabonds are tanned and happy in their tents at "Camp Vagabondia"—merely "getting weather" for themselves and setting an example to students who may not know that they ought to bring a tent with them when they come to hear the great talks Mr. Sheldon will give them during the last two weeks in August.

* * *

The subscription list of *THE BUSINESS PHILOSOPHER* is bigger now than it ever was and it is constantly growing. This in the face of the much spoken of "hard times." This growth is partly due to the good work of hustling men and women who are after slices of that \$40,000 melon, but much of it is due to the work of friends whose only reward for sending in subscriptions is found by them in the consciousness of having assisted in spread-

ing the business building philosophy which *THE BUSINESS PHILOSOPHER* teaches. Are you one of those good friends?

* * *

Our new department, "Gleanings from Business Fields," is intended for the exchange of confidences. Almost every day articles come to us. Nearly all are intended for publication. Of course it is impossible for us to accept all as presented. Our small size prohibits. However there is no reason why we should not use the ideas so freely given us, since it is the idea and not its clothes that count. Perhaps it is well right here to say that we buy no manuscripts, having so many brainy friends who send along ideas solely because of their love of the cause of business building. Our friends will therefore continue contributing ideas, many of which will be passed on to the faithful among other "Gleanings from Business Fields."

* * *

You are a careful reader of the *Philosopher* and you have undoubtedly discovered that all the old premium offers have been withdrawn. Instead of offering a large number of books, we are in the future, possibly only for a limited time, going to give only those books which we KNOW are really and truly good books. The two books, "From Poverty to Power," and "As a Man Thinketh," by James Allen, are indeed condensed "acres of diamonds," while "Men Who Sell Things," by Moody, is the best book for the man on the road, and the merchants, that ever brightened a bookshelf.

* * *

Perhaps we never offered greater bargains in books than those contained in our advertisement on page 420. Here can be found something for the student interested in the great philosophy of the far east; for the psychologist; for the scientist; for the hard-headed business man; for the woman at home, in the school, or in the office; for boys and girls and young men and old men—why, here are books for the whole human family. But there are not many and it will perhaps be superfluous for us to say that it is the first navigator of the heavens who will annex the best stars.

The Philosopher Among His Books

BY THOMAS DREIER

Literature and life are so absolutely impregnated that they can only be regarded in the light of a series of cause and effect, each reacting upon the other in determining influence. By the magic of some spiritual alchemy, reading is transmuted into the qualities that build up character, and these qualities, in turn, determine the further choice of books, so that selection and result perpetuate themselves, forming an unceasing contribution to social influence. If a man's life is but the sum of the expression of his thought, the very power and the degree of this thought depend largely on his range of reading. Books are thus intimately associated with the very springs of character, and a man's biography is recorded in a library that has grown with his thought and is the expression of his intellectual evolution. The book that he has lived with and associated with certain phases of growth, becomes a part of his essential life.—Lilian Whiting

Get-Rich-Quick Wallingford. By George Randolph Chester. Henry Altemus Company, Philadelphia.

He must have sprung full grown from the brain of some mighty financier of the world where the gods dwell. He appears upon the scene with only \$100 in cash and a million in brains, and no one dares estimate how many millions in "nerve." Money comes to him just as if he had learned the secret of the King Midas touch, or had listened long at the keyhole at 26 Broadway. J. Rufus Wallingford is a financier of the kind we hope will soon evaporate or otherwise vanish from the earth. But since he is still upon the deck of the ship of business it is well that everybody should read Chester's book and thus be warned in time to protect themselves from paying their wealth into his hands or to some of his brethren. Wallingford is a man with an unlimited supply of money-making ideas. That is he has ideas which make money for himself. Of course there is always something shady in the way he does the trick, but he takes good care that his friendship with the law is never broken. As one reads the book one cannot help laughing at the antics of the folks who bite at the Wallingford bait and get caught. Of course we know that we should remember our Sunday school training and smile not at evil doing. But Wallingford has a "way" about him that excites our admiration. We laugh at the dupes he makes but we do not look upon them as great fools. We have a suspicion that J. Rufus might do the same thing to us—in spite of the warning—if he came around. Wallingford acts Success. He always puts up a "front." He arrives in a town in a private car, even if he has no more money than he

needs to tip the bell-hops at the hotel. Of course he always goes to the best hotel in the place, and he ever insists on the best. He is a man who attracts attention, and he recognizes the value of advertising. His ethical sense is a bit blunt on the edges, but in this he does not differ so much from many who worship before the Money God. Wallingford gets his money easily and it goes just as easily. He lavishes jewels on his wife—who is a new American woman. But these jewels are generally useful in times when the suckers will not bite at the Wallingford bait—they bring in money to finance a new deal. J. Rufus shows us that anything but square dealing does not pay in business. He shows us that a business builder is better than a business getter, and that the get-rich-quick disease is to business what quick-consumption is to the sick little Italian girl down in Spaghetti alley. No one should read this book in order to learn the Wallingford tricks, but everyone should read it in order that they may protect themselves when J. Rufus comes around with his promotion schemes, and shows them that he is a practical Col. Sellers and that there are, indeed, "millions in it." J. Rufus is not a new type of man. He and his family have been with us for, lo! these many years. But it remained for George Randolph Chester to put him into a book where he can be inspected by the many. As you read this book the chances are you will use a five-dollar bill for a book-mark.

* * *

The Duty of Being Beautiful. By Sara A. Hubbard. A. C. McClurg & Co., Chicago.

In this book does one learn that the cosmetic one needs to make one's self beautiful

is not found at the corner pharmacy but within one's self. Many books have been written on the duty of being beautiful, but this one given us by Sara Hubbard is at least a wee bit better than the many. There is something in every sentence that compels one to make good resolutions, and, one of the funny things about it, one manages to keep many of them. Into sixty-three pages the author has packed much beauty of common-sense. There is nothing about the volume that suggests preaching, yet there is much in it that feeds the soul. Emerson is quoted. So is William James. As one reads one sort of hopes to arrive, as Emerson arrived, at a point where the inner beauty will be seen in one's face as in a mirror. This book teaches us nothing new, it is true. But here we have old truths served to us in a new way—in a beautiful way. The book only emphasizes once more that "as a man thinketh in his heart so shall he be." It shows us that our thoughts are sculptors working unceasingly upon our faces and our bodies, and that if the thoughts are wrong all the arts of the laboratory chemist will not make one beautiful. Beauty is not the possession of features which conform to certain standards of measurement which men have set, but is the reflection to the world of the spiritual wealth within. How to gain this wealth is not scientifically told us by Sara Hubbard, but we know that it comes from the development of the positive faculties of body, mind and soul. We know also that we have within ourselves the germ of every good, but that upon us devolves the pleasure of developing that germ into the plant of actuality. "The Duty of Being Beautiful" is a book that sets one thinking of beauty, and those, you know, who think of beauty, will be beautiful.

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The Glory of Man's Work. The Winona Technical Institute, Indianapolis.

The Glory of Man's Work. The Winona Technical Institute, Indianapolis.

Here is a little vest-pocket volume that should be owned by every working man in the country. And, bless me, we all work. Some man, whose name does not appear on

the title page of this little book, has lovingly compiled thoughts for the laborer, gathering them from sundry sources. The author has searched the poets and philosophers and thinkers of all ages, and the reward of his labor is given to us on deckle edge paper by a school that has done much to preach the gospel of the glory of doing good work.

* * *

The Confessions of a Monopolist. By Frederick Howe. The Public Publishing Co., Chicago.

"This book is dedicated to those to whom justice is the law of life, monopoly the creature of legislation, poverty the product of privilege and liberty a living inspiration." So says Frederick C. Howe in his dedication. Howe is a man who believes in liberty as intensely as did Robert G. Ingersoll. He has studied sociology and economics in the world of affairs. He is not an author who gets his information from musty books in some retired study. Howe is a practical lawyer in Cleveland. He has done much to assist Mayor Tom Johnson in his fight for the majority, and his writings are always read even by those who do not sympathize with his views. In this book he shows how a man, with the help of the laws which at present obtain in this country, can secure privileges that give him control of his fellow men. He draws a clear pen picture of the economic slavery to which the thousands are subjected, and proves that this country is called free only by courtesy, or to delude the unthinking. Howe does not rant, however. He states his case in a clear, convincing manner. He does not aim to shock, nor does he prove himself an expert in the calling of epithets. He lets the monopolist tell his own story in his own way. He hits the center of the causes of much of our troubles, and those men who would know something of the laws of the country in which they live would better read "The Confessions of a Monopolist" without delay. The articles which make up this book appeared in that great little journal of democracy, Louis Post's weekly messenger, "The Public." Both this book and "The Public" are good things to read.

"No man can conceal himself from his fellows; everything he fashions or creates interprets and explains him."—Mabie.

¶ “The normal man is a bundle of possibilities; that is, he is all right if he will just bring out the almighty ‘all-right-ness.’”

¶ So says Arthur Frederick Sheldon. But how are you going to bring out the almighty all-right-ness? What is the use of being told that you are all right and have all kinds of possibilities when you see no way to realize them?

¶ And Sheldon answers—I can show you the way to realize them, and it is not so very hard after all. What you need is the right kind of training—AREA development—the kind of training that will give you a lift every day toward greater ability, greater endurance, more reliability, more action.

A little studying every day will give you this training, and develop the latent powers in you that make for success. In your spare moments—at home, on the cars, anywhere—you can acquire a complete scientific university education that will fit you for a successful career. All that you need is the course in

The Science of Industrial Success

a comprehensive, thoroughly practical system of success education—worked out by A. F. Sheldon, already famous as the formulator of the Science of Salesmanship.

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This offer does not go to those with Weary Willie propensities. This is to workers. Real, live, energetic men—men with the get-there spirit moving them—are wanted to take slices of a

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Mr. Sheldon says he wants to talk to 100,000 subscribers—real Good Folks, you know—and that he is willing to pay

\$40,000 (Real Dollars)

for the privilege. He is modest and says nothing of what the subscribers will get. (But this number is a hint of what's coming).

To get any of this money you will have to get him some subscribers. Those who have tried the trick tell us it is easy. You can find out HOW by writing a business-like letter to the

Sheldon University Press

Libertyville Illinois

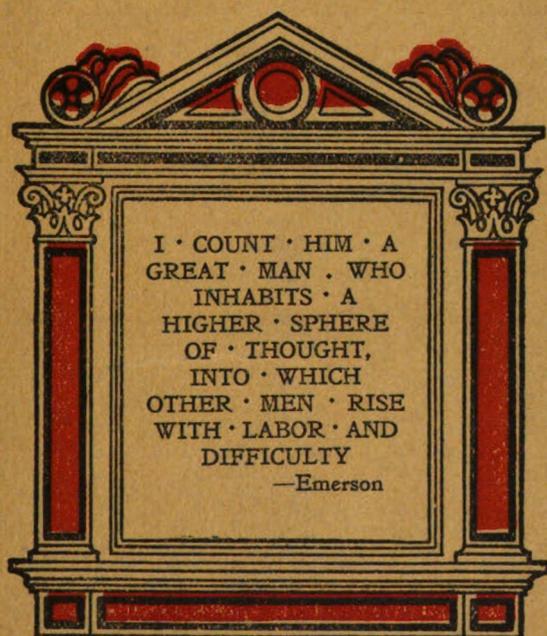
THE INVITATION

Come, Friends, and visit me
out here at Sheldonhurst Farm
—out on Lake Eara—and let's
make plans for that big business
convention in 1909. You will
find me here every Saturday
afternoon.

—SHELDON

THE BUSINESS PHILOSOPHER

ARTHUR · F · SHELDON · EDITOR



SHELDON · UNIVERSITY · PRESS
LIBERTYVILLE · ILLINOIS

Your Business Message to Buyers

Carrying that message to Garcia was a Sunday afternoon snap for Rowan compared to the work he would have to do were he asked to carry the message of a Business Builder to the Buyers.

Even Rowan couldn't do that.

Even he would "fall down."

Carrying one message to one man, even though that one man happened to be in the enemy's country, was easy compared to the work and danger and difficulties which besets the carrier of a business message to buyers.

But a messenger who can do that work for you is

THE BUSINESS PHILOSOPHER

This magazine will carry your message to 15,000 buyers each month *and will get the right answer.*

"My ad appears in eight other magazines but THE BUSINESS PHILOSOPHER brings in more replies than any of the others. Be honest now, haven't you really been sending out circulars also," says Sherwin Cody.

But nary a circular had we sent out. The Business Philosopher did the work all alone. Garcia is a subscriber. The Business Philosopher will carry your message to him. (Garcia, you know, is the fellow who buys.)

Rate cards and a sample copy will go to the man who has a message he wants carried to all good Sheldon Folks.

SHELDON UNIVERSITY PRESS
LIBERTYVILLE ILLINOIS

THE BUSINESS PHILOSOPHER

Entered as Second-Class Matter Oct. 7, 1907 at the Post Office at Libertyville, Ill., under Act of March 3, 1879

Copyrighted 1908 by Sheldon University Press

Office Salesmanship

How to Write Letters That Pull

You are at the head of a big business because you are willing to pay for ideas. Ideas are far cheaper than printer's ink or postage.

I have some ideas on "How to Write Letters that Pull" that have been worth hundreds of dollars to others, and no doubt, would be to you.

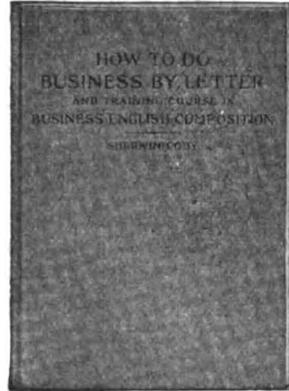
I can make an \$8-a-week girl write better letters than a \$25-a-week correspondent can dictate. Do it by the Cody System of form paragraphs. This method helped the R. D. Nuttall Co. to get 36 orders where before they got 25—nearly 50% more business out of the quotations made.

I can show traveling men how to get orders by letter from towns they can't afford to visit.

I will tell you how I got \$2,000 worth of business from 2,000 grocers by a single letter to each—\$1 for every letter.

I can prove my ideas worth money by letters from the best business houses.

Pin a \$1 bill to your card, send to my address at my risk, and I will mail you a copy of my new book



Contents:

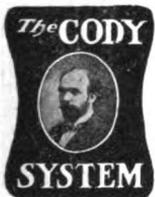
- Using Words So as to Make People Do Things.
- How to Begin a Business Letter.
- How to Close a Business Letter.
- The Body of the Letter.
- Applying for a Position.
- Sending Money by Mail.
- Ordering Goods.
- "Hurry-up" Letters.
- How Money is Collected.
- Letters to Ladies.
- Professional Letters.
- How to Acquire an Easy Style in Letter Writing.
- Two Kinds of Letters—Buying and Selling.
- When to Write a Long Letter and When to Write a Short Letter.
- Answering Inquiries.
- Talking in a Letter—Colloquialisms and Slang.
- Complaint Letters.
- Condensation—Writing Advertisements.
- Advertising and Follow-up Letters.
- Display in Letter Writing.
- Salesmanship in Letters and Advertisements.
- Customs and Regulations of the Post Office.
- Social and Official Forms; the Rules of Grammar, with Common Errors; the Rules of Punctuation for Business Office Use.
- Cloth, price \$1.00.

HOW TO DO BUSINESS BY LETTER

And Training Course in
Business English Composition

which will do your stenographers and correspondents more good than anything you ever put in their hands before. Discount on 10 or more in one order.

Also let me send you, ON APPROVAL, a set of my Private Instruction Cards—The Cody



System for Business Men—How to Write Letters that Pull, in which I go into the fine technique of How to Get Business by Mail. You'll want a set for yourself or advertising manager, with a

personal criticism from me showing how to apply the general principles to your particular business and what is the matter with your present advertising. With criticism and copy of book, \$10.

In my Complete Training Course in Office Salesmanship with Expert Service I will re-write and criticise all your important advertising matter, form letters, circulars, etc. Also fit young men and women for positions paying \$25 to \$125 a week.

Sherwin Cody

SHELDON UNIVERSITY PRESS, LIBERTYVILLE, ILLINOIS



Four Small Books of Great Thoughts

By James Allen.

As a Man Thinketh

Written to inspire men and women, boys and girls with the truth that "they themselves are makers of themselves" by the thoughts which they choose and encourage.

Clearly points the way out of hard conditions and difficult circumstances. Gives a cheerful, optimistic, right-ful outlook upon life.

A Book That Makes for Power and Poise.

Out From the Heart

A sequel to *As a Man Thinketh*. A loving guide to the first steps in the pathway of enlightenment. Some of its chapters are especially devoted to the formation and reformation of habits—habits of thought and their resultant words and deeds.

This little book can be read in an hour, but is so worthy of a lifetime of study that it irresistibly invites it.

"Keep thy heart; . . . for out of it are the issues of life."

Morning and Evening Thoughts

A compilation of some of the rarest gems of prose and poem from the works of James Allen, by Lily L. Allen and others.

Arranged for the mornings and the evenings of thirty-one days, with an appreciative introduction by the principal compiler.

Daily Food for Growth in Purity and Power.

Through the Gate of Good

or, Christ and Conduct. A loving and profound interpretation of the Life and teachings of Jesus of Nazareth, as applied to the hearts and lives of men, women, and children who live today. It is valuable as showing the oneness of Jesus with Science and Truth.

Inspiration and Guidance for the Divine Life.

These books, from 68 to 80 pages each, well printed on good paper, with heavy art-paper extended covers, are now on the press for an edition of **Two Hundred Thousand**. They will be furnished, for wide distribution, single copies, fifteen cents.

Write today—yes, right now. Send for a number today—be an uplifter—it will help others and help you.

Sheldon University Press

-:-

Libertyville Illinois

Railroads and Insurance Companies

The Other Side of the Railroad Question

By K. A. McTAGUE

This series of articles which began in our June number aims to show the side of the Railroad Corporations from a viewpoint often overlooked. That of unequalled advantage to the country through which they traverse. The series began with an article on the Chicago, Milwaukee & St. Paul.—[EDITOR.]

The Banker & Investor Magazine

Devoted to the interests of general business and of most vital importance to bankers, brokers, insurance men, real estate men, contractors, builders, lawyers, railroad men and manufacturers of all specialties. This is a wide field practically covered by this most interesting magazine.

Has Congress Power to Regulate Insurance?

By OLIN BRYAN

This is the second of a series of articles on Federal Power and Insurance written for the Banker & Investor Magazine by Mr. Bryan. The first began in our June number.—[EDITOR.]

10 Cents a Copy

One Dollar a Year

Ninety-Six to One Hundred and Twelve Pages

Address

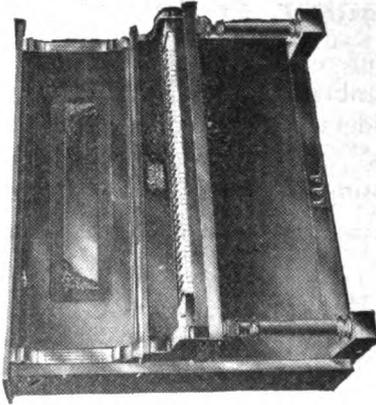
E. LAWRENCE McGARTHY, Gen. Mgr,
Drexel Building, Philadelphia

That "Piano Advertising Plan" from Iowa

Pulls prosperity out of a lean year of panic. It never had an equal among advertising and premium propositions for building up trade in the teeth of a gale of adversity. It doubles sales for merchants and puts on subscriptions for the newspaper publishers. And it's brand new today.

The smallest merchant can work it just as successfully as the largest. The puzzle of it is that it does not cost the merchant one dollar but actually makes him big money.

Nobody ever fails at this money-making enterprise who uses my plan and my pianos, which are of uniformly excellent quality. I superintend the manufacture of them myself, so I know.



And let me tell you it would be suicidal for any merchant to give away a cheaply made, inferior piano to any customer if he wants to reap a permanent benefit from the enterprise.

Here is a plan by which the merchant and publisher alike can turn hard times into hard cash, increase their business amazingly—literally make two dollars grow where there was one before—and pocket no possible loss for their thrift.

Live Ones—Write Me

SALESMEN—Boys with Grit and "Go"—IT'S YOUR CHANGE. I want a few Reliable Salesmen to Canvass the Retail Trade. Samples in Coat Pocket. Don't worry trying to revive dead lines. Get one with breath in it now. It's a boom year for you if you connect right. Get wise to the "Iowa Idea."

Needy Ones—Wake Up

Boston Piano and Music Co.

W. F. MAIN, Prop. : : IOWA CITY, IOWA

I'll Show You How It's Done

Hello Sheldon!

"While on a railroad train in Kentucky recently I was studying my Sheldon lessons; a gentleman came past and said, 'Hello, Sheldon.' He also was a Sheldon student. We discovered there were two others in the car, making a total of four out of seven traveling men on the train."—**M. E. L. Cramer, American Sales Book Company, 808 National Bank Building, Nashville, Tenn.**

This letter shows two things very clearly: First, that Sheldon students are becoming thick in this country; second, that Sheldon lessons help you improve your spare time in a way that means **greater efficiency** in your business, and hence **more money out** of your business.

You had better spend some of the time **on the train** equipping yourself to do more business **off the train**.

The Sheldon School helps men in every line of work—clerks, stenographers, industrial workers, professional men—as well as salesmen. Read what a former office employee has to say:

"By studying your Course I have been enabled to avail myself of an opportunity to accept a position as salesman. The increase of my income amounts to 30 per cent."—**M. C. Arvidson, Former Stenographer; now Salesman for the Burroughs Adding Machine Company, P. O. Box 522, Des Moines, Iowa.**

Salesmanship is the best paid of all professions. The Salesman's work is pleasant. He travels and becomes rounded out by his association with many kinds of men; a salesman is practically his own boss; so long as the results are right he is free to do his work as he pleases. A good salesman is never out of a job. There is always a demand for the man who can produce the business. We have helped hundreds of young men into the lucrative profession of salesmanship.

Employers as well as employees, managers as well as their men, study and endorse the Sheldon Science of Salesmanship. Here is evidence:

"I am a great believer in Mr. Sheldon's work. I have found it very helpful in my own work, and I think no man who conscientiously studies the Course can fail to benefit by it."—**Wm. H. Ingersoll, of Robert H. Ingersoll & Bro., New York City.**

The principles that helped the men quoted here to great success will help you. We have thousands of letters like these given here. More than 30,000 men have subscribed to our Courses in five years.

All we ask is an opportunity to explain what we have for you. Please send us your name and address today.

The Sheldon School,
1279 Republic Building, Chicago, Ill.

In Tune With The Infinite

HERE is a book that will drive the business bogey away from the weary workers in business fields. It tells how to "get in tune with the infinite." The mysteries of the power of thinking are brought into the light. Ignorance is by this book made to give way to wisdom. How to use the Soul, how to cultivate the emotions, how to reach out and grasp more than the usual allowance of Truth—this is what Ralph Waldo Trine's beautiful book teaches.

"Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it."

Order this Book today. Price \$1.25

SHELDON UNIVERSITY PRESS
LIBERTYVILLE, ILLINOIS

CASH PRIZES

GOOD HEALTH is the oldest, the biggest and the best health magazine. It is edited by J. H. Kellogg, M. D., superintendent of the Battle Creek Sanitarium, and represents the world-famous Battle Creek health idea.

Over a million and a half in money, besides the unremitting efforts of hundreds of tireless workers, have been expended in the development of this great "Battle Creek idea" as it is today, standing at the very head of the great world-wide health movement. Here is one single example of its progress: About two months ago, Charles E. Wood, a Washington, D. C., millionaire, left a million and a half, if not more, for the erection of a Sanitarium at Atlantic City, by Dr. Kellogg and his associates.

WE WANT AGENTS

We want them everywhere—people to represent this great up-to-date health movement before the world. Liberal advantages besides the cash commissions. Cash prizes awarded every month. If you are interested, write today for a sample copy and a list of the prizes offered.

Good Health Publishing Co.

50 College Hall

Battle Creek

Michigan

SUMMER HEALTH

Fevers of all kinds, Typhoid, Typhus, Malarial, Bilious, Intermittent, etc., Bowel Troubles, Summer Complaint, in Infants and adults, Dysentery, Diarrhea, Constipation, Appendicitis, Dyspepsia, etc. Sunstroke, Rheumatism, Neuralgia, Colds, Hay Fever, Catarrh, Headaches, and Other Disorders are caused by retained impurities and waste matter in the system that should have been promptly discharged.

In *Hot Weather*, even more than at other times, the system must be kept free from these impurities and poisonous accumulations. There must be care in eating and drinking, bathing, exercising, etc., and the body must be kept clean inside as well as outside. The Colon, the great storage reservoir for the wastes of the body and the unused portions of the food, must be kept clean, and not clogged with poisonous matters that will be absorbed into the blood and become the cause of serious and often fatal illness.

If this is done the dangers of *Summer Disorders* are greatly lessened. It may be said wholly avoided, for they cannot occur if the body is free from the causes of disease.

This cannot be done by the use of drugs, which only set up an irritation in the intestinal tract, and add to the trouble already existing.

It can be done by the proper use of water.

If you want to know how to avoid or to cure all forms of

Summer Sickness

Read our book the "ART OF BEING WELL." By following the teachings of this you will always be well, strong, vigorous, good looking, prosperous and happy. It explains the cause of disease and what to do as a remedy. Sent free.

Write postal for it now, address

The Health-Culture Co.

27 Turner Bldg., Passaic, N. J.

ADVERTISING is the horsepower of business, and the number of sales is proportionate to the amount of well-directed advertising energy put into an enterprise. In August VAN NORDEN MAGAZINE is an article by M. Lee Starke, who knows his subject through experience, on

The Horsepower of Advertising

READ IT

A few of the other good things in August VAN NORDEN are:

On the Wings of the Wind by BYRON G. NEWTON

This is the story of the development of aerial navigation by mechanical flight. The United States government is about to conduct a series of trials to determine the exact present status of the problem.

Another remarkable, timely story is the one in August VAN NORDEN, pointing out the methods by which President Roosevelt gained and kept control of the Republican Party, and how he inaugurated a new kind of politics.

The Politics of Roosevelt by THOMAS B. HANLY

Still another article in the August issue of intense and timely interest is an interview with

Bryan on "My Policies"

This interview follows up the one in July VAN NORDEN on "My Policies"—Taft.

SPECIAL OFFER

If you are a busy, up-to-date man, you certainly need VAN NORDEN MAGAZINE. Go to the nearest news stand and get a copy of August issue; look it over, and read it thoroughly. Or better, we will send you a three months' trial subscription for VAN NORDEN MAGAZINE for 25 cents. Merely put 25 cents in stamps in an envelope addressed to VAN NORDEN MAGAZINE, 24 Stone Street, New York, together with your name and address, and we will understand that you want the magazine beginning with the August number for three months.

VAN NORDEN MAGAZINE

24 Stone Street, New York

BUILD YOUR OWN FUTURE

You have the power, and you alone. The efficiency that wins prosperity, success, and happiness comes by culture of the positive faculties and qualities, the possibilities and powers of the body, mind, character, and will.

This culture has to be gained by the individual himself. Teachers and schools may aid, but they cannot take the place of the student's own effort. He, and he alone, is the builder. All true culture is self-culture.

Since these things are so, you ought to know the science and art of self-culture.

You will find an invaluable aid in the 446 bright, cheery, practical pages of Dr. James Freeman Clarke's great book—

Self-Culture

He deals with the care and training of the body, the cultivation of the intellectual powers, the development and direction of the imagination, the education of the conscience, culture by reading and study, the strengthening of the will, and many similar subjects.

Dr. Clarke is well known as an effective writer, and this is one of the best of his books.

Parents, teachers, and pastors will especially appreciate this book for those under their care.

Bound strongly in cloth. Price One Dollar, Carriage prepaid.

Sheldon University Press, Libertyville, Illinois

From Poverty to Power

OR, THE REALIZATION OF PROSPERITY AND POWER

THIS masterly book by James Allen deserves rank with some of Emerson's finer essays. Thinking people in all English-speaking lands are reading and studying it.

Mr. Allen helps men and women to find in themselves the source of all success, all happiness, all accomplishment, all truth—they find in the pages of this book, the way of prosperity and peace.

Printed from new plates on heavy egg shell paper, and bound in beautiful English cloth, with gilt top and title.

Its wisdom, faith, and good cheer, become yours for One Dollar.

The Life Triumphant

THE LATEST THOUGHT AND EXPERIENCE OF THE AUTHOR

THIS crowning book of one of James Allen's series was only recently written and contains the maturest thought and experience of the author.

It is for those who have the courage and faith to believe, yes, to know, that the triumph is not far from their reach. Every sentence is an epigram of wisdom and power.

Beautifully printed and bound—cloth—gilt top and title—a book to love and study.

It comes to make your life a triumph—for One Little Dollar.

SHELDON UNIVERSITY PRESS . . . Libertyville, Illinois

Taken by Storm—

¶ Many books have been written on the subject of business and business methods, but never before one that literally took the busy world of practical affairs by storm.

¶ That honor was reserved for a plain, common-sense, straightforward book, written by an active, hard-working business man—

“Men Who Sell Things”

by Walter D. Moody, business manager of The Chicago Association of Commerce, and former sales manager of one of the greatest wholesale houses in Chicago.

¶ From all over the country—from manufacturers, merchants, sales managers, salesmen, retail clerks, and from publications of every class comes an avalanche of unqualified praise, without one dissenting voice.

¶ Here are a few excerpts from many reviews that have appeared. Read them and be convinced.

“It is refreshing to read a book like Walter D. Moody’s ‘Men Who Sell Things’ . . . written by a man who has sold things for years and worked, himself, in every branch of the service until increasing years and experience have brought principles out of practice and enabled him to point out the rules by which things are done.”—*Chicago Daily News*.

“There is something going on in every sentence. He is full of dynamic periods.”

Chicago Record Herald.

“Mr. Moody has gathered together and expressed in succinct and practical form the results of twenty years of experience in selling things and observing other men who sell things, and the result is a volume which cannot fail to be helpful to any business man who may read it.”—*Chicago Sunday Tribune*.

“The breeziness and point which mark every page of ‘Men Who Sell Things’ promise to make the book of as wide appeal to business men as well as to boys interested in self-development and a successful future.”—*Chicago Evening Post*.

“It has developed into a volume which must take high rank in the literature of business and commercial affairs.”—*Chicago Trade Journal*.

“The work is sure to prove helpful to the man who wants to succeed ‘by selling things’.”—*Louisville Courier Journal*.

¶ That is what they say.

¶ The book merits it all and more.

¶ You need it, no matter what you sell—goods, skill, ability, or time.

¶ You can get it for One Dollar.

¶ Sit right down and order to-day

SHELDON UNIVERSITY PRESS

Libertyville, Illinois

Please
send me
for The
Dollar Bill in-
closed, a copy of
“Men Who Sell Things”
Name

Street _____

City _____ State _____

CORPORATIONS

What do you know about them?

Corporations are the natural outcome of the keenest competition in business and of the complex requirements of the modern commercial world. The business man, financier, investor, promotor, speculator, accountant or bookkeeper who is thoroughly posted on the four most important features of corporation work: corporation law—corporation accounting—corporation organization and corporation management—will be the most successful. Every phase of these important and complicated subjects is covered thoroughly and efficiently in RAHILL'S CORPORATION ACCOUNTING AND CORPORATION LAW.

Just as RAHILL'S is the authoritative book on corporation accounting and corporation law, so is THE JOURNAL OF ACCOUNTANCY the authoritative magazine of business, finance and accountancy. THE JOURNAL is read by financiers, business men, executives of corporations, public accountants, auditors and modern bookkeepers. Every month its articles—products of the brains of leaders in the business and accountancy world—are timely and important.

Will
You **Spend 2c**

for a stamp to find out how you can obtain a \$4.00 copy of RAHILL'S book and a \$3.00 subscription to THE JOURNAL OF ACCOUNTANCY absolutely FREE? Write for particulars to-day; "Never put off till to-morrow, etc."

The Accountancy Publishing Co.

N. Y. University Building

48 Waverly Place

New York

We can supply you with any business book. Our new book list is free.

Will You Try a Fox Typewriter



W. R. FOX, President Fox Typewriter Co.

At My Expense? I invented the Fox Typewriter and manufacture it to-day. I know just how good it is. I know that it is a better typewriter than any other typewriter ever built.

I know other typewriters of all kinds and I know that the Fox has every improvement and every feature that any of them has—and more. I want to place a Fox in your office *at my expense* and have you compare it part for part, feature for feature with any other typewriter.

I will let the typewriter speak for itself. All I say about it and claim for it will be demonstrated by the machine itself more convincingly than I could tell it.

Then I want to leave the decision to you. If *you* want it then I will either sell you one direct on favorable terms, or my nearest representative or dealer will do it

for me. If you already have a machine we will take that in part payment.

All you have to do is to fill out the coupon below and mail it to me to-day.

The Test or Trial Will Not Cost You a Penny.

All the writing on the Fox is always in sight and directly in the line of vision, the *writing line is indicated* and the *printing point is pointed out* so that the Fox is just what I claim a *perfectly visible typewriter*.

The typebar and hanger are the *heart* of a typewriter; that means they are the most vital part; a *weak typebar means a weak typewriter*. Show me a typebar-bearing that is narrow and has no wearing surface and it tells me that under hard wear such a typewriter will not retain its alignment and will sooner or later get out of order.

On the Fox the bearing is wide and the bar heavy and will stand years and years of hard work.

Then again with the Fox, one machine is equipped to do all kinds of work—letter writing—invoicing—billing—tabulating figures—stencil cutting and heavy manifold-ing; anything any typewriter can do the Fox will do—and more.

And remember *this* is the machine I want to place in your office for trial and examination *at my expense*. It doesn't cost you a penny to try it.

Will You Do This?

Let me appeal to you as a fair-minded business man to at least be friendly enough to give me a chance to show you what I have. I am sure you would want *me* to give you such a chance if you had something to sell me.

All I want you to do is to fill out and mail to me to-day the attached coupon.

Send it to me personally.

W. R. FOX, Pres.,
Fox Typewriter Company
229 Front Street,
Grand Rapids, Mich.

Send for my catalog, which takes up the construction of the Fox in detail—it's Free.



Trade in your
Old Type-
writer
to
me

Please arrange for a free trial of a Fox Typewriter without any obligations on my part.

Name _____
Business _____
Street _____
Town _____
B. P. _____



We Can
Show
You

that we can build you the best Booklet, for the least money—Quality considered—and in the Quickest time.

Here are some of the reasons why:

We make a specialty of mail order business in high-grade printing—especially booklets that sell goods.

Our plant is the best, most up-to-date and complete for this purpose that money can buy.

Our designers, artists, engravers, printers, pressmen, and binders are the most skillful and progressive that can be hired—it's economy to pay that kind.

We do business for a profit, with an eye on duplicate orders—and we get them. Once a customer, always a customer, is the rule of our shop.

We have been in this business for years, we know the ropes, and our knowledge is for the use and benefit of our customers.

Tell us what you want, and we will deliver booklets that will talk—that will get the business—bring in the big, round dollars.

No advertising campaign is complete without booklets, so write for an estimate today. You will be shown.

The Clinic Publishing Company

1406 East Ravenswood Park Chicago

Three Best of Their Kind

WHAT is the best inspirational book of the day? What book best opens up to the reader the way to Poise, Power, Prosperity, and Peace—simple, practical, everyday, common-sense?

What book takes account of modern progress in thought, modern facts of science, and modern teachings of philosophy, at the same time building upon the solid foundation of Eternal Truth?

Ask tens of thousands of readers in both the world's hemispheres, and you will get back but the one answer,

From Poverty to Power

BY JAMES ALLEN

Now, what is the strongest, most practical, most up-to-date and most scientific book on business ways, especially salesmanship?

What work is it that gives its readers the benefit of twenty years behind the counter, on the road, at the sales manager's desk, and in the proprietor's office? That opens the secrets of success in selling goods, and gives the reader a dynamic charge of wise enthusiasm?

There can be but one answer. Everybody says, all together, Walter D. Moody's great book

Men Who Sell Things

One more question: What is the only magazine devoted to the fundamental philosophy, science, and art of business success, self-development, character-building, and the increase of earning power?

What publication is the only one in which can be found the writings of the formulator of the science of success, recognized as the highest authority of the hour on that subject?

That's too easy! You all shout, "Why Arthur Frederick Sheldon's Periodical of Power,

The Business Philosopher

Very good! Now, bearing these three best things in mind, read our latest offer:

For a short time only, we will send *From Poverty to Power*, *Men Who Sell Things*, and *The Business Philosopher* for one year, to all who will cut out this coupon and send it to us with a Two Dollar Bill attached. You can substitute "Tales of the Road" and "Retail Ad-Writing Simplified" for either of above books.

Here's the coupon; yonder's your pen and scissors; the Bill is in your pocket. Do it NOW.

Sheldon University Press Libertyville, Ill.

B. P.

Sheldon University Press:

Here's my Two Dollars. For it send me *From Poverty to Power*, *Men Who Sell Things*, and *The Business Philosopher* for One Year.

Name

Address

City and State

FOR ONE DOLLAR

You can choose one of the following books. This is a regular Grab Bag chance. Many books here listed sell for as much as \$2.50 but none sell for less than One Dollar.

Of some we have but one copy, so indicate a second and third choice when you order.

READ THE LIST

There is something for everybody. These books run the gamut from hard headed business to Indian philosophy. So

READ THIS LIST

The Symphony of Life, Wood
 Studies in The Thought World, Wood
 Edward Burton, Wood
 Victor Serenus, Wood
 Life More Abundant, Wood
 New Thought Simplified, Wood
 Suggestion Thru Mental Photography, Wood
 Lessons in Truth, Cady
 Humaniculture, Higgins
 Psychology and Higher Life, McKeever
 Nuggets of Experience, Armstrong
 Modern Business English, Smith & Mayne
 Grapho-Psychology, Sears
 Mental Medicine, Evans
 The Primitive Mind Cure, Evans
 Modes of Motion, Dolbear
 Matter, Ether and Motion, Dolbear
 Helps to Right Living, Newcomb
 Spiritual Law in The Natural World, Eleve
 The Kingdom of Love, Frank
 Evangel Ahvallah, Barton
 The Life Power and How to Use It, Newcomb
 The Composite Man, Pratt
 Practical Diectetics, Pattee
 Truth and Health, James
 Joy Philosophy, Towne
 Brain and Mind, Erbes
 The Blues, Causes and Cure, Abrams
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I REMEMBER

I remember, I remember,
The fir trees dark and high;
I used to think their slender tops
Were close against the sky.
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heav'n
Than when I was a boy.

—Thomas Hood.

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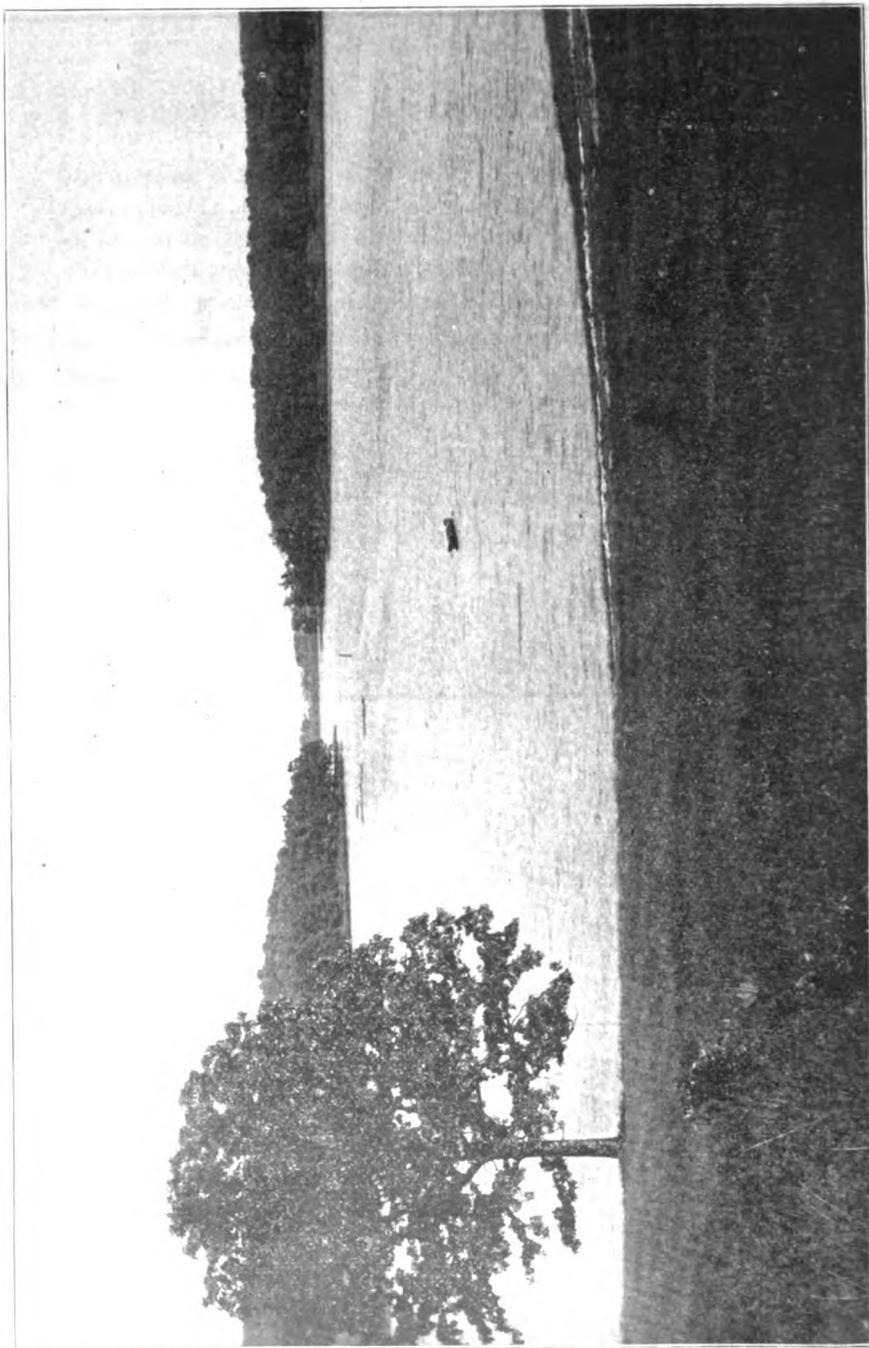


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The Business Philosopher

A. F. SHELDON, Editor



A Magazine Devoted to the Philosophy of Business and the Effort to Help Men and Women to Increase Their A + R + E + A Development—Their Ability, Reliability, Endurance, and Action—The Four Essentials of True Success

Platform: I will increase my A + R + E + A

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AUGUST, 1908

No. 8

On the Front Porch *Where We Talk Things Over*

Some say it is about time for me to “unbosom” and sort of pour out my heart concerning the School of True Education, or Commercial University.

I have referred to it occasionally in previous issues of *THE PHILOSOPHER*. I will now go somewhat into detail and do the best I can to make plain two things: First, the ideal as a whole; and second, the plans for executing it.

Let me be perfectly frank, and at the risk of seeming egotism I hereby announce that my ideal—the one great ambition of my life—is to see brought about decided changes in our educational systems, thereby effecting real reform in business. The school which I am building will be centered wholly around two concepts, namely: man-building and business building.

The first properly taken care of really solves the second problem, for I fully believe that if the man is made right, his work will take care of itself.

That this can be done, and that the doing of it on the largest possible scale rests, in final analysis, with our schools, public and private, I also fully believe. Much, indeed, can be done, and is being done, through the correspondence method with adults, but to reach the millions, and to the best possible advantage, we must get at the boys and girls, and from the kindergarten up.

As I write these lines, the third-term cry for President Roosevelt is silenced. Another Republican candidate for President has been nominated—President Roosevelt’s administration will soon pass into history. He will take his place in history as a most remarkable character.

He has stamped his individuality upon a people as it has been given to but few men to do.

In my judgment, when it is all summed up, his mission will be said to have been to stamp upon the time in which he lived the impression of the desirability—indeed, the necessity—of reliability as a factor in success.

He, more, possibly, than any other one man in modern times, has awakened in the race consciousness a desire for better citizenship—a higher standard of morality—and more ethical business dealings.

He has done this by striking boldly and fearlessly at the evil of graft wherever, within the range of his province, it has shown itself.

Lincoln Steffens, in a most admirable article in the June number of *Everybody's Magazine*, has unstinted praise for the work which Roosevelt has done, and also gently questions whether or not there is sufficient philosophy—enough of the going back to first causes—in the Rooseveltian methods, to accomplish lasting reform.

If real reform is to be effected, must we not search for and deal with cause as well as effect? To kill the weeds, we must do more than cut off their tops. We must strike at the roots and seeds.

As Police Commissioner, Roosevelt encountered graft on almost every hand. He found it even on the western plains when he embarked in the cattle business. He found it on each step of the ladder as he climbed. He made up his mind that the absence of ethics in private and political life, resulting in the "special privilege" principle, and the getting of money, honestly preferably, but getting it anyway, was a danger that threatened the very vitals of our liberties. By his fearless fighting methods he has fulfilled a great mission. The good which he has done will be lasting, and the greatest good of all is the awakening in the public consciousness to which I have referred. That, distinctively, has been the mission of Theodore Roosevelt as President, and it would have been the same regardless of the party to which he belonged.

Even those who differ with him as to method, will hardly question the tendency of his influence, and with rare exceptions will we find any who even question the purity of his motives or the degree of his influence.

But we must all agree that if all the present weeds could be killed, unless the roots and seeds be dealt with, more will grow.

And, so then, wherein lies the remedy which can deal effectively with the root and seeds of graft, injustice, greed, dishonesty; in short, with the whole list of causes for the evil conditions which assail business, political and social life today?

* * *

Before attempting to answer this question, I would remind the reader that within a few years the places of those who are active in affairs of business and of state will be taken by the boys and girls who are in the school-houses today.

The first money I ever earned was by teaching district school, and when I go back to my old home occasionally, it seems almost impossible that some of the fathers and mothers whom I meet were once my pupils at the old district school, and some of them almost in their A. B. C.'s, and yet I feel that my life's work is only just begun.

The boy of today is the man of tomorrow; the girl of today is the woman of tomorrow; and almost before we know it.

A clear realization of this truth will bear in upon the minds of those who read this article a clearer realization of the practicability of the ideal which I am building to.

* * *

Education, in the sense of school-room advantages, is almost universal today, at least in the United States, and, in fact, in nearly all countries—even compulsory education is quite the order of the day. The result is that nearly all children attend school, public or private, and receive more or less of the training of the class-room.

The next question for us to consider is this: What is the result arrived at by the school-room brand of education? Is there any fundamental object aimed at? What are our systems of education and our teachers striving for, anyway?

Speaking generally, the aim seems to be the development of intellectual capacity, or ability, and the method employed to do that seems to be that of cramming the head with facts. The general aim, more or less definitely avowed by different educators, is intellectual capacity, general culture, etc.

I believe most thoroughly that intellectual capacity, or ability, is necessary for success. But I claim that it is not the only essential. I claim further that the intellect is but one-fourth of man, and that the aim of education should be the development of the Whole Man.

I care not how completely the High School, the College, or the University graduate may have taken advantage of the opportunities offered at his chosen institution of learning. He may, for all that has been done for him there, leave that institution but the better prepared to become a gifted criminal, an arch grafter. Please do not misunderstand me. I do not say that this is the natural result. But I do say that intellectual training alone will not make men, and that a man may be an intellectual giant and at the same time a moral pygmy.

Again, I affirm that it is possible for one to be an intellectual giant and a moral giant, and still be but half a man. If he lacks physical endurance, he falls short, and does not measure up to the standard of complete manhood.

Again, a man may be developed intellectually, morally and physically, and still be but three-fourths of a man.

If he fails to do things—if he fails to express self in action, thereby putting into execution the possible fruitage of his physical endurance, his intellectual processes, and his moral nature, he may be still a failure.

The object of school life should be to fit the student for life's battle. The school-room should be a training ground to fit men and women to win in life's battle—the battle for business.

It is true that there is one thing grander than making a living, and that is making a life. It is also true that practicality confronts us with the fact that to make a life we must make a living—and that to make a truly useful life, we must make a good living. It is also true that if we prepare right for practice in the art of making a life, the making of a living takes care of itself. The two, then, are co-ordinated. One can make a living while making a life, and make a life while making a living. So much rests with the getting of the correct viewpoint and building the right foundation.

I maintain that man is composed, primarily, of two parts: First, the visible; second, the invisible—the body and the soul. The body does many things. It eats, it breathes, it walks, etc. The soul does three things, and only three. It knows, it feels, it wills.

And the exercise of these soul powers we call mind. Through the mind—the expression of the organized energy constituting the soul of man—man knows and feels and wills.

Every mental state a man ever experiences can be classified as a state of knowing, of feeling, or of willing.

Man, then, equals a body, plus an intellect, plus the feelings, plus the will.

And now, let us inquire, what is education?

Go back to its Latin derivative, and we find it means to educt; which means, to draw out; but to draw out well, we must fill in, feed, nourish. Therefore, in order to be able to educt, draw out, develop the powers of the whole man, we must feed the inner, the real man, the ego, as well as the body. Hence, the secondary process of education is the filling-in process; the filling in of useful knowledge.

It is fundamentally important that the student who would really grow while in school realize such truths as the following:

Your clothes are not your body, and your body is not You. It is merely the clothing of the Real You.

If you would be an all-around, balanced man, you must develop your body, your feelings, and your will, as well as your intellect.

The student at school should be made thoroughly familiar with the truth of the duality of all things—the law of positive and negative. We see this law manifest all through nature; light, darkness, heat, cold.

And coming to man, we find in the physical, strength and weakness, health and sickness, grace and awkwardness, etc. Coming to the intellectual processes in man, we find memory and forgetfulness, reason and unreason, judgment and injudiciousness, etc. In the realm of the feelings, we find faith and doubt, love and hate, loyalty and disloyalty, courage and fear, justice and injustice, honesty and dishonesty, truth and falsehood. Coming to the volitional element in mentality, or the human will, we find decision and indecision, action and inactivity.

I have mentioned but a few of many qualities or attributes. There are some fifty-two in all—possibly more—but that is enough to keep one busy for awhile in the business of man-building.

And every positive has its negative; every negative, its positive.

The student should be made to see that as he develops the positives of his body, he becomes a man of Endurance; that as he develops the positives of the intellect, he becomes a man of Ability; that as he develops the positives of the feelings, he becomes a man of Reliability; that as he develops the positives of the will, he not only governs, or controls, the body, the intellect, and the feelings, but converts their powers into decision and action. He becomes a positive doer of deeds.

And his instructions should not, must not, stop there if we are to effect real reform. The student must be instructed in the science of how to develop the positives of his body, his intellect, his feelings, and his will.

Indeed, it must be seen to that these processes of man-building are really going forward from day to day. This, I know, can be done. I know that the student can be made to see both the "why" of the necessity of all-around development, and also the "how."

I know it is just as possible to cultivate a given feeling as it is to cultivate a given muscle.

Speaking figuratively and inclusively, I know that it is just as possible to develop the intellectual, moral or emotive, and volitional or will muscles, as it is to develop the physical. I know, too, that our present systems of education are not doing much more than develop the intellectual powers, and that by a method which can be very greatly improved upon.

I know that as far as gymnasium work and athletics of our colleges are concerned, they tend to develop abnormal strength in a few rather than endurance in all. I know that very strong men with certain parts of the body abnormally developed often die young, and have but little real endurance while they live. I know that but very little is being done, and, in fact, no well organized attempt is being made to convince the reason of young men that the ethics born of moral character and honest dealings pays in business—that it pays in dollars and cents. Much less are those morally weak taught how to build

the positive feelings from which moral character, justice, truth, and equity spring. Our schools must teach man-building, including character-building and health-building.

I know, too, that our colleges give no special attention to the study of will or actional development.

Self expresses self in two ways: in words and in deeds. To be a positive word speaker is good; to be a positive deed doer is great. Of the two, the latter is by far the most important.

I know that just now a great cry is going up for industrial education—the teaching of the trades—and that the students in the industrial schools are taught to do things with the hands as well as know them with the head. All this is good, but it is not enough. One may graduate from even an industrial school, knowing enough about a trade to make a success, being able to do the work, having done it. He may even be well developed in the powers of physical endurance, but if he is weak or negative in the emotive nature, and has not been trained in the commercial value of loyalty, honesty, temperance, square dealing, and all that goes to make for Reliability, he may be of but minus value to himself, his employer, and society.

We must go deeper than our industrial schools have gone. We must touch the springs of thought, feeling, and will, in the student—yes, touch, uncover, and develop them. Then it is that our schools will be institutions for the building of men and women. Then it is that men and women will be made right. Then it is that their work will take care of itself.

And this is what we are going to do in the School of True Education which I am building on the banks of Lake Eara, on Sheldonhurst Farm.

As far as the second process involved in True Education is concerned, the information, or in-filling process, aside from the knowledge necessary to impart to the student in order to enable him to steadily increase his A—R—E—A—that will be confined to filling in useful knowledge concerning business.

I shall not be fully content until I see business recognized as a profession as much as is the law, medicine, and the ministry. That is where it belongs. A profession is a science practiced. If we are to make business a profession we must first have a science, and science is organized knowledge.

Science has long entered into the manufacturing end of the business world. Why should it not enter into the business getting and business building branch of commercialism?

America in the years to come, and not so very far ahead, must reach out more aggressively and more ably than she is doing at present for the world markets.

The Panama Canal is a most important event in world economics and trade relationships.

Our students shall go forth able to speak Spanish, French and German, rather than Greek and Latin, and they shall be familiar with the basic principles of salesmanship; in fact, they shall know salesmanship as a science, and they shall be familiar with credits, cost in relation to selling price, advertising, retail and wholesale merchandising, specialty selling, promotion, etc. In time, we expect to put upon a scientific basis every branch of the business world.

How large shall I make this school, in point of numbers of students?

Not very large. I do not want more than from 200 to 250 students.

Why?

One of the chief evils of our present universities is that the student does not come in close enough contact with the teacher. I would rather have a few students and have them well taught than to have many and give them but faulty attention.

Then how do you expect to accomplish far-reaching reform through one school in which you can teach but 200 people a year?

That's a good question. The home institution will be but little more than a teacher production plant. There will be a regular two-year course for those who when they apply are sufficiently advanced to begin our studies. There shall be a one year's preparatory course for those who do not come up to the standard. And there shall be a one-year's post-graduate course.

The best post-graduates will become teachers, and the best teachers, when tried and not found wanting, shall go out into the world and establish branch schools, each tributary to the home institution. In time, there shall be branches of this institution in every state in the union, possibly in every country in the world.

But, did you say, even that will not materially affect things for a long time to come?

Yes, I am well aware of that. But as soon as practicable, the science of Endurance Development, the science of Ability Development, the science of Reliability Development, and the science of Actional Development shall be stated in the child language and taught in our public schools. The results of our research work shall be reduced to text-book form and we shall see to it, in every way which lies within our power, that the science of man-building and ethical business building is made a part of public school instruction as rapidly as it can be brought about.

In this way the results of our work shall be in time indeed far-reaching and we shall strike at the very roots of existing evils.

* * *

The work of our institution summed up shall amount to this:

First, the teaching of the Science of Man Building.

Second, the teaching of the Science of Business Getting and Business Building, with all that goes to make for that.

The one who takes all the instructions offered will remain with us four years. He should enter at the age of sixteen or eighteen. He should be ready for life's battle not later than, say, twenty-one years of age.

Incidentally, we might mention the fact that when Sheldonhurst Farm shall be a place of many homes where children laugh and play, then we shall have a kindergarten, and it is our avowed intent to do our best to out-Froebel Froebel. That may seem boastful, but we mean it in all modesty, and that is exactly what Froebel would wish us to do if he were here.

And now you are ready to agree that the ideal is legitimate. Yes, I think I hear you say it is legitimate—very admirable, in fact—but can it be done? If so, how? Is it practicable?

My answer is that I have entered upon this work knowing full well that it is a great undertaking—that it means a life of toil, more or less thankless—that it means to be misunderstood by many, to be maligned by some; but the elect few who will understand will credit me with sincerity. All truth must fight its way, but the race consciousness is growing more and more temperate, and truth's pathway less rough and thorny as the race evolves toward the plane of wisdom.

And I know that an undertaking fraught with as great possible results as this, can be accomplished. How? Through organization. One man cannot do it—not alone. All that I can do is to plan, direct and, while I live, do as much of the actual work as possible. But I have faith that more and more men will come to see the plan and purpose clearly and become a part of the organization—able men and true—all-round men—men, in fact, of A—R—E—A, of AREA, who will help to hasten the new E—A—R—A—the new ERA—men with a sufficient degree of unselfishness to enable them to be true to the basic idea, the ideal. The ideal of today becomes the commonplace and therefore the practical of tomorrow, and by the time I shall have been called upon to graduate into the great beyond, there will be an organization which will continue the work where I shall leave it off—yes, the ideal shall be largely accomplished in the next sixty years.

And did you ask what has been done toward the tangible realization of this ideal?

First, we have built the Sheldon Correspondence School, which teaches by correspondence the Science of Business Getting and Business Building, known as the Science of Salesmanship. It also teaches the Science of Retail Merchandizing and the Science of Industrial Success.

The central thought in all our correspondence courses is the Science of Man Building, or Self Development. Thousands of our students are already messengers of the truths which we propound. If the school of personal instruction for young men were ready for business we could fill it tomorrow with

the sons of our correspondence students. From all indications we would be obliged to turn many away.

Second, I am publishing **THE BUSINESS PHILOSOPHER**, a magazine devoted to the Philosophy of Business and of Self Development. This is reaching many thousands of people who are becoming deeply interested in the work of real reform.

Both The Sheldon School and The Sheldon University Press are corporations in which I own the most of the stock. Other officers and stockholders are, of course, naturally privileged to do as they please with whatever income may be derived in the way of salary and dividends. All of my enterprises are on a business and not a charity basis. Personally, there could be no way of spending my income nearly so satisfactory to me as toward the realization of the educational ideal which I have just outlined. The work which has been done thus far—the securing of the land by means of the necessary payments, the making of Lake Earra and the building of the five miles of roads around the lake and through the forest—has been realized in this way.

Third, as a third means of financing this whole enterprise, I am starting a summer school for the boys and girls grown tall. In July and August of each year, when the young fellows have either gone home to see mother for a while or else are out on the road selling something or working in the harvest and hay fields, or what not, our correspondence school students and the subscribers to **THE BUSINESS PHILOSOPHER**, likewise their friends, will be invited to attend a series of summer instruction classes which some have been pleased to refer to as a Business Chautauqua. It will be sort of a big man building and business building convention of all interested in the philosophy of true education and the science of business getting and business building. There will be four terms of two weeks each, approximately from July 1st to July 15th, July 15th to July 31st, August 1st to August 15th, and August 15th to August 31st.

Nearly everyone takes a vacation some time during the year, and generally during the month of July or August. A vacation should be a real recreation time, and to recreate means to re-create. The part of the environment that nature has provided at Lake Earra on Sheldonhurst Farm is simply ideal for such a purpose. Tents will be provided and we will camp out. The lake, the meadows, the woods and the ravines combine to make this a beauty spot with natural advantages for this purpose difficult indeed to duplicate.

Provision will be made for all kinds of outdoor sports and pastimes. There will be basket-ball, base-ball and tennis, rowing and sailing, canoeing, etc.

For the building of the intellectual, emotive and volitional elements there will be personal instruction in the Science of Area Development.

And this is one of the means through which I expect to build the School of True Education or Commercial University.

Fourth. Very soon now I shall incorporate the school for a liberal amount and shall sell some of the stock to help provide the buildings and equipment.

Fifth. There is so much land around and near the lake that we will hardly need it all even for the big summer business building and man building convention.

We shall sell some of this land to our teachers and various other employes and possibly to friends who may desire a summer cottage. Possibly we shall lease some of it on long time leases.

We are in no hurry about this, however, and may decide to keep practically all of the land, making of it one of the most beautiful parks in the world given over to the enjoyment of our students, visitors and employes.

And so, then, don't you see the ideal is entirely practicable?

The plan of the structure is all laid out. We have decided what to do and how to do it. The next thing is to do it.

I was forty and reasonably fat my last birthday, which comes around regularly the first day of each May. I have arranged to live 100 years and may decide to raise the limit any time to 130. I expect to hustle 40 years yet.

My partner, Mrs. Sheldon, won't tell her age, but she doesn't look over, say, 25. She is frequently taken for my daughter, which seems to please her very much indeed for some reason or other.

When I am 80 we have it all made up to turn things over to those who have made good. Then we are going to take a vacation and go around the world, visiting the various branches of the University.

I must now go out and milk the cow, so please excuse me, and while I am gone just make yourself at home out here on the front porch and read this, which some might call our creed. I prefer to label it, if at all, just "WHAT WE BELIEVE," and it is therefore what the University will stand for.

And this is what we believe:

That True Education is first of all a drawing-out process—the eduction of the positive or desirable qualities—and, second, an in-filling process, the filling in of useful knowledge.

That the fruits of true education are health, long life, money and honor as well as culture; that they are reliability, endurance and action as well as ability.

That the eductive process may be applied to the development of the body, the sensibilities or feelings, and the will as well as to the intellect.

That the result of the eduction of the positive qualities of the intellect is ability or intellectual capacity; of the sensibilities, reliability; of the body, endurance; of the will, action.

That therefore the prime purpose of True Education is to increase man's A+R+E+A, or AREA.

That success in life in its broad sense is not a matter of luck or chance; that it is governed by natural laws, mental, moral, physical and spiritual.

That to work in harmony with all of these laws would mean success of the highest order.

That to violate some of these means partial success.

That to violate enough of them means failure.

That it is possible to discern and teach these natural laws and that to do so is better than to cram the head of the student with much that is now taught in the name of education.

That the positive qualities are the instruments for the expression of these natural laws.

That when the qualities are made right the man is made right.

That when the man is made right his work takes care of itself.

That man's value to himself, to his employer and as a citizen increases as his need for supervision decreases.

That his need of supervision is occasioned by errors of omission and errors of commission.

That the errors are caused by the negatives.

That the negatives are overcome by the development of the positives.

That the product of positive quality development is AREA, or Ability, Reliability, Endurance, and Action.

That since every normal human being possesses a body, an intellect, feelings and will, that therefore nature has blessed each with the raw material out of which to manufacture more A+R+E+A.

That these four factors developed and exercised by any given individual insure success of the permanent and increasing kind.

That the human race passes through four stages from the standpoint of the evolution of intelligence; first, ignorance; second, knowledge; third, learning and fourth, wisdom.

That the road to wisdom is through the education of the positive qualities.

That the people of every vocation are divided into four classes from the standpoint of efficiency: first, the indifferent; second, the students; third, the adepts; fourth, the masters.

That the road to mastership is the drawing out of the positive qualities.

That life is of four stages: first, non-consciousness of the vegetable and mineral kingdoms; second, the simple consciousness of the brute creation; third, the self-consciousness of man who knows and feels and wills, and knows that he knows and feels and wills; and, fourth, cosmic consciousness, a consciousness of cosmos, to which man is tending.

That the road to cosmic consciousness is the development of the positive qualities.

That man is evolving and that psychic evolution is as much a fact as physical evolution.

That this psychical and physical evolution of man is dependent upon the development, education, drawing out of his positive qualities.

That the positive qualities are merely the result of the development of the positive faculties resident in each normal human being.

That these faculties are all included in man's physical power and his power to know and to feel and to will.

That true education nurtures, strengthens and develops the positive faculties.

That the positive qualities are then as natural a result as is heat a natural result of fire.

That a profession is a science practiced.

That when business getting and business building are reduced to a science by organizing the knowledge pertaining to them we thereby elevate business to a professional plane.

And we believe that those upon whom rests the burden of making and distributing the world's product are entitled to the enlightening and lifting influence of science as much as any one can be.

Yes, we are optimists. We believe most heartily in the human plant; not in its present perfection but in its perfectibility.

Tennyson at Sheldonhurst

Tennyson, of course, never visited the natural auditorium at Sheldonhurst. But an appreciative visitor who knows her Tennyson, and who penetrated the ravine by moonlight in a canoe, quotes this as descriptive:

There is a sweet music here that softer falls
 Than petals from blown roses on the grass,
 Or night dews on still waters between walls
 Of shadowy granite in a gleaming pass;
 Music that gentler on the spirit lies
 Than tir'd eyelids upon tir'd eyes.
 Music that brings sweet sleep down from blissful skies
 Here are cool mosses deep,
 And thru the moss the ivies creep,
 And in the stream the long-leaved flowers weep,
 And from the craggy ledge the poppy hangs in sleep.

Make the Better Man Boss

BY STANLEY L. KREBS

POOR fellow!

Yet—a king!

He was in a straight betwixt two.

What man of us has not been there?

Zedekiah was between two mighty rival powers. The little kingdom of Judah lay like a bone of contention between two great snarling dogs, Chaldea on the north, and Egypt on the south. It was the mutual jealousy and equal strength of these two powerful rivals that had preserved the Jews for many years from absorption or destruction by either. Whenever they had nothing else to occupy them, they toyed with Judah and worried Jerusalem as lions would a cat.

At the very moment when Jeremiah said to the king, "Obey God, and it shall be well with thee and with thy soul," the forces of Nebuchadnezzar, the Babylonian despot, were laying closer and closer siege to Jerusalem, having just returned victorious from a mighty battle with their hated foe, the Egyptian army. Jerusalem was straightened on every hand.

Within the city all was confusion. The enforced famine filled the streets with walking skeletons, and turned parents into cannibals. They all fought each other for food. Moreover there were two rival political factions which increased the confusion. The army and the court, captains and princes on the one side, favored holding out a little longer and then surrendering to Egypt, but Jeremiah and the people, on the other side, advocated instant surrender to the Chaldeans in order to save the city and its inhabitants from total destruction by prolonging the famine.

So complicated and dangerous an emergency, therefore, within the besieged city itself, required a firm and a clear-headed leader. But Zedekiah was just the opposite—weak and vacillating, which simply confused and imperilled matters ten-fold. One moment he thought surrender was the best policy, the next, he determined to prosecute the defence. One week he tamely allowed the angry princes to cast Jeremiah into a subterranean dungeon, where, Josephus says,

he sank into mire up to his arms, the next week he repented and ordered a negro, Ebelmelech, who came from the centre of Africa and was a friend of Jeremiah's, to take 30 men and rescue him from his filthy prison and bring him secretly into the king's apartment, for he did not want the princes and captains to be aware of his private interview with their enemy, the prophet.

It was at this secret interview, although the prophet knew that he was surrounded by blood-thirsty enemies within and without the palace, it was here, though emaciated and feverish from his long confinement in the damp and filthy dungeon, it was here, although he was painfully aware that he was conversing with a royal weakling, who at a mere whim and a mere word might again turn upon him and compass his total destruction, it was here, at this critical interview, and in the face of all these personal perils to himself, that the prophet stood loyal to the better man within him, the dormant hero in every one of us, and fearlessly informed the king how unwise and hopeless it was in him to expect help from Egypt, or victory over the Chaldeans; he showed him how foolish it was in him any longer to follow the advice of his princes and captains; and finally he exhorted him to seek his happiness and welfare not from the Egyptians, nor from the Chaldeans, nor from those about him, but from the one only direction in which he had not hitherto looked, namely, from within, from "the kingdom within," from his higher and better self. "Obey that," plead the prophet, "and it shall be well with thee."

But—he disobeyed. He failed to make the better man within him boss. The dread sequel showed his consummate folly, of which he needed no stronger proof than the burning of the city, the sacking of the temple, the screams of his own family killed before his eyes, the putting out of those organs in himself, the captive nation, and his own lonely death after years of blindness and solitude in a Babylonian prison.

How destructive are the Negatives!

How easy and common a thing for us to flatter ourselves with the thought that if we had been circumstanced as Zedekiah was, or as any of the race were who fell by disobedience to their better selves, how common I say to flatter ourselves with the thought that if we had been where they were, we would have acted quite differently, and would not, at least, have been so foolish and weak as they showed themselves to be!

But, my friend, I am convinced from sad personal experience, as well as from general observation, that the ghost of Zedekiah is living in many, many hearts to-day yet.

Look out for ghosts! Here is a real one:

For, how long the list of persons who know the higher law of the POSITIVES, and who nevertheless disobey it! What man of us is there who in one case or another, does not violate some one of the POSITIVES almost every day? Some more, some less? Let him who is without error in this matter cast the first stone at the rest of us! But, be careful in your stone throwing, for we all live in glass houses.

Just look at this busy, bustling, hustling, hurrying race of ours! They flit ceaselessly in all directions, like flakes in a snow storm. Myriads are fascinated by the glitter and gleam of the gold-god, like insects in summer by the glare of the street lamp. Take your stand in mid-air over the city, and behold the streets crowded with your fellow men and women, boys and girls, hastening hither and thither, up and down, in and out, on foot, in vehicles and cars harnessed to horses, steam, gas or electric power, hurrying and scurrying hither, thither and every whither, in a bewildering net-work of lines and curves, crossing and re-crossing, ever on the rush.

Would you believe it when I say they are all seeking the same thing in these million and one different ways? What, can it be possible that they are all straining after the same prize! Yes. They are all in search of HAPPINESS, personal well-being, success. Some seek it of lust, some of lucre, some of liquor. They seek it from all directions, around them and beneath them, in every direction but one, namely, from within.

But, there is a minority. There must be a minority wherever there is a majority. Yonder you see that young man poring over the pages of a magazine, investing his spare moments in self-improvement; over there

a gray haired octogenarian is buried in a book, here you see a man soothing the sorrows of a sick brother and so exercising the positive of pity, there a woman sewing to clothe the orphan and the widow, yonder a knight forsaking ease to engage in the battle of business; in many places you observe individuals leaving the hurrying crowd and gathering together in rooms or halls to hear addresses, think, study, plan. Yes, the minority is seeking happiness too, like the busy, bustling majority; but they are not seeking it as the rabble does from the outside, but from the inside, which makes all the difference in the world—to do things from inside reasons and from conscious, intelligent motive.

It matters little from what motive you obey the better man. The motive is of secondary importance.

There can be only three motives for obeying any power, human or divine. The first is fear. Men obey God for fear of punishment here or hereafter. They obey in order to escape penalty. Citizens, and I suppose the great majority of them, obey the civil law for the same reason, fear of punishment. Children obey parents, at first, from the same motive. So, I presume, statistics would show that the great majority of those who do obey the higher law within themselves are driven to it by fear of loss of some kind or another.

I am fully aware that this is the lowest motive for obedience, and ought to and usually does lead to a higher. But it is better, far better, infinitely far better to be driven by fear, than destroyed by disobedience; far better for children to obey the father's command and for citizens to obey the civil law for fear of the whip or sword, than not to obey at all, and thus become incorrigibles in the family and criminals in society.

But the first motive, fear, usually leads to the second, reason. Children soon find from experience that it is best and safest to obey their parents; citizens discover from experience or observation that it is wisest and most reasonable to be in harmony with civil law; and so the man who starts the inner or higher life from fear of loss, soon finds that such life is best for him personally, safest, wisest, and he obeys no longer from fear, but because his reason tells him it is the best course to pursue in order to insure his welfare here and his highest good anywhere.

But, finally, this second motive should lead to the third and the last, namely, love. When the child finds it is best to obey father and mother it begins to implicitly trust and love them; when the citizen discovers that obedience to civil law is a blessing to him whereby he gains his true freedom, he is transformed into a patriot, a lover of his country and of its laws; and so, precisely, when a man starts obeying the higher nature within him, the POSITIVES, and then from reason perceives that these laws instead of restraining and weakening him, win his true liberty, and greater personal power and peace, increase his AREA, he begins to trust and to obey from love, he becomes not simply a citizen but a patriot in the kingdom of Body, Mind, and Soul, and a lover of their laws. He realizes that Higher Self, not as a sentiment, a figure or figment, but as a fact, a gigantic fact, the one fact of all facts for him, and so he begins to obey the better man implicitly.

I heard of a man who carried water a distance of two miles every day for a whole year to pour over a dead, dry stick. The act itself was unreasonable, but he did it because his superior commanded him to.

"Carry those bricks to the other side of the yard" said Stephen Girard to a man who applied to him for labor. At noon the man returned and wanted to know what else he was to do. "Carry them back again," which he at once proceeded to execute. Girard rewarded such implicit obedience by giving the man a permanent position.

These are instances of implicit obedience to external commands, commands coming from the outside, from others; but why shall we not develop such implicit obedience to internally originated commands? To self-commands? Why shall we not enthusiastically proceed to "make me mind me," as a little boy said of himself and of the struggle between his lower and his higher self? And

when we hear that command, why not obey promptly?

Paul didn't let any grass grow under his feet when he heard the command from his boss to make a trip to Macedonia; Peter did not turn over and take another nap on the roof of the house when he was awakened from sleep and told to visit Cornelius; Philip bidden to go down into the desert one hour was half-way thither the next. "Will you go to Greenland to-morrow as a teacher" asked Zinzendorf of a young man who had never thought of it before. "Give me a pair of boots and I am ready now" was the laconic reply.

Don't select the easiest POSITIVES and let the hardest go by default. Don't have favorites. Don't be one-sided. Don't love merely those positives which can be done in private, and then despise or neglect those which must be obeyed in public, before the eyes of your fellow men.

Havelock and his son Harry were crossing London bridge, when suddenly the father remembered something for which he was obliged to return. He told Harry to wait for him. Havelock became involved in business, however, and forgot his son waiting at the bridge. Late in the evening he went home by another route, when his wife instantly inquired for Harry. Then it flashed upon him, "Why, Harry is waiting for me at the bridge." He hurried thither, and sure enough found him just where he had left him. He had waited all day and before all men. His obedience was implicit, prompt, thorough, beautiful, and the father loved and prized the boy ten-fold more, and rewarded him for it.

Faithful in mickle means fathful in muckle.

Make the better man boss.

Obey the boss.

Boss—yourself;

Then—others;

But you can't boss others successfully until you can boss yourself.

It is but common to believe in him who believes in himself, but O, if you would do aught uncommon, believe yet in him who does not believe in himself. Restore the faith to him.

How Co-Operation Pays Us

BY H. A. FREE

WITH the management of retail stores especially, perhaps no question occasions more concern than the engagement and retention of capable, trustworthy employees. Some firms are of the mind that the problem involves merely a question of dollars and cents. I believe that the exhibition by employers of a more thorough consideration for the welfare and feelings of their employees accomplishes greater results. I believe employees should be made to feel that they are considered a part of the business and not a mere piece of human mechanism. Instead of keeping the relationship between the help and the management as distant as possible there should be encouraged a sort of "community of interest." No employee can possibly be indifferent to such a mark of attention on the part of the management. Human nature is about as it has always been; it needs sympathy and encouragement. Win the heart and you have already won the head and hand. This combination means true loyalty, and the stronger the loyalty existing between employer and employee, the stronger the safeguards for both.

It should be the aim of every merchant to make his store policy one that is calculated not only to win trade, but the good will of his customers, as well as the hearty co-operation of every employee within his store. If a merchant takes a kindly interest in his employees they will not only advertise it more favorably outside but they will work for him with greater faithfulness inside the store. It is one of the characteristics of the New England merchants to be kind to their employees and their methods of handling help and improving conditions have become a standard over the country. I believe in the value of enthusiasm in business; that the minute any business lacks enthusiasm, the backbone is taken out of it. That there must be all around enthusiasm. Emerson said, "Every good commanding movement in the annals of the world is the triumph of enthusiasm. Nothing great was ever accomplished without it."

In these days of keen competition SERVICE represents a large degree of difference between failure and success. Show me a concern that renders enthusiastic, first-class service to its patrons and you are showing me a successful concern. The reputation of a business concern is but the reflection of the combined reputation of its employees. Then let us give these employees a chance to realize a measure of responsibility that quickens self-reliance and pride in their work. Give them a goal to work for; the assurance that those above them are interested in their work, the thought that others are watching the outcome of what they are doing, a cordial relationship between those working together.

The management of our store recognizing the important effect that such conditions would have on business, one day asked this question: "What are we doing to arouse an energetic, wholesome, conquering enthusiasm among our employees?" It was then, several years ago, that we conceived the plan and suggested to our employees the formation of a "Store Employees Club," for reciprocal benefits and obligations. In outlining the plan which we practice in our store in Lewiston (Maine) I do not offer it as a model, but will say that it has worked very nicely in our business. This organization is known as the Co-workers Club of the Great Department Store, established to increase the efficiency of its members and to add to their social and business opportunities. It is a self governed club, purely democratic, and has for its object the advancement and the education of employees and the strengthening of their interest in the business. It is governed by parliamentary rules, its officers being elected quarterly by written ballot. It has committees on advertising, accounts, arbitration, entertainment, executive, merchandise, inspection, membership and co-workers relief.

The entertainment committee has managed various entertainments for the club, both private and public, during the winter, in public halls, etc., and during the summer

by excursions to the country and sea-side resorts, and they have proven in every instance a big success, both entertaining and instructive. The co-workers relief committee assist needy co-workers in case of sickness or accident. Special relief funds are at their disposal with the advice and consent of the Club. Every two weeks this club holds its meeting in the reception room of the store. Papers are prepared which pertain to the welfare of the store and to improving the efficiency of its service. A general discussion follows, whereupon recommendations are made to the management and are given due consideration.

None of the employees have a financial investment in the store. Yet any who have been in continuous employ for six months are eligible for application. In fact, the membership is made up of all classes of employees including night-watchmen, delivery-men, porters, engineers, etc., and every one from the management to the humblest employees are beneficiaries in our special profit sharing plan, whereby each co-worker receives at the end of each six months, a cash dividend based upon his salary. The amount of dividend declared is determined by the profits of the business and voted upon by the Board of Management, after providing for the contingent, reserve and surplus funds. The dividends have ranged from five to ten per cent each six months.

I believe that the employee that works to the full extent of his powers for the welfare of the concern which employs him as a "working partner" is deserving of reward beyond his daily wage and the self-satisfaction of having done his best, and I believe that the purely equitable way to base a dividend is upon the salary which each employee earns. I hold that the elevator boy is just as important in his position as are those of so-called higher positions, in so far as he performs satisfactorily the duties devolving upon him. Each co-worker receives a month's vacation with full pay: two weeks in summer and two weeks in winter. All employees are given one-half holiday every Friday afternoon during July and August.

This co-workers club brings the clerks together socially and tends to spread ambition, improves business, and is surely

meeting the hearty approval of the public, judging from the constantly increasing patronage, prestige and good-will which our concern enjoys.

Lewiston having a large French population, I suggested to our French employees the formation of a club to stimulate and watch after the interests of French trade.

There are degrees of perfection that constitute the reputation of every concern, and in our plan of practical co-operation and profit-sharing, as it has worked out, we take a justifiable pride. The plan proves very successful and has resulted in a marked improvement in the services of the employees. Each member of the club is made to feel that he will be compensated for everything contributed by him to the success of the institution and is therefore on his mettle to do the most possible for the common weal. Thus we have a modern illustration of the old saying that "In union there is strength," since the power which this club represents is centralized for the benefit of all concerned.

This club causes a reciprocal feeling of confidence and respect between the management and employees, all realizing that general efficiency is required from each co-worker and that "Each for all and all for each" must be put through daily practice to bring the best mutual benefits as well as financial rewards on dividend days. We have one rule, "Be true to your highest self," which is much respected and while each has his specific duties, yet each has a broad interest in the institution, knowing that inefficiency in any department weakens the whole organization, pulls down the general average and lessens the prospects of increased dividends.

We intend to continue this store policy on the same principles and liberal methods both with our employees and the public, which, I believe, has been responsible in a large measure for the rapid and profitable development of our business. Possibly more light on our plan may be the means of encouraging other concerns to adopt practical profit-sharing with their employees to the mutual satisfaction of the management, the co-workers and the public. I feel that such a step would be in the right direction to help solve the problem of "Welfare of store employees."

Gleanings from Business Fields

BY THOMAS DREIER

Our hats should go off when O. J. Kern, superintendent of schools of Winnebago county, Illinois, passes by.

Kern: Modern Educator Kern was once a country school teacher. He knew all about the "little red

school house," or thought he did. Then he became a high school teacher. The world of education grew larger. He studied. He delved into the history of the great work of Pestalozzi and Froebel. He looked back on the work he had done when he was a country school teacher and realized how many mistakes he had made. He found, too, that the mistakes he made were not mistakes for which he personally was to blame. It was the educational system that was wrong. Kern knew that the education which merely talked about things was not an education. Kern wanted a system of education that would teach pupils to do things as well as talk about them. He wanted a head, heart and hand philosophy. He talked about his wants. He wrote about them. After a while some of the people heard his voice and he was elected superintendent of schools of Winnebago county. He started in slowly to improve the schools. He knew that the little one-room school house is a relic of pioneer days and that it must give way to something better. Kern learned that down in Ohio the consolidated school had been tried out and proven successful. A consolidated school is a school which is built and maintained by several districts combining, and is equal, in equipment and teaching corps, to a village high school. Kern believed that the school should be taken to the pupil. He also believed that the school is made for the pupil and not the pupil for the school. He had seen that in the past pupils had been ground down and pressed and forced to fit an antiquated educational system. Kern wanted the lid taken off. His views met with opposition. The good country folks said a consolidated school would not work. The wagons and sleighs for hauling the children would tip over, the driver would get drunk,

the horses would run away. But Kern knew that this opposition would eventually give way before facts persistently presented. And he was correct. One consolidated school was built. It worked. Another followed. Others followed that. Kern was hailed as a great man by his county. And his county showed its good sense in keeping him superintendent. What does Kern believe in? He believes, with Froebel, that a child should be educated through his self-activity. He believes that a child should begin with that activity which, while easy and attractive, leads him forward, develops all his powers, and makes him master of himself. So Kern does not concentrate on books. He knows that the pupil who cannot express himself in a class-room may go into a carpenter shop and become a master. And Kern knows that there is just as much glory in planing a board truly as in parsing a sentence, and that the man who can go into the field and make wheat grow where before all was barren, is just as much a savior of the race as he who makes laws or preaches sermons. In the Winnebago county schools, besides having an equipment that puts to shame schools in many cities, there are manual training and domestic science rooms, print-shops, laboratories, and surrounding them are gardens where fruits and flowers and grains are raised. In addition to this, each pupil is encouraged to carry on his school work at home. Prizes are offered the boy who can raise the best ear of corn, the best wheat, the best watermelon, the best violets, while the girls who can bake especially fine loaves of bread or cake, put up jellies, make a dress or embroider something, or do anything else that is serviceable, are also gladdened by rewards. Kern's educational religion is the religion of service. His test of a man is: What service can you render the world? And that's a pretty fair test, too, don't you think? His system of education, or rather the great academic system under which he is forced to work, does not permit him to go away down to the root of the matter where

he can show his pupils that Success depends wholly on the bringing out of the positives of body, mind and soul, and the elimination of the negatives. But he is doing what he can with his handicaps. And he is doing more than the majority. Every year there is a big excursion to some place worth while. One year they went to the state agricultural college at Madison, Wis. Once they went to the school at Ames, Iowa. During the St. Louis Exposition they went there. They went, not on a frolic, but to learn. Farms in Winnebago county are getting better, because the farmers are getting better educated. They use science now. Before they farmed on the hit-or-miss plan—just as some men conduct stores, banks, political offices and churches. Pupils remain in school longer than they used to. They do not go home and remain to help on the farm as soon as they are strong enough to handle a cultivator. The fathers know that the longer they can keep their boys in school under the Kern system, the more valuable they will be. That is a tribute, isn't it? Kern is now a national character in the educational world. He delivers his message to teachers from coast to coast. He is slowly but surely helping to bring about a change. Kern is a simple man. He dresses like a man who may have to get down on his knees to pull a weed. He's always dressed for work. He is chock full of energy, patience, kindness and gentleness. He does not know what it is to sleep when there is work to do. He recognizes the truth that he cannot do all the work of reforming the schools, so he is training others to carry out his plans. But Kern does not intend to make it necessary for those others to take on his burdens, so he finds time to take care of his body. He avoids worry, smiles often, lives in the open air, is a friend of children, is persistent, energetic, frank and honest. Summed up, Kern is a modern educator who does his work as well as he can and is always on the scent of something which will help him to do it better. Hats off, then, to O. J. Kern.

* * *

Come and visit me at Shel-
donhurst.

—Sheldon

I care not at all that the name "Sport" has been bandied about and is often found most at home among folks who are not considered "nice." But it is an expressive word and as such has a place in a business vocabulary. Sports are needed in business. A sport is a fellow who plays the game to the limit—whether it be baseball, football, yachting, selling groceries or promoting a million dollar corporation. A sport never counts himself out in a rapid fire manner. He keeps his ears open for the slow, measured count of the referee, saves his energy until he hears "eight" and is on his feet before "ten" is sounded. The man who takes the count in the business world is the failure. In, say, eight cases out of ten had the man been a sport he would not have taken the count. He would have understood that no game is lost until it is won, and that his chances are good even if it is the last half of the ninth and two men are out. I was reading Chambers' "The Younger Set" the other day and in it I found this:

"The man who grabs life in both fists and twists the essence out of it, counts. He is living as he ought to, he is doing the square thing by his country and his community—by every man, woman and child in it! He's giving everybody, including himself, a square deal. But the man who has been uppercot and floored, and who takes the count, and then goes and squats in a corner to brood over the fancy licks that Fate handed him—he isn't dealing fairly and squarely by his principles or by a decent and generous world that stands to back him for the next round."

So be a sport, Bill, be a sport.

* * *

Luther Burbank never went to college, but he read Emerson. And a man who really reads Emerson has indeed visited "the delectable isles where Ali counts not the days." It was Emerson who inspired young Burbank by that great essay on Self Reliance—an essay that has, perhaps, put more backbone into young readers than any piece of writing of modern time. The young fellow who feels that his days are becoming drab, and who has lost the divine spark of confidence in

himself and in his powers to reach the heights, had best read "Self Reliance." Luther Burbank's success is due, in a great measure, to his confidence in Nature. That confidence is poetic and dreamy, but it is based on a foundation of sound thought. Burbank uses his imagination as his greatest tool. He imagines some plant more beautiful, or some fruit more delicious. Then he goes to work with supreme confidence in the power of Nature to produce what he desires. Folks call him a wizard. He has done seemingly impossible things. The Burbank potato made him famous at twenty-six. Since then he has given us a wealth of wonderful fruits and flowers and trees. No one dares to estimate the wealth he has added to the world. And it all came from confidence in himself and in the materials with which he worked. He makes no pretensions to being a creator. The power to create, he thinks, does not reside in man. But he does know that man can control the creative power, and that this power is the God that doeth all things. The man who has the imagination, the faith, the confidence of a Burbank, and who concentrates and works as he does, cannot fail to write his name large on the roster of those who make up the American Academy of Successes.

* * *

Too few of us realize that there is indeed within us a power that makes for righteousness. We are not what Benjamin de Casseres calls **Belief in Our-** selves Benjamin de Casseres calls us, "mere kitchen-hash, leavings of the gods, celestial junk." But we do forget that there is a great spiritual stream whose outlets we could be if we desired. Through too many of us only a little trickle of this spiritual stream is flowing. The outlet is clogged up. Usually it is clogged up by fear. We are afraid to stand out alone, independent, self-confident. We bow too much to the opinions of Mrs. Grundy. We think too much of what others think of us, instead of so living that we can always be assured of the good opinion of our inner selves. There is indeed a divinity that shapes our ends, but we are the ones who must direct this divinity. What we need most is belief in ourselves, faith in the work we can do in this world. We must lose the idea that

belief in ourselves is synonymous with conceit. Self-disparagement is a crime. We must not slander ourselves. Let us face our faults and drive them away. Let us also face our virtues and bid them welcome. Let us make our welcome to our virtues hearty. The time for half-hearted loyalty to ourselves is past. There is no limit to the heights to which we may rise. Each one of us has within him the germ of greatness. What man has done man may do. Christ and Socrates and Shakespeare and Emerson were once great men only in embryo. They simply brought out the treasures within—allowed the spiritual stream to flow through them. In other words they expressed themselves. Our growth is measured by our expression. Expression is life; Repression is death. If we would live, let us express ourselves helpfully. Let us lose ourselves in our work. It is only the man who loses himself in his work who truly finds himself.

* * *

The pernicious pest in a sailboat who sits in the cockpit and, unsolicited, tells the man at the helm what he should and should not do, **The Man at the Helm** deserves to be strung up, or cast overboard and made to qualify for residence down in Davy Jones' locker. The man at the tiller is there because of his fitness to sail the boat. If he is not fit he has no business there and the wise man who offers advice had best take his place and look after the safety of the passengers. But when a man is sailing the boat, for God's sake let him alone. He has work enough, when the breeze sweeps down blusteringly, to keep him busy. He has no time to listen to the vaporings of those who have nothing to do but give advice. All he wants is to be permitted to attend to his own business in his own way. If the passengers are not satisfied with the way he handles the craft, the sooner they get to shore the better. If a man isn't competent to do the trick he ought to be relieved of his job. But while he is holding the tiller and the sheet, let him alone. For goodness' sake, his sake and your sake, leave him alone. If you haven't confidence in your captain refuse to sail with him. If you lose confidence after you ship with him, get off at the earliest opportunity. But when you're aboard keep your mouth shut. Masters of

business ships know much of this advice-giving pest. It seems to me that the thing to do when sailing on a business ship with a man is to obey his orders and mind one's own business. On board ship the business of the crew is to do what the captain wants done. He is supposed to know. His authority is unquestioned. In business it should be the same. When the employer says he wants something done, by the Lord Harry! he wants that thing done. He doesn't want to give a lecture on his reasons for wishing that particular work done. The employee who thinks his employer is a curmudgeon, or feels that he is a back-number and knows nothing about bringing the big ship about in the business blow, may be right. The boss may be a back-number and a curmudgeon and several other things. There are thousands of employers of that kind. But the business of the employee is not to convey this delectable tidbit of information to his employer whenever an order is given with the wisdom of which he doesn't agree. His work is to do what he is told or else get out.

* * *

Here is some good, sound, business sense I picked up not long ago in reading an address delivered by Bishop Charles **The Ministry of D. Williams of Michigan Social Service** at Chatauqua, N. Y. It reaches right down to the heart of the trouble and backs up Mr. Sheldon in his plea for the gift of true education for the masses. "We need educated men, in the truest sense of that word 'educated,' who will go into the commercial life of today, as into a high and holy calling; men with a new ideal of trade; who will see in it, not merely a means for the aggrandizement of the individual, feeding and fattening him with luxuries and setting him apart from his fellows upon a throne of tyrannous dominion over them; but a God-given mission and ministry of social service, a part of God's great scheme for a redeemed universe, a divine order of human society; men of clear and keen insight who will get at the heart of the great realities that underlie this superficial business of buying and selling; who will discern the true relations of men and things; who will see that material wealth has value and meaning only as it builds up human wealth or well-being, and individual

wealth only as it ministers to the common weal; that men are not meant to be slaves of things, but that things were meant to be the instruments and tools of men; who will "put gold where it belongs, where it is in the New Jerusalem, a shining pavement beneath the feet upon which the higher uses of life may move smoothly to and fro upon errands of human service, instead of beating it out into a firmament until it hides the sun, moon and stars, ay, and the very face of God Himself;" above all men of clear and sensitive conscience which shall never blur the simple and eternal distinctions of right and wrong."

* * *

Don't you think the time is coming when the sex of a worker will not be taken into consideration in determining the wages, and that **Women and Wages** will be determined wholly by the service rendered? It isn't fair to pay a man \$25 a week for the doing of certain work and pay a girl \$12 for identically the same work. Why should the sex of a worker have anything to do with wages? It is service we pay for. It is efficiency we ask for. What difference should it make to us whether the worker is man or woman so long as the work is done? For the life of me I cannot see the reason for this injustice. I rather think the day will soon come when women will be given a square deal—something they certainly do not get today in the grind of business. It has been asserted that "Man is the noblest work of God." But we all know that man said this himself. Men also say they are superior to women, and this they have proven by the argument of "Might makes right." It is nearly time for the Speaker to recognize the women delegates, don't you think so?

* * *

Lincoln Steffens may perhaps with much truth be called a muckraker. He was the first of the great crowd that **A Word on Muckrakers** has been pointing out the ills and ailments of this great country of ours. He went from city to city and from state to state looking for trouble. He found it. He wrote about it. He stirred the conscience of the country. The country awoke morally. Steffens did much to make Roosevelt the

idol he is today. He prepared the minds of the majority so that they could appreciate the strenuous leader. But now Steffens has quit telling about the evils and is talking about the good we can do to wipe out those evils. He recognizes that the evils still exist. He is not deluding himself into thinking that everything is lovely. Steffens knows that the great reform work has just begun. But he knows that reform work cannot be done by merely telling of things that need reforming. The cure must be found. Steffens is now searching for it. Many men are continuous vaudeville muckrakers. They are muckrakers of themselves. They take a little mental journey and find that they are loaded with negatives—they lack confidence, lack patience, lack honesty, lack stick-to-it-iveness, lack a dozen and one qualities which they know they must possess before they can be successful. They seem to be somewhat delighted with their discovery. Instead of keeping silent about their faults they tell all who will listen about them. They are always telling why they failed in this or that. They confide in their friends that they have indigestion and tell how it affects them. They slander their body and their mind. They do it continuously. They are not wise like Steffens. They do not discover their negatives and then search for that which will wipe those negatives away and replace them with positives. Those who have been muckraking themselves through the days that are past, and are still engaged in that occupation, may learn a lesson from Lincoln Steffens. Steffens is a writer worth while and this country can pay the debt it owes him only by overcoming the evil he has found. You can pay your debt to Steffens, to yourself, to your country, and to the world, by ceasing to be a self-muckraker and become a constructive—become a builder of positives. If you and your neighbors do that—and everybody is your neighbor, you know—the evils in you all will disappear, and as the evils in the individuals disappear, the evils in the world will also go away. Governments are only institutions, and institutions are but lengthened shadows of men. Why not be a big man and help cast a big shadow? The world needs men who can do this work well.

Tell me, do you think General Grant would have ever been president of the United States had he, when
The Optimistic Leader he was general, been in the habit of telling his officers and his men what a tremendous job they had on their hands and how extremely doubtful it was that victory would ever be won? Would Grant have had much of a share in bringing about the signing of the articles of surrender of that glorious old fighter, General Lee, had he spent most of his time telling his fellow-soldiers of the overwhelming strength of the enemy and of the probability that Providence and all the angels were with the South? Not for a single, solitary moment. Grant won because he had absolute faith in his cause, in himself, in his soldiers. He recognized the magnitude of his task, but the size of it never overwhelmed him. He may have had moments when all was dark. He undoubtedly had his worries and his troubles with incapable subordinates. He had his losses, and he knew that the enemy was ready to give him more of them if he didn't do a great deal more than "trust in God and keep his powder dry." The head of any institution, whether it be the Steel Trust or the grocery store at Griggsby's Station, who permits himself to become a pessimist, is bound to see his business go to ruin. It is the law. The failure cannot be avoided. We get just what we expect. The business man who expects to settle with his creditors at ten cents on the dollar will undoubtedly be given that pleasure—if getting what he expects yields him pleasure. The leader who is always complaining of hard times, of the especial stupidity of his helpers, of the crookedness of his competitors, of the general badness of the present industrial system, is slated for the scrap pile. His helpers may be stupid, his competitors may be crooked, and we all know the present industrial system is not so good that we can say, like Faust to the moment, "Stay, thou art so fair." But pessimism will not better matters. It pays to see the sunshine. There is no fun in being a business mole. The employer who has faith in himself, faith in his house, faith in his employe, and who is scientist and psychologist enough to have faith in "the power within himself which makes for righteous-

ness," will, as Mr. Sheldon says in his lecture, "get to the top of the ladder and holler for more ladder." For the sake of your success, man, get rid of the idea that the world is filled with evils and that you are especially selected by Providence as landlord of the hotel where they stop. Get a smile on that face of yours. Tell your employees that you are going to win. Admit to them that there may be some hard work ahead but that with their co-operation and loyalty you not only expect to win out in a big way but expect to help them win out in a big way too. Have faith, but don't forget for a single moment that faith without good works is dead, and that the smiler who forgets to obey that homely old injunction, "Get busy," won't wear out many lung cells calling for more ladder.

* * *

In one of Thoreau's letters is a passage so filled with the lesson all workers should learn, that I am going to pass it on: "I suppose I have burned up a good sized tree tonight—and for what? I settled with Mr. Tarbell for it the other day; but that wasn't the final settlement. I got off cheaply from him. At last one will say: 'Let's see, how much wood did you burn, sir?' And I shall shudder to think that the next question will be, '*What did you do while you were warm?*'" The cost of a thing, as Thoreau elsewhere points out, is "the amount of what I will call life which is required to be exchanged for it, immediately or in the long run." A man may want an income of \$50,000 a year. He can have it. He can get just what he wants. *But he will have to pay the price.* Doesn't Lowell say somewhere:

"It is only heaven that is given away.
Only God may be had for the asking."

After he has decided that he can afford to give enough life in exchange for his \$50,000 a year, he has still other problems to solve. His life was given him to use—to render service. When he has given part of it away for \$50,000 he is bound to use that \$50,000 wisely—just as he should have used its equivalent in life. I know you will say that he must have rendered service when he earned \$50,000, and I grant the truth of what you say. But the penalty the man who renders service must always pay

is: he must render more service. The capacity of him who serves, grows with each service rendered. You see the giving of life in exchange for \$50,000 does not absolve a man. Always there comes to him, as he warms himself with the comforts of his \$50,000, "What are you doing while you are warm?"

* * *

What do you intend to make of yourself? What is your present plan? Have you a purpose in life? Or are you just drifting? A purpose is to a worker what a rudder is to a boat.

Without it he is at the mercy of the wind and waves. He drifts here and there. He never arrives. He gets in the way of other sailors on the sea of life. Once in a while he suffers a collision. Always he is in danger. I confess that there is to be found much pleasure in a life of that kind. I can see the joys of vagabondia. It is rather fine to be free—at times. But sooner or later, there will come to the drifter the thought that he has not been of much service to the world—a thought that makes hell of heaven, and makes the devil grin. There is no law which compels a man to take a certain road. He has the world to travel over. Let him in youth select the route which he feels will yield him the most happiness and on which he can render the most service. Then let him stick to it. The fact that this route is not the one on which his father and his mother and his uncles traveled makes no difference at all. He is the one to travel it. His father and mother and uncles have traveled theirs. They have no right to command him. It is the law that most joy can be found along the path we wish to travel, and the man who unwillingly goes where another sends him will always travel with a frown. Find out where you want to go and then, in the language of the street, "go to it."

* * *

William Morris and John Ruskin tell us much of the joy a man can find in doing a piece of work especially a piece of work especially a **Friend** gospel of beauty and the **Factory** well. Morris preached the gospel of utility. He told of the inner satisfaction that one might find in putting one's heart into the making of a

piece of furniture, in binding a book, or painting a picture. And Morris was, and is, and always will be right in what he said. Truly there is much of heaven—as some of us have learned to understand heaven—in doing work especially well. But it seems to me that nowhere can there be found so much joy as in the making of a friend. If there is a greater joy than this I confess I have never discovered just what it is, nor have I found in my reading anything that leads me to think that others have been more fortunate. What is finer than to meet

“—a friend to whom your heart goes straight. Who is yours and you his, in whose voice is the ring To which your heart rings back in spite of everything.”

Business men need friends. And, bless me, we are all business men, even though some of us have been taught to look upon the name, “business man,” with suspicion. The wise man will make it his special business early in life to make a liberal investment in a friend-making factory. Fortunately we are able to start factories of this kind. And the man or woman who fails to get in the friend-producing business early in life is letting slip something, the loss of which will mean much later in life. The business man who is unable to produce friends is one who will never become surfeited with the fruit of success. A man’s success is determined by the number of true friends he has made. To be friendless is regarded by many as a crime. When a dog is friendless we call him a cur and his progress is generally hastened with brickbats liberally showered. When a man is friendless we usually—although, it is true, sometimes mistakenly—assume that he is guilty of something. Generally we are right. Too few men make an effort to produce friends. But you will notice that those who have the most true friends are the most successful. True friends have confidence in us—even when we stumble. And confidence is at the base of all trade.

* * *

Down in Chicago is a unique club known as the Rotary. Its membership is nearly two hundred and is confined to one representative of each kind of business. Rotary members are not ashamed of their professions—of their methods of making money. They talk

about their work openly and frankly. They do not hide their incandescents. In nearly all other clubs the discussion of private business affairs is considered in bad taste. That is, in few other clubs do the members make a frank appeal to other members for business, basing their appeal on fraternity. But the Rotary fellows do. They have learned that co-operation is infinitely superior to competition. They know that the old saying about competition being the life of trade is all poppycock. Co-operation is the thing. So they co-operate. I quote from a club booklet: “Rotary club says frankly and plainly—cultivate your fellow-members and use them to get business from; they in turn to do the same with you. It goes even further. It says: influence all the business of your friends and your acquaintances that you can for the benefit of your fellow members.” There are many cities throughout the country that would be benefited by clubs like the Rotary. Organizations made up of men who desire to help one another are always worth while. The Rotary fellows are always looking out for a chance to do good to their club brothers. Folks who have really tried the experiment of doing good to others tell me it pays. Have you tried it?

* * *

The old southern darkies recognized those who were above them by the name “quality folks.” To us “quality folks” are those who do better work, who render better service than the ordinary run of folks. Heinz qualifies for that class with his fifty-seven varieties; the Studebaker Wagon and Carriage Company, The Oliver Chilled Plow Company, Marshall Field & Company—all these and others in their class are quality folks. But one doesn’t have to be of national importance to be reckoned in this class. One can be “quality folks” in a small community. All you have to do is to do a certain kind of work a little better than the best. That is the open sesame to that society. Out in Pittsfield, Mass., is the Caxton Society. These lovers of good printing are publishing a series of brochures which are filled with the best in literature. Only that which has proven worth while is printed, and when it is printed it comes

out in a dress that delights the eye. Thomas B. Mosher of Portland, Maine, makes the best books in the country. At least that is what some folks who know good books, say. Quality is always the prime consideration with Mosher. One can caress a Mosher book, and always be sure that within the covers one can find something high grade. The Roycrofters came into existence because Elbert Hubbard stumbled onto William Morris in England and caught the Morris germ. Morris believed that people really needed fewer but better things. He saw the need and started to supply it. The one who sees a need is always the one to supply it. Hubbard saw the need of better books in America. He is supplying them. Out on the Pacific coast, in Las Canyadas, near Los Angeles, James H. Griffes has set up the Golden Press among the orange trees and the roses. He sends out his beautiful little magazinelet, "*Everyman*," to try to bring folks to see that the Golden Rule is really greater than the majority think, and that a laugh is worth ten frowns in every market. Jones in Fort Atkinson, Wisconsin, makes sausage better than anyone else, while Mary Elizabeth makes those who like good candy bend the knee to Syracuse, N. Y. In this same city lives Gustav Stickley, maker of Craftsman furniture, and apostle of the simple life in house building and home making. There are one or two folks who believe in quality, aren't there? Why not travel in that class, Brother Businessman?

* * *

It isn't likely that many will disagree with me when I say that the majority of men

How Are You Arriving?

center their whole attention upon the goal off there in the future at which they expect to arrive, rather than upon the condition they will be in when they arrive. The great question is not the distance you travel but the condition you are in when you arrive. A man may set a goal and reach it by running straight, without looking to the right or left, but if he drops dead when he arrives, the honor of reaching the goal counts for little. You may argue with much truth that a man who looks after his comfort as he journeys along is not likely to travel nearly as fast as one who spares neither himself nor his mount, but

forges ahead to his destination. But, tell me, what is it that one finds at the Destination, if one ever arrive? In all the ages recorded on the pages of history we have no record of any man arriving at the Destination. Many men, it is true, have reached the goal they set for themselves, but when they reached it, and before they dropped down and expired, they saw another goal farther on that they would have much loved to reach before Dark. Men never arrive. Always they are journeying. And it is in the journey that they find pleasure, isn't it? Why then should a man make his journey like a pilgrimage of a missionary through barbarian country? I believe in the philosophy of Epicurus—he who was, and is, so woefully misunderstood. Epicurus preached that we should take delight in the senses—in seeing, hearing, feeling, tasting and smelling. And he was right. In these things we should take delight. We should train our eyes to see all that is beautiful and colorful, and our ears should be attuned to the harmonies of life. We know that feeling, tasting and smelling are really only slower sight. To those of us who believe in the philosophy of living one day at a time, the world is a beautiful place. The days are not drab. We find in life a wondrous peace. Everything seems to contribute to our pleasure. We are journeying along, yes, we are journeying along. But we laugh and smile—sometimes through tears—and find time to waste our days wisely in loafing where there is much food for the senses. Some folks say we are foolish, but we remember that it is better to be heavenly foolish rather than hellish wise. We do not dispute with those who claim that there is a heaven after this life. It may be that some of us doubt this, but this doubt is really swept away by the consciousness that those of us who live this life wisely need not have any worries over our fate in a life to come. As Luke North says, we shall all go to heaven together. None of us can get in the gate until all our brothers arrive. So there's no use in getting out of sight of the crowd, when to do so is to render us unfit to present ourselves for admission into a place where people are happy. I have a notion that our mission on this earth is to be happy, and really I cannot see how there can be any virtue in the doctrine that

to be happy tomorrow I must be miserable today. I have found that by being happy yesterday I only prepared myself for greater happiness today, and so I may be pardoned if I assume that by laughing a wee bit today I shall be better able to laugh tomorrow. It occurs to me also that those who rush forward alone have no chance to practice the Golden Rule. They have no chance to help raise those who stumble and bruise

their feet against the stones, and, really, it seems to me that those who cannot help miss much that is worth while. Greatness doesn't consist in the ability to preach a great sermon, carve a great statue, or write a poem that stands forth for centuries as a classic. Greatness is to be found where a man is truly happy—and no man is truly happy who does not make others happy with his happiness.

An Apology for Idlers

BY ROBERT LOUIS STEVENSON

JUST now, when every one is bound, under pain of a decree in absence convicting them of *lèse-respectability*, to enter on some lucrative profession, and labor therein with something not far short of enthusiasm, a cry from the opposite party who are content when they have enough, and like to look on and enjoy in the meanwhile, savors a little of bravado and gasconade. And yet this should not be. Idleness so-called, which does not consist in doing nothing, but in doing a great deal not recognized in the dogmatic formularies of the ruling class, has as good a right to state its position as industry itself. It is admitted that the presence of people who refuse to enter in the great handicap race for sixpenny pieces, is at once an insult and a disenchantment for those who do. A fine fellow (as we see so many) takes his determination, votes for the sixpences, and in the emphatic Americanism, "goes for" them. And while such a one is ploughing distressfully up the road, it is not hard to understand his resentment, when he perceives cool persons in the meadows by the wayside, lying with a handkerchief over their ears and a glass at their elbow. Alexander is touched in a very delicate place by the disregard of Diogenes. Where was the glory of having taken Rome for these tumultuous barbarians who poured into the Senate-house, and found the Fathers sitting silent and unmoved by their success? It is a sore thing to have laboured along and scaled the arduous hill-tops, and when all is done find humanity indifferent to your achievement. Hence physicists condemn the

unphysical; financiers have only a superficial toleration for those who know little of stocks; literary persons despise the unlettered; and people of all pursuits combine to disparage those who have none.

But though this is one difficulty of the subject, it is not the greatest. You could not be put in prison for speaking against industry, but you can be sent to Coventry for speaking like a fool. The greatest difficulty with most subjects is to do them well; therefore, please to remember this is an apology. It is certain that much may be judiciously argued in favour of diligence; only there is something to be said against it, and that is what, on the present occasion, I have to say. To state one argument is not necessarily to be deaf to all others, and that a man has written a book of travels in Montenegro is no reason why he should never have been to Richmond.

It is surely beyond a doubt that people should be a good deal idle in youth. For though here and there a Lord Macaulay may escape from school honours with all his wits about him, most boys pay so dear for their medals that they never afterwards have a shot in their locker, and begin the world bankrupt. And the same holds true during all the time a lad is educating himself, or suffering others to educate him. It must have been a very foolish old gentleman who addressed Johnson at Oxford in these words: "Young man, ply your book diligently now, and acquire a stock of knowledge; for when years come upon you, you will find that poring upon books will be but an irksome task." The old gentleman seems to have been un-

aware that many other things besides reading grow irksome, and not a few become impossible, by the time a man has to use spectacles and cannot walk without a stick. *Books are good enough in their own way, but they are a mighty bloodless substitute for life.* It seems a pity to sit, like the Lady of Shalott, peering into a mirror, with your back turned on all the bustle and glamour of reality. And if a man reads very hard, as the old anecdote reminds us, he will have little time for thought.

If you look back on your own education, I am sure it will not be the full, vivid, instructive hours of truancy that you regret; you would rather cancel some lack-lustre periods between sleep and waking in the class. For my own part, I have attended a good many lectures in my time. I still remember that the spinning of a top is a case of Kinetic Stability. I still remember that Emphyteusis is not a disease, nor Stillicide a crime. But though I would not willingly part with such scraps of science, I do not set the same store by them as by certain other odds and ends that I came by in the open street while I was playing truant. This is not the moment to dilate on that mighty place of education which was the favourite school of Dickens and of Balzac, and turns out yearly many inglorious masters in the Science of the Aspects of Life. Suffice it to say this if a lad does not learn in the streets, it is because he has no faculty of learning. Nor is the truant always in the streets; for if he prefers, he may go out by the gardened suburbs into the country. He may pitch on some tuft of lilacs over a burn, and smoke innumerable pipes to the tune of the water on the stones. A bird will sing in the thicket. And there he may fall into a vein of kindly thought, and see things in a new perspective. Why, if this be not education, what is? We may conceive Mr. Worldly Wiseman accosting such an one, and the conversation that would ensue:

"How now, young fellow, what dost thou here?"

"Truly, sir, I take mine ease."

"Is not this the hour of the class? and should'st thou not be plying thy Book with diligence, to the end thou mayest obtain knowledge?"

"Nay, but thus also I follow after Learning, by your leave."

"Learning, quotha! After what fashion I pray thee? Is it mathematics?"

"No, to be sure."

"It is metaphysics?"

"Nor that."

"Is it some language?"

"Nay, it is no language."

"It is a trade?"

"Nor a trade, neither."

"Why, then, what is 't?"

"Indeed, sir, as a time may soon come for me to go upon Pilgrimage, I am desirous to note what is commonly done by persons in my case, and where are the ugliest Sloughs and Thickets on the Road; as also, what manner of Staff is of the best service. Moreover, I lie here, by this water, to learn by root-of-heart a lesson which my master teaches me to call Peace, or Contentment."

Hereupon Mr. Worldly Wiseman was much commoved with passion, and shaking his cane with a very threatening countenance, broke forth upon this wise: "Learning, quotha!" said he; "I would have all such rogues scourged by the Hangman!"

And so he would go his way, ruffling out his cravat with a crackle of starch, like a turkey when it spreads its feathers.

Now this, of Mr. Wiseman's, is the common opinion. A fact is not called a fact, but a piece of gossip, if it does not fall into one of your scholastic categories. An inquiry must be in some acknowledged direction, with a name to go by; or else you are not inquiring at all, only lounging; and the workhouse is too good for you. It is supposed that all knowledge is at the bottom of a well, or the far end of a telescope. Saint Beuve, as he grew older, came to regard all experience as a single great book, in which to study for a few years ere we go hence; and it seemed all one to him whether you should read in Chapter XX, which is the differential calculus, or in Chapter XXXIX, which is hearing the band play in the gardens.

As a matter of fact, an intelligent person, looking out of his eyes and hearkening in his ears, with a smile on his face all the time, will get more true education than many another in a life of heroic vigils. There is certainly some chill and arid knowledge to be found upon the summits of formal and laborious science; but it is all around you, and for the trouble of looking, that you will acquire the warm and palpitating facts of life. While

others are filling their memory with a lumber of words, one-half of which they will forget before the week be out, your truant may learn some really useful art: to play the fiddle, to know a good cigar, or to speak with ease and opportunity to all varieties of men. Many who have "plied" their book diligently, and know all about some one branch or another of accepted lore, come out of the study with an ancient and owl-like demeanour, and prove dry, stockish, and dyspeptic in all the better and brighter parts of life. Many make a large fortune, who remain underbred and pathetically stupid to the last. And meantime there goes the idler, who began life along with them—by your leave, a different picture. He has had time to take care of his health and his spirits; he has been a great deal in the open air, which is the most salutary of all things for both body and mind; and if he has never read the great Book in very recondite places, he has dipped into it and skimmed it over to excellent purpose. Might not the student afford some Hebrew roots, and the business man some of his half-crowns, for a share of the idler's knowledge of life at large, and Art of Living? Nay, and the idler has another and more important quality than these. I mean his wisdom. He who has much looked on at the childish satisfaction of other people in their hobbies, will regard his own with only a very ironical indulgence. He will not be heard among the dogmatists. He will have a great and cool allowance for all sorts of people and opinions. If he finds no out-of-the-way truths, he will identify himself with no very burning falsehood. His way takes him along a by-road, not much frequented, but very even and pleasant, which is called Commonplace Lane, and leads to the Belvedere of Common Sense. Thence he shall command an agreeable, if no very noble prospect; and while others behold the East and West, the Devil and the Sunrise, he will be contentedly aware of a sort of morning hour upon all sublunary things, with an army of shadows running speedily and in many different directions into the great daylight of Eternity. The shadows and the generations, the shrill doctors and the plangent wars, go by into ultimate silence and emptiness; but underneath all this, a man may see, out of the Belvedere windows, much green and peaceful landscape; many

firelit parlours, good people laughing, drinking and making love as they did before the Flood or the French Revolution; and the old shepherd telling his tale under the hawthorn.

Extreme BUSYNESS, whether at school or college, kirk or market, is a symptom of deficient vitality; and a faculty for idleness implies a catholic appetite and a strong sense of personal identity. There is a sort of dead-alive, hackneyed people about, who are scarcely conscious of living except in the exercise of some conventional occupation. Bring these fellows into the country, or set them aboard ship, and you will see how they pine for their desk or their study. They have no curiosity; they cannot give themselves over to random provocations; they do not take pleasure in the exercise of their faculties for its own sake; and unless Necessity lays about them with a stick, they will even stand still. It is no good speaking to such folk: they CANNOT be idle, their nature is not generous enough; and they pass those hours in a sort of coma, which are not dedicated to furious moiling in the goldmill. When they do not require to go to the office, when they are not hungry and have no mind to drink, the whole breathing world is a blank to them. If they have to wait an hour or so for a train, they fall into a stupid trance with their eyes open. To see them, you would suppose there was nothing to look at and no one to speak with; you would imagine they were paralyzed or alienated; and yet very possibly they are hard workers in their own way, and have good eyesight for a flaw in a deed or a turn of the market. They have been to school and college, but all the time they had their eye on the medal; they have gone about in the world and mixed with clever people, but all the time they were thinking of their own affairs. *As if a man's soul were not too small to begin with, they have dwarfed and narrowed theirs by a life of all work and no play, until here they are at forty, with a listless attention, a mind vacant of all material of amusement, and not one thought to rub against another, while they wait for the train.* Before he was breeched, he might of clambered on the boxes; when he was twenty, he would have stared at the girls; but now the pipe is smoked out, the snuff-box empty, and my gentleman sits bolt upright upon a bench, with lament-

able eyes. This does not appeal to me as being Success in Life.

But it is not only the person himself who suffers from his busy habits, but his wife and children, his friends and relations, and down to the very people he sits with in a railway carriage or an omnibus. *Perpetual devotion to what a man calls his business is only to be sustained by perpetual neglect of many other things.* And it is not by any means certain that a man's business is the most important thing he has to do. To an impartial estimate it will seem clear that many of the wisest, most virtuous, and most beneficent parts that are to be played upon the Theatre of Life are filled by gratuitous performers, and pass, among the world at large, as phases of idleness. For in that Theatre, not only the walking gentleman, singing chambermaids and diligent fiddlers in the orchestra, but those who look on and clap their hands from the benches, do really play a part and fulfill important offices towards the general result. You are no doubt very dependent on the care of your lawyer and stockbroker, of the guards and signalmen who convey you rapidly from place to place, and the policemen who walk the streets for your protection; but is there not a thought of gratitude in your heart for certain other benefactors who set you smiling when they fall in your way, or season your dinner with good company? Colonel Newcome helped to lose his friend's money; Fred Bayham had an ugly trick of borrowing shirts; and yet they were better people to fall among than Mr. Barnes. And though Falstaff was neither sober nor very honest, I think I could name one or two long-faced Barabbases whom the world could better have done without. Hazlitt mentions that he was more sensible of obligation to Northcote, who had never done him anything he could call a service, than to his whole circle of ostentations friends; for he thought a good companion emphatically the greatest benefactor. I know there are people in the world who cannot feel grateful unless the favour has been done them at the cost of pain and difficulty. But this is a churlish disposition. A man may send you six sheets of letter paper covered with the most entertaining gossip, or you may pass half an hour pleasantly, perhaps profitably, over an article of his. Do you think the service would be greater, if he had made the manuscript in his

heart's blood, like a compact with the devil? Do you really fancy you should be more beholden to your correspondent, if he had been damning you all the while for your impotency?

Pleasures are more beneficial than duties because, like the quality of mercy, they are not strained, and they are twice blest. There must always be two to a kiss, and there may be a score in a jest; but wherever there is an element of sacrifice, the favour is conferred with pain, and among generous people, received with confusion. *There is no duty we so much underrate as the duty of being happy. By being happy, we sow anonymous benefits upon the world, which remain unknown even to ourselves, or, when they are disclosed, surprise nobody so much as the benefactor.* The other day, a ragged, barefoot boy ran down the street after a marble, with so jolly an air that he set every one he passed into a good humour; one of these persons, who had been delivered from more than usually black thoughts, stopped the little fellow and gave him some money with this remark: "You see what sometimes comes of looking pleased." It he had looked pleased before, he had now to look both pleased and mystified. For my part, I justify this encouragement of smiling rather than tearful children; I do not want to pay for tears anywhere but upon the stage; but I am prepared to deal largely in the opposite commodity. A happy man or woman is a better thing to find than a five pound note. He or she is a radiating focus of good-will; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that, they practically demonstrate the great Theorem of the Livableness of Life. Consequently, if a person cannot be happy without remaining idle, idle he should remain. It is a revolutionary precept; but, thanks to hunger and the workhouse, one not easily to be abused; and, within practical limits, it is one of the most incontestable truths in the whole Body of Morality.

Look at one of your industrious fellows for a moment, I beseech you. He sows hurry and reaps indigestion; he puts a vast deal of activity out to interest, and receives a large measure of nervous derangement in return. Either he absents himself entirely from all fellowship, and lives a recluse in a garret,

with carpet slippers and a leaden inkpot; or he comes among people swiftly and bitterly, in a contraction of his whole nervous system, to discharge some temper before he returns to work. I do not care how much or how well he works, this fellow is an evil feature in other people's lives. They would be happier if he were dead. They could easier do without his services in the Circumlocution Office, than they can tolerate his fractious spirits. He poisons life at the well-head. It is better to be beggared out of hand by a scapegrace nephew, than daily hand-ridden by a peevish uncle.

And what, in God's name, is all this pother about? For what cause do they embitter their own and other people's lives? That a man should publish three or thirty articles a year, that he should finish or not finish his great allegorical picture, are questions of little interest to the world. The ranks of life are full; and although a thousand fall, there are always some to go into the breach. When they told Joan of Arc she should be at home minding women's work, she answered there were plenty to spin and wash. And so, even with your own rare gifts! When nature is "so careless of the single life," why should we coddle ourselves into the fancy that our own is of exceptional importance? Suppose Shakespeare had been knocked on the head some dark night in Sir Thomas Lucy's preserves the world would have wagged on better or worse, the pitcher gone to the well, the scythe to the corn, and the student to his book; and no one been any the wiser of the loss. There are not many works extant, if

you look the alternative all over which are worth the price of a pound of tobacco to a man of limited means. This is a sobering reflection for the proudest of our earthly vanities. Even a tobacconist may, upon consideration, find no great cause for personal vainglory in the phrase; for although tobacco is an admirable sedative, the qualities necessary for retailing it are neither rare nor precious in themselves.

Alas and alas! you may take it how you will, but the services of no single individual are indispensable. Atlas was just a gentleman with a protracted nightmare! And yet you see merchants who go and labour themselves into a great fortune and thence into the bankruptcy court; scribblers who keep scribbling at little articles until their temper is a cross to all who come about them, as though Pharaoh should set the Israelites to make a pin instead of a pyramid; and fine young men who work themselves into a decline, and are driven off in a hearse with white plumes upon it. Would you not suppose these persons had been whispered, by the Master of the Ceremonies, the promise of some momentous destiny? and that this lukewarm bullet on which they play their farces was the bull's-eye and centrepoint of all the universe? And yet it is not so. The ends for which they give away their priceless youth, for all they know, may be chimerical or hurtful; the glory and riches they expect may never come, or may find them indifferent; and they and the world they inhabit are so inconsiderable that the mind freezes at the thought.

From Other Philosophers

THE GENIUS OF CULTIVATION.—It is not alone the possession of natural gifts which counts, but their cultivation. It is safe to say that several hundred geniuses have been nipped in the bud by lack of training where one has pushed his way to the front. Training consists in, first, a knowledge of what one's powers are, and, second, in their systematic development.—*L. C. Ball.*

THE SCIENTIFIC SALESMAN.—The "natural born salesman" is one who doesn't know just how he makes a sale or why

he doesn't. When the abnormal or unhealthy conditions of business arise, and the so-called hard-times confronts him, or when competition grows keener and the circumstances change under which he has prospered, he can't account for it, and attributes the loss in his sales and profits to every other cause but himself. The scientific salesman knows the whys and wherefores of selling. He begins with the basis of self-knowledge and acquires an understanding of human nature, and every condition governing the distribution of

merchandise. He learns values and prices. He is not dependent upon a limited channel for an outlet. He is fertile in selling-ideas and takes the initiative which makes for success. The natural born salesman is the captain who can steer the ship only in clear weather. The scientific salesman is the captain with a compass aboard—the true seaman always prepared for emergencies.—*J. C. Rahming.*

ALWAYS THE INDIVIDUAL.—The cause of success is always in the person who succeeds; you will see that this is, must be true, because if the cause of success were in nature, outside the person, then all persons similarly situated would succeed. The cause of success is not in the environment of the individual, because if it were all persons within a given radius would be successful, and success would be wholly a matter of neighborhood; and we see that people whose environment is practically the same, and who live in the same neighborhood show us all degrees of success and failure; therefore we know that the cause of success must be in the individual and nowhere else.—*Constructive Science.*

THE POWER OF MIND.—If circumstances had the power to bless or harm, they would bless or harm all men alike. But the fact that the same circumstances will be alike good and bad to different souls proves that the good or bad is not in the circumstance, but only in the mind of him that encounters it.—*James Allen.*

TO BUILD A BELIEF.—To build a new habit of thought, exercise the thought, without belief if need be. Belief will grow with exercise. Repeat it. Act upon it. Do again as the thought directs and act again. Once more and once more and once more, then lo and behold, the desired thought is in control of your mental mechanism. You believe. You know. By doing the thing, you come into your kingdom. You rule the ruler of your reason.

—*Piccolo Pebbles.*

THE IDEAL IS THYSELF.—The situation that has not its Duty, its Ideal, was never yet occupied by man. Yes, here, in this poor, miserable, hampered, despicable,

Actual, wherein thou even now standest, here or nowhere is thy Ideal; work it out therefrom; and, working, believe, live, be free. Fool! The Ideal is in thyself, the impediment, too, is in thyself; thy condition is but the stuff thou art to shape that same Ideal out of; what matters whether such stuff be of this sort or that, so the form thou give it be heroic, be poetic. Oh, thou that pinest in the imprisonment of the actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already within thee, here or now, couldst thou only see!—*Carlyle.*

EXPRESS YOUR EMOTIONS.—Refuse to express an emotion and it dies. There is no more valuable precept in modern education than this, as all who have had experience know. If we wish to conquer undesirable emotional tendencies in ourselves, we must assiduously and in the first instance, cold-bloodedly, go through the outward movements of those contrary dispositions which we prefer to cultivate. Smooth the brow, brighten the eye, contract the dorsal rather than the ventral aspect of the frame, and speak in a major key, pass the genial compliment, and your heart must be frigid indeed if it does not gradually thaw.—*William James.*

ONE OF THE SECRETS OF HAPPINESS.—But the true secret of it all is that we ought to live as far as we can in the day, the hour, the minute; to waste no time in anxious forecasting and miserable regrets, but just do what lies before us as faithfully as possible. Gradually, too, one learns that the restricting of what is called religion to certain kinds of prayer and definite solemnities is the most painful of all mistakes. . . . But the secret waits for all who can throw aside convention and insincerity, who can make the sacrifice with a humble heart, and throw ourselves utterly and fearlessly into the hands of God. Societies, organizations, ceremonies, forms, authority, dogma—they are all outside; silently and secretly in the solitude of one's heart must the lonely path be found; but the slender track once beneath our feet, all the complicated relations of the world become clear and simple.

—*Arthur C. Benson.*

Let's Talk Business

TO take a string of small farms and weld them into one big estate; to take a long, winding valley and change it into a lake; to construct roads and drives and then turn them over to the public; to carry on campaigns for the building of strong, unassailable foundations under the Sheldon School and the Sheldon University Press; to work out day by day, and night after night, ideas for the founding of Sheldon University—surely this is work enough for one man. And this is the work Mr. Sheldon is doing—and he is doing it all “between times.” His lecture trips throughout the country take up much of his time, and it is only once in a while that he has time to sit on the Front Porch up at Sheldonhurst and write down his heart to heart talks to readers of *THE BUSINESS PHILOSOPHER*.

* * *

A reader of *THE PHILOSOPHER* said the other day, “The one thing about your magazine is the delightful uncertainty of what you are going to offer. The last number seems to be better than the one before it, but for the life of me I cannot tell you just what makes it better. They are all so different.” That’s what we want to do always—give our readers “something different.” But we are not forgetting that to be different without being good is nothing to brag about. Each number is gotten out just for the fun of it, and a magazine edited in that way is bound to be bright and snappy. Oftentimes much of the editorial work is done in a canoe or the sailboat. There may be a more ideal way of editing a magazine, but no books are published describing it.

* * *

The dream that is assuming a less and less nebulous condition every day is that of a big business chautauqua which will be held next summer on Lake Eara. Hundreds of visitors have already visited the lake this summer and many of them have announced that when they come next year they are coming with tents and intend to stay a month or more. Of course such positive talk as that means that they mean what

they say, and Mr. Sheldon has not yet been able to find it in his heart to refuse to give them what they demand. The Sheldon students have found so much good in the correspondence instruction that they insist on personal instruction. So next summer Mr. Sheldon and an able corps of business building assistants will lecture to those who are interested in increasing their efficiency and therefore their value. Of course our government has not yet progressed so far that the last congress passed a law making attendance at this chautauqua compulsory, so you do not have to attend unless you want to. Take a little glimpse at the cut opposite the first editorial page and read Mr. Sheldon’s editorial. You will surely write to us then for more information and there will be smiles in the office when that information is sent to you. There will also be smiles waiting for you when you come to Sheldonhurst next summer.

* * *

Where is Libertyville? Why, bless your heart, don’t you know where Libertyville is? Well, it is thirty-five miles north of Chicago, in fact Chicago is one of its suburbs. Many folks live out here and exist in Chicago in the day time for business reasons. There may be a more beautiful residence town along the C. M. & St. P. road, but it is not making enough noise to be heard. When you hear the brakeman call out “Libertyville,” you should get off and ask the way to The Sheldon University Press. You will there find a happy individual, or two, who will tell you how to reach Lake Eara. Perhaps Mr. Sheldon will be found up there in a tent, and if he has done his quota of work for the day he may be induced to hoist the sail and show you the beauties of the lake. Of course he will not fail to talk about the great school to be built right over there—see, just on the top of that hill, right where the land slopes down so gently to the water’s edge. Anyhow, you’ll have a nice time, and when the Old Man says “Come again,” and smiles at you, you’ll say “Sure thing,” and mentally make plans for attending the big summer session in 1908.

The Philosopher Among His Books

It is a curious reflection, that the ordinary private person who collects objects of a modest luxury, has nothing about him so old as his books. If a wave of the rod made everything around him disappear that did not exist a century ago, he would suddenly find himself with one or two sticks of furniture, perhaps, but otherwise alone with his books. Let the work of another century pass, and certainly nothing but these little brown volumes would be left, so many caskets full of tenderness and passion, fruitless hope, self-torturing envy, conceit, aware, in maddening lucid moments, of its own folly.—Edmund Gosse

The Strenuous Career. By Madison C. Peters. Laird & Lee, Chicago.

The philosophy which this book teaches may be summed up in the old song:

“If I were a cobbler, it would be my pride,
The best of all cobblers to be—
If I were a tinker, no tinker beside
Should mend an old kettle like me.”

Peters recognizes that the people are the ones who make all promotions. He knows that it is service only for which rewards are given. A man must do things. If he speaks, he must speak better than anyone else if he would win the loudest applause. If he writes, it must be as a master that he touches thoughts and turns them into sentences that brighten a printed page. It makes very little difference what a man does, so long as he does his work well and so long as the work he does is useful. Peters shows that even public scavengers can dignify their work. He shows that the men who have graven their names in the memory of the race have been Doers of Deeds. Some of them may have only constructed a Dream House. Others may have built a railroad across a torrid desert. But if the Dream House and the railroad were well built—if they served—their builders never die. This book is not a great book, but there is in it much common sense. It hits hard, right out straight from the shoulder. Its style is that of a newspaper office where the call for “copy” is continually sounding. But, like much newspaper copy, it strikes straight and has no false motion. It is an especially good book for a boy to read. ‘Twill help make him a man.

* * *

The New Old Healing. By Henry Wood. Lothrop, Lee & Shepard., Boston.

Here is an author who is persistent in emphasizing the potency of the mind over

disease. He doesn't deny that medicine helps wonderfully at times. He does not rant and rave against the physicians. But he shows that the medicine one can pour out of a bottle or drink from a spoon is of absolutely no use unless it has working with it the power of a patient's mind. Mr. Wood shows that a man may employ the highest priced physician in the land, and never be cured. No physician can work successfully on a patient whose mental thought factory is littered up with the rubbish of negatives. In good health the first requirement is Right Thinking. The man who thinks right is pretty apt to do right. In this book the author tells how to think right. He bases his instruction upon personal experiences. He knows. His talk is clear and to the point. He is no inkfish. He does not mince matters. To him a spade is a spade. His book is one that ought to be read by business men who desire more life—who want to live every moment, who want to find in every day the wealth intended for those who know enough to obey the law.

SHELDON LECTURES

Here are just three of Mr. Sheldon's lecture dates. If you want him to talk in your town write to V. W. Helm, 209 State St., Chicago.

August 4th—Address at Cincinnati, Ohio, 2.30 p. m., before National Jewelers' Association. Subject, “Modern Business Building.”

August 27th—Publicity Address before Associated Advertising Clubs of America. Kansas City, Mo.

September 18th—Publicity Address. Nebraska Travelers' Association. Hastings, Nebr.

Sheldon University Press

Libertyville Illinois

The Business Philosopher

One Dollar a Year Ten Cents a Copy

July First, 1908

DEAR MR. SALESMAN:

Laughter is to a man what a good cry (whatever that is) is to a woman. You ought to take a dose of laughter every day for your business's sake. Laughter, however, is not a medicine that should be taken undiluted, nor should it be given in dishes that smash the pure food laws into smithereens.

The laughter that is wrapped up in saffron hued stories is really not the best thing for the summer season. That was all right last winter for those who were behind in style, but for summer use this kind of laughter is strictly tabu. It will also be n. g. next winter.

In order to get laughter that is guaranteed to do the work expected of it all the time, the thing to do is to send us One Dollar for that jolly, good of book of Charlie Crewdson's, "Tales of the Road." Here is a book that wraps much laughter in common-sense—and we've been told that laughter wrapped this way keeps longer and retains its flavor.

Crewdson, you know, was a traveling man. He was a salesman, too. He also kept his eyes and ears open and saw and heard things that are only seen and heard by the man on the road. He tells of merchants and salesmen and salesmangers and the rest of the business getting and business building fraternity, and his stories are just brim-full of lessons.

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Sheldohurst and lie un-
der the trees on the banks
of Lake Eara.

—Sheldon

EX. Y. Z.—Keep in mind
the Business Chautauqua
planned for 1908.

PLAYS

How soon, alas, the hours are over,
Counted us out to play the lover!
And how much narrower is the stage,
Allotted us to play the sage!
But when we play the fool, how wide
The theater expands; besides,
How long the audience sits before us!
How many prompters! What a chorus!

—Londor.

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Dr. Krebs says that he had a threefold purpose in writing this book, and he has accomplished it. This triple purpose is, "first to give a bird's-eye view of the whole field for busy people—all about suggestion, but not all of it;" second, "to tear from the subject that veil of mystery, occultism, with which so many initiates delight to surround it;" third, "to awaken an earnest and patient study of the matter."

In the book, Dr. Krebs deals with the history, the law, the methods, and the field of suggestion. There are chapters, also, on objections, dangers, and positive and negative phases. All in all, it is a very illuminating and helpful book.

Deftly printed, one hundred and forty-four pages, cloth Seventy-five Cents; black flexible leather, gilt top, One Dollar Fifty Cents.

Sheldon University Press - Libertyville, Ill.

"Medical Profession in Chaos"

So says Dr. H. Edwin Lewis, of New York

(From *N. Y. Times*, July 2d, 1908)

At the annual meeting of the American Medical Editors Association, Dr. Lewis said in part:

"Pessimism and intolerance have been the dominant features of medicine in the last five years.

Idols are being thrown down, old and apparently well-established beliefs are being questioned and controverted, and, as always happens when a revolution is under full headway, chaos seems to reign.

The thirst for money, power, and position has possessed us, and under the spell of these dangerous intoxicants, too many of us have lost sight of the true nature and obligations of our calling. With a stupidity that is incomprehensible, we have rushed to sit at the feet of every new prophet, no matter how questionable his teaching, and have foolishly forsaken the time-proved logic of the old. Thus, in many instances, established facts have been discarded for phantom theories—though temporarily, let us hope. The worship of the laboratory fetish has caused us to sadly neglect clinical and bedside observation, and the glamour and fascination of surgery have blinded us to the possibilities of *hygiene, diet, and natural medication.*

The new spirit of 1908, with its keynote—hopeful service in behalf of humanity—is incompatible with intolerance and narrowness. As physicians, and especially medical journalists, we cannot afford to neglect a single effort that will aid in bringing the medical profession a little closer to the goal of truth, accuracy, and, above all, *unselfishness.*"

Dr. Lewis is a very learned man; he is a writer and a close student of these great questions and, like the great majority of writers, is interested only in promulgation of truth. From the medical standpoint, it is rather a strange coincidence that Dr. Lewis, in speaking to his brethren, admits that *hygiene and diet* are more important in the curing of disease and maintenance of health than medication and surgery, while only a short time ago the doctors attempted to bring criminal prosecution against me for advocating and practicing these very things.

I have no quarrel with doctors because they are doctors—I only wish they were real doctors—but in all my writings and teachings I have charged that surgery was carried too far; and that nearly all drugs are poisons and that anything poisonous cannot cure disease, but on the contrary will make disease, and now the learned Dr. Lewis—the very best man in his profession—says that the doctors "are blinded by the glamour and fascination of surgery; that they are too thirsty for money, power and position; and that they worship the laboratory fetish, and in doing these things they sadly neglect the possibilities of *hygiene, diet, and natural medication.*"

The fact that many physicians send me their difficult cases and place themselves and their families under my care for scientific advice in regard to their eating, affords some evidence as to what they think of my methods and that they are progressing along lines of toleration and broadmindedness, as recommended by the able Dr. Lewis.

I welcome the advanced doctor; he is working in a glorious field—the relief of human suffering. I welcome competition from this source; I will help any doctor start next door to me along lines of scientific dieting and teaching the general laws of hygiene.

If you are sick and your home physician is treating you by the natural and drugless methods, I commend his work, but if you are in the hands of a drug doctor, you may get well in spite of his treatment, certainly not because of it. In this case I would advise you to stop; don't risk your health, happiness, and life by taking poisonous drugs. Write for my little book, "HOW FOODS CURE;" it will be sent free. I will also send free of charge my Question Form or Diagnosis Blank, and upon return of same will write you my opinion of your case, telling you frankly whether or not I can benefit or cure you. Nearly twelve hundred people have recovered their health within the past year by observing my instructions. Why not investigate them?

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On this and the next page we have listed a number of text-books for study in the great schoolhouse of life—books that have helped many—books that will help you.

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(List continued on the following page)

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Here is the list continued from the preceding page:

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How to Grow Success. By Elizabeth Towne	50
Retail Ad Writing Simplified	1 00
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That Last Walk. By Horace Fletcher	1 00
Optimism—a Real Remedy. By Horace Fletcher	75
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Mr. Sheldon says he wants to talk to 100,000 subscribers—real Good Folks, you know—and that he is willing to pay

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To get any of this money you will have to get him some subscribers. Those who have tried the trick tell us it is easy. You can find out HOW by writing a business-like letter to the

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Recipe for being miserable:
Be suspicious.

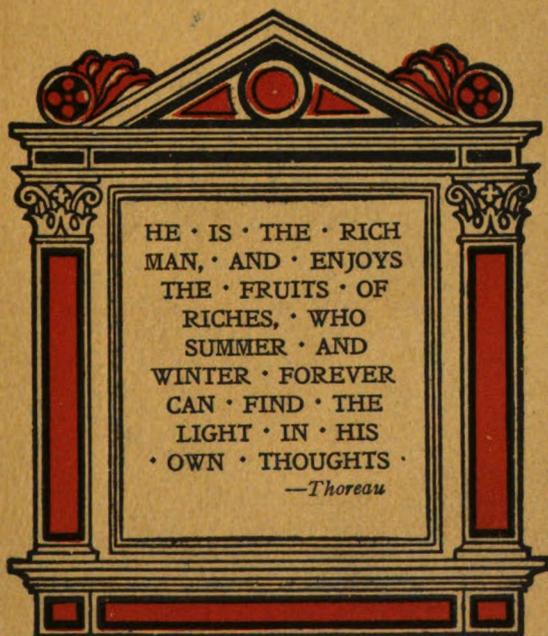
Recipe for suspicion breeding:
Be sensitive.

Recipe for making trouble:
Talk your troubles.
—Sheldon



THE BUSINESS PHILOSOPHER

ARTHUR · F · SHELDON · EDITOR



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THE BUSINESS PHILOSOPHER

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Office Salesmanship

How to Write Letters That Pull

You are at the head of a big business because you are willing to pay for ideas. Ideas are far cheaper than printer's ink or postage.

I have some ideas on "How to Write Letters that Pull" that have been worth hundreds of dollars to others, and no doubt, would be to you.

I can make an \$8-a-week girl write better letters than a \$25-a-week correspondent can dictate. Do it by the Cody System of form paragraphs. This method helped the R. D. Nuttall Co. to get 36 orders where before they got 25—nearly 50% more business out of the quotations made.

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I will tell you how I got \$2,000 worth of business from 2,000 grocers by a single letter to each—\$1 for every letter.

I can prove my ideas worth money by letters from the best business houses.

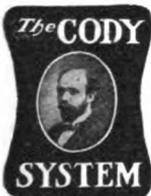
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Also let me send you, ON APPROVAL, a set of my Private Instruction Cards—The Cody



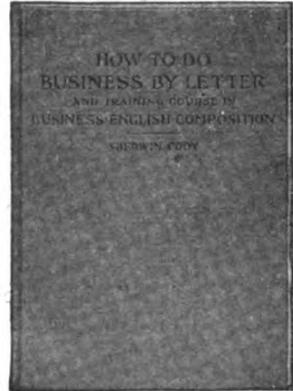
System for Business Men—How to Write Letters that Pull, in which I go into the fine technique of How to Get Business by Mail. You'll want a set for yourself or advertising manager, with a

personal criticism from me showing how to apply the general principles to your particular business and what is the matter with your present advertising. With criticism and copy of book, \$10.

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Sherwin Cody

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Using Words So as to Make People Do Things.
How to Begin a Business Letter
How to Close a Business Letter
The Body of the Letter.
Applying for a Position.
Sending Money by Mail.
Ordering Goods.
"Hurry-up" Letters.
How Money is Collected.
Letters to Ladies.
Professional Letters.
How to Acquire an Easy Style in Letter Writing.
Two Kinds of Letters—Buying and Selling.
When to Write a Long Letter and When to Write a Short Letter.
Answering Inquiries.
Talking in a Letter—Colloquialisms and Slang.
Complaint Letters.
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By James Allen.

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They must attract Attention; must arouse Interest; stimulate Desire, and make the reader Resolve to Buy.

This book tells how.

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Will Make Money for You

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Sheldon University Press
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DON'T be satisfied with an ordinary position. Don't be just one of the crowd—"Stand Out!" It is a duty that you owe, not only to yourself, but to those dependent upon you.

You can in your spare time fit yourself for a position where you will not only receive a better salary, but where you will be looked up to as a man of force and influence—where you will be able to bring into play all those positive qualities now lying dormant within you—where you will "Stand Out!"

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by its course of correspondence instruction in Scientific Salesmanship has helped over 31,000 men to "Stand Out!"—to increase their scope—to increase their earning capacity—to increase their influence—to develop their character—to become top-notchers in the best paid of all professions—Salesmanship.

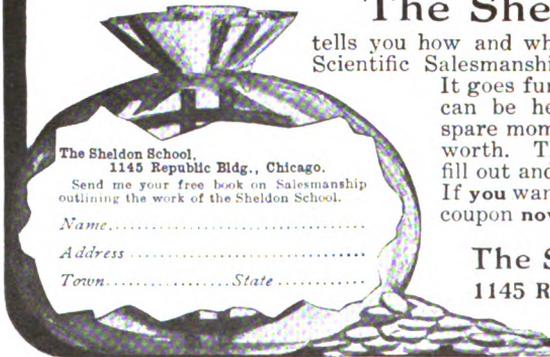
The Sheldon Course of Scientific Salesmanship helps experienced salesmen to earn still bigger incomes. More than half our students are veterans—strong men who have won in many a hard-fought selling campaign.

The Sheldon Course gives to the man who is "new in the game" working principles which it would take him years to hammer out for himself.

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tells you how and why the Sheldon Course in Scientific Salesmanship does all these things.

It goes further—it tells you how you can be helped by employing your spare moments to increase your own worth. This book is free to all who fill out and mail the attached coupon. If you want to "Stand Out," mail the coupon now.



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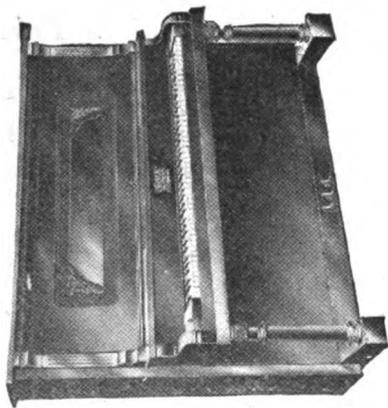
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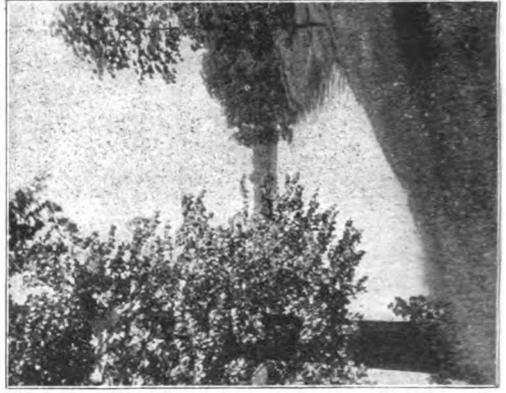
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It Seems to Me.

It seems to me I'd like to go
Where the bells don't ring nor whistles
blow,
Nor the clocks don't strike nor gongs
don't sound,
And I'd have stillness all around.
Not real stillness, but just the trees'
Low whispering, or the hum of bees,
Or brook's faint babbling over stones
In strangely, softly, tangled tones.
Sometimes it seems to me I must
Just quit the city's din and dust
And get out where the sky is blue;
And say, how does it seem to you?

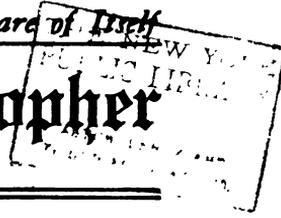
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Platform: I will increase my A + R + E + A

VOL. IV

SEPTEMBER, 1908

No. 9

On the Front Porch Where We Talk Things Over

The leading educators of the country are coming to the belief of President Eliot of Harvard that all schools should teach pupils how to do things instead of merely how to talk about them.

We have advanced so far that we smile at those folks who in the olden days used to wear lace ruffles which completely covered their hands as a sign that they did no work. The man who does not work today—who does not render service to his fellow men—is looked upon as a parasite.

The great Gospel of Service is being preached. Men are fast coming to realize that Success is nothing but the attainment of Happiness, and that there can be no truer happiness than that which comes through service to one's fellow men. He who is the greatest servant is the greatest man. A man must be measured, not by his wealth, his learning, or his social position, but by the service he renders the world.

☞ That man who is a great servant is a good citizen.

☞ Good citizens make a good government.

☞ The place to train men and women to become useful servants is in the public schools of the world.

And in this great work the public schools have failed—have failed woefully.

But the future is very bright. There is a great light in the east. There is also a great light in the west and north and south. Men and women, keenly interested in the great problem of education, are beginning to see a solution. Long ago a few wise ones realized that there is no sin but Ignorance. It is only of late, however, that they discovered that our educational system, con-

ducted as it was a few years ago in all parts of the world, and today in many parts, is nothing but a gigantic farce.

It has dawned upon many that our educational system does not educate.

* * *

I can do no better at this time than to quote what Mrs. Alfred Bayliss, chairman of the education committee of the Illinois Congress of Mothers, said at a recent convention held in Bloomington. Let it be known that Alfred Bayliss is regarded as one of the great educators of the country. He is a man who knows the school work from kindergartens to universities. This means that his wife has obtained her knowledge first hand and not from mere books or hearsay.

Here is what she said:

"In the high schools and universities we find conditions worse than in the grade schools. Boys and girls are sent to school to prepare for life, to fit themselves for the great world struggle. But here in these schools which take them in their adolescent years, in their formative years, yes, and in our universities when they have become grown men and women, and instead of preparing them for life they incapacitate them for the struggle.

"Our university graduate comes to us with his charming manners and his degrees and his diploma, but nothing more at heart than a poor, overgrown helpless baby. He is lost in the great rude world and often there are suspicious indications that he wants to whimper for his mamma. He has been studying dead languages and dead people and useless theories, while his fellows of equal age outside the fold of his alma mater have been living in the great today and learning life. When he leaves the university, therefore, he must begin again just where he started when he first opened his eyes twenty or more years before—must begin trying to find out what kind of a great, big, blustering, bewildering world this is anyhow.

"That our high schools are almost hopelessly inefficient is generally admitted. Only a small percentage of our boys or girls ever enter them, and a large percentage of that small percentage leave them as soon as they find out what high school means. Those remaining are simply prepared for college, and most of them don't go to college; they cheat their students and their students' parents. Young people are sent to high schools that they may be able to better win their way in the world, and there is cheating when the high school fails to do this. No child should be graduated from high school until he has demonstrated his ability to do something, till he has shown he is to be trusted to earn his living, or till he is doing it.

"Compulsory work for the children of the rich is now as necessary as is compulsory education for the children of the poor. Children of the rich are fast becoming a class of juvenile delinquents and gentlemanly loafers. They are a canker sinking into the heart of our society, these children who do not know how to work but who may control such powerful forces in our country. We should teach the snobbish girl how to clean a stove and make her do it; and show the selfish, conceited son of wealth how to make a chair or keep a set of books. Both will take a certain pride and joy in work when they get into it, and both will be benefited with the community. For the gilded youth menaces the whole social structure today."

That is good advice. It is an argument in favor of one thing—manual training. Manual training is excellent. Perhaps no greater step forward has been taken in modern educational methods of the past twenty-five years than the introduction of manual training into the public schools.

* * *

Up in a little lumber town in northern Wisconsin they are doing great work in an educational way. The Stout Training schools are known all over the world because of the excellence of the work done there. Senator J. H. Stout, himself a practical man, and blessed with millions in money, has contributed much to the cause of education. In the Menomonie schools they attempt to train the pupil to do things as well as talk about them. How well they have succeeded is evidenced by the fact that Menomonie led the world and took first prize for the excellence of its manual training exhibit at the St. Louis Exposition.

There was a time when the boys in Menomonie used to wonder what to do after graduation from high school. But they worry no more. They are now fitted to go off to the cities and take positions as draftsmen, workers in wood and iron, designers, decorators, teachers of domestic science and manual training. And the girls do most of these things, also. Senator Stout draws no sex line in education. He realizes that men and women must go forward together, so he helps both.

Soon they will have a trade school in Menomonie. In this school a boy will be taught in two years all he could possibly learn in five or six years if working at a trade as an apprentice. Blacksmithing, bricklaying, masonry, drafting, printing—the leading trades will be taught. It is even planned to teach railroading, and Senator Stout says he believes the time will come when the little three-mile spur line which leads from the trunk line of the North-western into Menomonie, will be used for training purposes.

At Menomonie they believe as earnestly in the training of the body as did the old Greeks. A gymnasium and natatorium that is unequalled in the state—not even at the university at Madison—serves to aid the boys and girls in training their bodies. Under the leadership of a great and good man by the name of N. J. MacArthur—known to all the town as “Mack”—the Menomonie track team swept the field at the interscholastic meet at Madison three times out of four, and won the relay race four times in succession.

* * *

But even in Menomonie, great as it is and great as Superintendent L. D. Harvey is as an educator, an all round education is not given.

No one can deny that in the Menomonie schools the Ability of every pupil is increased.

No one can deny that in the Menomonie schools the Endurance of every pupil is increased.

No one can deny that in the Menomonic schools the Action of every pupil is increased.

But—

In the Menomonic schools—perhaps the best in the world—there is no systematic development of Reliability—there is no *systematic* development of the positive emotion element of mind. They do not *systematically* teach that the greatest Ability is Reliability.

Neither have they gone down to the root of things and analyzed the individual. They have not made it a part of their teaching that there is such a thing as a systematic training and development of the positive faculties and qualities of body, intellect, sensibilities and will.

No pupil is taught that if he develops the positive faculties of his intellect he will increase his Ability and then how to train the basic intellectual powers.

No pupil is taught that if he develops the positive faculties of his sensibilities—his spiritual side—he will increase his Reliability. Neither is he taught how to systematically train the positive feelings which make for reliability.

No pupil is taught that if he develops the positive faculties of his body he will increase his Endurance.

No pupil is taught that if he develops the positive faculties of his will he will increase his action.

They are not taught that when a man has Ability, Reliability, Endurance and Action, he has True Education, nor is it pointed out to them that the man with True Education—with emphasis on the true—is sure to be a Success. It is true that all pupils have visions of being successes, but I'll venture that few could tell you off hand what Success is.

* * *

I am sure, though, that the time will come when this system of education will be introduced, not only into those great schools in Menomonic, Wisconsin, but in all the schools of this and other lands. I am sure that in the next ten years there will be greater changes in our educational system than there have been in the past twenty-five.

I can see there, just around the bend of the future, the time when all schools will send into the world men and women who can do things—men and women who can serve. Then and not until then, perhaps, will the world realize that the gentle Nazarene was right—scientifically right—when he said in the long ago:

“THE GREATEST AMONG YE SHALL BE YOUR SERVANT.”

Special Training for Salesmen

This is just a plain heart-to-heart and head-to-head business talk I am going to give you. I want to tell you how you can spend your vacation next

year in one of the most delightful, restful, recreation places in the world; do it cheaper than almost anywhere else in the world, and go away with knowledge which will enable you to earn many, many more dollars than you ever earned before.

Next summer there will be held on the shores of Lake Eara (some views of which are to be found on the page opposite the first editorial page) the first session of the Sheldon Business Chautauqua. Here I shall give personal instruction in the Science of Salesmanship and the Science of Area Development. I am going to give you the best I have in the shop. For twenty years I have been gathering knowledge pertaining to the science of salesmanship—a science which has demonstrated its tremendous value during the five years I have been teaching it by correspondence.

My students, though, have the idea that if I can help them so much by correspondence, I can do even more by personal instruction. Although I agree in a great measure with the violet on the subject of modesty, I know for an absolute certainty that the personal instruction I can give after specializing in the science of salesmanship for six years will count for much, in the inspiration given, even though it can never take the place of correspondence instruction as a method of an adult education and a promoter of the study habit.

My desire is—and I am absolutely confident of making that desire materialize—to give every summer school student such instruction that his efficiency will be greatly increased. You know that we are paid according to our efficiency, and that the greater the efficiency of a man, the greater his earnings. I want every student to get enough out of his instruction here to not only pay the cost of his tuition, but to be able to afford many other good things the year following that he could not afford the year preceding.

My instruction in Area Development will be so simple and concise that the great problem of developing the positives will not loom so large. I know that most of the readers of the Business Philosopher realize that Confidence must be established between every customer and salesman before any transaction can take place. Of course you would buy no automobile from a salesman whom you considered a cheat, and no girl will marry a man—that is a normal girl—if she does not feel confident that he is the man who will make her happy. Confidence is at the bottom of all dealings—business and social.

But what inspires Confidence?

The Personality of the Salesman.

What is Personality?

Personality is born of two things: Character and Health, and—

“Character is that central, magnetic force of real manhood and true womanhood, born of a combination of the positives of body, mind and soul.”

A strong personality can secure Attention, arouse Interest, stimulate Desire, and bring about a Resolve to Buy.

Salesmanship enters into everything we do. When Jones leaves high school and tries to get a job he must exercise salesmanship—he must sell his services to some employer. The day laborer must sell his services if he will get a job of digging in a ditch, and Taft and Bryan are exercising salesmanship to sell their services to the people of the United States.

So I am going to teach salesmanship as a science.

But “all work and no play makes Jack a dull boy,” and I do not want any dull boys in my school. So I am going to make this a real recreation time for you. I am going to have a tent city fitted up for your accommodation, and your meals can be obtained right on the grounds. The best cooks—scientific ones, you know, will do that work. There will be boats a’ plenty, and you can choose up sides and play “promotion,” “two-old-cat” or real league baseball, get graceful on a tennis court, or work up perspiration playing basket ball. There will be walks over hill and down dale. You can pick flowers—why, I can sum it all up by telling you that you will be given a vacation packed with profit and pleasure. And pleasure, you surely know, is profit of a high kind.

Billy tells me I ought to quit writing and go out with him for a sail. I suppose you’ll be doing the same thing some time when I want to write next July and August. Well, I’ll let you. Write to me here at Libertyville and I’ll say some more things to you.

Do We Appreciate Our Neighbors?

There is a Russian legend of a father and his three sons who lived in a large log cabin whose walls were covered with trophies of the chase and weapons of war. Upon the earth floor were spread skins of animals and a blazing fire at one end of the room revealed the father seated in deep meditation while the little lads played upon the skins on the floor around him.

He took a gold chain and locket from his neck and said, “This, to the one who will tell who is most alone in the world.” The boys ceased their play and were thoughtful for a moment, then the older one said, “I think he is most alone in the world who has committed a crime and is trying to escape. He sleeps in some cave in the day time and runs away at night, never seeing the face of man.”

The father nodded and smiled. The second boy said,

“I think he is most alone in the world who is out on the great, still ocean in an open boat.”

Again the father smiled approval. Then the youngest said,

"I think, father, that he is most alone in the world who is absent from the one he loves"

A tear welled up in the father's eyes as he placed the chain upon the neck of the youngest boy, exclaiming, "I have been most lonely since thy mother died."

Do we fully appreciate those who are near and dear to us—how much alone we would be without them—how much good little words and acts of kindness may do as we go along.

A business man handed me a card the other day—on it was printed the following:

MY CREED

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead, but fill their lives with sweetness NOW—speak approving and cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them. The kind things you will say after they are gone—SAY BEFORE THEY GO. The flowers you mean to send for their coffins BESTOW NOW, and so brighten and sweeten their earthly homes before they leave them.

If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, and a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial, post-mortem kindness does not cheer the burdened spirit. Flowers upon the coffin shed no fragrance backward over the weary way by which loved ones have traveled.

It is one of the good signs of the better times in which we are already living when the supposedly sordid business man, the delver for dollars, carries a creed like that around until it is worn, torn and greasy from use.

The True Salesman

The true salesman is a gentleman. That is being much, for being a true gentleman implies the possession of many of the positive qualities. To be a gentleman among other good things is to be polite, considerate, self-controlled, affable, alert to the interests of others, with well-modulated voice pleasing to customers.

A true gentleman looks after his own health, is clean, well dressed, neat, full-chested and watchful for surprises.

He shows a reserve of strength and congeniality, his words are well chosen, he speaks deliberately, moves quickly, yet without rush, and seizes upon every turn in affairs to effect a result favorable to a sale.

He greets a customer with a pleasant "Good morning," or "What can we do for each other to-day, sir?" He puts "sir" or "madam" onto his speech

and thereby exhibits his culture and good breeding. He takes refusals and rebuffs kindly and invites a "Call again."

He is patient with "shoppers" yet saves himself labor by trying to find exactly what they want and to sell them whether or not.

He secures "attention" by pleasant manners and does not go on in idle words to create "desire" till attention is secured.

His "analysis and synthesis" of his goods is so perfect and convincing that his customer "resolves to buy," and when the sale is made, the true salesman is silent and does not "rattle on" to fill up the time, but attends swiftly to putting up the goods and getting the money. Somehow, customers like silence. Nothing kills a sale more quickly than volubility, especially if it is not directed with studied grace upon the goods in question or the sale in hand.

The "Thank you, sir," is never wasted.

Ten Business Commandments

I do not know the name of the good man who wrote the following "Ten Commandments For The Business World," for The Interstate Sand Company of Cleveland. But I do know that he is a fellow who realizes that down to this minute there has arisen no one wise enough to improve the Golden Rule. He also knows that there is more in business building than there is in business getting, and that the old saying, "To the Victor belong the spoils," should give way before "To the Worker belong the rewards."

There is much Good Stuff in these commandments and it does me much good to have the pleasure of passing it along. I hope it will do you good, also.

I.

Thou shalt not wait for something to turn up, but shalt pull off thy coat and go to work that thou mayst prosper in thy affairs and make the word "failure" spell "success."

II.

Thou shalt not be content to go about thy business looking like a bum, for thou shouldst know that thy personal appearance is better than a letter of recommendation.

III.

Thou shalt not try to make excuses, nor shalt thou say to those who chide thee, "I didn't think."

IV.

Thou shalt not wait to be told what thou shalt do, nor in what manner thou shalt do it, for thus may thy days be long in the job which fortune hath given thee.

V.

Thou shalt not fail to maintain thine own integrity, nor shalt thou be guilty of anything that will lessen thy good respect for thyself.

VI.

Thou shalt not covet the other fellow's job, nor his salary, nor the position which he hath gained by his own hard labor.

VII.

Thou shalt not fail to live within thy income, nor shalt thou contract any debts when thou canst not see thy way clear to pay them.

VIII.

Thou shalt not fail to blow thine own horn, for he who is afraid to blow his own horn at the proper occasion findeth nobody standing ready to blow it for him.

IX.

Thou shalt not hesitate to say "No" when thou meanest "No," nor shalt thou fail to remember that there are occasions when it is unsafe to bind thyself by hasty judgment.

X.

Thou shalt give every man a Square Deal. This is the last and great commandment, and there is no other like unto it. Upon this commandment dependeth all the law and the profits of the business world.

Holman the Ginger Man

I would give a great deal if some of the salesmen who have been lying low all summer could hear Holman. I know that some of you have forgotten that it is during the so called dull season that your best work should be done. Anybody can take orders when merchants are anxious to fill their stores, and when a line of customers streams in at the door. But it takes a *salesman* to sell goods in hot weather.

But I want to tell you something about Holman.

Holman is dynamic. When he arises, as he does once in a while, and makes what he calls "a few gentle remarks" to the members of the Chicago Business Science Club, and others, all the lightweights grab their chairs and hold on tight. Holman can no more make gentle remarks than our genial friend Col. Buffalo Bill could shoot buffalo with moderation in the wildest west days.

A Holman talk is like a series of explosions. He is a rapid fire gun. He throws out his thoughts and his ideas with a force that brings every weak business brother forward to the mourner's bench. He has a faculty of putting life into men where before life was missing.

Perhaps that is one of the reasons why he is called "the ginger man." Holman is gingery. His editorials in his magazine, "Salesmanship," have that gingery quality. He writes as he talks, straight out from the shoulder. He breaks down all conventions. He swings his arms wide so that he can fill his chest with air and then he breaks loose.

Worthington C. Holman received much of his training under that master salesman, John Patterson of the National Cash Register Company. Holman was in the sales division of that wonderful organization. When a salesman failed to sell his quota, Holman was the man who wrote the stuff that stirred him into action. No one can estimate how many thousands of dollars Holman

brought into the treasury of the great Dayton institution. Anyhow he satisfied John Patterson. That is saying much.

Holman is editor of a magazine because he wants to reach salesmen all over the country. May his desire materialize. My hand goes out to him. I need his help. He needs mine. We are both working to place business on a pedestal with other professions. Both of us are making head. Yes, we are going ahead.

And so I say that I am glad to say a word about the "Ginger Man." Some day I hope to say more. Holman is just a youngster in spite of his—is it forty?—years, and in that big body of his there is the energy needed to grind out ginger talks for at least another decade.

I'm going to stop now and give Ginger a chance to make "a few gentle remarks."

A. F. SHELDON.

What Have We Done Today?

We shall do so much in the years to come,
 But what have we done today?
 We shall give our gold in a princely sum,
 But what did we give today?
 We shall lift the heart and dry the tear,
 We shall plant a hope in the place of fear,
 We shall speak the words of love and cheer,
 But what did we speak today?

We shall be so kind in the after-awhile,
 But what have we been today?
 We shall bring to each lonely life a smile,
 But what have we been today?
 We shall give to truth a grander birth,
 And to steadfast faith a deeper worth,
 We shall feed the hungering souls of earth,
 But whom have we fed today?

We shall reap such joys in the by and by,
 But what have we sown today?
 We shall build our mansions in the sky,
 But what have we built today?
 'Tis sweet in idle dreams to bask,
 But here and now do we do our task?
 Yes, this is the thing our souls must ask:
 "What have we done today?"

Nison Waldman.

Get Those Orders Today

W. C. HOLMAN, EDITOR OF SALESMANSHIP

ON the great clock of TIME there's but one word—
NOW.
Let's take the instant by the forward top.
—Shakespeare.

You men who get the orders are the chaps who are supposed to keep the smoke coming out of the factory chimney. The volume of smoke emitted from our chimney during the past two summer months hasn't been large enough to darken the landscape to any great extent. Now that the dog days are over and the business-revival season has begun, we are addressing to you a short, sharp request on this subject: We want more smoke.

You are in this business to make money. So is the company. And what we make we must make together. Ours is a mutual benefit association of the most extreme type, though we don't wear an insignia or put on dog in a lodge room. We can't increase our receipts from you without increasing your receipts from us. Every time we pocket the profit on a sale you pocket a commission. All these things being so, we don't feel any coyness in urging you to get out and do a little wholesale hustling.

We haven't pushed you much for business during the last two months. July and August weather is supposed to put a check on fast traveling. So far as your arrival with orders is concerned, the figures show that most of you came in on the freight and a good many of you in the caboose at that. But this month we are running express. We are going through on schedule time, and there will be no stops for berry-picking.

We hope you were all down at the station bright and early this morning when the whistle blew, and that everybody is on board the flyer who belongs there.

Get the right start. Hold a little convention with yourself, and make up your mind that the first ten days of the month shall produce as many orders as the last ten. It is just as easy to get business on Monday morning of the first week as it is on Tuesday afternoon of the third. Time in this business is capital. When you waste a day you are throwing away commissions that belong to you—you are committing petty larceny against yourself.

Get the right start. Take a leaf out of the Jap's book. The day that war with Russia was declared was the day that the little islanders began to fight. Their torpedo destroyers made their first dash into Port Arthur harbor before the ink was dry on the official announcement that a state of hostilities existed.

Admirals and pugilists know that it's a great point in a fight to get in a good hard smash at the enemy as early in the game as possible. You've had a slack season in which many of you have taken things easy and rested up. You ought to be as full of fight as an unconquered game cock that has never had a taste of gaff.

With all your knowledge of unanswerable reasons why merchants should handle our line, and with the accumulated energy and vitality that has been piling up inside you all summer, you ought to hit the first half dozen prospects you meet today like a landslide, and carry them completely off their feet. And when you've made a good start you ought to keep the good work up right through the month.

Don't hang around the office the first week waiting for the fellow to come in and buy. Go out and fetch him. He's there waiting for you; but he won't come unless you go after him. The man who waits for things to turn up often turns up himself in the poor-house or the jail. Of all men who should shake this waiting habit, the salesman is the chiefest. Business is like ore; you have to dig for it. You don't expect even the richest mine to waft nuggets to you on the spicy gales. Nuggets are usually anchored fast in a hard hillside and it takes a lot of good stiff pick-and-shovel work to loosen them up and start them rolling down the hill. It's the same way with orders. If it were not, we wouldn't pay commissions to a force of salesmen. Nothing is going to roll your way unless you go out and start it yourself.

You may be handicapping yourself at the start by the feeling that you haven't as good a chance as some other fellow. Salesmen have a way of cracking up other men's territories and taking a knock at their own. It

is always the far pasture that looks greenest, but you will generally find when you actually set foot on the distant field that the color turns out to be about the same shade of dull green verging on brown that tinted the patch you left. *It isn't the territory that gets orders—it's the man.*

There is a tale extant of a soldier who broke his sword in a battle. He had been putting up a poor sort of a fight anyway, and when his blade broke off in the middle he threw the remaining half of the sword away and took to his heels, remarking: "I can't fight with that thing." A fellow soldier who had been defending himself as best he could with a short dagger, seized the discarded sword with a whoop of joy and made such rattling good play with it that he put to rout both his own antagonist and the man who had fought with his runaway companion.

Some men can do more with a broken sword than others with a complete arsenal of perfect weapons. The opportunities that some of us would throw away as useless, other men would find it impossible to fail

with. Every sales manager can point to scores of territories where four, five or six men failed, one after the other, before the right man came along and made a barrel of money. The possibilities of those territories were there all the time; but the men that failed couldn't see them. They didn't look hard enough.

Someone has truly said that while Opportunity knocks at least once at every man's door, the party inside has no right to expect the panels to be kicked in. And it may be added that if the expectant party is a salesman he had best not wait inside at all. The only way in which he can ever hope to catch a glimpse of Opportunity is to get outside the door and do a lot of active searching for her up and down the street.

We advise you to begin your search today. When we balance up our books at the end of the month, you want to be on the right side of the ledger. The first essential in the process of getting there is to start now. You can't secure orders in the past or in the future; you must get them TODAY.

When You Think

When you think the World's your oyster, and felicitate yourself
On your standing and your balance in the bank;
Just remember, there are others, as respectable as you;
"You are not the only turtle in the tank."

The Colonel of Militia is a very mighty man,
His epaulets will tell you of his rank;
But there's Captains and there's Sergeants and Corporals besides;
"He's not the only turtle in the tank."

The self-made man's a wonder—he will tell you so himself,
And there's no one but himself to really thank;
But when he dies, there's some one who can fill the gap he leaves;
"He's not the only turtle in the tank."

So take your honors easy, and be just like the rest,
For whether you're a prize or just a blank,
The world can do without you; can forget you in a day;
"For you're not the only turtle in the tank."

I believe in Man. With all his faults we must hail him as the crowning work of creation. I have an abiding faith in his capacity to do and be just as he wills—not in his perfection but in his perfectibility.—A. F. Sheldon.

The Adjustment of Life

JAMES E. CLARK

EACH Individual in this life is either steering or drifting down along the stream of years. He is steering if he has learned the nature of his mind and its possibilities and its dangers and he is drifting if his will has not assumed command of his entire mental equipment.

Too few persons realize the possibilities of the average life. He who learns the power of his mind and learns the simple lesson of controlling it has in his hand the master key which will turn all locks. When the lesson has been learned the young man need then no longer look with despair upon the achievements of others as something beyond him. He will then have come into possession of a knowledge and a view of life which will give courage and confidence sufficient to carry all undertakings to fruition.

Each must control his thoughts or be controlled by them. The person who controls his thoughts will as a matter of course have some object in life and will be steering toward that goal to the best of his ability. But the poor benighted person who has never seen the necessity of becoming master of his mind—master under all circumstances—is drifting along. The winds and the waves and the currents play with him and he is in constant danger of disaster.

Control of the mind is not beyond any person. To so discipline self that the attention may be instantly turned away from anything that is detrimental and made to dwell on something else, should be the constant effort of each until absolute mastery has been attained. When one at last gains such control over his mind that the hates and fears, envies, appetites, vanities and all the impulses are held in check there comes to him a knowledge that he has at last taken possession of his own. Then it seems as if all avenues opened before him. Heretofore he was helpless. Now he fairly radiates strength. He may now look with pity on those who in their ignorance indulge in passion, in fear and in doubt.

His vision has been cleared!

HOLDING THE ATTENTION

The thoughts should be watched and never allowed to go wandering except during the periods set aside for relaxation and recreation. From the moment one becomes conscious in the morning until the time when all cares are laid aside for rest each should be master of that subtle, mysterious, all-powerful force of the mind and be using it for the advancement of good works.

Many persons have minds that are like vagrants—wandering aimlessly about from one thing to another. All day long the attention goes hither and yon. Trivial, useless matters in the publications, in the conversations of associates, are allowed to waste precious time and fine forces. Think of the foolishness of it! Think of the crime that it is!

Men and women in all walks of life are guilty of this waste—the worst waste and worst extravagance possible. A man who with perfect satisfaction will waste days and years of his life in reading useless books or papers, in desultory talk, in sitting in clubs or loitering in cafés, doing absolutely nothing of value for many hours at a time, will often vigorously decry against the habits of those who are extravagant with small sums of money. There is an extravagance and a waste of money of course, but let no one forget the waste of mind force, of thought and attention, the qualities which produce money and make money-making possible. A waste of the material, tangible things which we possess is surely wrong but we should not lose sight of extravagance in that which is creator of all our material possessions.

There should be no miss and chance business about the uses of brain force—attention. Going to work, coming home from work, and in the various other moments of leisure which come to everyone, the mind should be held to something useful. It should never be allowed to wander aimlessly excepting when it is let out for recreation.

He who has so mastered himself that he can apply his mental force to any given problem and keep working on the subject as persistently as the rate of interest, has at his command the power to do almost as he will.

WORKING FOR US OR AGAINST US

CONSCIOUSLY or unconsciously every person forms habits. They become itself and there is no escape from them, and from their nature, they either become staunch friends or cruel, relentless enemies.

And inasmuch as habits must form just as we must day by day grow older, it behooves every person to direct the process so that these forces may work for him; otherwise they will work against him. Perhaps there is nothing so much like a habit as a stream. It takes its source far off in a remote region. In the beginning it is just a little stream of clear water which bubbles up in the gravel on some hillside. It goes on almost unnoticed down the hill, is so small that it is lost sight of in the grasses and perhaps for a long time it runs its course apparently unchanged. But it is growing. There is a constantly increasing volume and power. As it goes on other rivulets are added to it until from a mere ribbon it becomes a brook, then a creek, then a little river and finally it dashes over a precipice or takes a fall and we are at once awestricken at the suggestion of power and volume that we get. It has grown beyond the control of man though he may use some of its power to help him do his work. And the end is not yet. It goes on increasing in volume until its vastness is lost in that of the ocean.

All action may develop into habit until finally in old age or in some crisis of life these habits either crush or sustain. Just like the river each habit will go on increasing in volume until it is absolutely unmanageable. This tendency of nature is one which the man who is wise will seize and cultivate as a powerful ally. He who cultivates habits of cheerfulness, serenity, optimism, good will, frugality, usefulness and industry gains thereby good fortune. He who allows laziness, extravagance, procrastination, indecision, gluttony, fear and such habits to develop has powerful forces forever dragging him down and degrading him.

The pleasurable little sin indulged in today may be the scourge of tomorrow! The evasion of duty today is the desertion of some other day!

THE QUALITY OF THOUGHT

THE quality of thought determines what life is today and what it is going to be in the future and each may by a simple self-examination ascertain with an unerring accuracy the kind of future he is making for himself. The force of thought is as actual as the force of gravitation.

All thought may be divided into two great classes—positive and negative. In the positive may be roughly grouped the optimistic, cheerful, kind, the masterful—the “I cans,” and the “I wills.” In the negative class there are the hates and the fears, the doubts and the despairs, the selfishness and the “I can'ts,” and the “I won'ts.”

He whose thoughts are habitually in the positive class is building his mind up, adding to his strength and is making progress. He is going on from one achievement to another. But he whose thoughts are of the negative kind is (whether he believes it or not) losing that which he has. All this is not mere theory; around us are the proofs. There are to be seen at every glance men and women who are going these two ways. They are to be found in all stages of the journey. A man may dodge his friends or his enemies but he can not dodge the action of his own mind. He comes under the operation of a great law. The vice, hate, envy or uncleanness which he so secretly harbors in his mind will make itself felt and will at some unexpected time and in some unforeseen way be an obstacle in the way of happiness.

The prudent will therefore reckon their latitude and longitude and find out whither they are going—toward happiness or destruction. If a change is necessary make it quickly. The laws of creation apply to each person, obscure or prominent, as if they were made for him alone. Even the great earth can not escape the law but must continue to swing around in its orbit. What chance is there then for mere man to upset laws of the same making? Nothing is so small and no thought is so secret that it is not governed by law. He who is finding himself must give particular attention to

the quality of the subject to which his thoughts more often revert. *What does the mind turn to when it is at ease?* Is the subject of the contemplation, meditation, or reverie in the positive upbuilding class or is it in the negative degrading class?

THE FORWARD MARCH

THE evolution of the human race is like the march of an army of soldiers—going ever forward, never permanently stopping, never retreating, never hoping, expecting or wanting to go back over the beaten track. In the armies the best soldiers are those who bear their burdens most cheerfully, obey orders promptly, keep their courage no matter what the road or weather or food or shelter may be—they who keep their bodies strong, their minds well poised and their spirits up. They are the resourceful men who can bring into camp from the countryside things for physical comfort; who can cheer the weaker ones about the fire at night with word and song, or can take from the bending shoulders of another the burden and transfer it to their own.

Life itself is just this march. The whole race is on the move from one condition to another. The good soldiers are those who help most in the forward movement. There is a multitude of ways in which the progress of the race may be accelerated. First the individual must improve (progress) himself and next to that he must use every minute at his disposal to help the others. Anything which lightens the burdens of others (whether those burdens be of back or heart) or in any way helps on toward a

realization of the purpose of man's existence, or the beauty of nature, is a real work. The tiller of the soil, the teacher, the preacher and the nurse are working side by side. Those who are in occupations (no matter the name) that contribute nothing to the uplift or forward movement of the race are its enemies, and should be treated as those who are in need of reformation and correction. They bear no burdens, bring in no food, but at every opportunity steal away from the fighters that which they have.

Therefore it is far more than a personal matter that each person should get into a life work which will contribute to the forward movement. It concerns not only self but the hand that guides it all. If we do not carry we are a burden to the generation. If we evade duties which seem to concern no one but ourselves we are shirks in the march of life and will be overtaken by some compensating penalty. Thus we come to the almost terrifying accuracy of the law of cause and effect, and may perhaps comprehend the reason for attaching a reward and a penalty for all that is good or evil even down to the most trivial and secret thought.

From this point it should be easy to see the criminality of the negative conditions, such as fear, despair, despondency, sulkiness, stubbornness, indolence, the getting of money without rendering service for it, living at ease on the industry of others, disobedience.

These things impede progress—they are obstacles to the forward movement. They arrest the development of the individual; the race is composed of individuals.

The Composite Salesman

H. A. FREE

IT seems but a brief intermission since our similar gathering here six months ago. We have all been very busy, thus time flies and we are happy in the satisfaction of having rendered excellent, although not perfect service for this store. There have been matters to perplex us, but those have passed. It is the future, profiting by the past, for us to consider. Every commercial institution, whether a corporation,

a co-partnership or an individual business, the object of which is the sale of goods, is of itself a salesman. It is a composite salesman, made up of its employers and employees, and everybody, from the president down to the humblest employee, is a part of the whole. The quality of salesmanship exercised, depends on how well each and every one connected with the institution has done his work. We are all salespeople

n so far as we all take part in the general workings of the store's business.

Business of today demands that things be done quickly and it also demands that they should be done well. The person or the concern which can not be both speedy and accurate will either run behind on the schedule or will run off the track. "Quickly" and "well" have a vastly different meaning in business today, than they had a few years ago. The methods of yesterday are not those of today.

The business man or the clerk who neglects the daily practice to keep up to date, will soon find himself so far towards the rear of the procession that he can't even hear the band play. No matter what our position is in business, no matter whether we are the greatest or the least in our business connection, it is up to us to make the most of our daily opportunities.

We are each our own limit.

To earn more we must learn more.

To accomplish more we must attempt more.

It is the duty of all to be zealous in our work. The low spirited have no place in this store, neither have the frivolous. We should not only be direct and quick in what we do, we should also be faithful in all that we do. Doing it with a will and a good will, at that. Remember that a Big Department Store is big because of its large way of caring for little things. If we will throw ourselves into the game of business with the right spirit our daily tasks are bound to result in positive pleasure. Someone has said that the requisites for personal success are, ambition, aspiration, application, respiration, and perspiration. Ambition may be inherited, if not, it may

and should be rapidly cultivated. Aspiration, the looking ahead to better things, naturally follows. Application is constant practice which makes perfection. Respiration, deep breathing and good health are most essential in business. Perspiration is usually one result of energetic work, both mental and physical.

We may all have a good time at our work if we love it and do it cheerfully. Work is our best friend; it helps to create our happy hours. If we have done a good day's work we are more satisfied with ourselves and our surroundings, knowing that we are not indebted to our employer either in time, effort or attention. In other words, we are truly loyal.

Try to tear a sheet of paper. It is easy. But put one hundred sheets together, try to tear them and see whether or not it is easy. So it is with us, as individuals our efforts may be small, but united our efforts prove a power. The board of management realizing these principles and desirous of showing its appreciation of your united efforts has voted to give to each one of you, as an extra reward of merit, a 10 per cent (10%) cash dividend based upon your salaries. This business has prospered, beyond our expectations, and in giving you these rewards we know that you will, one and all, recognize your individual responsibilities; do your best to help perpetuate the good results already attained; strive to better your service and use every honest method to increase our volume of trade and to maintain the established good name of The Great Department Store.

EDITOR'S NOTE:—These remarks were made by Mr. Free, treasurer of The Great Department Store of Lewiston, Me., to the co-workers, preceding the distribution of cash dividend checks.

The Educated Man

ROBERT INGERSOLL

The man who is fitted to take care of himself in all conditions in which he may be placed, is, in a very important sense, an educated man. The savage who understands the habits of animals, who is a good hunter and fisher, is a man of education, taking into consideration his circumstances. The graduate of a university who cannot take care of himself—no matter how much he may have studied—is not an educated man.

Gleanings from Business Fields

BY THOMAS DREIER

Every salesman (and we are all salesmen, you know) can get his name onto the waiting list of the Society of Has-Beens by the simple process of thinking his selling talk perfect and incapable of improvement. The glad hand of fellowship is extended by members of this great society to those salesmen who are suffering from that success-killing disease, Know-it-allitis. When a man gets the idea under his Stetson that he has cornered the wisdom market, and is riding toward success in his 120 H. P. automobile, driving every other beast and bird and human to the curb, he is jarred awake some morning by the raucous voice of Failure. Failure hands him his certificate of membership in the Society of the Has-Beens, and then *walks* him around and shows him where there were several warehouses of wisdom which he had neglected to annex. The man may strike his breast and mutter *mea culpa* and call himself a fool. But confessing that it was through his fault that he was a fool does not give him back his hold on the steering wheel of that high power automobile. The wise man is he who recognizes that his selling talk, like himself, can always be improved. The manufacturer who assumes that his product has reached the apex of perfection will very likely have the experience of seeing some rival getting his trade. A selling talk, like stoves and automobiles and sewing machines, can always be made better. Theodore Thomas, who made Thomas Orchestra the master musical organization of the country, worked just as hard at the last as he did at the first. He said, "The training of a large orchestra never ends. The work must be gone over and over. *There is always something new.*" The one great desire of Theodore Thomas was to render perfect music perfectly. Assuming that you have a perfect selling talk, are you quite sure that you are rendering that perfect selling talk perfectly? In the Postum factory at Battle Creek there is a girl who has conducted visitors through the mill for seven years. She has a running story which she tells each curious guest. She con-

fesses that the talk she rattles off so glibly is constantly changing. Always she is finding some new thing to say, or finds a better way of saying an old thing. She is as proud of her work as a loyal worker ought to be. She recognizes that visitors get their impression of the Post product by what she tells them. She is in the business of making friends for her employer, and to do this she works and studies and dreams. Thomas A. Edison is continually perfecting his old inventions. Those inventions when first announced won the inventor deathless fame. But that did not cause Edison to send in his application to the Society of the Has-Beens. He knew he had not reached perfection. But he believed—and still believes—in the perfectibility of his products. Sheldon used to practise his selling talk daily, often before a mirror. *He used to sell himself.* He convinced himself that the Encyclopedia Britannica was a good thing for A. F. Sheldon to have in his library. After he had convinced himself he had no trouble in convincing others. Sheldon was one of the greatest salesmen the Britannica people ever had. Some say the greatest. He became such by practising daily and thus perfecting his selling talk. Of course this is drudgery. It is hard work. But, as Napoleon said, there is no genius like the genius of labor. The man who works, and backs his work with knowledge, will never be eligible to office in the Society of Has Beens.

* * *

"I figure that I shall have to live with myself for about sixty years, and I must make myself a good companion. You Must Live to myself. To do this I am with Yourself going to give myself the best education I can get. I cannot think of anything that will make me worth more, and I want to make myself worth as much as possible in all that will help me enjoy life." That is what a young fellow said to me a year or so ago, as we were swinging along across the fields on a tramp. And the young man was right. Although he talked in a seemingly selfish way, he realized all the time that to be of value to himself he

simply had to be of value to others. In giving himself the best education he could find in order to make himself a good companion to himself, he was showing a wisdom that many men fail to show. He might have gone out and started to work in some shop. But he realized that while such work would yield immediate returns it would not give him that which would make him a companion to himself later on. He did not want to be one of those men who have no ideas to rub together while waiting for a train. He realized that good old Ben Franklin was right when he advised the young men to use their heads for banks. The man who has the study habit has a habit that makes the world a brighter place for himself and for others. The man who studies is the man who grows. The world needs men who grow. It needs them greatly. But so many men seem to live in continual dread of suffering from growing pains. The man who seeks education is the man who is aiming to make himself a good companion and therefore a good citizen. The man who enjoys the approval of his inner self is very apt to enjoy the approval of his neighbors.

* * *

Writers of letters from self-made merchants to their budding sons may shake their heads in holy and pious horror

Get the Cab Habit when they hear a young man advised to get the cab habit. "A young man

should be content with a strap in a street car, for economy is one of the smoothest roads to wealth. Cabs are expensive. Besides, our grandfathers did not ride in them." A young man should not be content with a strap in a street car. Every young man should keep ever burning his desire to ride to business in a cab. But he must be able to pay the price before he indulges that desire. The young man with a desire that never gets beyond a seat in a street car is mighty apt not to put forth the effort necessary to place him in a cab-riding class. The fellow who is anxious to graduate from a strap in a street car to a street car seat, and from that to a cab, is the sort of a fellow who will one day ride to business in a White steamer—or something just as good—or better, as the case may be. Every man should desire the best there is. He should desire the best clothes, the best meals, the best home, the best friends—always he should be after the best the mar-

ket affords. And the best costs. To get the best requires effort. It means work. It means the use of brains. The point I want to make is that there is such a thing as a foolish economy just as there is such a thing as a foolish consistency. And, so Emerson tells us, a foolish consistency is the hobgoblin of little minds. As one cultivates his desire for something better he also cultivates those qualities which are necessary in gratifying that desire. Desire is the great force that lifts the race forward—the desire for better things. We get what we desire and in just the measure of that desire. The man who sets out with an outer equipment of a pair of patched overalls and a shirt, and the inner desire to be a master of men and millions, is certain to become a master of men and millions. When John Wanamaker was fourteen there were few boys in Philadelphia who had *less* money. But John Wanamaker at that age had an intense desire to be a great merchant. Today there are few men in Philadelphia who have *more* money, and, what is still more important, no man who has more honor. When William Dean Howells was toiling night after night over his manuscripts in that little cubby-hole under the stairway of his father's home in Dayton, Ohio, he had less than many thousands of young men of his time. But today he is looked upon as one of the world's masters of literature. Did he become a master by desiring to be a slave? Believe this: *We get what we desire and in just the measure of that desire.* Get the desire to graduate from the street car into a cab. Desire the best and the best will come to you, for the holding of a desire creates the powers needed for gratifying that desire.

* * *

In a big business institution there is nothing that possesses greater value than absolute frankness between

Talk it Over the chief and his lieutenants. In the history of every institution there are

drab days. The future is dark. The chief seems to be afflicted with burdens greater than he can bear. But he puts on a smiling face and pluckily does his best to keep the rest of the folks thinking that everything is all right. This Spartan fortitude is admirable in a way. Certainly it is better than the giving way to pessimism and the blue devils.

But it is not nearly as good as a frank laying out of the case before the chief's lieutenants—those capable of helping lighten the burdens. It pays to talk things over. Frankness is a great mental sunshine. And it is the sunshine, you know, that makes things grow. The employer who calls his trusted lieutenants to him and says, "Boys," I am up against a stone wall for a moment. I know I can get over, but I also know that I can get over a great deal easier if you fellows get under and boost. I know that you are anxious to get me over this wall and into that orchard where the apples of success grow, for you realize that when I go over I'll take you with me. You also face the darker fact that if I go down you will have to go down with me. Of course there's no need of going down. We've brains enough, energy enough, faith enough. Lets figure out a plan and then work the plan." Do you think that an employer who talked to his men in some such way as that would get the wrong response? Not in ten million years. He could tell those men the darkest things about his business, show all the weaknesses in his organization, and those men would rise up with a "We'll help you, old man, and stick by you until we win this victory, and then we'll jump in and win some more." Responsibility always strengthens a man—or breaks him. The man who will break under responsibility is not the one wanted in an organization, each part of which must be like a part of the famous One Horse Shay. The chief who places responsibilities upon the shoulders of his subordinates is doing that which will make them grow, and it is certain that as they grow they add to the strength of his organization. Responsibilities are like the rain drops that give so much to the growing plants—that give the sap to the trees. That employer is most unfortunate who must bear his responsibilities alone. Every employer should unload burdens upon the shoulders of those of his employes capable of carrying them, for no employer can carry great burdens successfully who is loaded down with small ones. Every employer should have a moulting season.

* * *

The Sheldon Summer School opens at Sheldhurst in July, 1909.

The board of education of New York City has awakened to the fact that salesmanship enters into every act of Salesmanship life. In keeping with the policy of the school system in Schools of that city to teach everything that will aid pupils in earning a living, it has been determined to teach salesmanship in one of the night high schools this winter. If this training proves as valuable as those interested think it will, classes will be started in the day schools also. Miss Diana Hirschler, formerly connected with the Sheldon School of Chicago, will have charge of this training. There will be a study of the organization of large stores, a study of materials and goods, a study of values. Lectures will be given, and special sales will be held. Special sales of this kind are now being held at practically all meetings of Business Science clubs, and their value can not be estimated. Miss Hirschler thinks that most of the pupils will be clerks in stores in the vicinity of the school, but that eventually pupils will be drawn from all occupations. That there will be many openings for teachers of salesmanship within the next few years is not to be doubted. It is now recognized as a new profession. The knowledge pertaining to the distribution of goods has been correlated into a science. The young man and the young woman who desires a place in this new educational movement, a movement which is destined to grow by leaps and bounds during the next five years, should prepare now. No young man should sink because he hears a cry to the effect that the professions are over-crowded. He should realize that no profession is too crowded to keep a real man from the top. He should realize, too, that there is no law against creating a new profession or improving an old one.

* * *

Jack London might just as well have been a tramp, a common laborer, a seaman, a worthless roustabout doing Jack ing duty between drinks London along the Pacific shores. But instead of that he chose to become a writer with the power to thrill the hearts of millions with the iron notes of his stories. Today at the age of thirty-two he is a literary idol to readers

the world over. He is the author of seven-teen complete volumes of novels and short stories—all written in less than ten years. Jack London determined when a boy to be more than a mere physical machine. After working as newsboy, before the mast, as a dock hand, London "resolved to sell no more muscle, and to become a vendor of brains. Then became a frantic pursuit of knowledge." He realized that education was necessary, that the ignorant must always be slaves to those with master minds. London determined to be a master. He turned the full force of his being into his studies. He never did things by halves. When he fought on the streets of Oakland for supremacy among the newsboys, he fought with every fiber of his being. He went to his studies with a divine enthusiasm. He was thirsty and hungry for knowledge. He did not know enough to be tired, or forgot all about it in the excitement of the game. Hubbard says there is no finer feeling than that which comes to a man when he has shaken salt on the tail of an idea. London went about with an open bag of salt all day long. When London began to study the writings of those who filled, and who fill, the magazines of the country he found that the most of them lacked life. Magazines were filled with stories that had no fire. Stories lacked vitality. There was no vim, vigor and energy in them. Writers did not know, as London did, that the way to reach the majority of the readers is through the emotions. Henry James may have his following by appealing to the intellect, but London goes straight to their hearts. A London story may have in it much that is sordid, much that is shocking, much that is brutal, but one may be sure that a London story has what Horace Traubel says it has—"A Jack London story has guts in it." London is no college man. His education has been wrung from the great fund of knowledge which no college has held captive within its doors. He read and studied and worked. And always he kept his eyes and his ears open. He mingled much with men, knowing that men and not books are what a writer of life stories needs for his companions. Jack London is one of those men who never had a chance. At least that is what the majority of men

would say if started off in life with his opportunities. London had no opportunities except those he made for himself. He prepared himself to serve on the reception committee to welcome all Good Chances. And, since he stood in line, Good Chances took him by the hand. What London has done, may be done by others in other walks of life. The boy who has a purpose, who keeps ever before him a goal at which he desires to arrive, who desires to arrive with all the intensity of his being, is bound to arrive. He cannot be stopped any more than the prayers of men can control the elements. A natural law is working. Jack London's rise from obscurity to fame is due to his own efforts. He had no one who pointed the way. As he said years ago, "I have just been sort of hammering around in the dark till I knocked holes through, here and there, and caught glimpses of the daylight." Suppose you are in the darkness today. Just get busy and hammer around in the dark. You are sure to knock holes through, here and there, and catch glimpses of the daylight.

* * *

"The true poem is not that which the public reads," said Thoreau. "There is always a poem not printed
The Greatest on paper, coincident with
Product the production of this,
stereotyped in the poet's
life. It is *what has he become through his work.*" I read some time ago of a man who had promised to make a table for a doctor friend of his. When the doctor came after it he found the table-maker polishing the under side of a drawer. "Why are you taking so much pains with the under side," asked the doctor, "no one will see that it is rough." "Perhaps no one will see that it is rough," was the answer, "but I'll know that it is. A man's got to live his own life, hasn't he?" And the doctor used to take great delight in talking about his friend—"a man who polishes the under side of things." Be a man who polishes the under side of things. Do every bit of your work, both the seen and the unseen, just as though every move was watched by your superior. The world pays for efficiency. It will always pay the price. But it will pay the price only to that man who has done his work like a

master—a man “who polishes the under side of things.” The salesman who thinks that he can loaf simply because he is practically his own boss, is not the one who will be called in and asked to take a place as a member of the firm. The office boy who finds more joy during work hours reading nickel novels than in doing what he is paid to do, is not likely to become confidential adviser to the man who sits at the desk in the room marked “Private,” nor is there a possibility that he will ever occupy that room himself. Every act and every thought of ours is woven into our being. Every positive thought and every positive act adds to our efficiency. Every negative thought and every negative act lessens our value to ourselves, our employer, and to the world. When we fail to do everything we can do for the good of the institution that employs us, we are not signalling “full speed ahead” to ourselves. We are able to go ahead, perhaps, but we are like the famous slow train through Arkansaw instead of the Empire State Express. Every man will do better work after spending some time in thinking that the greatest product of his life is not the amount of goods sold, the number of buildings constructed, the number of books written, but that the greatest product of his life is himself.

* * *

If James Oliver never had done anything more than to give to the traveling public that beautiful, restful place, the Oliver Hotel, in South Bend, Ind., he would have won from thousands the appreciation due to a benefactor. Perhaps in no small city in the world is there a hotel which approaches the Oliver in all that goes into making a public place a delightful home for the weary wanderer. This is a hotel with a personality. Upon entering its light, airy lobby, one is struck instantly by a certain something which characterizes other hotels by being absent, yet here is unobtrusively apparent. There is a good fellowship about it, yet that good fellowship is subdued. There is no noise; no glare; no confusion; no apparent hurry. The boy takes your grip as if you were his personal friend, yet in his smile you can find no invitation to give him a tip. His desire to help you is sort of spon-

taneous. All through the house it is the same. A gentleman by the name of Frank E. Faulknor is largely responsible for this. As assistant-manager it is his duty to supervise the other workers, a duty he performs in such a kindly way that the servants do not know he is directing them. He is never so busy that he cannot greet them pleasantly—even when he is showing “fine folks” around the place. His orders are phrased so that they appear like requests. But it is to Manager Guilliame that Frank gives all the credit. That little silent man back in the office is the one who directs the machinery of hospitality. All his helpers are loyal to him from morning to morning, and harmony is the oil that reduces friction to the minimum. In keeping with the Oliver ideals, there is nothing cheap or gaudy about the place. Mahogany is the wood used throughout, and all decorations are made to harmonize with its richness. The bed rooms are cozy and homelike, having little of the appearance of places intended only for transients. With every room is a bath that would make the rich old Romans look upon their famous loafing places as imitations of the real thing, and convert in thousands the great army of the unwashed. Thick carpets cover the floor and all noise is killed before it is born. But these thick carpets do not mean millions of microbes, for the house is cleaned from cellar to garret by the cleanly vacuum system which takes up every particle of dust and carries it out of the building. The halls are wide and airy—just the kind of a place where little boys would love to play horse and leap-frog. There are no inside rooms. Mr. Oliver believed that fresh air and visits from the sun had as much to do with satisfying customers as the contents of the larder. And it must be remembered that so far as quality is concerned, all rooms are furnished alike. The dollar room is every bit as beautiful as the five dollar room—only size and lack of bath make the difference. When you eat you have your choice of the great dining room on the second floor; the restaurant just across the hall, or the little grill room near the buffet. From the great modern kitchen, presided over by a dignitary who knows his business, comes all that causes the digestive fluids to flow; while, deep down where it is cool and dark, is a wine cellar that is filled with imitation cheer. In

the building is all that is needed to minister to human comfort. Turkish and other baths including a great plunge; hair dressers; barbers telegraphers, grocers—all trades

and occupations are represented. There may be a better hotel than the Oliver somewhere in the United States, but so far it has not announced itself in loud tones.

Afraid of Being Afraid

BY HARRY W. FORD

A BRILLIANT Frenchman has told a story which has a point in it for salesmen. In brief the story is as follows:

A young French nobleman was sitting one night in a cafe with some friends and in the party was a young woman of whom he was very fond. A man at a nearby table stared at this young woman until his attentions became annoying. Whereupon the young nobleman went to the other table and struck the man in the face. Under the French code this action meant a duel. The arrangements accordingly were made for the encounter to take place the following morning at sunrise.

Now this young nobleman had always been a brave man; at least under many trying situations he had never shown the slightest nervousness or other signs of a lack of physical courage. It was a perfectly natural thing for him to "call out" the man who had annoyed his sweetheart.

No sooner, however, had the young man reached home and begun to make the final arrangement of his affairs, which the serious event soon to take place made necessary, than he began to suffer nervous shocks.

He made his will, wrote letters to his nearest friends, and made such final arrangements as the occasion dictated. All the time, however, he was becoming more and more agitated.

He could not keep his mind off the approaching duel. He tried to get some rest, but this was impossible. He could not sleep—he could not even recline; he paced back and forth in his apartments like a madman, counting each tick of the clock and wondering if the time for the arrival of his seconds and his departure for the duel field, would ever come.

He became possessed of a terrible hallucination that he would not "make good"

at this duel; that he would be unable to go to the "field of honor;" that even if he did go there, he should be so overcome with nervousness that he would not be able to fight, and would forever disgrace himself and his family name.

This state of mind continued growing worse and worse until finally, just before the time for the arrival of his attendants, he seized his revolver and blew out his own brains.

Now what was the matter with this young man?

He was not a coward. He was not afraid of any man. He was not afraid to die, as was shown by the fact that he killed himself. There was nothing in his actions at any time to show that he was lacking in what we know as physical bravery.

What was it? Simply this: The young man was afraid of being afraid.

He was afraid of himself—not of anyone else. He was afraid of fear. He was afraid that when the crucial time came for him to toe the mark and look along the barrel of a revolver into the barrel of another revolver, he should flunk and disgrace himself. He was afflicted with a "state of mind." He had physical courage, but he lacked a certain sort of mental or moral courage. He did not have confidence in himself that he could face this great crisis in his life and "make good," even though he had been bold enough to bring this crisis about by his own act.

There are a lot of salesmen who are afraid of being afraid; they are afraid they won't "make good." They think over the possible meeting that they are going to have with some prospect, and they begin to fear themselves. They are not afraid of the other man. They are afraid that they will not be able to do what they want to do when they get face to face with this

other man. In other words, they lose their nerve. They lack the firm confidence in themselves which is absolutely essential to success in salesmanship.

One of the greatest inherent qualities of a salesman can have is self esteem. Not the conceit that ignores shortcomings, but the esteem that is born of honest belief in the fundamental rightness of one's own individuality.

Nearly all men are brave. In fact, physical bravery is the most common attribute in men, but a great many of us doubt ourselves. All of us would follow

the flag up the hill in the face of the cannons' fire, after the battle had fairly started, but there are a lot of us who would be afraid beforehand, that when the order was given to go up the hill, we would be unable to obey.

The young man in the story would not have been afraid if he had really gone to the dueling ground; once there his self confidence would have re-asserted itself.

Don't be afraid of yourself. If you are not afraid of yourself you will never need to be—probably never will be—afraid of anything else.

The Scout Ahead of the Firing Line

BY CAPT. CHARLES S. CONNER

MODERN business is a battle; it takes fighting men to win. You are the fighting men of the selling world. It is to you the board of directors look for the dollar and cent victory. You well know the meaning of the "firing line." Its hardships and its joys, its disappointments and its victories, its hard work and its pleasures, all have been tasted by you. Of that we need not write.

How to perch victory on your banners with greater ease, how to lessen the hardships of selling, how to get more orders and get them easier and with less expense, is our theme. And in discussing it we call your attention to the potent value of "The Scout Ahead of the Firing Line" better known as "Printer's Ink," which today is revolutionizing the selling systems of the world.

Its duties are manifold. Chief among them, however, is the uncovering of new Prospects, next creating in their minds a desire to know more about the commodity offered for sale and thus inducing them to ask for further information.

This important primary part of the selling battle, when properly conducted, puts the Salesman quickly in touch with the Prospect, makes his approach far easier and his arguments more comprehensive. It points where business may be had, and gives the Salesman time to look over the Prospect, learn his needs, study his selling system and how to improve it, and approach him well armed

with the proper information and proper arguments to meet all objections that may arise. For objections do arise; in fact every Probable Purchaser is ever on the defensive, and the Salesman who has best planned his approach and best arranged his selling talk is the one who can beat down this defense quickest and easiest.

The silent little Scout then is the advance agent, the public crier or bell ringer of the Salesman and gives him the opportunity to prepare his plan of campaign so as to get easier and quicker results. It searches throughout the uttermost parts of your territory and brings to light possible customers whom often you never had heard of, in places you never would have thought of, and at times most unexpected. Frequently, too, it points out the man with a change of heart who has often turned you down with the statement "I am not interested." The scout has pierced his armor with a lucky shot. And when you do get in touch with these Prospects the Scout helps pound home your arguments and often clinches your sales.

And when the competitor comes along and temporarily puts a crimp in your plans, it is the silent little Scout that creeps through the mails to the P. P.'s desk or home and puts in a sound hard lick, driving home a shaft of convincing argument for you—often the lick that brings you back to get the order.

As a silent, yet potentially eloquent sales force, Printer's Ink properly dressed and

armed, is second only to the powerful personality of a successful salesman. In various forms and guises this Scout goes forth to do battle for you and the company. It not only searches out new prospects for you but forms in their minds the desire to know more of your goods and their possibilities, their value in the work of saving minutes and dollars; it preaches economy, it tells how, it gives the "reason why" and creates a desire to purchase. As knowledge begins in wonder so the Scout, in awakening the "I wonder how" in the mind of a prospect, impels him to write for more information. It is then the skirmish begins.

Now, the skirmishers go forth—a letter and booklet—to hold attention until the firing line can get in touch with the P. P. The real battle is on, and gentlemen, it's up to you to capture the order. It's there. It has been pointed out. You know how it was uncovered and what has been done to hold it until you arrive. It may be easy to capture or may demand a siege but the Scout has done its first duty—it has brought salesman and purchaser in touch. It is now a battle of salesmanship, of eloquence, of wit, of endurance, of persistence and convincing arguments. You must win and to do so you must plan a scientific selling campaign that spells success.

Should the prospect procrastinate, should he absolutely refuse to sign until he has investigated further, and should you be unable to change this determination throw out a few flankers of "Printer's Ink." Always have in reserve a supply of advertising matter. Use it and use it effectively. Leave a good book or folder with the Prospect and then write strong letters frequently to him. Headquarters will not be idle. Constant reinforcements of argumentative "reasons why he should buy" will be pouring into the P. P. from the home office until you report the P. P. as sold. Such a campaign will get the order. Remember a Prospect is a Prospect until he is sold, dies or goes out of business.

Gentlemen, printer's ink, in the form of good advertising, is the best scout, ally and friend a salesman can have. It works for you while you are engaged elsewhere. It precedes you into the Prospect's office. It penetrates his home. It follows up your personal call, backing up your arguments with the "reasons why" you perhaps forgot. It pounds home and sinks in those selling points

that have been carefully studied out and put in brief, striking, attractive printed form for easy comprehension. It recalls your visit and your personality and if you left a good impression it paves an easy road for your next visit and the subsequent sale.

A letter with terse, specific statements unexpectedly recalls to the P. P.'s mind the need of your goods; a leaflet, a pamphlet, a booklet, a catalog, the magazine advertisement, your personal solicitation all combined in proper sequence and with uniform purpose keeps the prospect alive to his ultimate needs. Getting the order signed is your business. The more skilful you are and the more systematic and convincing the advertising influence brought to bear the sooner you get the signature and the final acceptance.

But there are scouts and scouts. Printer's Ink in poor garb and with lame arguments is like the slovenly, uneducated, unprepared salesman. It won't do. It must look good and read right. It must say something that has force and reason behind it. Each piece must have a mission. It should leave a distinct impression, pull an inquiry or clinch an order.

In many businesses the order getting is usually the culmination of an educational campaign. The more skilful the negotiations are conducted by mail or in person, the sooner comes the order. Therefore the written and the personal arguments must clearly and forcibly coincide, and the salesman and the advertising department work in close cooperation to attain the greatest results in the least time with the smallest expense, thus producing what the management is working for—big net profits.

That is the subject to be studied—How to get big net profits out of business. How can you get more orders with less expense. printer's ink will play a most important part in it. But the advertising department and the salesman must come in close touch to produce the best results, which mean greater profits. The printed matter must be put to more judicious use. Each piece must be made to pay—to pull business at small expense. Placing it in the proper hands is the one right way.

The business of selling has changed wonderfully in the last five years and you, gentlemen, must adjust yourselves to the new conditions. The strenuous selling age is here.

It's hard, conscientious, persistent, intelligent, scheming and plugging, that wins today. To overlook the slightest advantage means failure. You need constant help from the home office and you should render all the assistance possible to the management in bringing the selling and publicity to its highest productive value, thus prompting more sales and making your work easier and your income larger.

Remember, every word of advertising is putting money in your pocket. It's a present from your company to you. So help to

make it better—of greater value, greater earning power for the company.

Every dollar spent in advertising is an asset to the selling force and should be used to bring further results. Every prospect unearthed should be persistently followed up so as to realize on the money spent to bring him to light. Closely follow each inquiry. Get closer together. Fire volleys as well as at random. Make every shot count and you'll find you're working for your own pocket all the while. And that's the pocket to work for.

Philosophers in the Bud

BY UNCLE ARTHUR

YOU all know how to walk in a straight line across a field, don't you? If any of you haven't found out how yet, now is the time to learn, because it's a good thing to know, not only about walking in a field, but about life in general.

This is the way: you choose some object on the other side of the field, and keeping your eyes fixed upon it, walk straight towards it all the way across. Unless you do that, you will make a crooked path, no matter how straight you try to go.

Now the same thing is true in everything you undertake—you must have some object always in view, or you will wander around losing time and getting nowhere in particular. That is why I want to talk with you this time about the object we have in view in these little articles under the heading "Philosophers in the Bud." What do you expect to gain by reading and studying these pages, and putting into practice the lessons learned from them?

My word, what a shout!

Yes, you are right, it is all covered by that one word SUCCESS.

Isn't it a beautiful word? Doesn't it make your eyes sparkle and your breath come quicker? And doesn't it bring to your mind the pictures of some of your heroes—men who have won that magical thing Success?

I am very much interested in those pictures. Suppose we look at some of them.

It wouldn't do, of course, to mention any names, but we can talk about these men just

the same, and, perhaps, find out from them the real meaning of that great word—Success.

Here's the first picture I see: A man who has made "all kinds of money," is greatly respected and loved, and has done some good in the world. But he is in poor health, so that he cannot enjoy either his money, his home, or his loved ones and friends.

Well, I guess he falls short of success, don't you?

What is the next one? See him with plenty of money for all his needs and more, surrounded by those who love and praise him for his great achievements, with rapidly growing fortune, power, and influence. He is planning great things that he will do in the future. But he has forgotten to take care of his body, and within a week his many friends attend his funeral. "Brilliant fellow!" they all say. "If he had only lived, what a success he would have made of life!"

So even he is not a success.

But here's another picture. This man's hair and beard are white with many years, but his eye is clear and his cheeks rosy with health. He is very much respected for his high character. But it is almost a shame to speak of his clothing, it is so mean and shabby, for the old man is very poor. He has to work hard for a living now. In a few years he will not be able to work any longer. Then he will get cruel treatment at the hands of those who will have to support him. Too bad, isn't

it? But you will not say that this good old man has won success.

One more picture: Here is another old man, white-haired like the first one, and just as healthy. But he doesn't have to work, and is in no danger of going to the poorhouse, for he "has money to burn." Be careful not to ask him how he got his money, though, or he might be angry. His neighbors, and everyone he has dealt with, will be ready enough to tell you how he got it. They call it by the hard name of "plunder." You see, the old fellow's reputation for honesty is not of the best.

I wouldn't call him a success, would you?

Now here's the last picture in the series, and it will pay us to study it well. It shows a man who has lived a great many years, but is still young, because he has kept his heart young by planning to *grow* every year—to grow stronger, richer, better, and more useful. You see, a man never begins to get old until after he has stopped growing.

Of course, being young and active, this man is full of health and vigor, enjoying everything with all the keenness of pleasure of a boy.

He hasn't such a great pile of money that it is a burden to him, keeping him awake nights, but he has enough so that he can buy all he needs and have something left for travel, books, gifts, and a provision for the rest of his life.

He has always loved his fellow-men and treated them with honesty, justice, kindness, and gentle cheerfulness, serving them to the best of his ability, so he is very much loved and honored. One more thing—and it is very important. When he was a youth, he fixed upon a rightful definite object in life—a goal to be reached—some special work to be accomplished—something to be won. He has achieved his purpose—did it years ago—and the precious thing he won, whatever it was, he has never lost.

There are the five pictures.

The first man seemed to have won success except that he didn't have health.

The second was healthy, but he did not live long—otherwise he would have been successful.

The third had health and long life, but he lacked money.

The fourth had health, long life, and money, but he did not have the honor and confidence of those about him—and without it he was a failure.

The fifth had health, long life, money, honor—all four—and he had won and kept what he had set his heart upon at the beginning—something that it was right for him to choose as his ideal—something within his reach.

And you will all say that the fifth picture is a picture of a man who has achieved SUCCESS.

From all this, let us see if we cannot make a definition of the word.

In the first place, we have seen that Success must include Health, Long Life, Money and Honor. But that is not a definition—it only tells some of the things that go to make up Success.

I think we can get our definition from something we saw in that fifth picture. To put it in plain words, that man got what he went after and kept it. But that isn't enough. He might have gone after something that would have been wrong for him to have, or hurtful to his health. Or, he might have gone after something not worth having or keeping. But if his ideal was legitimate (right) and practicable (worth having) and he attained and preserved it (that is, got it and kept it), then he was successful.

And so we have a definition for Success:

Success is the attainment and preservation of a legitimate and practicable ideal.

I hope every Philosopher in the Bud will commit that definition to memory. It is the most important thing we have learned so far, because it tells you about that which you have taken as your goal. And it has been of immense value to thousands of older students of the philosophy of success.

Salesmanship is the power to persuade others to purchase at a profit that which one has to sell.—A. F. Sheldon.

How Much Have You Invested?

BY H. A. HAMPTON

IT is a fact that the average woman is satisfied to work for \$8.00 to \$10.00 per week, while the average man is contented if he receives \$15.00 per week, and many of them, far too many of them, in fact the great majority stop right here and seemingly lose all interest and cease to make any further effort to go any higher. One of the greatest problems that confronts the commercial world today is to devise some way or means to create more enthusiasm and ambition to go forward among this class of employees; to create a desire for more efficiency, better service, more interest in their work and more earning power.

Why not figure out the value of your services to your employer on the same basis that the investor figures the amount of interest he is to receive for the use of his capital? If a man invests \$10,000 at 5 per cent, which is a fair rate of interest, this interest would amount to \$500 per year, or a little less than you would earn in one year if you received \$10.00 per week. Or if the investor invests \$16,000 at 5 per cent this would amount to \$800 per year, or a little more than you would receive for fifty-two weeks, if you were earning \$15.00 per week. The opportunity for self-improvement is in some degree open to every one.

Many business houses would consider 5 per cent as a very fair profit on their investment. To illustrate the reasonableness of this argument still further, we shall take the man who earns \$100 per month, which is \$1,200 per year. If this amount was received from capital placed at 5 per cent, the capital invested would amount to \$24,000, so if you are receiving \$100 per month, what's the matter with considering your time and ability on the basis of an investment, and we will say the amount of capital invested is equivalent to \$24,000, so then it does not take a mathematician to figure that if you have discovered some way of increasing the value of your services 10 per cent, or say to \$110 per month, you have increased the amount of your capital from \$24,000 to \$26,000. *Ability without money-*

capital is better than money without ability. The progressive man or woman is often able to increase his or her earning capacity more than the man of money without ability could hope to increase his capital in the same length of time.

Now, just a word in reference to a kindred subject: a manager of a large commercial concern was asked why it was necessary when he had so many apparently capable men and women in his employ to go outside to find some one to fill a position requiring managerial or executive ability. He said in reply, "I do not seem to have a man here who will do the thing, carry the message to Garcia. I want to get a man to fill this position in whom I can entrust utmost confidence, a man who can take advice when I see fit to give it and who knows enough to come to me for advice when he needs it, a man who can be relied upon, that when given a task to perform, I shall not feel uneasy as to the task being properly done. But I can't afford to waste time, money and business opportunity coaching a man who can't be depended upon, I want some one I can lean on, and not some one who will lean on me."

There are so many men and women, who after having certain work assigned to them, have to be followed up by some one to see that the work is done, they don't seem to be able to grasp the fact that their supervision or superintendence is paid for out of their own wages. In other words, if they could and would do the work assigned them without the supervision of some one else, is it not reasonable to believe that it would not be very long until the value of their services are recognized by the firm and they would receive that, that would otherwise be paid out for their superintendence.

Shall we for a moment look into the meaning of the words value and worth. Value (from Latin—calere) be strong—be worth.

Worth: The property or properties of a thing in virtue of which it is useful or estimable, or the degree in which such a character is possessed; utility; importance;

excellence; applied to both persons and things.

The amount of other commodities (commonly represented by money) for which a thing can be exchanged in open market; the ratio in which one thing exchanges against others, the command which one thing exchanges over others in traffic, in a restricted (and the common popular) sense, the amount of money for which a thing can be sold; price.

In political economy value is distinguished from price, which is worth estimated in money, while value is worth estimated in commodities in general.

Little that is worth having is secured in this world except by increasing toil.

The employe who is always full of railing, bitterness and condemnation, you will usually find out of a job. That was the trouble—through a spirit of fault-finding they got themselves swung around so they blocked the channel, and had to be dynamited. They were out of harmony with the concern, and no longer being a help they had to be removed. Every employe is constantly looking for people who can help him; naturally he is on the lookout among his employes for those who do not help, and everything and everybody that is a hindrance has to go. This is the law of trade—do not find fault with it: it is founded on nature. The reward is only for the man who helps, and in order to help you must have sympathy.

The saleswoman must be glad to do a saleswoman's work. The stock keeper must be glad to do a stock keeper's work. The bookkeeper must be glad to do a bookkeeper's work. Blessed is he who having found his own work, clutches it, clings to it directly, consecutively and always.

And always bear in mind that "failure does not come through making mistakes, but in refusing to learn by mistakes how to avoid them, a good motto is to determine not to make the same mistake twice."

It takes less time to do the thing right, than it takes to explain why you did it wrong.

Singleness of purpose is one of the predominating features of success, and to singleness of purpose shall we add thriftiness.

There are people who say that no matter how small the salary, something should be put by against the inevitable rainy days. An excellent theory, but difficult at times to put into practice.

To the inexperienced girl beginning life in the city, the salary promised seems untold wealth. To her the spending power of a dollar is great. She is quickly disillusioned.

No one who has not been through it can fully realize how inadequate is the salary as a rule to meet the necessary demands made upon it. Clothes, lunches and traveling expenses swallow up every penny, even if the girl remains under the roof of her parents. The struggle is greater if she has to pay for her own living. How is it possible for her to save?

Unfortunately a very large proportion of business girls begin life in the wrong way. They regard their work merely as something to fill up their time and earn enough to keep themselves in clothes until they get married. It is not a career, only a make-shift. And so they look about for the easiest, lightest work they can find. The pay for such work, instead of increasing, becomes less and less as the number of girls eager for such work grows greater every year.

It is only natural that every girl should hope to find a husband, but as there are about two women for every unmarried man, a large number of girls must of necessity remain single.

So making her own way in the world should be the business girl's chief aim; for, unless she takes her work quite seriously, she will never command a salary out of which something may be saved.

Everyone agrees that the necessaries of a decent existence should be the first consideration, but it is folly to be content with earning just enough money to provide suitable clothes, a healthy lodging and needful recreation.

Remember that you may not always be able to earn this modest salary, and that in the great world of work there is competition to be reckoned with.

If you do not advance, the probability is you will go under and eventually be unable to keep a footing anywhere. The woman who is ambitious, keen and alert makes herself valuable and wanted.

Employers recognize her worth and pay her accordingly.

Believe me, girls are not spoiling their chances of matrimony if they thrust their whole heart and soul into their work, and make their usefulness and influence apparent in the office, the workroom or at the counter. The chances are that they will make a better marriage.

If you want to be a success in your work, you must first get ready to hear, and to hear you must listen—get into the attitude of attention.

The first requisite of a good soldier is attention, and the second is obedience. What is attention? What is obedience? Attention is to stop, look, listen, get the impression of the object in hand or mind in such a way to your memory as not to forget it. Most errors are made through lack of attention. Camera impression, and obedience is the first item in the common sense creed. The spirit of obedience is the controlling impulse of the receptive mind and the hospitable heart. Obedience is not to slavishly obey this man or that, but it is that cheerful mental condition which responds to the necessity of the case and does the thing—obedience to the institution, loyalty.

And here is the prime condition of success, the great success: concentrate your energy, thought, time and work upon the business in which you are engaged. Having begun

in one line, resolve to fight it out on that line, to lead in it; to adopt every improvement; to do your work just a little better than it has ever been done before and to know the most about it.

"Into your hands will be placed the exact results of your efforts. You will receive that which you earn—no more, no less. Whatever your present circumstances might be, you will fall, remain or rise with your efforts, your visions, your aim."

To desire is to obtain; to acquire is to achieve. The thoughtless, the ignorant, and the indolent, seeing only the apparent effect of things, and not the things themselves, talk of luck, or fortune, and of chance. Seeing a man grow rich, they say, "How lucky he is!" Observing another becoming intelligent, they exclaim, "How highly fortunate he is!"

"They do not see the trials, the failures, the struggles which these have encountered; have no knowledge of the sacrifices they have made, of the undaunted efforts they have put forth that they may overcome the apparently insurmountable, and realize the goal of their ambition. They do not know the darkness and the heartaches; only see the light and joy, and call it 'luck;' do not see the long and arduous journey, but only the pleasant goal, and call it 'good fortune;' do not understand the process but only perceive the result, and wrongly call it 'chance.'"

From Other Philosophers

TO RE-CREATE YOURSELF.—If there is any part of the body that you wish to change, enlarge, develop or re-create, do not think of its present condition, or try to concentrate upon the physical tissues; do not try to send force there, nor use will power upon it; get clearly in mind what you want that part to be like, and then get in touch with the mind in that part by fixing your attention upon it; hold your self in touch with the mind, and think deeply of the condition you want; think of it, not as something desired, but as already existing in that part. Do this several times a day, and do not allow yourself to think of that part in any other way, at any

time. Make every thought in connection with the part a constructive thought, by picturing what you want. Every time you think of it impress the subconscious with the picture of that which you wish externalized, thinking of it as already done. Soon it will be done.

—*W. D. Wattles.*

WE ARE NOT TIED.—We are not tied to a desk or to a bench; we stay there only because we think we are tied. In Montana I had a horse which was hobbled every night to keep him from wandering; that is, straps joined by a short chain were put around his forefeet, so that he could only

hop. The hobbles were taken off in the morning, but he would still hop until he saw his mate trotting off. Our main function is to show how anyone can trot off if he will.—*Bolton Hall.*

KING AND ARTISAN.—Were we to dream the same dream every night, this would affect us as much as the objects we see every day; and were an artisan to dream every night, for twelve hours at a stretch, that he was a king, I think that he would be almost as happy as a king who should dream every night, for twelve hours at a stretch, that he was an artisan.—*Pascal.*

THERE MUST BE IMAGINATION.—It is impossible to do a great piece of work unless one be able to form an image of it in advance, unless one can see it as it will finally appear. If one were limited in vision to the detail actually in hand, the whole would never be completed; that which makes the perfection of the whole possible is the ability of the worker to keep that whole before him while he deals with the detached parts. Without that power the worker is a mechanical drudge, whose work has no quality, save that of dogged fidelity to the task. Now, this power of keeping the whole before the mind while dealing with the parts, of seeing the completed machine while shaping a pin or cog, of getting the complete effect of the argument while elaborating a minor point, resides in imagination. It is the light that must shine upon all toil that has in it intelligence, prevision and freshness; and its glow is as essential in mechanical as in purely artistic work. Whenever, in any kind of work dealing with any kind of material, there is constructive quality, any fitting of part with part, any adjustment of means to ends, there must be imagination.—*Hamilton Wright Mabie.*

REITERATION.—Rivers do not cut their channels in a day. Neither does a habit—or an impulse to buy an advertised article. Put it to yourself. Do you always surrender at the first gun of an advertising campaign, even when the thing advertised or the way of it interests you especially? Doesn't it often take broadside after broadside, not only from one publication but from several, before you finally capitulate? To make your product a

"household word" and its use a "second nature" with as many of 80,000,000 as possible—these are your aims, the task you have set for yourself. And your tool is—Duplication. Duplication of your message. Duplication of circulation, that is, cumulative effect. Say that over a few times. Duplication means cumulative effect. Extensive duplication means great cumulative effect. That it should ever have meant anything less to any intelligent advertiser is one of the most curious facts in the unnatural history of advertising.

—*H. D. Wilson.*

"*Cosmopolitan*" ad manager.

TOTAL DEPRAVITY.—We have auto-intoxication because we do not breathe enough, and carbonic acid gas and other poisons accumulate in the body, producing auto-intoxication. These poisons also accumulate because we do not sweat enough. That is why the Lord told Adam he must earn his bread by the sweat of his brow, to get the Old Adam out of him. If a man won't sweat, total depravity accumulates. That is the only kind of total depravity I believe in.

Dr. J. H. Kellogg.

WHAT KIND OF A PART ARE YOU?—I am responsible in a large measure for the kind of a man I meet in my neighbor and the kind of a fellow I meet in my grocery man. The chronic kicker gets kicked when no man kicks at him. He can make the kick and unconsciously refer it to some other person. As you pass down the street you are as many different men as you meet different persons. A man is a different man at home from what he is at the club, different before his son from what he is before his cronies. I am part of every man I meet and he is part of me.

—*G. L. Bowman.*

DESIRABILITY OF COMMONSENSE.—Without a strong, healthy body no woman's mind can be capable of sustained effort for the proper performance of whatever may be her work. But the most desirable, indeed, the most essential, quality in a girl, as well as in a boy, is commonsense. Without that as a foundation no superstructure of character or education can be built.

Mrs. William J. Bryan.

Let's Talk Business

CAPT. C. S. CONNER, whose article, "The Scout Ahead of the Firing Line," appears in this issue, is not a man whose experience in life has been gathered by proxy. Conner blossomed out as a telegraph operator, soon becoming so proficient that he handled a press wire. This work developed his latent reportorial ability and he soon became a reporter on the Omaha *World-Herald*, later becoming night editor. As representative of the United Press he was sent to the front during the last Sioux uprising, which ended with the battle of Wounded Knee. After that he successfully worked with *The St. Louis Globe-Democrat* as weekly editor; *The St. Louis Republic*, city editor; *The Chicago American*, news, night and managing editor; and on the editorial staffs in various capacities of *The New York World and Journal*, and *Chicago Tribune*. He then became advertising manager of *The Mining Magazine*, covering the eastern field. Later on he became head of the publication and advertising departments, and a member of the sales committee of the National Cash Register Company. At present he is advertising manager of the International Time Recording Company, and assistant general-manager of the Bundy Adding Machine Company of Endicott, N. Y. He served throughout the Spanish war as a captain in the United Signal service, acting for a time as chief officer of the corps. He is a graduate of Ohio university, the Sheldon School, and finished the advertising course of the International Correspondence school. He has made a special study of advertising and salesmanship, and readers of the **BUSINESS PHILOSOPHER** may follow the lead of the editors in congratulating themselves on having a man like Mr. Conner write his Good Stuff for them. Conner is a live business-builder. He is working to make others business builders, too.

* * *

Charles C. Jenks, of Foote & Jenks, the Jackson, Michigan, perfumers, was injured in a railway collision July 24. With a fractured collar bone and bruises he was in no condition to visit his customers, so

he wrote them all a letter telling about his accident, and assuring them that other representatives of his company would look after their wants. In his letter he said that at the time of the accident he was deep in Joseph Appel's great article, "The Master Merchant," and that when the accident occurred he returned **THE BUSINESS PHILOSOPHER** to his pocket before he was decorated with bruises and otherwise rendered fit for the hospital. He found so much good stuff in that one number of **THE BUSINESS PHILOSOPHER** that he quoted from it in his letters to his customers, copies of which were later sent to the Foote & Jenks salesmen with this note:

"The **BUSINESS PHILOSOPHER** referred to in the writer's announcement to the trade, is published by The Sheldon University Press, Libertyville, and issued at ten cents a copy or one dollar a year.

"The article which I was reading is worth the price of a year's subscription. **WE WOULD BE GLAD TO SEND THIS MAGAZINE GRATIS FOR THE READING OF ANY OF OUR SALESMEN WHO HAVE NOT SUBSCRIBED FOR IT AND CANNOT PROCURE IT HANDILY.**

"We would especially like every salesman to read the June and July numbers containing the articles written by Mr. Appel, as well as the editorials by Mr. Sheldon under the headings, "On the Front Porch," and "Get Into the Game."

* * *

Why of course contributions from subscribers are always welcome. The fact that you never had anything printed before makes no difference. We want ideas, and if you are a man with ideas, and want to help make **THE BUSINESS PHILOSOPHER** the biggest business magazine in the country—why, send along whatever you have to offer. We may not print your article, but your idea may be of much use. The department "Gleanings from Business Fields" takes care of many contributions of this kind, and oftentimes Mr. Sheldon receives from one of them the inspiration needed to turn out a ten-page editorial.

The Philosopher Among His Books

I believe in the divinity of great thoughts and in the sacredness of all good books. I believe in beauty as expressed in the printed page and in hand-tooled leather. I believe in the individuality of a book, in the abiding presence of the artist who fashions the body of a worthy volume. I believe in the touch of human hands as more divine and more beautiful than the stamp of the most dextrous machinery. I believe in everything that makes a book the measure of a man and imparts to it the dignity and grace which come from long fellowship with the hand of a loving artist. I believe in limited editions, in the wealth of handmade paper, in the aristocracy of vellum, in the glory of illumination, and the supreme beauty & sacredness of the book brought forth in love—all this & more!—Creed of a Bibliophile.

The Real Bryan. By Richard L. Metcalfe. Personal Help Publishing Company, Des Moines.

This book is a labor of love. Dick Metcalfe, the man who finds his greatest joy in rendering service to his chief and his friend, has compiled a book that will be welcomed by every democrat and every republican. Metcalfe is managing editor of *The Commoner*. He is the man who conducts that paper in the absence of its editor, and it is due to his great work that the paper is the financial success it is today. During all these intimate years, Metcalfe has studied his friend. He has watched him in victory and defeat. For Bryan has won many victories, however prominent his presidential defeats. This book is not a party book. It is filled with wisdom culled from the speeches of one of America's great men. However much we may worship the republican, the prohibition, the populist, the socialist, or any other party, we must all bow to Bryan as one of the leaders of his age. And in this book is to be found many of the ideas that have won him this position. Metcalfe does not attempt to explain why Bryan, in spite of his defeats, is today the acknowledged leader of the democratic party. He lets Bryan's work make the answer to those who ask that question. It is true that this book is a great campaign document, but American citizens are big enough and broad enough to realize that the way to get at the truth of a controversy is to view it on all its sides. For that reason "The Real Bryan" should be welcomed as an addition to every library.

* * *

A Little Land and a Living. By Bolton Hall. The Arcadia Press, New York.

To the editors of America the author dedicates this book. He wants them to

preach unto all the people the glories of the country. He pictures the dirt and the filth and the poverty and the suffering of the millions huddled together in the reeking tenements of the great cities. He tells of the children, robbed of fresh air and sunshine and the growing things, that grow up to be less like men than their country born fathers. Just over the page the writer shows the other side of the picture. He tells of the freedom of the country, of its fresh air, its sunshine, its wealth of growing things. He shows that those who are today starving in the city may go into the country and make more than a living. He proves that the farmer is in reality the most independent, and that the farm laborer is a king compared with his brother laborer in the city. The book is filled with figures of a most convincing kind, and if it could be placed in the hands of all city dwellers would cause an exodus toward the land where the sun does not shine through smoke and where the children may breathe fresh air and become men and women such as nature intended them to be.

* * *

Out From the Heart. By James Allen. The Sheldon University Press, Libertyville, Ill.

Yes, this book has been reviewed many times before. But you know an old story can be retold as often as it passes on either a laugh or a truth. Here is a book that tells truths that result in the laughter of pure joy. It is a heart book. But it is a brain book also. All heart books are, Allen shows clearly that sorrow and gladness, suffering and enjoyment, hope and fear, hatred and love, ignorance and enlightenment, are nowhere but in the heart. Allen knows that we are all creators of the world—that the world was not created once for all men for all time. He knows that we

live in a different world each day, and that the world in which we live is the one we create for ourselves. No one needs to know these truths more than the business man. More than ordinary cares are shunted off onto his shoulders. If he creates his own world he will know the way, and seldom will he stumble over stones that strew the paths of worlds created by others. If it is sleep you want at night when you seek your rest, weave into your mind, your heart, your soul, the business building truths touched into English in "Out From The Heart."

* * *

Delight. By Gertrude Smith. The Henry Altemus Company, Philadelphia.

Here is a book that those who are not too weary to travel backward to childhood will read with much sunshine searching out the corners of their hearts. It reminds one much of that poem of Van Dyke's, in which occur these lines:

"Come in and play awhile with me,
I am the little child you used to be."

Delight is a little Christian Scientist girl whose lovable disposition made her multitudes of friends. The book is frankly written in a Christian Scientist manner, but even those who do not find in Mrs. Eddy's writings a satisfaction for soul hunger, will enjoy this little book. It is a book that a mother might read to her children just before the Sand Man comes, for in it will be found suggestions that will sprinkle the faces of sleeping children with smiles. Bachelors—even when confirmed in their bachelorhood by a woman—will feel the years slipping from their shoulders and the shadows out of their hearts, as they wander up the hill to Miss Angelica's big house where the cookie jar is always full.

* * *

Days Off. By Henry Van Dyke. Charles Scribner's Sons, New York.

Perhaps in the world there is no preacher-professor-poet-author who has made so many strong friends with men as Dr. Henry Van Dyke. His poems and essays have in them a certain liquid quality not found in any other American writer, while in his books of the Great Out of Doors—where so many of us worship—he adds to this quality a virility that somehow makes one long for the grasp on the paddle, and for

the foaming waters which betray the rocks in some wild rushing stream of the wild-woods. "Days Off" is a book for those who know how to loaf. A day off is "a stolen sweet of time, which a man carries into some hidden corner to enjoy alone—a little Jack-Horner kind of a day." That is what a day off is to some folks. But Van Dyke knows that there really is no pleasure in unshared good things, and that even days off ought to be divided—if a man can find another worthy of a share in this great treat. To the man who says he cannot afford the time for a day off, Van Dyke makes wise answer. He knows that a man who refuses to exercise in the open air, and take a rest once in a while, will some day have to take both of these things, after first taking things out of a spoon from a nurse who walks softly and keeps the window shades pulled down. If a man merely wants to arrive at a certain goal he may not need a day off. "But suppose that the real end of your journey is something of which you yourself are a part," says Van Dyke. "Suppose it is not merely to get to a certain place, but to get there in a certain condition, with the light of a sane joy in your eyes and a peace of grateful content in your heart. Suppose it is not merely to do a certain piece of work, but to do it in a certain spirit, cheerfully and bravely and modestly, without overrating its importance, or overlooking its necessity. Then, I fancy, you may find that the winding footpath among the hills often helps you on your way as much as the high road, the day off among the islands of repose gives you a steadier hand and a braver heart to make your voyage along the stream of duty."

T. D.

* * *

Love's Roses. By Lucy C. Kellerhouse. Unity Tract Society, Kansas City.

In a dainty little volume the writer has compared our thoughts to flowers and weeds, showing in a figurative way the effect of thought upon the fortunes of individuals. The book is one that is of especial value to the young. Mothers will do well to read it to their children during that delightful dozy hour, just before the Sand Man comes.

Sheldon University Press

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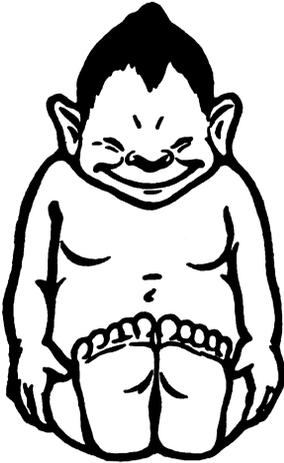
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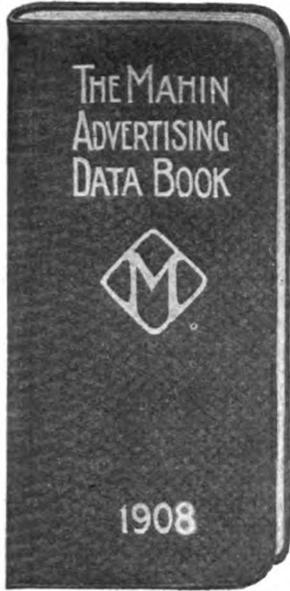
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—How to Use It"**

we might have hired him. That book tells how to study English in a practical way. It is not cold and dead and dry. The English in this book is not intended for mummies. It is English for business men—and, bless me, we are all business men—or women.

A Dollar Bill

will make Uncle Sam hurry.

"The Art of Living Long"

Luigi Cornaro is well known to history as a Venetian gentleman who lived to the age of 103 years in obedience to very simple hygienic rules. He wrote four short treatises on his manner of life—one when he was 83, the second at 86, the third at 91, and the fourth at 95. These, with much other valuable information, have been translated, edited, and published in a very handsome, cloth-bound book, with gilt top and title, which we offer, post-paid, for One Dollar fifty cents.

"I recommend every one to read Cornaro's writings."

Marshall Field.

"Cornaro's work is in every way admirable." Chief Justice Fuller.

**A Salesman Who Talks
Must Talk Well**

A salesman who talks must talk well. The human voice is the greatest power in the possession of man—when backed by personality. To talk well is an art. Why not be an artist in persuasion?

**"Essentials of Elo-
cution and Oratory"**

will tell you how. It tells about the nose; throat; thorax; bronchi; muscles; abdomen, and there are chapters on respiration; gesture, and expression; phonetics, orthoepy; modulation; and other things a salesman should know.

Price \$1.25

You want all these books for your study table. Now, right now, is the time to order them. Carriage prepaid.

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GREAT SCOTT!! THE SECRET IS OUT!!

A MAN told us the other day that he never knew what the expression, "Great Scott" meant until he annexed a copy of that great book of 130 pages and spent two hours with Ivanhoe. (The Great Book is listed below.)

The Nutshell Library

Busy men want books that slide into the coat pocket. Handy—serviceable—standard—well printed—beautifully bound—not expensive—books like the Nutshell Library. Sherwin Cody introduces the following Great Writers to us:

- Shakespeare. Selections from Romeo and Juliet, the Merchant of Venice, and Hamlet.
- Burns. Love Songs and Longer Poems.
- Lamb. Choicest of Essays of Elia.
- Irving. Rip Van Winkle, The Legend of Sleepy Hollow, Mutability of Literature, and Westminster Abbey.
- Scott. Two Hours with Ivanhoe.
- Dickens. Two Hours with Pickwick.
- Thackeray. Two Hours with Becky Sharpe in Vanity Fair.
- Tennyson. Greatest and sweetest lyric.
- Longfellow. All his most melodious shorter poems.
- Hawthorne. The Great Stone Face, Gray Champion, The Great Carbuncle, Howe's Masquerade, and Drowne's Wooden Image.
- Sherwin Cody. How to Read and What to Read.

We have them in two bindings—limp leather and morocco. Tell the kind you want. You can have all but Lincoln in limp leather. Today is the best day of the year for ordering these books.

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Financing an Enterprise

MONEY spent for this book is invested. Untold thousands of dollars have been saved by men who observed the principles outlined by this man *Who Knows*. Before investing your money in Something that Looks Good you had best know if it really Is Good.

“Financing an Enterprise”

By Cooper

tells how. Be your own promoter. You can if you send

Four Dollars

for this set of two books to

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The Schoolhouse of Life

On this and the next page we have listed a number of text-books for study in the great schoolhouse of life—books that have helped many—books that will help you.

Character-Building Books

James Allen's Books of Inspirations:	
From Poverty to Power	\$1 00
All These Things Added	1 00
Byways of Blessedness	1 00
The Life Triumphant	1 00
As a Man Thinketh. Paper, 15 cents, cloth	50
Out From the Heart. Paper, 15 cents, cloth	50
Through the Gate of Good; or, Christ and Conduct. Paper	15
Morning and Evening Thoughts. Paper,	15
Every Man a King. By Orison Swett Marden	1 00
In Tune with the Infinite. By Ralph Waldo Trine	1 25
Man-Building. By Lewis Ransom Fiske, LL. D.	1 00
The Young Man and the World. By Senator A. J. Beveridge	1 62
Paths to Power. By Floyd B. Wilson	1 00
My Little Book of Prayer. By Muriel Strode	50
Self-Help. By Samuel Smiles	1 00
Freedom of Life. By Annie Payson Call	1 00
As a Matter of Course. By Annie Payson Call	1 00
Auto-Suggestion. By Herbert A. Parkyn, M. D.	75
Mastery of Fate. By C. D. Larson	50
The Hidden Secret. By C. D. Larson	50
Poise and Power. By C. D. Larson	50
Character. By Samuel Smiles	1 00
Duty. By Samuel Smiles	1 00

Brain-Building Books

Right and Wrong Thinking. By Aaron M. Crane	1 50
Brain and Personality. By W. Hanna Thomson	1 30
Character Reading. By Mrs. Symes	50
Vaught's Practical Character Reader	1 00
The Law of Psychic Phenomena. By Thomson J. Hudson	1 50
The Law of Mental Medicine. By Thomson J. Hudson	1 50
Organic Evolution. By Anna Augusta Gaskell	2 00
The Mind's Attainment. By Uriel Buchanan	2 00
Story of Mind. By J. M. Baldwin	40
Psychology. By James	1 50
Scientific Demonstration of Future Life. By Hudson	1 50
Divine Pedigree of Man. By Hudson	1 50
Evolution of the Soul. By Hudson	1 50
Through Silence to Realization. By Wilson	1 00

Business-Building Books

Financing an Enterprise. By Francis Cooper	4 00
Men Who Sell Things. By Walter D. Moody	1 00
Tales of the Road. By Charles N. Crewdson	1 00
Science of Organization. By Frank	3 00
Making of a Merchant. By H. N. Higginbotham	1 50
Successful Advertising. By McDonald	2 00
Systematizing. Three Volumes. By Griffiths	3 00
Business Law. By Francis M. Burdick	1 00

(List continued on the following page)

BOOKS FOR PROFIT

Those who buy and study them reap the greatest and most abiding profit from them—development and power of body, brain, mind and soul.

Here is the list continued from the preceding page:

Tabloid System (For Business Men)	\$ 1 00
Manufacturing Costs. By Hall	1 00
Sales Promotion	1 00
Commercial Correspondence	1 00
Modern Advertising. By Calkins and Holden	1 50
Theory of Advertising. By Scott	2 00
Success in Letter Writing. By Sherwin Cody	50
How to Grow Success. By Elizabeth Towne	50
Retail Ad Writing Simplified	1 00
The Cody System—How to Write Letters and Advertisements that Pull—A Correspondence Course.	10 00

Health-Building Books

That Last Walk. By Horace Fletcher	1 00
Optimism—a Real Remedy. By Horace Fletcher	75
The Art of Living in Good Health. By Daniel S. Sager, M. D.	1 57
Humaniculture. By Hubert Higgins, M. D.	1 12
The Law of Mental Medicine. By Thomson J. Hudson	1 50
Perfect Health: by One Who Has It. By C. C. Haskell	1 00
The Art of Living Long. By Luigi Cornaro	1 50
Power Through Repose. By Annie Payson Call	1 00

Home-Study Books

The Nutshell Library of the World's Best Literature for Busy Readers, edited by Sherwin Cody. 12 vols.	10 00
Longfellow Lamb Dickens Tennyson	
Shakespeare Irving Thackeray "How to Read and Burns Scott Hawthorne What to Read," Cody	
The Art of Writing and Speaking the English Language—Word- study, Grammar, and Punctuation, Composition and Rhetor- ic, and Story Writing and Journalism—by Sherwin Cody, four volumes in box	2 00
Dictionary of Errors in English—Rules of Grammar and Common Errors, Words Often Mispronounced, Words Often Misspelled, Words Often Misused, and Rules of Punctuation for Office Use—by Sherwin Cody, 50c., when ordered with the set. Single volumes	75
Primer of Logic. By W. S. Jevons	50
Webster's Condensed Dictionary	1 50
Essentials of Elocution. By Wm. Pinckley	1 25
Word Study. By Sherwin Cody	50
Ten Thousand Words. By Baker	1 00
Unwritten Meanings of Words. By Erbes	2 00
Art of Conversation. By Baker	1 00
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Check off the books you want. Tear this page out and send it along—
with the price. Carriage prepaid.

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HERE IS \$40,000

How much do you want of it?

This offer does not go to those with Weary Willie propensities. This is to workers. Real, live, energetic men—men with the get-there spirit moving them—are wanted to take slices of a

\$40,000 MELON

Mr. Sheldon says he wants to talk to 100,000 subscribers—real Good Folks, you know—and that he is willing to pay

\$40,000 (Real Dollars)

for the privilege. He is modest and says nothing of what the subscribers will get. (But this number is a hint of what's coming).

To get any of this money you will have to get him some subscribers. Those who have tried the trick tell us it is easy. You can find out HOW by writing a business-like letter to the

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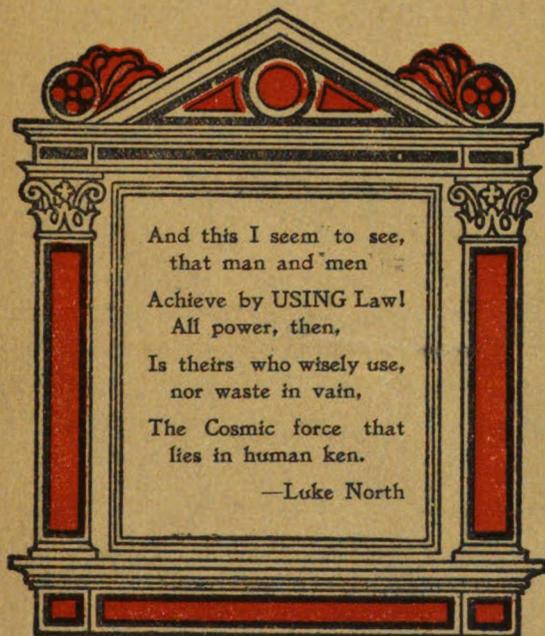
“Do good and make money, and then use the money made by doing good to make more money to do more good with.”

Sheldon

THE
PUBLIC
ASTOR, LENOX AND
TILDEN FOUNDATIONS

THE BUSINESS PHILOSOPHER

ARTHUR · F · SHELDON · EDITOR



And this I seem to see,
that man and men
Achieve by USING Law!
All power, then,
Is theirs who wisely use,
nor waste in vain,
The Cosmic force that
lies in human ken.
—Luke North

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To persuade the Smiling Personage who presides over the destinies of the Subscription Department to place your name on the List of Good Folks for life, all you need do is to send us Ten Dollars Today.

Ten Dollars

will bring the Business Philosopher to you as long as you are alive. (Dead ones never did take this magazine anyhow). You are alive enough today to see the benefits with which you make connections when you send us that Ten. After your name is on the list your obligations will consist in living every day according to the Laws of Commonsense. By living this way you will come to realize that you are not to take seriously the biblical limit of Three Score and Ten.

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LIBERTYVILLE, ILLINOIS

*N. B. We have said nothing about the money
you can save by sending that Ten.*

THE BUSINESS PHILOSOPHER

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Office Salesmanship

How to Write Letters That Pull

You are at the head of a big business because you are willing to pay for ideas. Ideas are far cheaper than printer's ink or postage.

I have some ideas on "How to Write Letters that Pull" that have been worth hundreds of dollars to others, and no doubt, would be to you.

I can make an \$8-a-week girl write better letters than a \$25-a-week correspondent can dictate. Do it by the Cody System of form paragraphs. This method helped the R. D. Nuttall Co. to get 36 orders where before they got 25—nearly 50% more business out of the quotations made.

I can show traveling men how to get orders by letter from towns they can't afford to visit.

I will tell you how I got \$2,000 worth of business from 2,000 grocers by a single letter to each—\$1 for every letter.

I can prove my ideas worth money by letters from the best business houses.

Pin a \$1 bill to your card, send to my address at my risk, and I will mail you a copy of my new book

HOW TO DO BUSINESS BY LETTER

And Training Course in
Business English Composition

which will do your stenographers and correspondents more good than anything you ever put in their hands before. Discount on 10 or more in one order.

Also let me send you, ON APPROVAL, a set of my Private Instruction Cards—The Cody



System for Business Men—How to Write Letters that Pull, in which I go into the fine technique of How to Get Business by Mail. You'll want a set for yourself or advertising manager, with a

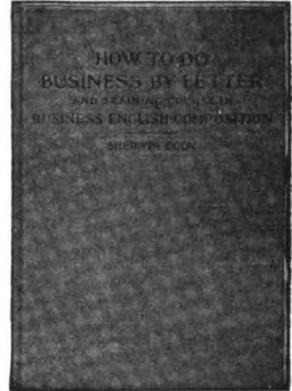
personal criticism from me showing how to apply the general principles to your particular business and what

is the matter with your present advertising. With criticism and copy of book, \$10.

In my Complete Training Course in Office Salesmanship with Expert Service I will re-write and criticize all your important advertising matter, form letters, circulars, etc. Also fit young men and women for positions paying \$25 to \$125 a week.

Sherwin Cody

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Contents:

Using Words So as to Make People Do Things.
How to Begin a Business Letter.
How to Close a Business Letter.
The Body of the Letter.
Applying for a Position.
Sending Money by Mail.
Ordering Goods.
"Hurry-up" Letters.
How Money is Collected.
Letters to Ladies.
Professional Letters.
How to Acquire an Easy Style in Letter Writing.
Two Kinds of Letters—Buying and Selling.
When to Write a Long Letter and When to Write a Short Letter.
Answering Inquiries.
Talking in a Letter—Colloquialisms and Slang.
Complaint Letters.
Condensation—Writing Advertisements.
Advertising and Follow-up Letters.
Display in Letter Writing.
Salesmanship in Letters and Advertisements.
Customs and Regulations of the Post Office.
Social and Official Forms; the Rules of Grammar, with Common Errors; the Rules of Punctuation for Business Office Use.
Cloth, price \$1.00.



Four Small Books of Great Thoughts

By James Allen.

As a Man Thinketh

Written to inspire men and women, boys and girls with the truth that "they themselves are makers of themselves" by the thoughts which they choose and encourage.

Clearly points the way out of hard conditions and difficult circumstances. Gives a cheerful, optimistic, right-ful outlook upon life.

A Book That Makes for Power and Poise.

Out From the Heart

A sequel to *As a Man Thinketh*. A loving guide to the first steps in the path-way of enlightenment. Some of its chapters are especially devoted to the formation and reformation of habits—habits of thought and their resultant words and deeds.

This little book can be read in an hour, but is so worthy of a lifetime of study that it irresistibly invites it.

"Keep thy heart; . . . for out of it are the issues of life."

Morning and Evening Thoughts

A compilation of some of the rarest gems of prose and poem from the works of James Allen, by Lily L. Allen and others.

Arranged for the mornings and the evenings of thirty-one days, with an appreciative introduction by the principal compiler.

Daily Food for Growth in Purity and Power.

Through the Gate of Good

or, Christ and Conduct. A loving and profound interpretation of the Life and teachings of Jesus of Nazareth, as applied to the hearts and lives of men, women, and children who live today.

It is valuable as showing the oneness of Jesus with Science and Truth.

Inspiration and Guidance for the Divine Life.

These books, from 68 to 80 pages each, well printed on good paper, with heavy art-paper extended covers, are now on the press for an edition of **Two Hundred Thousand**. They will be furnished, for wide distribution, single copies, fifteen cents.

Write today—yes, right now. Send for a number today—be an uplifter—it will help others and help you.

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Retail Ad-Writing Simplified

Here is a book which sells for One Dollar which contains in its One Hundred and Fifteen pages the knowledge needed by the merchant who wants to write advertisements that pull.

And that is what advertisements are for, aren't they?

They must attract Attention; must arouse Interest; stimulate Desire, and make the reader Resolve to Buy.

This book tells how.

It deals with the principles of ad-construction, getting attention, composition, display, type, engravings, reading proof, preparing copy, ad criticisms, and in addition to all this and more it is profusely illustrated.

Will Make Money for You

Of course you want to make your Advertisements pull two customers where they only pulled one before. The way to do it is to write better ads. "RETAIL AD-WRITING SIMPLIFIED" will give you the knowledge of experts—men who have made good in the great advertising field.

SPECIAL OFFER: In order that all of our subscribers may own this book, we will give it with a year's subscription to the BUSINESS PHILOSOPHER for \$1.50.

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Stand Out!



DON'T be satisfied with an ordinary position. Don't be just one of the crowd—"Stand Out!" It is a duty that you owe, not only to yourself, but to those dependent upon you.

You can in your spare time fit yourself for a position where you will not only receive a better salary, but where you will be looked up to as a man of force and influence—where you will be able to bring into play all those positive qualities now lying dormant within you—where you will "Stand Out!"

The Sheldon School

by its course of correspondence instruction in Scientific Salesmanship has helped over 31,000 men to "Stand Out!"—to increase their scope—to increase their earning capacity—to increase their influence—to develop their character—to become top-notchers in the best paid of all professions—Salesmanship.

The Sheldon Course of Scientific Salesmanship helps experienced salesmen to earn still bigger incomes. More than half our students are veterans—strong men who have won in many a hard-fought selling campaign.

The Sheldon Course gives to the man who is "new in the game" working principles which it would take him years to hammer out for himself.

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tells you how and why the Sheldon Course in Scientific Salesmanship does all these things.

It goes further—it tells you how you can be helped by employing your spare moments to increase your own worth. This book is free to all who fill out and mail the attached coupon. If you want to "Stand Out," mail the coupon now.

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1145 Republic Bldg., Chicago.

Send me your free book on Salesmanship
outlining the work of the Sheldon School.

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Address.....

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In Tune With The Infinite

HERE is a book that will drive the business bogy away from the weary workers in business fields. It tells how to "get in tune with the infinite." The mysteries of the power of thinking are brought into the light. Ignorance is by this book made to give way to wisdom. How to use the Soul, how to cultivate the emotions, how to reach out and grasp more than the usual allowance of Truth—this is what Ralph Waldo Trine's beautiful book teaches.

"Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it."

Order this Book today. Price \$1.25

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We want them everywhere—people to represent this great up-to-date health movement before the world. Liberal advantages besides the cash commissions. Cash prizes awarded every month. If you are interested, write today for a sample copy and a list of the prizes offered.

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You are invited to
attend the

*Sheldon
Summer
School*

At Sheldonhurst during
July and August, 1909

Send for some nice illustrations
of "The Farm"

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A new edition of this most inspiring of all books written by James Allen has just come from the press. Here is a book that contains ideas which will carry a business man jauntily through a far more strenuous seige of hard-times than the one from which we are recovering. James Allen knows men. He understands their very inward make-up. He knows the cause of all trouble and he tells how cures may be effected. The business man who is afflicted with the blues; who is cast down by weight of debts; who is engaged in the fierce fight of competition; who is despondent; who asks "what's the use"; who desires to sell more goods, secure more customers, become a greater success—who wants Health, Long Life, Money and Honor, has need of this book.

Allen's book is not one of the sky-ey kind. It deals with facts—things you can grasp and turn to immediate use for the making of more money and the securing of that personality which inspires confidence. What it does for those who read and study and apply its teachings is summed up in its title,

From Poverty to Power

One Dollar will bring the book—bound in green, large type

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BUILD YOUR OWN FUTURE

You have the power, and you alone. The efficiency that wins prosperity, success, and happiness comes by culture of the positive faculties and qualities, the possibilities and powers of the body, mind, character, and will.

This culture has to be gained by the individual himself. Teachers and schools may aid, but they cannot take the place of the student's own effort. He, and he alone, is the builder. All true culture is self-culture.

Since these things are so, you ought to know the science and art of self-culture.

You will find an invaluable aid in the 446 bright, cheery, practical pages of Dr. James Freeman Clarke's great book—

Self-Culture

He deals with the care and training of the body, the cultivation of the intellectual powers, the development and direction of the imagination, the education of the conscience, culture by reading and study, the strengthening of the will, and many similar subjects.

Dr. Clarke is well known as an effective writer, and this is one of the best of his books.

Parents, teachers, and pastors will especially appreciate this book for those under their care.

Bound strongly in cloth. Price One Dollar, Carriage prepaid.

Sheldon University Press, Libertyville, Illinois

Can You Talk Well?

Of course you know that old rule about judging folks by the company they keep and the clothes they wear?

Well, so are folks judged by the language they use.

It is so easy to learn to talk well that no one has a valid excuse for doing otherwise.

“The Art of Conversation”

is a book that tells *how*. Josephine Turck Baker, the greatest teacher of English in the United States, is its author. Why not send One Dollar today and let Uncle Sam bring this great book to you?

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¶ Many books have been written on the subject of business and business methods, but never before one that literally took the busy world of practical affairs by storm.

¶ That honor was reserved for a plain, common-sense, straightforward book, written by an active, hard-working business man—

“Men Who Sell Things”

by Walter D. Moody, business manager of The Chicago Association of Commerce, and former sales manager of one of the greatest wholesale houses in Chicago.

¶ From all over the country—from manufacturers, merchants, sales managers, salesmen, retail clerks, and from publications of every class comes an avalanche of unqualified praise, without one dissenting voice.

¶ Here are a few excerpts from many reviews that have appeared. Read them and be convinced.

“It is refreshing to read a book like Walter D. Moody’s ‘Men Who Sell Things’ . . . written by a man who has sold things for years and worked, himself, in every branch of the service until increasing years and experience have brought principles out of practice and enabled him to point out the rules by which things are done.”—*Chicago Daily News*.

“There is something going on in every sentence. He is full of dynamic periods.”
Chicago Record Herald.

“Mr. Moody has gathered together and expressed in succinct and practical form the results of twenty years of experience in selling things and observing other men who sell things, and the result is a volume which cannot fail to be helpful to any business man who may read it.”—*Chicago Sunday Tribune*.

“The breeziness and point which mark every page of ‘Men Who Sell Things’ promise to make the book of as wide appeal to business men as well as to boys interested in self-development and a successful future.”—*Chicago Evening Post*.

“It has developed into a volume which must take high rank in the literature of business and commercial affairs.”—*Chicago Trade Journal*.

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¶ That is what they say.

¶ The book merits it all and more.

¶ You need it, no matter what you sell—goods, skill, ability, or time.

¶ You can get it for One Dollar.

¶ Sit right down and order to-day

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Please
send me
for The
Dollar Bill in-
closed, a copy of
“Men Who Sell Things”
Name

Street _____

City _____ State _____

What Some "Lifers" Say

The opportunity of receiving The Business Philosopher for life was too good for these wise business men to let slip by, so they sent in Ten Dollars and will live happily ever after—just like good folks in fairy tales. Listen to what they say:

"I have always felt that I had more than value received for what I bought of you, and it does not require much effort to have faith enough to believe that it will be the same in the future, so I am cheerfully sending you \$10.00 for a Life Subscription to the Business Philosopher."—M. C. Goodsell, Illinois Sales Agent of Russell-Millet Milling Co., Galesburg, Ill.

"Enclosed please find my check for Ten Dollars, being payment for a Life Subscription to the Business Philosopher. I consider this one of the best investments I have ever made. Although I have not studied your lessons in salesmanship in the Business Philosopher as I should, I would not take many hundred times what it cost me for the knowledge I have gained from same. The good you are doing the country cannot be estimated."—W. B. Graves, The W. B. Graves Co., Chicago.

Don't be odd. Send along that Ten. You owe it to yourself to get the Business Philosopher for Life. Think just a minute of the money you can save by becoming a Lifer.

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MY BOOK
FREE



Memory the Basis
of All Knowledge

Stop Forgetting

THE
KEY
TO
SUCCESS

"HOW
TO
REMEMBER"
Write to-day

"You are no greater intellectually than your memory." Open the doors of wealth and achievement with the master key that fits all locks.

My method increases business capacity, income, social standing, gives an alert memory for names, faces, business details, studies. Develops will, concentration, personality, self-confidence, conversation, public speaking, writing, etc. Send for free copy of my interesting book, "How to Remember," also trial copyrighted exercise, and see how simple my memory training really is.

DICKSON MEMORY SCHOOL

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Real Power is Soul Power

Which Comes from

“THE GREAT WITHIN”

That Vast Subconscious Storehouse of Every Human Mind

A STUDY of the Subconscious is one of the most fascinating of studies to-day, and there is no study that is more valuable for men and women who desire to become much and achieve much. According to noted psychologists the powers and possibilities of the Subconscious are practically limitless; the Subconscious contains the real source of ability, talent, and genius, and he who has the key, and knows how, can unlock this vast storehouse of intuitive power. This is the secret of all great men—knowing how to open and use the Subconscious.

This Secret is Found in

THE GREAT WITHIN

By C. D. LARSON, Editor of "Eternal Progress"

A sane, practical, scientific book on the Subconscious Mind. This book contains a mine of valuable information on how to develop for actual use the remarkable possibilities that lie latent in that great inner mental world. Here is a partial list of contents:

- The Nature, Location and Functions of the Subconscious Mind.
- The Powers and Possibilities of the Subconscious.
- Where the Subconscious Gains the Power to Do Whatever It May Desire to Do.
- How to Train the Subconscious to Remake Your Mentality, Your Personality, Your Disposition, and Your Nature.
- How to Direct the Subconscious to Correct the Flaws, Defects, and Imperfections in Your Nature.
- How to Direct the Subconscious to Eliminate Disease, Bad Habits, and Adverse Physical or Mental Conditions.
- How to Gain Greater Power—Physical and Mental—from the Subconscious.
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—James Allen

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Sheldonisms

The Leprosy of the Business World is Law—its cure, Love.

Man's hope lies not in his perfection, but in his perfectibility.

Economy is the offspring of Prudence and the Parent of Independence.

The life-blood of all eloquence is character—it is the man behind the word that counts.

Faith is that soul quality of certainty, born of knowledge, ripened into realization.

Work is the only master-key which you can trust to open all the doors of success.

If you are in trouble and want to find the fellow who is to blame for it, consult the looking glass.

Success is the capacity to use and enjoy the fruits of our own industry in the service of others.

The earnest men are so few in the world that their very earnestness becomes the badge of nobility.

He that hath a noble aim and the will power to hold on to it, hath compassed all the mystery of success.

If God wants to make an oak he takes a hundred years, but he can make a squash in six months. Don't be a squash.

The fire may be very low—we may see at this moment only ashes and darkness—but the burning spark of faith is still far within.

Imprint the kiss of reconciliation upon the brow of thine offending virtues and the angel of thy strength will set thee at liberty.

If you prefer to sell your glorious birthright of Self Control for the mess of pottage of Present Indulgence, that is your own business.

Human wind-mills, verbal cyclones, and living talking machines are out of date in business. A Little Logic is worth a lot of Talk.

True success is what a man possesses after he has ransomed his positive faculties of mind and soul and body from the slavery of ignorance and doubt.

There are leaders among all classes of men and women; and you will find the test of leadership to be in the capacity to express self effectively in deed and word.

The Business Philosopher

ARTHUR FREDERICK SHELDON, Editor

VOL. IV

OCTOBER, 1908

No. 10

On the Front Porch *Where We Talk Things Over*

As one enters the average business concern he is greeted by such signs as these:

"Be Brief"

"This is our Busy Day"—etc.

The other day I called at the main office of a large concern.

A pleasant young man met me.

He informed me that the gentleman whom I wished to see was busy just then, but that he would be glad to see me shortly.

He asked me to be seated.

I sat.

I looked around. As I looked I saw several things.

Among other things, I saw cheerful faces and they were those of busy employes—I saw the evidences of concentration, yes, earnest concentration upon the task in hand, but a consecrated concentration, and that lighted by cheerfulness.

I looked again and saw two banners placed where all observant callers could not fail to see them, and upon one of these banners were written the following words:

"Traveler—Rest
Yourself and your proposition are
WELCOME

Let us know your pleasure.
We have ample time to be pleasant."

And upon the other banner were written the following words:

"The trend of things is toward co-operation;
That means a concentration of effort wherein
we all pull for the same end. Our interests
are mutual. Acquaintance and organization
is what we require."

I read these words. Then I rubbed my eyes. Then I looked again—Yes, they were surely there. And then I pinched myself, thinking possibly I had fallen asleep and had been dreaming in sleep some of the waking day-dreams which I had so often dreamed—of the better things to come in trade.

But no, I was awake, and in the public office of a great business concern engaged in the sale of goods for profit.

I met one of the moving spirits of this great concern.

He told me that the firm was founded many years ago by his father, now grown old in service, but who still holds a guiding rein or two over the destinies of the concern he loves.

He (the father) was schooled in the old ways, the stern, harsh ways of trade, but he, as well as the younger generation, had seen the upward and onward trend of things, and the son told me that when two years ago the co-operative spirit reflected upon those banners was suggested, he, the veteran of many battles for business fought upon the old line, gave his willing and glad consent to the change in policy.

He told me the new policy was "working fine."

That firm is making money, and to all appearances those identified with the firm are having a good time and they are getting something out of life as they go along, something even more than money. They get the money—that comes as a natural consequence—but they get the *plus* element. They get much because they give much.

It's a queer thing about this equity and ethics in trade idea—the more you give of it, the more you have. All of which is but a proof of the scientific statement of truths found in a certain great book, and the statement to which I refer reads: "Freely give and freely ye shall receive."

Yes, freely give of ethics and freely ye shall receive of the love of your fellow man.

The competitive idea, with all its caveat emptor accoutrements, is but the natural product of the zenith of man's development on the self-conscious plane of consciousness.

Self—self—self. That's what the ripened self-conscious man is thinking of and it is a case of every man for himself with no thought whatever of the rights of the other fellow.

But the race as a whole reached its zenith of development on the self-conscious plane several years ago. Self-conscious man, viewing the race as a whole, has reached maturity.

But he has not reached the limit of growth. The law of evolution is still at work and now, here, there and yonder, human plants are springing up in which the cosmic sense is dawning—and by this I mean a consciousness of cosmos, a realization of the all one-ness of things.

On this plane of life man comes to see that indeed and in fact

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

And here upon this plane he sees he cannot injure others without injuring himself any more than he can introduce poison into the blood without affecting the whole system.

Co-operation is the natural accompaniment of cosmic consciousness, just as certainly as cut-throat competition and disregard of the rights of others is the child of self-centered self-consciousness.

And the trend of the race is toward the cosmic.

And the road to cosmic realization is the development of the positive qualities.

Co-Operation Preached in Chicago

I do not believe that I ever reprinted anything that gives me more pleasure than the article written by President Richard C. Hall of the Chicago Association of Commerce, which appears in this issue of THE BUSINESS PHILOSOPHER.

For years I have been proclaiming that the days of dog-eat-dog in business will soon be over, and that the glorious business building days when the Golden Rule shall prevail will soon be here. President Hall is helping on the good work. He sees that there never was a statement more false than "Competition is the life of trade." He knows that "Co-operation is the life of trade." He knows that Chicago can only be a great city when all its inhabitants work together for the common good, and he also knows that it is to the business men—the live, vigorous, up-to-date business builders—that he must look for assistance in welding all the inhabitants together.

The Chicago Association of Commerce is engaged in a great work—work so great that we today cannot see it to appreciate it as it deserves. We need to travel a little farther into the future in order to get the proper perspective.

What is being done in Chicago can and should be done in other cities. The work must be initiated and carried on by live, energetic, hustling men.

Why not be one of these leaders in your town?

The Natural Born Salesman

Like Banquo's ghost, the cry of some folks that "salesmen are born, not made," will not down. It bobs up serenely in many corners of the land. I hear it out on the Pacific coast, and once in a while when I am "down east" I hear it there.

I want to talk to you this month about the natural born salesman.

Right at the start I want to make friends with those who claim that salesmen are born by admitting the truth of their claim.

Of course salesmen are born. So are farmers and mechanics and preachers and editors. Although I am too much of a gentleman to openly dispute a lady, I do not mind saying that I always doubted Topsy when she insisted that she "jes grow'd."

But this is a subject too grave for jesting. Too many successes have been killed by burning incense before the belief that a man must be content to remain just as Nature made him. I believe I have convinced several thousand men to see things differently. I not only believe this; I know it.

Permit me to state at once that the "natural-born salesman" is a person I very much admire. Nature has been very kind to him or her. Nature has given graces in abundance to such people, and there is a natural charm about them which no lover of nature can fail to recognize and be attracted by.

One good thing about those of this class who are truly great in their PROGRESSIVENESS. They recognize the fact that "the world do move" and they move right along with it. They see clearly that no one is so great that he cannot become greater. They realize that KNOWLEDGE IS POWER and they grasp every opportunity to add to their store of knowledge, both general and specific. They acquire all the general knowledge possible because they know that the broader their range of knowledge, the better can they appeal to, and put themselves in tune with, the vastly varied degrees of intelligence and types of human nature with which they come in contact, and they recognize quickly the value of all specific knowledge pertaining to their own special business of salesmanship, for they realize the fact that their business is a science and the practice of it a profession.

But there are dangers in being a "natural-born salesman." The incentive for work, application and perseverance is largely taken away from the man who inherits a fortune, whether it be in money or natural gifts of qualities. A book has been written lately entitled "The Richer, the Poorer," and that title is a subject out of which a whole lot of philosophy can be evolved. The "natural-born salesman" who is not truly progressive is, in fact, badly handicapped. He comes to rely so thoroughly upon natural gifts that he does not go ahead in the work of self-development, and he leans so hard upon those natural gifts that he sometimes wears them out or breaks them down. He comes to a point pretty soon where his natural gifts will not keep him going ahead, and then he commences going backward, for there is no such thing as standing still.

And how very true it is that "natural-born" things can be improved by scientific cultivation. The wild rose is a "natural-born" rose, but one uprooted from the prairie and blessed by the care of scientific horticulture may be made to develop so rapidly in a few seasons that one who sees it in its culti-

vated beauty and then walks out and sees its wild brother in the woods would never recognize any relationship between them.

J. I. C., Maud S., Sunol, Pink Coat, Wyeth and Lou Dillon were all "natural-born" trotters, runners or pacers, but suppose their owners had rested content with their good breeding, their pedigrees, their "natural-born-ness," and had not employed scientific trainers to develop their speed, do you suppose they would have broken world records and won great races? Not at all. Horses that were not so well blessed in their "borning," as the old lady said, but who got down to earth and worked hard would have made them go way back in the stable or pasture and lie down. Don't you think so?

Now let us go back to mother earth for an illustration. The richest natural soil will not produce its richest harvests except by cultivation. If left alone as nature made it, its owner will not continue to reap abundantly unless he tends, cultivates, enriches and develops it. Without scientific care, it will soon lose its strength and begin to go backward. With that care, its productiveness is ever on the increase.

And to come to man in the line of intellectual effort. Lord Byron was without question a natural-born poet. But do you suppose his name would now be written among the immortals had he not cultivated the talents which nature gave him? At fifteen years of age he had studied and largely digested some 1,500 volumes. He became the master of many languages. He enriched his mind. He recognized that knowledge was power. He CULTIVATED his natural gifts. He DEVELOPED them, and he became truly great and left a lasting fame.

And so we might go on and on with illustrations without end, to show how unwise, how dangerous, how absolutely foolish it is to neglect natural gifts. They are but the foundation upon which to build. They should be honored and revered and cared for as precious gifts, and the possessor of them should bestow upon them his tenderest care.

I hope you see clearly, therefore, that I in no way belittle the fact and the value of natural gifts in salesmanship, or any other line; but, on the other hand, I want you to see clearly how foolish it is to make the claim that because one is born that way he cannot become stronger by scientific cultivation. And now I want you to see just as clearly the fact that it is just as foolish to say that unless one is a "natural-born salesman" he can never become a great salesman.

Listen to me now while I tell you the truth. I would rather undertake to make a great salesman out of one who was not born with great natural gifts in that direction than to undertake to make a truly great salesman out of one with those natural gifts WHO IS NOT PROGRESSIVE enough to see the importance of cultivating and developing those natural gifts. Do you see

clearly what I mean? It, in one sense, is the old case of the tortoise and the hare. The hare, depending upon his natural fleetness, went to sleep, but the tortoise kept on trying, plugged right along, and beat Mr. Hare out in the race.

Let us go back to mother earth for another illustration. Were you ever out in Colorado or Wyoming or any of those districts that are, or were, arid wastes, with a soil in which nothing good would grow? If you have been there, you have seen here a strip of that barren land upon which nothing good is growing, and there by its side a soil once just like it in every respect, which is now yielding in most bountiful abundance. **THE NATURAL ELEMENTS OF GREAT ABUNDANCE WERE THERE ALL THE TIME**, and had been for ages; all that land needed was the application of scientific irrigation and cultivation in order to develop its productiveness.

And did you ever see the little old gnarled crab-apple tree, with its sour and bitter fruit, and counted by the farmer a failure? And have you seen some one come along who understood that nature could be assisted by grafting a sprout of useful fruit upon its body or one of its limbs? Have you watched that sprout grow and its fruit ripen into the luscious Pippin or Baldwin or some other fine apple that made our hearts glad and our mouths water when we were boys? Oh! Nature teaches us lots of lessons if we will only look and listen and believe.

And now let us come to man, the highest type of creation and the only creature blessed with reason. Because he was BORN a certain way, must he always remain in that natural state?

Is he the only one of nature's productions which is chained by environment and NATURAL conditions.

Is he a slave to inherited traits?

No! No! If he will but use his greatest gift, the one so great that God gave it to none but him—reason, pure reason, I mean—he can break the strongest chains that bind; he can change the most barren soil and can make it produce what harvest and what fruit he WILLS it to produce.

Do you hear me?

I am talking real loud, and I wish I could make the whole world hear. Millions have been sleeping long enough. The night of misunderstanding of their own possibilities has been long enough. They have been sleeping the slumber of indifference all too long. The day of truth is here, and it's time to wake up. Awake! Oh, wake! O man, and know you have it in your own power to become what you will.

And now let me tell you what it seems to me is one of the drugs which has caused so many to sleep so long in utter unconsciousness of their own possibilities of development. It is the fact of the world's accepting as facts many things that are nothing more than falsehoods. And the one who first gave

utterance to statements concerning man's inability to outgrow UNFAVORABLE "natural-born-ness" may have been either an honest man who made a mistake, or an insincere man who was trying to say something smart.

Some one, generations ago, said something that sounded all right. The world liked the taste of it, and chewed it and handed it down to the next generation, which swallowed it, and passed it along to its children, who digested it, and passed it along to the next generation, which assimilated it, until it finally became a part of the human race and was accepted universally as the truth, when, as a matter of fact, it was all the time "a lie, and the truth abode not in it." It has been a drug of misunderstanding all this time, deadening the senses and narrowing the possibilities of millions of human beings.

The old statement and belief that the world was flat was handed down this way for ages, and everybody believed it. There are races today which bow down to and worship wooden gods and tell their children it is true and right for them to so worship; that their pleasure will bless and their wrath will curse; and the children believe it and hand this lie on down to their children. And so do false ideas of religion and mistakes in every line of thought dam and damn—the current of progress, until the discernment and courage of truth points the way to better things.

I know of no graven image that needs smashing more than that old lie which reads, "Salesmen are born, not made." It is hoary with age and slimy with falsehood. It is damning progress for thousands of men and women who, if they could but see the truth—which is that "SALESMEN ARE NOT ONLY BORN, BUT MADE"—could break the chains of undesirable environment, cleave asunder the fetters that bind them in narrow channels, and make of them a power for good to themselves and to others.

Did you know that Swoboda and Sandow, two of the strongest men in the world today physically, were born weaklings? Ah, but you say, that's a different thing. You can develop muscle by certain methods but you cannot develop those mental, moral and spiritual qualities which go to make certain characteristics. But please do not make such a statement, my good friend, until you have looked into modern science as applied to character building. If you will reserve your judgment until you look into that, you will never make the mistake of counting yourself so weak and powerless as all that.

Blessed with REASON, the greatest gift of God to man, backed up by real desire to do and be, reinforced by the courage which makes you dare to try, and with the energy which puts all these to the test of application and perseverance, you are absolutely the ARCHITECT OF YOUR OWN FUTURE; the actual builder of your own self; and you can build as you will, and will realize that verily "THE REASON MOST MEN DO NOT ACCOMPLISH MORE IS BECAUSE THEY DO NOT ATTEMPT MORE."

Good Government: A Great Legacy

BY WILLIAM JENNINGS BRYAN

Democratic Candidate for the Presidency

INTRODUCTION

By William H. Ingersoll, President of the New York Business Science Club, before which this address was given.

The first precept of this club, Mr. Bryan, is "in thought free." That is the thought that was uppermost in our minds in inviting you here. This is a business Club and as such there is necessarily a wide diversity of political faith, but tonight we come here as fair-minded business men, ready to hear the truth and willing to follow it, even though it upsets some notions that we may have been proud of heretofore. We want to convey our warmest personal regards. We admire the fight that you have been putting up for the last ten years for the cause that you believe in. We have the utmost faith in the uprightness of your purpose, and we offer you the opportunity of telling the men of this Club what claims the Democratic party has on their vote. In conclusion we wish you all that you would wish yourself, in that we hope you will have the full measure of success that the uprightness of your purpose and the wisdom of your course entitles you to.

In the first place, I am going to assume (and it is a safe assumption) that the great mass of the people of all parties are well meaning, are patriotic. No one makes a greater mistake than the man who goes upon the theory that any large percentage of the people are really indifferent, to good government. That is not true. No matter whether we are Democrats or Republicans or members of some other party, we all want good government. Now, it is a strange thing that two men having the same interests can live on farms side by side all their lives and so vote that one man's vote cancels the other, and yet they may attend the same church, they follow the same kind of work, they adopt the same rules in the cultivation of their land, their children intermarry, and ordinarily you cannot see any difference between them, but when it comes to politics one's a Republican and the other a Democrat. So you will find two laboring men working together at the same bench or in the same factory, and on all other questions they are perfectly harmonious, but through life one kills the vote of the other. You find two business men. They may be partners in the firm. I have known it, too,—partners who get along perfectly,—have no differences about business, visit each other, and yet on election day one goes and votes the Democratic ticket, the other goes and votes the Republican ticket.

Now, why is this? Well, there are several reasons. You have got to take a man's temperament into consideration. Then, you have to take his environment into consideration. You have got to take the impressions that are made upon him in youth into consideration, and you have also got to take what he regards as his own pecuniary interests into consideration. A man's action is the resultant of a number of forces, and it is difficult, unless you know the man and know all about the man, to understand why he votes this way or some other way.

Now, recognizing how difficult it is to get everybody to think alike and to act alike, I am going to present to you some of the reasons that seem to me to be fundamental; and I take up the fundamental reasons rather than the reasons that apply to details for this reason: if you get hold of a main principle, it is of some use to you. If you get hold of a detail, it is of very little value to you except in the particular case with which you are dealing.

When I was a young man I heard a preacher use an illustration and I thought of it many times because it applies to every subject. He applied it to religion. He said that some people had difficulty in understanding the Bible and others did not. He said it must depend upon the way you want it. He said that if you start to pull a little tree through a narrow gate, a great deal de-

pends upon which end you take hold of. If you take hold of the trunk of the tree and pull that through first the branches will be bent back against the body of the tree and you can get it through; but if you take hold of a branch and go o pull that through, the other branches spread out against the sides of the gate and you cannot get it through. Now, I often think of this illustration because it is so important that you get control of a central idea.

Jefferson said, that there were just two parties in every country naturally, and that, where speech was free, these parties would manifest themselves. He said, one was a Democratic party, the other was an Aristocratic party; that the Democratic party would naturally draw to itself those who believe in the people and trust the people; that the Aristocratic party would naturally draw to itself those who do not believe in the people and do not trust them. Now, what Jefferson said was true when he said it. It is true now. It was true at that time everywhere. It is true today everywhere. Go where you will and you will find two parties. There may be more, but where there are more than two you will find that the smaller ones are merely exaggerations of the fundamental idea that is in one of the larger ones. These two parties must represent a natural division among men, and there is one party that is nearer to the people than the other. That means that the other party is further from the people. One party trusts the people more than the other. The other party trusts the people less. Now, not every man who goes into the Democratic party (I don't mean our Democratic party. I am speaking now more broadly when I say the Democratic party, whatever its name may be), not every man who goes into that party goes in because he understands the principles and the policies involved, and goes in intelligently desiring those things. Some are born into a party. Many are in it through circumstance or accident and either stay in or go out; but in this country you will find that one party, either the Democratic party or the Republican party, is nearer to the people than the other—has more faith in them, is more willing to trust them. I believe it is our party. I believe that the Democratic party has more faith in the people, is more willing to let the people have their way than the Republican

party. Now, I think it is a fundamental distinction. Let me illustrate. The most popular reform in this country today is the election of senators by the people. You ask me how I know it is popular—because the House of Representatives has five times adopted the necessary resolution proposing an amendment. What other question have we that has been acted upon affirmatively five times by the popular branch of Congress and each time by almost unanimous vote?

The people have a right to decide what is right. The people have a right to have what they want in government. You have got to have government by a majority or government by a minority. One is Democratic—the other is Aristocratic. Government by a minority embodies the same idea that monarchy does—that one man is born to rule. The man who believes in government by a minority believes that a few men are born to rule and that these few ought to have their will respected despite the opposition of a majority; but, I want you to know that there are just two theories of Government: one is that a government is a thing made by the people for themselves, and the other is that a government is a thing thirteen inches in diameter, round in shape and fired out of a cannon. Just the two ideas. For no man ever had a divine right to rule who was not able to whip any other man who thought *he* had a divine right to rule. The Divine Right to rule rests upon the power to enforce it, while free government rests upon the consent of the governed.

The Democrat believes that society is built from the bottom. The Aristocrat believes that it is built from the top, suspended. The Democrats legislate for all the people and their prosperity will find its way up. The Aristocrats legislate for a few and prosperity finds its way down. If I want to find out whether a man is a Democrat or an Aristocrat I don't ask him, because no man would admit that he is an aristocrat in this country. He will tell you that his sympathies are with the people. He will tell you that he believes in the people. But if you want to find out ask him some question so that he does not know what you are driving at. Or tell him the story of Lazarus and Dives—now Lazarus ate the crumbs that fell from Dives table. Now, if he is a Democrat he will say "Too bad that anybody has to live on

crumbs," and he will start out to see if he cannot find some way of increasing the number of tables, so that every man can have a table and no one depend upon charity. But if he is an Aristocrat he will say, "What a lucky thing it was for Lazarus that there was a Dives near."

Now, my friends, this is no imaginary thing. It is a very practical matter, and I learned it by observation. You will find men today who talk about captains of industry, as if this country depended upon the captain of industry. They talk as if the man who has a job ought to be down on his knees all the time when he is not working thanking God that there is somebody to employ him, and there are those who think that all you have to do is to pour a nation's wealth into the lap of those who are captains and then let them deal fairly with the rest of the people. My friends, the great trouble with the country today in my judgment is that our government has been dominated and run by those who looked at society from the Aristocratic standpoint, by those who argue that if you just take care of the big fellows they will take care of the little ones. Now, it is strange how men will apply this thought to government when they would not apply it in their daily lives. You cannot tell the difference between Democrats and Republicans ordinarily, as I suggested. Why, you can go to a court house and look at the wills and you cannot tell by the manner in which a will is drawn whether it was drawn by a Democrat or a Republican. You can tell by the amount of the property left generally, (Laughter), but not by the manner in which the will is drawn. Now, when a Republican goes to draw a will he takes a survey of his property and then he sets aside so much for his wife and so much for this child and so much for that child. Now, that is the natural way, that is the way a Democrat does. But if a Republican made a will like he legislates he would give all the property to one child and say that he hoped the child would do fairly by the rest of the children. That is just what he would do. That is what they do in legislation. They won't trust one of their own flesh and blood to be just to a brother or a sister, reared around the fireside, but they will trust men whom they have never seen, to take a nation's wealth and distribute

it arbitrarily among other people. That is what we do in the Trust question, in the Tariff question, in the Railroad question. In every question that comes up you will find it is the same way,—that the legislation has been for the few.

Take the Tariff question. I suppose that that is the best understood question, at least it has been talked of most. What do you find? That there is the protected industry. There is the home market. You build up a home market and then all the country will get the benefit of it, but the few fellows get it first. Then they give it to the others. You are sure it gets to the first, but you are not so sure of its ever getting away from them. Now, the reason we submit to it is because we do not see its operation. If the operation of the Tariff law was obvious and people could see it, it would not live a year. The same argument might be made in favor of a distribution of the people's money, that the people could see it but it is not made.

Suppose, for instance, in this city that the party in power adopted the protective idea, what would they do? Why they would collect, say, a million dollars a year from the people. Oh, more than that. Say they would collect a hundred million dollars a year from the people, and they would give, say, a million dollars a piece to a hundred men to be picked out by the council on condition that those men would put each one of them a million dollars into a house. Now what would be the result? Why, would not the architect have business offered him, and he in turn would have to have somebody work for him, and he would employ carpenters and bricklayers, masons and plasterers and painters, and would stimulate industry, and then these fellows would have to buy groceries, and they would go and buy at the store and then the store keeper would have a demand for his goods and would buy of the men who produced them. And what about these fellows who pay the taxes? Why, they can walk by on Sunday and look at the houses to see how nice they look. There is just as much sense in the argument as here is to say that one-tenth of the people shall be considered superior to others in their claims and then the tenth shall get the taxes put into their pockets, while the rest of the people pay them, for if the industry

that is benefited by the tariff can live without the tariff, then you cannot defend it at all, and if it needs it, then you must burden the industries that do pay and make them carry on their backs the industries that would not pay.

And what is the result of it?

The result is that the men who hang about congress session after session and beg money from the people, have time to go to summer resorts and winter resorts, and cross the ocean, while the fellows who pay the taxes bend a little lower in order to make up their contribution. Why? Because we see the fellows who get it. We forget the people who pay it. We pay in large quantities and it looks as if it does great good. We collect in small quantities and people do not notice it.

The same is true of your trusts. You organize a Steel Trust, put a billion dollars of water in the stock, shield the men who organize it, and they can have the fat of the land forever afterwards, and then what? Then you have got to go on taxing the people when you sell the product—taxing them more than they ought to be taxed in order to pay dividends on stock that has water in it and you have either got to do that indefinitely or you have got to squeeze the water out, and then what? Why the fellow that bought the stock suffers. So whichever way you do somebody suffers. Who gets the benefit? A few fellows who develop the property and put in more than it was worth.

Then they build up the Tariff wall and that becomes a business asset and under that protection they control the market inside, shut out the competitor from abroad and hold the people up; and the last annual report I saw of the Steel Trust gave the wages paid as \$147,000,000. and the net earnings as \$154,000,000. The laboring man according to that statement earned his own wages and more than one hundred per cent on his wages as a profit, and yet people will talk as if the fellow who was earning his wages and a hundred per cent profit to his employer was deeply indebted to his employer for his job. And the employer was under no obligation at all to him for the profit that he was making. Take up any question you will and you will find that this is running through society.

Now if you are business men you may be so situated that you want it to go on. You may

be engaged in some industry that is protected and thus are getting the benefit. Well, my friends, I will not quarrel with you. If it is worth \$50,000 a year to you to vote the Republican ticket, and if, regardless of the principles involved, you vote for the \$50,000, take your place by the side of the poor fellow who sells his vote for \$5.00. Consider yourself bribed by your pecuniary interest, because it is not the amount of the bribe.

The man who sells himself for \$100,000 a year is just as immoral as the man who sells his vote for \$5.00. Or if you are not engaged in the industry yourself, if you are doing business in the town where the fellow lives who is engaged in it, then you may argue that as the money comes into your town it does not matter whether it comes justly or not. On the same principle if you had a den of thieves in your community you would not want it to be disturbed as long as they brought the booty there to divide it and give you the benefit of it. Now, if there is no principle involved, if it is just money to be made, draw a line if you can between the moral character of the man who sells himself for a high price and who sells himself for a low price.

Go out into the West where they raise sheep and they will tell you that the tariff was intended to raise the price of wool and that every man who raises sheep must vote for a high tariff because the money goes into his pocket. Is not that an appeal peculiarly to his pecuniary interest? Is there not moral question involved? Is there no question of right? Is everything to be a matter of dollars and cents? I went down into Nebraska one day to make a speech. It was in Nebraska City and they had a starch factory there. The factory had been absorbed by the starch trust and our attorney general was trying to enforce the law against the trust. They held a public meeting in Nebraska City to discuss the question at which I was invited to speak, and when I went down there it was intimated that I might not be allowed to speak, because I would talk against the trusts and they had a trust in their town, and they brought business men up to oppose the enforcement of the law upon the statute books because they said, "The trust has its branch here and we

are interested in it." I warned them that they had taken the control of that factory away from Nebraska City and lodged it in the hands of the men who owned and controlled the trusts, and that it was then merely a matter of convenience with them whether the factory ran or not, whereas if it was owned by the people there it was more apt to continue, and in the course of my speech I said I would denounce the principle of the trust even if I had to do it in the shade of a factory owned by the trust. Now, that branch is no longer there; they have taken the machinery out and the plant stands idle, *and now I can speak in Nebraska City on the trust question without offending any business man.*

Travelling men may think that it is to their advantage to vote for the trust because they still have an employment at the hands of the trust. Why, when you destroy monopoly then you do the greatest good that you can possibly do to the travelling man. Why? Why? Because when you have a complete monopoly and no competitors they have got to come to you and give their orders, but when you have rivalry you have got to go to them and get their orders. When you have rivalry, competition, you have got to employ the best brain there is, and brain counts, but when you get a monopoly you can discharge the best man you have got and put a son-in-law in his place. The trouble is people do not see ahead. A great many people refuse to consider a question until it hits them and then some of them are so startled that they cannot think right on the subject. *My friends, you have got to settle questions by principle.*

Some of you, I suppose, have heard me called a demagogue. That is a very natural charge to make against any man who wants to reform, because the man who is trying to reform anything has got to appeal to the people who suffer and because he points out their suffering, because he points out the injustice that is done them they call him a demagogue that is appealing to the passions and the interests of the people. Well now that term is used usually as a term of reproach, but it is a compliment, for when you understand the use of the terms you will find that the fellow who has got his hands in somebody else's pocket and does not want to be disturbed is awfully afraid of the

demagogue. The statesman is the man whose ear is turned to catch the slightest pulsations of a pocket-book, and a demagogue is the man who dares to listen to the heart-beat of humanity; that is the difference; that is the distinction you will find.

Every man who raises his voice against a vested wrong is called a disturber of the peace, and yet if you will believe the bible, which is even now authority in many places and among many families, you will find that Christ in one of his parables explained what all the world must know, the parable of The Sower, that beautiful expressive parable, and they asked him to explain it and he explained this parable. I am glad he did. He said in the parable that some seed fell where a thorn sprang up and choked it. What did he mean? The tares of this world and the deceit of riches choked the truth. It is true the truth has in all the ages been choked by the tares of this world and the deceitfulness of riches, and the reforms have come from the bursting hearts of those who felt that something must be done. Those who have felt and know that something is wrong. These are the ones who must be relied upon to furnish the great majority of votes for any reform.

There are always high-minded men, far-seeing men, broad-hearted men who instead of looking at a question through their pocket-book apply to it fundamental principles, and in all ages they have been striving to better conditions. Thomas Jefferson was one of them. Born an aristocrat he became the world's great democrat. Reared with money and surrounded by it he cast in his lot with the poor. Educated for his time he made himself the champion of those who had less opportunity, and it was one of his great works that he helped to establish a school system that puts an open school door in front of every child born into the world.

Every age has had its great spirits, and among business men there are men who do not measure these questions by the dollars and cents that will be brought in; but, to my mind there is great encouragement in the fact that today there are more people thinking on these questions than ever before. People are beginning to see that something is wrong, that something must be done, and today we are not relying entirely upon the people who have suffered. We are relying

more and more upon those people who are studying the subject and are going to be prompted by their consciences to do something to make this government better, something to make conditions more just, something to make the distribution of the proceeds of toil more equitable, and if you have ever called me a demagogue or thought me a demagogue I want you either to take back what you have said or not say it again. I don't want any help from the American people. I have been fortunate. The very fact that I have been a candidate has given me a position of prominence that I can use anywhere in any kind of business. There is no difficulty about that. I am as independent in my living as any millionaire, for I have an asset in the confidence of the people. That is more substantial than any asset that rests upon money, and as long as I earn or deserve that confidence I have no fear of losing it, and to me it is worth more than all the offices. Nothing that the people could give would be a sufficient return for the loss of this confidence.

I say to you, that I do not need any office or any honors, but I do want to leave my children something better than money. I want to leave them something better than the reputation of one who has run for high office. When I am gone my children must make their own way. If I leave them money it may take the wings of the morning and fly away. I cannot insure that they will enjoy that which I leave them. No matter how much I leave, my children will live after me, and following my children, my grandchildren, and as generations are added, more and more of my blood will be interested in this nation's future. I cannot protect them by money. I want to give them something better than that. There is a richer legacy. *Good government is the richest legacy that father can leave to child.* Guarantee to your children and to other people's children that they shall enjoy the fruits of their toil, that they shall have a fair share of the wealth that they produce.

Many of you started poor. My father labored upon a farm to make the money that sent me to school. By the time I was ready to go to school he had made enough so that he could send me, and I did not have to do the same kind of work that he did, and yet he taught me to respect the work he did and

I envied the boys who worked their way through college and I tried to do some work myself and I was proud of the dollars I earned. I am more proud of my boy when he puts on overalls and goes out to help on the farm than when he puts on a dress suit and goes to a party.

My friends, we do not know what the next generation will be and we cannot afford to favor a government that is good for one man and bad for the rest, good for a class and bad for the rest. There is but one principle upon which government can be built and that is the doctrine of Jefferson—of equal rights to every human being and special privileges to no one. That is the only basis upon which government can be built. If this is to be a government of the people, by the people and for the people, it must be administered in the interest of all the people, and when you take up the various questions that are before the country you will find that every question involves these fundamental distinctions.

Twelve years ago we pointed out the dangers and warned the country of their coming. Many would not heed. The warning was repeated. Conditions have grown worse and today radical remedies are being suggested where conservative ones would have been sufficient. Let me show you how rapid the growth has been. I was a candidate twice for President and never mentioned government ownership of railroads, and yet so rapid has been this demand for immediate legislation that a republican president in his message twice threatened Congress that if something was not done there was no alternative but government ownership, and Secretary Taft repeated the warning and said that only regulation would prevent ownership. Just remember that Republicans today are suggesting more radical things than Democrats suggested ten or eight years ago. The Socialist party increased its vote more between 1900 and 1904 than the Republican party did, and the Socialist party is a protest against the abuses that have grown up around individualism.

Now, you can stand beside a stream and watch the waters flow by, and unless you try to dam the stream you can listen to the singing of the waters and fear no harm, but if you put a dam across the stream the water will rise behind the dam higher and higher still, and after a while the pent up waters will

have a fury that no dam made of human hands can longer stay. In monarchies and aristocracies they sometimes build the dam across the stream of human progress so high that the children in desperation blow it out with shot and shell.

In this country it is unnecessary.

In this country the people have the ballot in their hands.

They can apply a remedy to every evil and there is no use of talking of revolution in this country, because if people won't vote themselves free they cannot expect to be free in any other way, but the sooner you correct an evil the sooner it will be; the sooner you remove a dam, the less the danger from flood.

I appreciate the opportunity to come before this body of business men and tell you that I will not flatter you by telling you you have more sense than other people. I will not flatter you by telling you you have more patriotism than other people. I will not tell

you that you are more interested in your country or in its future than other people. I tell you we are all in the same boat. The man who is a merchant today may be the father of a boy who may be a farmer tomorrow, as the merchant today is often the son of a farmer. We are all together in the same boat. Instead of picking out a few to make them favorites; instead of selecting a few and giving them favoritism, let us treat them all alike and try to make this government good, by making it as far as we can a guarantee to every one, a reward commensurate with his contribution to the welfare of the world. If I understand Democracy that is its aim. It is not to take from the rich and give to the poor. It is not to take from the industrious and give to the idle. But it is to make everyone hope and give every one faith by assuring him that his government will be just to him, and justice means equality before the law.

Miltiades: A Military Salesman

BY H. W. FORD

THE history of the world was once changed by a salesman.

It is quite fitting that we should write the simple story of this great sale for this particular number of THE BUSINESS PHILOSOPHER, because this sale occurred one leaden autumn afternoon, just exactly 2,398 years ago. This little story commemorates the anniversary.

The settings for this sale were all complete on the hills that rise above the plain of Marathon in Greece, and good old History, which has been decisively affected some fifteen different times, according to Mr. Creasy, was waiting back in the woods some place to see whether her destiny for the next five hundred years would rest with the Persians or with the Greeks.

As stated before, this momentous question was settled by a salesman. This salesman's name was Miltiades.

Now Miltiades was a great many things besides a salesman. First of all he was a descendant of Achilles, whose tragic fate when he was bruised on the heel by Lady Killer Paris, suggested a million dollar idea to Mr. Humphry O'Sullivan.

Further, Miltiades had been a ruling prince, and a lawgiver, and he was a great soldier. But I maintain that his chief claim to glory lies in the fact that he was a good salesman.

He sold a battle. And under the circumstances, it took wonderful selling ability to get the order signed.

You may remember that there were only 10,000 Athenians up on the hills, while there were more than 100,000 Persians in sight in the plains below. If you had been one of the Athenians, do you think that anyone could have sold you a battle with those Persians—especially if you had been in fights with those same Persians before and they had always licked you? It would take *some* salesman to sell you anything like that, wouldn't it?

Well, that's just the problem that Miltiades was facing.

There were ten Athenian generals, one for each tribe of Athens. Each general was in charge of the army for one day, the command rotating regularly. In addition there was one other general, named Callimachus. He was the war alderman of Athens. His job

corresponded to that of chief of police of a modern city.

The generals had a conference to try to decide whether they would fight the Persians on the spot, or wait awhile for re-inforcements. They had just received a reinforcement of 1,000 Platæans. These Platæans believed in co-operation and the Law of Mutual Benefit. They could see that if Athens were captured the Platæans also would be enslaved; so they marched over their full fighting force to stake their all alongside the Athenians.

The Spartans had promised to send some re-inforcements, and Sparta was the great war state of Greece. But these Spartans had a rule never to march out on a war expedition until the moon had reached the full.

The imminent destruction of Athens did not appeal to the Spartans as a reason why they should abandon this custom of their honorable ancestors. It was too bad that Athens was about to be destroyed; they were really very sorry about it; 'twas a pity the Persians should have made their invasion just when they did, but the Spartans really couldn't help it if the moon was not full—which it certainly was not.

While this attitude on the part of the Spartans was strictly according to Hoyle, it didn't help the Athenians very much. There was plenty of time for the Persians to sack Athens before the moon should be full.

Anyway, on the hills of Marathon they called a meeting of the board of directors and Miltiades was there with his sample case to make the sale that was to change history.

In his preparation for this sale Miltiades had done the first thing that is essential to any salesman's success—viz., he had *sold himself*. He believed with all his heart that the Athenians wanted that battle; that they wanted it right away; that it was the only thing for them; that they would never have such a good chance for a battle again, and that they would be happy for it all their lives if they would only buy from him the opportunity for fighting which he was trying to sell.

He put up such a strong selling talk that he got four of the other generals to side with him. Thus the vote was tied five to five, and it looked for a time as though the meet-

ing would break up in a row, when some one happened to remember that Callimachus had a right to cast a deciding vote.

So Callimachus was sent for and Miltiades began all over again the demonstration of his proposition.

Unfortunately for posterity, the official stenographer was out throwing the discus at the time, so no verbatim report of this final selling talk has come down to us. But judging by the scraps of it which could be remembered many years after by those who were present at the time, it must have been a wonder.

The salesman had Callimachus's Attention and Interest at the very start, of course, but to bring about Desire and Resolve was a very difficult matter.

Imagine the scene. Encamped on the hills were the 10,000 Athenians and their 1,000 allies from Platæa. Far off in the plain below, arrogant from many victories and glutted with over-confidence, were the polygot myriads who answered to the call of the great Persian King, Darius. Drawn up on the beach behind them was one of the greatest navies of antiquity.

The history of the world was at stake.

And a little apart from the Athenian line, face to face with the board of directors, half of whom were unalterably set against adopting any new methods, was the star salesman, *on the job*.

"And finally, gentlemen," said Miltiades in conclusion, drawing the order blank dramatically from beneath his tunic, "I want you to buy this battle because I know you can win it. I know the soldiers who are going to fight in this battle—know them on both sides. Once upon a time I hired out to these Persians in a little private expedition of my own, so I know how they fight. They are great in numbers but small in courage. They have been bullying their way through the world long enough. I know that our Greeks will prove the better soldiers down on that smooth, narrow plain where they cannot maneuver their great forces. They will become rattled and we shall drive them into the sea.

"Furthermore, this Persian King is trying to form a trust. He owns all of Asia and Africa already, and now he wants to get Europe and all the rest of the world so he will have a monopoly. I am opposed to

trusts; I am opposed to monopolies. I think you ought to show some favor to my goods because they are not made by the trust."

This settled the argument, and Miltiades walked out of the meeting with the order for the battle, and with a commission to be head general on any day that the fight should come off.

Thus did Miltiades qualify as the first trust buster.

All this time History was loitering around the grove, not caring very much how it all came out. History was quite a young thing in those days and therefore fickle. In fact not even the exact date of her birth had then been settled upon.

In order that he might be sure of receiving at the home office the full credit for having made this sale, Miltiades waited until his regular day of command before he engaged the Persians in battle.

In the afternoon of this day he suddenly led the Greek soldiers down from the hills, across the plain, taking the Persians very much by surprise.

As every one knows now, he indented the Persian army fully two ems along the whole front of their line at the very first onslaught.

The Persians charged again and again, and for a time they pried the center of the Athenian lines, but the Star Salesman delivered his goods, and the Persians were driven back to the sea, where they got into their ships with much confusion and sailed away.

Then, in order to prevent any cancellation of the order, Miltiades marched his army all night along the coast and drew up in front of Athens the next morning. Sure enough, he observed the Persian ships coming up the bay hoping to find the city unprotected. Thus would they have undone the great work the star salesman had performed the day before. But Miltiades was

there waiting for them, and when the Persian ships got close enough he stuck out his tongue at them and gave them the merry ha-ha. Whereupon Special Agent Datis, who represented King Darius in this little business expedition, crossed his fingers, said "King's Ex" and sailed back to Asia. He probably reported to his boss that Miltiades had cut the prices on him.

Forthwith, the men of Athens voted Miltiades a 100-point man, and he was the chief sales manager of that town for a long while.

If Miltiades were living now he would be a Sheldon graduate and the star salesman in any line he undertook to sell.

The problem of Marathon was essentially a selling problem. The battle itself was a simple affair as battles go—simple in strategy, simple in execution. The Persians really didn't have a chance to win after the Greeks decided to attack.

But getting the Greeks to decide to attack! Oh, that was the trouble! That was the great thing that was done at Marathon!

Those Athenian generals literally *had to be sold a battle*. Miltiades sold them. He had convictions and he had the *power of persuasion* which enabled him to bring others into accord with him. Miltiades didn't win the first decisive battle of the world with a sword; he won it with a selling talk.

On the very first page of this magazine, if you will look carefully, you will find the name of the man who first discovered that the principles of salesmanship are the most vital, fundamental principles in all human relations.

This same man formulated these principles into a Science. He has taught these principles by correspondence to more than 32,000 Soldiers of the Common Good. He is still teaching them to all who apply with a genuine desire to be enlightened.

Smile

I believe in the smile. But I claim that there must be something back of the smile. The smile that is enkindled by the right sort of brain stuff and soul stuff and I might add body stuff, and which beams from the eye and lights up the face of the true man, is indeed an asset of much value in the factory, on the road, behind the counter and in all walks of life. But without this fuel, I never knew a smile to be warm or cheering.

—Arthur Frederick Sheldon.

The Best is Yet to Be

BY CAPT. CHARLES S. CONNOR

“**C**HEER up; you haven't done your best yet—the best is yet to be” should be the constant suggestion a business man should allow to course through his brain, morning, noon and night. No matter what has been his past achievement always there are greater possibilities just ahead and he who keeps his eyes to the fore and presses onward and onward, buoyed up by the knowledge that he hasn't done his best yet, will succeed even beyond his own hopes.

The past may have been filled with deeds of prowess and his business acumen may have brought results that were most gratifying, but the man who rests contentedly on his laurels lives in the past. The red blooded business fighter of today, with his ambitions unsatisfied, his thoughts on now and the future, will pass him in the race and achieve that success that is just ahead ready to be seized.

No man can safely say that he has done his best unless he admits that he has given up the chase and is content with that which is his. If he is ready to retire and enjoy the fruits of his past energies, if he has a competence and needs no more to insure his future well-being and care of himself and his dependents, then and then only may he give up the battle of business life. And if he does, then, being on the retired list, he must give way for those whose ambitions are still unsatisfied, whose future has not been sufficiently provided for and who knows that just ahead lies greater opportunities and greater successes, that are obtainable only by hard, intelligent work, enlightened by the knowledge that he hasn't done his best yet.

Over the desk of every salesmanager, sales agent and salesman should be the motto quoted at the head of this article. Believe it. Keep it surging through the mind. Be convinced and the latent talents, the dormant mental forces and physical energies long bound up will fade away before the clear sunshine of a hopeful mind and just ahead will appear the successes coveted. Work and think rightly, energetically, per-

sistently, patiently, always with the bright side in view, and one by one the prizes will fall into your grasp, while just beyond will loom up others, larger, greater, better—more and more worth striving for—for the best always is yet to be.

Every successful man must learn this lesson, and no matter in what walk of life he may travel, he must never lose hope, never step back, never falter, but must always move forward toward the greater and better things that lie just ahead. With eyes wide open, ears alert and all his senses keen, he must persistently seek more knowledge of his business and thus armed go forth to renewed struggle feeling sure of success.

Daniel Webster, orator and statesman, learned this lesson of optimism and hope from an old farmer, a neighbor of his, at Marchfield. Returning home after his great speech in the senate, in reply to Habne, he was given a mammoth reception by his friends and fellow townsmen. Great crowds gathered to render the homage that was his due. Praise for his defense of the Union was on every lip and it seemed to be the opinion of all that he had reached the highest pinnacle of fame, that he had nothing more to desire in the way of human greatness.

As the crowd slowly passed by shaking him by the hand and uttering words of praise, Webster was aroused from his self-satisfaction by the old farmer friend who, as their hands clasped, said, “Daniel, you haven't done your best yet.”

Like a flash the truth struck home and he, who a moment before was so self-satisfied, was again a warrior looking ahead, anxious, impatient for renewed battle and greater successes.

And as the story is told, after the multitude had faded away Webster remained alone with his rural friend with whom he took counsel as they walked under the trees and the stars, for he had learned the homely truth from an honest man that, though his achievements had been wonderful, his fame world wide, he hadn't done his best—the best was yet to be.

So with the business man, the salesman, the merchant, the artisan, all should look for sage advice not from the multitude, that applauds only, but from the lowly as well, and learn the homely truths that multitudes in their acclamation see not. To be content with laurels hard earned though they be, to be satisfied with past achievements, great as they were, is well enough for the man who is willing to quit the race; but it must always be remembered that the multitude soon forgets past deeds of glory and gives honor and

emoluments to the man who is doing things now.

The business man who is doing things now and building up his future business as well is the successful man. He sees the future possibilities and plans to bring them within his grasp. And as each prospect materializes into profit he sees still others of greater value just ahead and he continues to plan still further successes, knowing full well that he hasn't done his best, for the best is yet to be.

A Co-Operative Contest for Business

BY RICHARD C. HALL

President of the Chicago Association of Commerce

MOST of us can remember, for it was not many years since, when the watchword of the successful business man was "Competition is the life of trade." That was typical of an age when self interest was the characteristic of commercial transactions, when it seemed that almost every merchant's hand was against his brother's. But the times have changed and a broader spirit is permeating all business methods and modifying the relations between men, commercially and socially. Reciprocity of interest has brought together men engaged in the same lines of trade, and therefore to an extent rivals, into closer relation and this has resulted not only in public good, but personal advantage.

While the struggle for trade has nowhere disappeared, in fact, is constantly growing more acute, there has developed a recognition of equal rights among business men and an acknowledgment of the great truth that what is to the advantage of all cannot be inimical to the interest of any, "One for all, and all for one," and thus competition is now between communities rather than between individuals. The more general this sentiment of reciprocity becomes in a great market like this, the more will trade increase.

Every jobber and manufacturer in our city should have the same interest in attracting to and retaining merchants in the market. The dealer in millinery cannot afford to have the country dealer in hardware go to another market for his supplies, for it is the volume of trade of all kinds that makes a market attractive. If a grocery

jobber is loyal to himself, his trade and this market, he will lose no opportunity of seeing to it that a country dealer in dry goods or saw mill supplies, or any other line, makes his purchases here. Without the packing houses, the music and piano dealer would have to content himself with a smaller trade, without the lumber yards the dealer in clothing or furnishing goods would be obliged to limit his business.

It is the volume of trade that makes and maintains a great market rather than the extent of its dealings in a few commodities, however important they may be.

Community of interest among the jobbers of a market is absolutely necessary to its growth and development. Chicago is truly The Great Central Market, its business men have established a reputation for fair dealing and integrity and with reciprocity and harmony among its many and diversified interests, it is invincible. This is the most important economic question that the business men of Chicago can consider. It is the purpose and intent of the Chicago Association of Commerce to foster these higher ideals of modern commercialism. The education of our merchants and manufacturers in the theory and practice of reciprocity and co-operation to their highest degree of practicability is today the most important single aim of the Association and I believe that no member will either fail to recognize these facts or will decline to give them his cordial endorsement. It is essential, however, that they should not be forgotten but be kept in practical every day use.

Gleanings from Business Fields

BY THOMAS DREIER

There may be a greater salesman somewhere in this country than Governor Johnson of Minnesota. I **The Gentleman** wouldn't dare to deny it from Minnesota off hand. But if there is, he has failed to send me an advance notice to make me keep him in mind. But this gentleman from Minnesota—what of him? I believe you have been repeatedly told by a wise man that salesmanship is the power to persuade plenty of people to pleurably purchase at a profit that which you have for sale. You have often been told that the salesman with the strongest personality is the possessor of the greatest persuasive power. It has also been whispered to you that a man with a strong personality inspires much confidence, and ancient history tells you that confidence is the basis of all trade. With all this clearly in mind, let us look at Johnson. Emerson said "If a man can write a better book, preach a better sermon, or make a better mousetrap than his neighbor, though he build his house in the woods, the world will make a beaten track to his door." Over in St. Peter, Minnesota—which isn't much of a town, as towns go—lived young Johnson. He spent his time, perhaps unconsciously, in making what the world has always regarded as important—a man. He lived a clean, sober, industrious life. He had no special social position, nor could he look at a picture of the landing of the Mayflower pilgrims and pick out an ancestor. But in St. Peter such things do not count. In those small towns "a man's a man for a that." Johnson was good to his mother, and a fellow who is good to his mother is, at least so folks tell me, pretty apt to be good to others. Of course a man cannot be good to others without doing things for them—without rendering them service. And no one can render service to others and successfully escape having service rendered him. Johnson was born in 1861. He attended school thirteen years, and then, because his mother had to take in washing to feed the other little Johnsons,

he went to work for ten dollars a month. As one of the men who knew him at the time said a while ago, "Life was not very funny for him." But he had the Study-Habit—he used to read books at night. After a while he became a druggist. He was a good employee. He did his stint. Folks liked him, and they do say that his teacher cried the day he left school. But Johnson was not a dead one. He mixed. He went to dances and liked the lassies O. He treated the girls on the square. All real men do that, you know. Johnson also sang tenor, and attended the rehearsals of the church choir. He was a joiner and his name appeared on the books of most of the lodges. In those days his highest ambition was to be a good druggist, but his Study Habit led him to read big books and his world grew greater. His world in St. Peter was rather small, but he knew that the best thing for him to do was to fill it before trying to fill a bigger world. So he was elected to most of the offices and filled them well. Then he became part owner of the *St. Peter Herald* and became a "molder of public opinion." He was nothing great as a writer, but was square, and honest, and likable. He was called upon to make many speeches. He liked to talk in public. He made a local reputation as a talker and as an executive. Johnson knew how to "engincer things." He was active in the affairs of the State Press Association, and when Governor Knute Nelson failed to show up at the dedication of the Minnesota Building at the World's Fair, Johnson had to make the speech. He was an officer in the local militia company and all the officers in the state knew him. A St. Paul politician describes Johnson as the sort of a man who will walk across the street to speak to the man who is looking up at the store signs as if he couldn't find something. The democrats in Minnesota did not know whom to nominate for governor in 1904 when Terrible Teddy represented the republicans in the national campaign. Finally someone thought of Johnson. They needed a man with a

personality—a man whom those who knew him liked, and who was “as straight as a string.” Johnson could talk. He could talk from an opera house platform or from an inverted barrel or soap-box. He had nothing in his record to be ashamed of. “He’s so straight, it’s hell for us,” said a republican politician at the time. Johnson recognized that to succeed he must visit every corner of the state. He knew, and his managers knew, that he had to win on his personality. He had everything against him. The state was hopelessly republican. Theodore Roosevelt headed the national ticket, and Teddy was popular. Johnson had a heart-breaking task. Of course the majority of the papers, being republican, were against him. But Johnson won. Roosevelt had a plurality of 100,000, but Johnson was elected by nearly 8,000 votes. How does that appeal to you as salesman-ship? Think of the task before the newspaper editor! He had to get the attention of citizens, the majority of whom were hostile to him because of his political faith. He had to interest them in him and in what he represented. He had to get them to desire to elect him governor, and he had to get them out to the polls to vote. All this he had to do against the strongest opposition the state and national republican machine could bring against him. Supposing Johnson had been one of the “I can’t” kind. Supposing he had said early in the campaign, “What’s the use. The odds are too great.” Would he have won? Would he have been mentioned as democratic leader of the national party this summer? Would he have been named for a third term, as he was just a month or so ago? Would political wiseacres today look upon him as the logical democratic standard bearer for the 1912 campaign? There is a triumph of personality for you. There is a record of what a clean, manly man can do.”

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One of the most asinine untruths ever perpetrated upon an impressionable public is that of the desirability of every young man having a “wild oats” period. How it is possible for apparently sane and well-balanced men and women to argue that there ever comes a time in a

man’s life when he is justified in making a fool of himself, is more than one of my limited intellectual capacity can understand. It is possible that I am walking in ignorance, and know not whereof I speak, but it seems to me that if ever a young man should exercise self-control and commonsense, it should be during the impressionable years of youth. Certainly we would not rate the wisdom of that man at par who, before starting on an endurance automobile trip, threw several handfuls of sand in the machinery, or tried to mix his gasoline with water. Neither is it likely that we should contribute many of our millions to Peary to help him in his attempt to discover the north pole, if we knew that he insisted on boring several auger holes in his ship just after leaving his anchorage in the Hudson river, or while running through Hell Gate. How any young man can figure that he can make his body a repository for all the concoctions calculated to eventually give a man the delirium tremens, no matter how much imitation bliss they may give him before that, and still hope to compete successfully with clean, sensible men in the race of life, is one of the riddles that would make the Sphinx sigh with weariness. Not long ago I was talking with one of the most successful salesmen this country has produced. He picked up a photograph of a group of men he knew in the olden days. There were fifteen or twenty of them. “There is Jones,” he said, “one of the finest salesmen on the staff. He died in the asylum. Smith, over there, could sell more goods in less time than most men, but he used to drink like the proverbial fish. He dropped out. Brown died in the madhouse. It was too bad. He was a fine fellow. He could tell fine stories and sing like an opera star. He was always a leader of the gang when they went out for ‘a good time.’” Five or six men were mentioned in this way. Cheerful, isn’t it? The athlete who hopes to win the Marathon, does not serve as a living advertisement of a Kentucky distillery. How much more important is it that a man who intends to take part in the great work of business building should keep his body in condition for the fight he will have to wage? Is any man who spends his youth enjoying the dazzling game which,

for the want of a better name, we will call "wine, women and song," fit to compete in an endurance contest with a man who has always looked upon his body as a machine which must be kept in perfect condition in order that it might render the most efficient service. No automobile with sand in the machinery during the early part of a race is as good, even after being cleaned up, as the car that received proper treatment from the start. Even a Class B car will defeat a Class A car under those conditions. How many Class A men have been defeated by Class B men in business solely because of the former following the agricultural pursuit of sowing wild oats in youth—an operation which, strange as it may seem, can be performed more artistically and scientifically in the city than in the country? What? You're afraid "the boys" will laugh at you if you throw away the seed you intended to sow? Let them laugh. It is a heap better that fools laugh at you in youth for being wise than that wise men laugh at you later on for being a fool in youth.

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It matters not at all to *The Business Philosopher* that other magazines and newspapers are reticent when it comes to telling of the goodness of work done by business builders. Usually editors hold up their hands and in hushed voices murmur that to boost a man or his ideas is to advertise him. And to advertise a man, goodness me! is a crime unless he pays good money for it. Perhaps it is just because we desire to be odd, or it may be that we see things in a bigger way, but really we are going to boost every man and every article that possesses the proper amount of merit. Of course it is understood that no man can have anything nice said about him unless he comes under the classification of "Quality Folks." To the man who writes us that he will give us a contract for a year's advertising if we will say something nice about him editorially, we unhesitatingly say that he has somehow gotten into the wrong pew. Folks cannot buy editorial space in this magazine, and when we speak well of a man or of an institution it means that what we say comes right out from the heart, and we mean

every word of it. It pays to say good things about men who are doing good work. It encourages them to do better work. And we have so few men who are doing things that are big enough and good enough to attract attention that we can all afford to help them along. In too many newspaper offices the rule is to make the man with an idea that will benefit thousands pay for all publicity he gets, but never fail to devote page after page to the doings of a man clever enough to swindle the natives of their hard earned wages—after the swindler is caught. Let us boost, then; for goodness' sake, let us boost.

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There are several million folks who seemingly are content to remain three-candle-power incandescents, when **Be an Arc** there is no reason in the **Light** world why they should not be arc lamps. The reason so many men remain in the incandescent class is because they have never read enough psychology to get at the scientific truth of the statement that we get what we desire and in just the measure of that desire. If you have read your Emerson you surely know that in that great essay, "The Over-Soul," the Sage of Concord says: "Man is a stream whose source is hidden. Always our being is descending into us from we know not whence. . . . When I watch that flowing river, which, out of regions I see not, pours for a season its streams into me—I see that I am a pensioner—not a cause, but a surprised spectator of this ethereal water; that I desire and look up, and put myself in an attitude of reception, but from some alien energy the visions come." Back of each of us is the great Dynamo which some of us call God. Continually there is sent to us a spiritual current only the smallest part of which we use. We do not let the current pass through us into the world. We are clogged with negatives. We are non-conductors. The electrician insulates his wires to prevent the loss of his precious power—a power which he does not understand. Why do we not insulate our bodies so as to be fit conductors for a still more precious power—a power which no man fully understands. Understand? Why, we do not understand the grass which carpets the ground under

our feet. The flower and the tree and the bird—do we understand them? Is not our very breath a miracle? But we make use of the grass and the flower and the tree and the bird, and always we breathe. Why, then, do we not make greater use of this spiritual electricity which is seeking to flow through us to serve in lighting the world? Why do we not develop the positive qualities so that the insignificant flow of today may become the greater flow of tomorrow? This power is expressed in personality—that power which inspires confidence. The human arc lamp is the man with the strong personality, forceful, self-reliant, confident, influential, serviceable. Christ, we have been taught to believe, was the One Man who knew how to use the current steadily and wisely. The employee who sits back and never does any more work than he is paid for, who doesn't know that work is its own reward, is one type of the incandescent. He sends out no sharp light, he merely glows. He uses none of the spiritual fluid in ambition, in industry, in loyalty, in constructive imagination which must always be the choicest possession of the true business builder. James J. Hill, E. H. Harriman, John D. Rockefeller, William J. Bryan, Theodore Roosevelt, Theodore Shonts, Ralph Waldo Emerson, Shakespeare, Dante, Rembrandt, Ruskin, Goethe—all these are men who made use of much spiritual electricity. They are arc lights. Some of them may have done some harm. But it is safe to say that when all is summed up and the Bookkeeper balances the accounts, it will be found that they have all served much. They have doubtless frequently made mistakes, and probably many of them. Those who are living will undoubtedly make more of them. But we—can we cast any stones? Have we used our little incandescent so that it always rendered the best service? Let us keep in mind the power that is behind us, always ready for those who desire it. Let us aim to be arc lights like Christ, like Goethe, like Dante, like Hill, Harriman, Rockefeller, Roosevelt, Emerson. Let us serve much. The mistakes those men made, let us avoid as much as it be permitted us to avoid them. And let us aim to send down into the ages yet to be a shaft of light that will

help the men and women of the future to be better business-builders.

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Perhaps it shows a woeful lack of respect for a near-great poet, but in the face of the facts at hand I cannot agree with Tom Hood in **What Can an Old Man Do** the sentiment expressed by the poem, a stanza of which is here quoted:

Love will not dip him,
Maids will not flip him,
Maud and Marian pass him by;
Youth it is sunny,
Age has no honey,—
What can an old man do but die?

Of course it is true that there are several thousand old men who are foolish enough to waste good time in asking themselves that question—time that might be spent with much more profit and pleasure in doing something worth while. A few years ago when the newspapers were short of live copy, and hysterically misquoted what Dr. Osler said about old men being quite useless after passing their fortieth year, we were furnished with enough evidence by the attorneys for the opposition to forever kill off the notion that old age disqualifies a man for doing things. I am writing this paragraph for the purpose of putting a little enthusiasm into those mistaken folks who greet the arrival of a new, and admittedly admirable proposition with: "Yes, that is fine. I would be with you in a minute were I younger. I am too old to learn anything new. I must be content to plod along as I am doing." Such a man met Mr. Sheldon one day and told him that an old dog could not be taught new tricks. He smiled with satisfaction, thinking that Mr. Sheldon would have to take to cover in the face of an argument as strong as that. But Mr. Sheldon merely said: "Don't be a dog." Although we are against war, we cannot fail to admire General Napier, who, at the age of sixty, took command of the British army in India, and conquered the province of Sindh. We can't forget that he dared to hurl his little force of two thousand men against twenty thousand natives and hewed them down, fighting himself in the forefront. In our own country we have General Winfield Scott taking control of the American invasion of Mexico in his sixty-first year, winning

victories against an army that outnumbered his three to one. Over in Kaiser Wilhelm's country they sing the praises of Blucher who turned the tide against Napoleon at Waterloo when he was seventy-three—but you must read Victor Hugo's "Battle of Waterloo" before you can appreciate this fully. Victor Hugo, by the way, was seventy-six when he finished his "History of a Crime," and, when he died, at eighty-three, he was working on a tragedy with all the ardor and enthusiasm of a youth. Goethe's eighty-two years were packed with creativeness. Today he stands out as Germany's greatest man. Undoubtedly he would have lived longer had he not been such an expert in the art of sowing wild oats in his turbulent youth. It is said that when he was stripped after death to be examined by the physicians, one of them burst into tears and said, "He has the body of a Greek god." The Duke of Wellington was prime minister at sixty-one, and was still in the cabinet at seventy-seven. Gladstone had all the joy of a master workman, and retired, still vigorous, at eighty-four. Pope Leo XIII was physically frail but intellectually and spiritually powerful up to his ninety-fourth year. Away back in Grecian times, Plato was more than seventy when he wrote his "Laws," and Sophocles was busy writing dramas and winning laurels at eighty. Nearer to our own time we have Dryden writing that exquisitely beautiful "Ode on St. Cecilia's Day" at sixty-one. Voltaire, one of the most loved and most hated men of his time, was eighty-four when he journeyed to Paris to witness the performance of his play "Irene." And it will be remembered that the great old philosopher had such a hold on the hearts of the people that women fairly fought with one another for the privilege of helping draw his carriage through the streets, while young girls pelted him with roses until the old man, with tears in his eyes and much joy in his heart, cried out, "Must you smother me with your roses?" Doughty Tammas Carlyle finished his great history of Frederick the Great when he was a youngster of seventy; Browning sent out two volumes of verse after he was seventy-five; Tennyson wrote delightfully up to his death at eighty-three; our good old, out-of-door friend, the patron

saint of all anglers, Izaak Walton, published a book at eighty-five; gloomy Walter Savage Landor, mourning for the girl he lost in youth, wrote "Heroic Idyls" at eighty-eight. America has had old men who have done things. Emerson lectured until he was seventy, and managed to write up to the time of his death at seventy-nine. Longfellow published four volumes after he reached the biblical stopping point; Whittier was wiser—or thought he was—at eighty than he was when younger, so we find him revising his earlier poems at that time, as well as writing new ones; Walt Whitman—soon to be recognized as America's greatest poet—gave us "Sands at Seventy" when he overcame the necessary age handicap, and two years later "November Boughs" came into being. It would be a simple thing to write of old men who have done great and good work until the end of the day. Old age is no handicap to the man who refuses to recognize its mastery. A man dies only when he refuses to grow. Nature has no use for derelicts. The man who keeps his body, mind and soul working harmoniously together by observing the natural laws need have no fear of being unable to render service when old age peeps in at the window. The wise man will not recognize as true the picture painted by the poet:

"Old age? The gray beard? Well indeed I know
him. Shrunken, tottering, bent,—
Of aches and ills the prey."

I wrote one time about being a sport. Certainly the man growing old has need of sporting blood. Don't give up. Play the game to the limit. Get out of this life all the good things it has. There is no limit to the work you can do if you refuse to recognize the limit. William Jennings Bryan lost his standing with a college class once because, when they asked him to suggest a motto for them to follow, he said, "Ever Green." They did not know that "Ever Green" meant ever growing. Take for your motto, then, Old Man: "Ever Green."

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The Sheldon Summer School
opens at Sheldonhurst in July,
1909.

A big, jolly, good-hearted business man was talking about the political situation the other day. We talked **Looking After** of the power of a small group of men in a community. These individuals working independently possess little power, but when working together according to a pre-arranged plan are strong enough to make the politicians bow the knee and beg for votes. And this is undoubtedly true. It has been demonstrated time and time again in almost every city and town in the land. "I do not think that men today vote for candidates of a certain party because they voted that party ticket the previous year, or because their father or their uncle voted it," he said, "I am sure that men are more independent now. I would not say that they even pick out the best individual candidates for their support. I believe that men pick out the candidate that will help them most in their business. This is the right thing to do, I think. A man must look out for his business, for it is upon the success of his business that the happiness of his family depends. Even if you do not look upon this as I do today, I am sure that when you are bearing family burdens you will govern your vote by your family interests." Now this is just the attitude taken by those genial gentlemen who helped advertise San Francisco after earthquake news ceased to be important enough to draw first column positions on the front page of the daily papers. Abe Rueff and Mayor Schmitz and the supervisors were put in office and kept there by people who voted selfishly. Boss Cox was powerful in Cincinnati because he knew how to get the support of those who believed that he could help them in getting what they desired. Mark Hanna had no trouble in getting corporations to contribute generously to the campaign fund during the historic campaign in '06. These corporations did not give their support because of their simon-pure love for the blooming majority. Not by several jugfuls. They did their generous deeds because in their narrow selfishness they thought that Hanna could deliver the goods they desired. It is solely because of the prevalence of the opinion expressed by my business friend that politics in this

country today is so seriously to be questioned. Voters are unable to see beyond the present. They are like the hilarious worshipper of the new "gawd Bud" who blows off the foam at night and fails to think of the mansize headache he will rue the following morning. They are like the ostrich—oft quoted, to be sure—that seeing danger sticks its head into a hole in the sand until its Ethiopian enemy gets a strangle hold on it. There may be a certain amount of fun in the temporary security, just as the American voter may find pleasure in the temporary happiness he is able to allow himself after he has helped a friendly politician into office. I realize full well that it is only ignorance that permits men to make fools of themselves in this way. It is certain that wisdom tells us it is infinitely better to leave children a good government than to leave them a fortune which may be taken away in a night. A good government exists only when the laws give a square deal to everybody. This means that the voter, when he makes his little cross mark in the square, must consider not his own little selfish wants, but the needs of the entire nation. This, perhaps, is quite a big problem for the blinking majority to understand. But it is mighty certain that until the majority sees it this way, there will be plenty of work to keep Lincoln Steffens, Jack London and Upton Sinclair from the free lunch counter.

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During the past few months Kansas City has asked for recognition as one of the advertising centers of the **A Western Ad-** country. There was a time **vertising Center** when all advertisers were supposed to turn their faces to New York, as the Mahomedans turn their faces to Mecca. But Chicago developed J. Howard Kehler, Franklyn Hobbs and others, and the glory of New York paled at least five or six candlepower. It did seem that Chicago would not allow any advertising glory to escape. But advertising excellence, like the star of empire—whatever that may be—westward takes its way. Just now it is shedding some of its light on Kansas City. Of course they have not developed any advertising men out there who are strong enough to make the easterners

uncover, but they are developing some that will make the east lose some chestiness. A young fellow by the name of E. F. Gardner is editing *The Advertisers' Magazine*, which is one of the coming advertising journals of the country. It is true that it does not yet approach *Profitable Advertising*, which was evolved in Boston. But it took seventeen years for the good old *P. A.* to become as beautiful and as helpful and as valuable as it is today. There is a big chance, then, for the Horn, Baker publication over whose destinies Mr. Gardner presides.

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From The Rookery—Phoebus, what a name!—in Chicago comes a dainty announcement from The Business Press Business Press Association.

Association This organization springs into being because those back of it see the need of spreading knowledge which will help change some hit-and-miss merchants into scientific business builders. Most things have their being because they are needed. And the men who see a need are the ones to supply it. There have arisen in late years many special writers on business subjects—men who recognize that business truth is stranger than fiction to most business men, and that the wily magazine and newspaper publisher is willing to pay the price for business articles properly written. The Business Press Association, according to the statement of its manager, W. A. McDermid, intends to handle the writings of live writers and give them greater publicity than they have received in the past. Of course these articles will not be furnished to magazines and newspapers gratis. Writers, in spite of beliefs to the contrary, seem to demand just as much food and clothing and shelter as bookkeepers and bankers, and to get these things in this cold, material world requires money. Most of us who write on business topics hope that Mr McDermid will recognize that it is no longer considered good form for writers to starve in garrets and wear nothing but puff-neckties of the Roycroft type, and will succeed so well in his laudable ambition to preach the business gospel throughout the land that he can pay more than a paltry two cents a word for their brain children.

The writers listed by the new press association are imposing. Walter D. Moody, manager of the Chicago Association of Commerce and author of that great book, "Men Who Sell Things," is one of the men who will write, and Alexander Revell, one of the real merchant princes of the windy city, will not be stingy in telling of his experiences in building up his great Chicago store. Although burdened with many business and educational cares, A. F. Sheldon is also a contributor, as is W. C. Holman, the gingery editor of "*Salesmanship*." Here's hoping the new association will be swamped with orders for Good Stuff.

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Will you please tell me why it is that so many merchants seem to live under the fear that their customers will discover the prices of goods for themselves?

Why Hide the Prices There are so few stores that one can enter and be sure of finding prices on articles displayed. Don't merchants see that it is far more economical to plainly mark all goods so that customers can see them for themselves, than to hire clerks to answer questions. Many stores would not have to bear the burden of such a heavy payroll if this advice were followed. Display prices in your advertising and on your counters and shelves and save yourself, your clerks and you customers a great deal of useless worry.

* * *

There comes to my desk every week a little publication that is a veritable dynamo sending out advertising light. The business man who neglects to send out a wire in order to connect with this business fluid, is letting Opportunity play hide and seek with him. *Printers' Ink* is the periodical to which I refer. Because it is fitted to associate with business men who claim to be Quality Folks, I believe it is entitled to any boost I can give it in BUSINESS PHILOSOPHER columns. Here is a weekly that fearlessly says what its editors think. Advertising and newspaper shams are laid bare to the gaze of those who care to look. When an advertising campaign is planned, *Printers' Ink* tells about it. If it succeeds, the story

of the success is related, and if it fails the reasons for failure are pointed out. Every week it contains articles of exceptional merit—articles that deal with salesmanship of the printed kind. *Printers' Ink* is not the biggest advertising magazine in the world, but there be wise folks who do not hesitate in saying it is the best. Of course this is a matter of opinion. Everyone is safe in saying, however, that this country cannot afford to permit the little messenger to cease making its weekly visits. John Irving Romer is its new editor, and James Collins, whose business stories in the *Saturday Evening Post* attract so much attention, is a staff correspondent.

* * *

There are many storekeepers and manufacturers who delude themselves with the belief that when they have squeezed the wages of their workers down to the smallest possible amount, without precipitating a revolt, that they have demonstrated their business wisdom. Tom Murray, the Chicago business man, who does an annual business of over half a million and who started with a fortune of \$55, says, "The merchant in ordinary circumstances, who thinks he can win by squeezing a good margin of profit out of his help by paying less than living wages, and by other oppressive measures, has another guess coming. He'll find it out, too, if he attempts to build up a business from a small beginning on that basis. He overlooks several big things in the situation when he figures that way. He can't get men to come up smiling to their day's work unless they enjoy a reasonable degree of mental and physical comfort. This harks right back to the first proposition that their salary must be fair." It isn't likely that a man can keep his lamp of loyalty to his employer burning very brightly when the latter refuses to give him a square deal. Of course it is true that many clerks imagine they are worth a great deal more than they receive, when they are not entitled to more. If there are such around an institution, and the employer feels he cannot raise them, he should let them go. For as long as they remain they will interfere with the smooth working of the Law of Harmony. A man who thinks he is entitled to higher wages

should either be given higher wages, shown why it is impossible to give him what he asks, or else let him seek employment elsewhere.

* * *

It is no hard task, say those who have tried and succeeded, to become a millionaire. Many men have

Being a Real reached financial heights.

Man Many have become high priests in the temple of the

Money God. Many have enjoyed the false pleasure of being lulled to sleep by the music made by money flowing into their coffers. But to become a real man—to reach the heights of manhood—to become what man is capable of becoming—ah, here we pause and rack our brains as we try to count on our trembling fingers those who have succeeded. Emerson, I believe, tells us that a man is a god in ruins. But Emerson, great spiritual philosopher though he be, is mistaken. Man is a god in the making. Or, rather, what we are pleased to call man today is just Man in the making. History tells us, veiling the tale in finest reticence, of One Man who lived and worked and served in the long ago. His neighbors to whom he gave the command, "Love One Another," understood him not. So they gave him a cross and crucified Him on Calvary. They crucified Him because they did not understand Him. Socrates drank the hemlock because common men did not understand him. We have made it our business to crucify, boil in oil, stone, or imprison, those whom we do not understand. History, impartial reporter, tells us today that this we have done from time immemorial. Why not start today and change that monotonous story? Why not start today to become real men and women—men and women great enough to understand Christ and Socrates, and those other Great Ones whose names brighten the ages that have slipped into the sea of silence. Most of them at least were but men—even as you and I—who allowed themselves to be used as the instruments of the divine. Truly I say to you that if you would have your name stand out in the Record of Those Who Have Served Much, be a real man. You will not be crushed down by outside competition. There are few in the field—so few that those who are engaged in the work and are dis-

covered are even in this enlightened age looked upon as unfit for real life. And what is real life? Is it the coining of human hearts and souls into dollars that jingle metallically and drown the sweeter music of all that is good and pure and spiritual? Is it the mad hurrying and scurrying and anger and discord and suffering that characterize a population that is mad for money and power and sordid influence? Is it real life that one finds in the brightly lighted places in cities where the laughter of the women, as they look at you over wine-filled glasses, stumbles over sobs? Is it real life out in the great mansions that line the drives and boulevards, or in the hovels that shelter the millions whose souls and bodies are starving? Can that be real life in the department stores where women faint in the crushing hunt for bargains? Can it be real life in the sweatshops where men and women and little children toil all day long for a pittance in order that these "bargains" may be offered? Do the prisons, the asylums, the almshouses, the police stations, the army, the navy, the secret service—do all these represent the highest life? Can it be that we have reached the heights now, and that the race must forever wallow in the mire of misery? We search for Happiness.—Yes we search for happiness. We seek it in money making, in automobiles, in yachts, in palaces, in international marriages, in vile stories, in eating strange foods and drinking even stranger drinks, and in a multitude of other ways. We seek it everywhere except where it can be found—within ourselves. Happiness is to be found in man building—in building ourselves. It can be found nowhere else. It is true that some of us may be crucified and cast into prison. But certainly we can afford to pay the price much better than those can who go to prison daily without the consolation of knowing they have won. We may be laughed at and spat upon for a time, but always a real man wins out. A man who truly succeeds can afford to listen for a time to the raucous laughter of those who knew not what they do. You ask, "Would you have us lead the Ideal Life?" Yes, I say to you frankly and fearlessly and honestly and hopefully, I do. And to your muttered protest that it is impossible, I simply answer that you do not know because you have not tried to live it.

When I stand off and look down upon the business world, and see its sordidness, its lying, its cheating, its checks and balances calculated to keep men within boundaries set by man-made laws, and then turn around and see how it is impossible to change all that into a business world where The Golden Rule shall be the only law, I laugh to myself because of the joy of helping a wee bit in making a great dream materialize. Only those who are able to detach themselves and their own petty affairs from the great moiling mass, will realize the truth of the message contained in this little article. But I know that there are many such. I know that there are men and women who realize that the only sin is Ignorance and that Wisdom is the greatest virtue, and that within themselves are powers which, when developed and used, place them on heights unguessed. Let us cease to beg for strength to resist temptation, but let us ascend when the temptation comes to make use of "the power within ourselves which makes for righteousness." Is this business? Will this increase your bank account? Yes, it is business, and whether it will increase your bank account depends wholly upon what your desire your bank to contain. If it is Happiness you desire to check against, with sufficient money as an element, you will not hesitate over the question of choosing between man-making and money-making. Surely you understand that money-making is only an insignificant part of man-making, but that no one who is not a man-maker can be a money-maker whose checks will be recognized by the cashier of the Bank of Happiness, as well as by the money changers. Make the man right and his sufficient money making power as well as his true happiness takes care of itself. And it takes one but a moment to understand that Happiness and Success are synonymous, and that the man who is happiest and who makes the greatest number of his fellow men happier, is the greatest success. So you see it all resolves itself down to rendering the greatest service to the greatest number, which was the burden of the sermons preached by the One Man the world has produced—the man who was crucified on a cross on Calvary in the long ago for telling men to love one another.

When William Morris—one of the master craftsmen of all time—discovered that as man evolves to higher and higher planes he wants fewer material things, but wants those few of the highest quality, and started out to supply a demand which he believed existed, he was accused of being insincere in his desire to better conditions because he charged such prices for his products. Of course Morris had no difficulty in persuading those who cared to understand that in order to produce beautiful objects of art it is necessary to surround the workmen with the proper environment, and that no man can do his best who is compelled to work in dirty, sordid factories, and has to worry over the problem of making his wages buy the necessary food to satisfy the stomachs of his wife and children. Whitman gave us the thought that to produce great institutions it is first necessary to produce great people. Of course it is true that when we produce great people the rest follows. Always the problem of man-building must be solved first. As Sheldon says, "Make the man right and his work will take care of itself." To make a workman right it is certain that he must be given beautiful surroundings and proper wages. And it is equally certain that no employer can give his helpers beautiful surroundings and proper wages who is engaged in degrading the public by furnishing it with cheap goods. The wise man never asks the question: How cheap? All he wants to know is: How good? It is always the value of an article—or of a man—that must be considered first. What service will it render? Isn't it better to buy a piece of furniture made by a man who follows William Morris—a piece of furniture that will last for two hundred years—than to buy a shiny, gaudy, cheap article that will last less than two hundred days? Isn't it better to pay a few more dollars for your booklet or stationery and have it gotten out by a printer who is also an artist, than to have a hodge-

podge job turned out by a man whose only argument is that he can do it cheap? I believe that the time is here when the wise business man will concentrate upon quality instead of quantity, and that manufacturing reputations of the future will rest upon the bedrock of value. I am fully aware of the fact that manufacturers are not alone responsible. I know that there are foolish customers who demand things that are cheap. There are thousands of grown men and women who are like the little boy that went into Trigg's grocery store the other day and asked for "a penny's worth of th' tandy what you get the mostest of." You can see for yourselves that the manufacturer who endeavors to grant the demands for cheap articles, keep a balance in the bank, and hold his own in the present brutal competitive game of business, cannot afford to pay salaries to his workmen which will enable them to buy fruit out of season, or send the children into the country in the summer time. The workingmen demand cheap things, and when this demand is granted their employers lessen their wages so that it is only the cheap things that they can buy. Everything works in circles. Goodness knows, there is plenty for everybody. The world is rich enough to support all its people in comfortable style. All we need to do is to solve the great problem of distribution. To solve this problem of distribution we must evolve better men and women. When we evolve better men and women we shall have done away with the troubles which make the existence of the political parties of protest justifiable and necessary today. But to produce great people in order that the rest may follow, it is necessary to give everybody, or at least the majority, True Education. We are told that true education consists in the infilling of useful knowledge, and the drawing out of the positive faculties and qualities. Why not let us all take the advice of a certain wise man who said: "Reform yourself and lessen the rogues by one." It's your move—and mine.

Giving

If thou givest that which thou dost not want thou mayest benefit another, but, oh! thou must sometimes give that which thou dost want if thou wouldst benefit thyself.—Muriel Strode.

A Sale By the Bookkeeper

BY W. A. McDERMID

How he got the attention of a hard prospect by a little headwork—Other bright stories of real life that teach practical truths.

ONCE there was a Head Bookkeeper who was also a Sheldon student. The Man Who Paid the Salary to the Head Bookkeeper and some six hundred other employes was a good old German who had come up through the factory and launched out for himself. Although he was making \$35,000 a year from his business, he lived in the \$1,200 house which he had purchased when a machinist. It is one of the regrettable features of our factory system that a man can work for years with a steady increase of efficiency without receiving a corresponding increase of salary. Hence, this employer, remembering his own factory experience, failed to see why it was to his interest to raise the salaries of any of his employes.

Now the Head Bookkeeper was not at all of the same mind as his respected employer on the salary question. On a number of occasions he sounded the Boss on the question of raises for some of the other employes and thus discovered his prejudice against any such "foolishness."

So said he to himself: "I must sell my services to him." Then he began to analyze the situation, and he reasoned thus: "He doesn't know who I am. Once a month he sees my trial balances and once in a while he sees my profit and loss sheet, but he don't know *me*. I must first attract his attention."

For a number of weeks the Head Bookkeeper pondered this problem. It was the Old Man's practice to walk slowly through the office, meditatively smoking his pipe, seldom looking up, rarely speaking to anybody. One day he dropped his tobacco bag and the Head Bookkeeper picked it up. Then his thoughts took definite form.

That night he bought three or four bags of the same kind of tobacco, emptied their contents into a box, and placed it on his desk, placing beside it as if by accident an empty bag. Then he waited. Waited until one day the Old Man, finding his pipe empty, noticed on a neighboring desk the inviting box of tobacco and the bag of his favorite

brand. Almost automatically he stopped and filled his pipe. Then he walked a little further, borrowed a match from the secretary and so on into his private office.

Next day the Head Bookkeeper had a box of safety matches standing beside the tobacco, and the next day too, the Man Who Paid the Salaries gravitated toward the open tobacco box, borrowed one of the safety matches close at hand, and lingered long enough to notice the individual behind the desk. A week later he had come to the point of discussing a few of his troubles with the Head Bookkeeper.

Attention and Interest.

Soon he discovered that the Head Bookkeeper was more than a human adding machine, that he had ideas on the conduct of the business which were valuable.

Desire.

He needed that man, and the time for the canvass was ripe, so the canvass and ultimately the sale were made and the raise was forthcoming.

Some one once said, and some thousands of people have been repeating annually ever since, "Genius is a capacity for taking infinite pains." "Salesmanship," the paraphrase should read, "is a conception of the importance of the little things."

WHAT peculiar method of reasoning do you suppose it is that makes The Man Who Passes On Advertising "kill" one suggestion and "pass" the next because "I think this looks swell"?

Two young ladies sat in the seat in front as we came down to the city on the car the other day.

Over their heads was a pretty picture of a couple of Teddy Bears scouring a pan with Sapolio.

I knew what they were talking about, for I too was watching the ad, when one of them said: "Isn't that a cute picture?"

Then said the other one: "Yes, indeed. I bought two of those the other day for my little nephew."

I WAS talking the other day to an advertising man and salesman of marked ability—in fact, he is the man who made famous, by his advertising and sales plans, two of the greatest clothing houses in America.

He was discussing salesmen he had met, and among others he told me of a man who came in to see him, and who impressed him immediately as an exceedingly clever salesman. This man's talk was so interesting, his personality so winning, that his hearer took pleasure in keeping him for over an hour, longer, in fact, than he wished to stay.

Finally, when he rose to go my friend said: "I am sorry that you have to go, because you are a mighty good salesman and I have enjoyed listening to you."

"I am not a good salesman," he replied, "I am only an orator. If I had been a good salesman I would have gotten your order forty-five minutes ago."

NOT long ago there lived in Italy a poor sailor who loved liberty. Not a very remarkable beginning, perhaps, but that man became one of the world's most successful military leaders.

He was outnumbered in almost every battle he fought, but he won. He won because he believed in himself and the cause he fought for, and he made his men believe in him. This poor sailor's name was Garibaldi.

Once, while fighting in South America, he was surprised by four of the enemy, all armed. Without hesitating a moment he jumped forward, drawing his sword. "Surrender," he said. "I am Garibaldi." And the soldiers promptly dropped their rifles.

These sentences may explain why for years the name of Garibaldi and the sight of his red-shirted troops sufficed to put to flight three times his opposing army's own fighting force:

"In all of my big battles the enemy was sure he had me. If I had been of a like mind, you would never have heard of Garibaldi. I snatch victory from defeat."

Remember that business is a battle of brains and that it is confidence that tilts the balance to victory.

But in all your mental combats never lose sight of the fact that you are fighting not to vanquish a hated foe but rather to win a new

friend—to win your way into the other fellow's heart, to gain his confidence and get business.

There is in the West an Advertising Man (we use capitals to indicate that he is one of the few great ones). He has a Garibaldi story.

He went to see the advertising manager of a large concern which makes baked beans. When the girl asked him for his card, he said: "Tell him Smith of the Big Four Magazine." For he reasons thus: If I send him my card he has chance to say: "I cannot see him today." If I send in my name in this manner the girl will probably forget the name of the magazine and The Man Who Buys Space will say: "Smith, and then again, Smith, what Smith is that?" And then he will come out to see.

On this occasion it worked, it usually does, and the man who buys space for this baked bean concern came out to the reception room with the air of one who would say: "I am Garibaldi. Surrender." He announced: "I cannot see all you advertising men today, you take up too much of my time."

"Ssh!" said Smith, "I eat beans."

"Oh!" he said, "come into the office, Smith." And Smith left the office in two hours, having left the man who buys space to make up his list for the coming year.

THE other day I went to lunch at a certain restaurant, which on this particular occasion was almost filled with young men,—in fact, most of the time this is a young men's restaurant. The average crowd might be taken as fairly typical of the younger generation of Chicago business men.

From where I sat in the corner, I could see almost every man in the room. Men of force, of energy, of character and of ability faced me there. These were the men who, twelve or fifteen years from now, will hold Chicago's executive positions, and direct all the ramifications of its commerce and industry.

These men are my competitors. These are the men that I am beginning to measure myself against, now in the daily business battle, and the men with whom ten years from now I will be engaged in business warfare; some of them will be allies, some opponents.

When I looked at that crowd—clean-cut, aggressive, unafraid, all of them, I suddenly realized as never before, perhaps, the power of competition, the overwhelming truth that in modern society every man must make his own way without *counting* on help from anyone.

And then the idea came that out of this crowd must rise victors, leaders, men who will win. I tried to pick them out, and that led me to ask what were the reasons which would make them win.

What will be the thing that will determine, at the end of the years, who these victors are to be?

And more. What can I do to make *me* win out in this group of men who are working for the same thing?

Sheldon is answering such questions for a great many men.

DID you ever try to sell advertising to the man who said: "The advertising pages are too crowded, there are too many automobile ads for mine to receive attention." If you did, you might tell him the story of a certain store in Chicago that has grown to be one of the biggest in the land.

The building which this firm occupies is situated just outside the union loop. The southern end of the shopping district

proper begins three blocks to the north, but when its building was begun, backed by one of the two factions in the packing industry in Chicago, the other faction hastily purchased the adjoining property to the north, just within the loop, and put up a building to compete with the first concern.

The purpose of this is that they defeated their purpose. If they had not built that other store there, the rival firm would have gone to the wall. The shopping center would still have been within a very short radius from State and Madison Streets, but the women shoppers of Chicago said: "Let us go to Smith's and Robertson's." And the firm was saved.

And did you ever notice that all the insurance companies of importance in Chicago are within a distance of two or three blocks on one street, and that a radius of two blocks drawn from Clark and Monroe Streets will touch almost every important bank in Chicago, and that there is a well defined shopping district, and that there is a manufacturing district, and a financial district.

If you are going to sell goods to the big buying public of New York, do you put your establishment on Morningside Heights, or do you go down on Broadway where the Big Bunch is?

Yes, Mabel, you know you do.

The Passing Stranger

EDITH BABBITT

He passed me on the street,
And never guessed
The strength he gave my heart,
And needed rest.

His noble face so shone
With holiness,
The very sight of it
Could not but bless.

I met him only once
Upon my way,
Many years ago,
And yet today

That face of light and strength
Still dwells with me;
The man "had been with God"—
'Twas plain to see.

Be a Doer of Great Deeds

BY F. L. SEELY

Editor of "The Atlanta Georgian"

WEBSTER says that speech-making for mere show, mere talk is bunkum. I have not come to bring you bunkum; this is not an age of bunkum; it is an age when men with messages are needed, and I have come with a message—an old message—one that Homer gave us, and it comes to us with as much meaning today as it had centuries ago: it reads:

"For this end he sent me forth to teach thee all these things—to, be a speaker of words and a doer of deeds."

Today there will walk out of this university a company of lives with their work here completed; the doors will swing quietly to behind you, and some turn east, some west, some north, some south, looking into the distant future that gives you no answer as you ask "which way?"

That question may not be asked of the future, but of yourselves—which way, good friends, which way are you going? Not future—not God—not man may say, but all must speak for themselves. You will go just where your characters lead you—to success or to disappointment, and you will go to success and happiness in so far as you have minds of your own and a fearless determination to be speakers of words and doers of deeds.

There are many speakers today; we are all speaking, but how many of us speak words that weigh. The parrot speaks, but he only speaks; he has no thought or

knowledge of what he says; he says what he is told to say.

The trouble with young people today, and old ones too, for that matter, is that they have not the courage to speak words and do deeds of their own, but they say the things they think will please for the moment rather than speak the truth if it disagree with a friend.

The truth is what we want; not mere words.

The fact that you have learned in this institution to use the words of the English language deftly, does not mean that you will convey truth and love and character unless your heart is in what you say. You may learn the use of ten thousand words, but what can you do in life

that will help if your words do not represent convictions. Your speaker had not the opportunity to acquire knowledge in a university; he can not look on the world from exactly your present viewpoint, and it is with hesitancy that he brings to your attention the fact that many of you will only begin to live now. You are graduating from this college to matriculate in the school of responsibility and hard knocks. Your speaker has had extended opportunities in the school of hard knocks, and as that is post-graduate to your training he wishes to bring to you such suggestions as may be of use—and with this thought uppermost I have chosen the sentiments already outlined—speakers of words and doers of deeds.



F. L. SEELY

Through a struggle of twenty-five years I look back to the bottom round of the ladder and think for a moment what may be the gold that the fire has brought from the dross that I may give to you who are on the doorstep of life and work. I doubt if you will hear it; I doubt if many of you will carry it even till tomorrow—so soon will it die on your consciousness, but hear me now while I say with all the earnestness that a realization of my responsibility gives—that gold is frankness, plain honesty, earnestness and love. Men want love today—they want it for other men—for their work and for humanity, and life will not be a success without it.

Frankness I have put first because it really takes in honesty and everything—a person can not be frank or just one's plain self without being honest and earnest and loving, and how many young people do we meet today who are frank? Very few. How many of you here are perfectly frank with yourselves, who are beautiful in your simplicity and who honestly have no little false motions that you perform automatically because you feel that someone is looking and you must act a little. How many young women do you know who can get up and walk across the floor naturally, just as God taught her to do, or who can sit down at a piano without some special frill that is thrown in for looks—some even need William Morris' admonition that "though we make simplicity as beautiful as we can or will, be sure it is done for beauty, not for show."

You cannot be frank and honest with the world if you are not with yourself, so we go a little back of even the fancy touches just mentioned and ask if you are honest with yourselves—if you give your mind and being the messages of others and do not live and think your own thoughts and decide the right and wrong for yourself. When you were old enough to leave your homes and come to this university, you were old enough to know right thinking from wrong, and there begins your responsibility. No one can do your thinking and deciding for you. Frankness with yourselves is really the very starting point. Admit to yourselves when you are wrong. When you make mistakes and admit frankly to your God when you are in error, you

will find it easy to be frank with the world; deceive yourself and you will deceive others. You will lack character and will be mere speakers of words, empty words—rattle brains. Emerson says: "It is easy in the world to live after the world's opinions—it is easy in solitude to live after our own, but great is he who in the midst of the throng keeps with perfect sweetness the independence of solitude."

My accepting this invitation to come to Minneapolis today and consume your time, would be a waste and a farce if I hesitated to say things that would cause you to think. Advice is good, of course, but telling a man how to do the thing one advises is the real value. My advising you to be frank may be asking you to change a mental habit. If I asked you to stop the use of strong drink I would be asking you to abstain from a physical thing, yet all our acts are controlled by the mental, everything originates in thought, that invisible beginning, that spirit force; so how may a young man who has burned the candle at both ends and is not exactly at himself, remake his mental habits and change the tendencies of his mind? I will tell you—for it can be done—a man named Sheldon has worked out a plan of so-called business science. Some fifteen years of experience was focused on a formula that might be transmitted to men whereby they could scientifically overcome their shortcomings and develop themselves into successful men. The plan treats of the science of success, and the principles laid down apply to every man and woman, and one can but stand in amazement when he realizes the extent to which the mind can be controlled by proper work. Mr. Sheldon rightfully says that every calling must begin with the man—the human being—then wherein does one being differ from another, and why are not all equally successful? Because of the errors of omission and the errors of commission. Then if a young man be held back because of things he does that are wrong, there is a division in all he does that may be classified as the positives and negatives of his character. Every man represents 100 per cent of the qualities that go to make lives. Love is classified as a positive and hatred as a negative; strength a positive, weakness a negative; morality

a positive, immorality a negative; ambition a positive, laziness a negative. A given man's character may have sixty per cent love and forty per cent hate; forty per cent morality, sixty per cent immorality; fifty per cent ambition, and so on. A hypothetical question, of course, as to amount, but what may he do when he reaches a point that he feels he must progress? Simply decide to turn the negatives into positives; center your thoughts on your will power. For instance, some one owes you five dollars, borrowed long ago; you need it but have not had the courage to ask for it. Reason it out; it is yours; there are no reasons why you should refrain from asking for it; you simply lack courage; turn that negative of fear into a positive of courage, and go at once and ask the return of your money. Continue to do so every time your negative of fear holds you back, and you will have begun to rule your will and to be a success; continue to be ruled by fear of any kind—by hate—by immorality, and you are an undying failure.

I would waste your time, and my own, if I had no message to bring. I would no doubt have failed to receive this privilege had not your president believed I may have a message, and I would be unworthy of the place I have been given in life if I had no message to men. My message to you is, **BE SOMETHING: DO SOMETHING;** be ambitious for right and truth; be not proud of soft hands and polished nails. God help the woman who spends her time at the manicure's table, and the man who would do it, is almost beyond God's help. If I were a young woman I would never waste an hour on any man whose hands had never known a callous; I would never take but one whiff of a man whose clothes were saturated with cigarette smoke, and I wouldn't let a man who drinks come near me. Loving men and marrying them to reform them has been tried all too often, and it does not work.

What deeds shall we do? What can I do? one after another asks. What can you do? We are not preaching a sermon; you hear so many sermons that some of you have ceased to be impressed by them; we are talking plainly for each others' good; so the first thing many of us will have to do will be to quit our laziness and

be willing to do **SOMETHING.** John Lentz has well said, "God help the children of the rich, the poor can work," and Stevenson says, "Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labor."

How many of us know from one day to the next what our material condition will be. In olden times men lived more quietly; they had no railroads, no telegraph, nor any of the mechanisms of the strenuous life; they had not the nerve wrecking agencies that we have today, consequently when families accumulated wealth and luxury it was maintained on a more or less certain basis, and the children of these homes had somewhat of a guarantee of a degree of comfort through their lives, but today it is all changed. Men are rich today and poor tomorrow; children born in the lap of luxury and reared with no knowledge of self-help, find themselves suddenly bereft of home and property and finally the pinch of poverty robs their rosy cheeks for they are lost when forced to turn to self-support. How many of us know what our path in life shall be? Many young women spend their time around the card table when they should be making their own clothing; how many more sit and gossip when they should be reading a good book or a newspaper. Is my wife the less refined because she sews for her four children? Is the fact that your fathers can afford to support you a good reason why you can afford it? No, a thousand times no. Independence and character and attractiveness and ability await the effort to do something to help one's self. Few of our parents had more than the plainest necessities of life in their early days, and many of us were born into poverty, but who would be ashamed of it, or who is the young man or young woman that would be ashamed of his or her parents' plainness or lack of polish? Many parents deny themselves the comforts of life to give their children such magnificent advantages as this institution has given to you, and unless your hearts are filled with gratitude and humility for it, you are a failure already.

I have endeavored then to convey the idea that among the deeds we must perform are those of ability to care for ourselves.

Rich or poor, we are useless blots on the earth if we have health and our ambition is nothing more than to live. Deeds that count for anything involve labor, and who should be ashamed of labor; what greater happiness is there than achievement, some work of our own hands, some one happier for what we have done? Nine out of every ten men, and one out of every five women in the United States today are bread winners; there are nearly five hundred thousand women in the United States over fifty years of age, working for a living, and on the other hand there are over half a million children between the ages of ten and fifteen doing the same. There are six million women in the United States, including children as young as ten years old, working for a living, and nearly two million of them are married or widowed. There are five thousand women in prisons in this country and eighty-five thousand men and boys, so then if there is no immediate need of your learning to be of use to yourselves or to your families, is there not enough to do in uplifting and helping mankind, and can we not pursue higher happiness than the gratifying of our own desires? Men may be good and noble and true as a rule, but I venture the assertion that there is not a young person within the hearing of my voice whose life and thought has combined with it one-half the noble work and aspiration his or her opportunity in life has offered, and if my life had been lived to this hour but to bring to some one a hope, an inspiration, an ambition and a love for good, I would believe that I had been a true speaker of words and a doer of deeds.

From George Eliot I read:

"O, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence: live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And then with their mild persistence urge men's search
To vaster issues."

NOTE: This strong, heart-to-heart talk by one of Georgia's great editors, which was delivered at the commencement exercises of the University of Minnesota last June, shows the interest of writers and educators in the man-building philosophy formulated by Mr. Sheldon. It is also an argument supporting Mr. Sheldon's firm belief that the day is not far distant when this system of true education will be introduced into all the schools of all nations.

A Field for the Small Shop

BY SEYMOUR EATON

I THINK it is Mark Twain who says that when a man goes to buy a collar he comes back with a collar and perhaps a necktie; but when a woman goes to buy a collar she returns with a new silk waist, a pair of gloves, ten yards of dress goods, several toilet articles, some window curtains, and a refrigerator.

The manager of the department store knows all about this. His full-page newspaper advertisement is intended for women readers. For them he invented the bargain counter.

The man knows that all this hurrah is simply advertising; that the bargains are nothing more nor less than the bait on the hook. But poor, confiding, trusting woman will never find this out. Because handkerchiefs and collars are cheap, silk waists and window curtains and refrigerators must also be cheap.

The department store is a necessary part of modern merchandising. It has made good. It will always have the crowd. It has come to stay. But the pendulum is swinging back again. The next decade will see a great revival of the smaller specialized shop. The department store by its ten-story buildings and complicated mechanism has made the smaller shop necessary. Price is the attraction of the big store; individuality is the keynote of the shop. Full-page newspaper advertisements may continue to pack the aisles. Concerts and picture galleries and vaudeville performances may continue to be legitimate accessories. But the crowd will always be a "Midway" crowd.

The point I wish to make is this: There is opening up a great field in every big city for the attractive advertising of the smaller shop. This advertising must be done in a new way; it must be pleasing, refined, convincing; it must appeal to the individual who loves quiet rather than noise; the very antithesis of the broadside bargain advertising of the department store.

Speak as you think, be as you are, pay your debts of all kinds.—Emerson.

The Adjustment of Life

JAMES E. CLARK

ABILITIES OF OTHERS AND OF SELF

THERE is a positive evil in that habit of mind which glorifies the abilities of others and is inappreciative, almost to the degree of blindness, to the capabilities of self. In the great scheme of the universe no mind is an accident. Each has its own capabilities and each catches inspiration that may be denied to all others of the generation. A little spark of fire is responsible for the conflagration, the tiny speck of fire at the ends of the wires explodes the giant blasts of dynamite, and in precisely the same manner the little spark of inspiration which comes to us now and then may fire the powers that are within us. Each should learn to harbor these inspirations, to develop them, to believe that they are sent for a purpose and to take them as something which is to tear away ignorance.

Very many men in all walks of life have always with them a note book wherein they may write down, as they appear, suggestions which come to them, lest these valuable thoughts be forgotten. They keep this notebook at the bedside at night and sometimes arise from an apparently sound sleep to enter upon it some suggestion which shall aid them in their strife for their particular goal. Such men recognize the meaning of inspirations and deeply feel not only the value but the responsibility which is charged upon a man to whom is given good thoughts. Men of this class are not concerned simply in marveling at the achievements of others, but as a broker with a tape in his hand looks at the doings of the stock market, they are reading the record which the tape of life has for them. It is well to admire God's work as expressed by others but it is better to give attention to what work there is for us to do. The ideas and inspirations which come to us, do in a degree charge us with duties.

No one, we have been frequently told, knows what is in him, and honestly following his inner convictions will lead to no regrets.

SHUTTING OUT THE LIGHT

THE body is simply an instrument through which the soul gives expression. In a sense it is like a prism through which the rays of the sunlight are reflected.

No argument is required to convince whoever will consider for a moment, that, if the prism is dulled by dust or dirt or any substance, the light is obscured wholly or in part. If a piece of glass is covered with lampblack the sunlight can not penetrate. And it is equally true, if not fully as plain, that the unclean body—the unclean mind—can not reflect the clear light. "The unclean thought beclouds the mind that harbors it." Could it be otherwise without upsetting the laws of the universe? Pick out those in any community who are unmistakably persons of clean thoughts and see how they prosper.

The clean mind and the clean body mean happiness and prosperity and progress and the mind that receives and harbors the unclean in a measure shuts out enlightenment of all kinds—inspiration in literature, mechanics, business, the law—it makes no difference what.

A proof of this is to be found in what happens when a big industrial or mercantile corporation looks upon those who are available as its representatives. The man whose personality proclaims him to be a man of good moral character—to be one of clean thoughts—is invariably selected in preference to one of doubtful morality. Those who have analyzed the science of salesmanship have placed among its foundation stones a good moral character.

Consider then the folly of those who in their ignorance bedaub the windows of their souls with unclean thoughts, and practices and companionships, and then cry out because the sunshine of prosperity does not bathe them in its golden light!

THE REGIONS OF THE SOUL

IT is a beautiful thing to travel, to visit other parts of the country, to behold the glories of nature, to see other peoples

to climb the mountains and be inspired with new thoughts, to go down into deep mines and great caves—it is good to do these things that we may be made to feel the littleness of man and anon to get a glimpse of a finer life than that which we have been leading. There is an old and a very true saying that if there is anything in man travel will bring it out. But it is still a finer thing to take the lamp of knowledge and to explore the regions of one's soul, and he who does this travels in realms that are without boundary.

The lamp of knowledge is fed by study, observation, meditation. It matters very little what a man studies as long as the study is hard and persistent and the direction is maintained—farming and astronomy are equally good. The thing is to keep the lamp burning so that darkness may not envelop and the exploration cease. Watch out at every step for signs of the Creator's hand—for some master, far-reaching purpose in everything in nature whether it be in the pain which follows the physical or moral hurt, the bloom on the grape, the downy balloon that carries off the seed of the dandelion. Everything comprehended gives a broader view until, as man travels far in the regions of his soul—his mental part—he will a length have a realization of the pitiable thing it is to dwell only on the surface—to be living the treadmill life wherein dollar bills obscure and restrict the vision just as blinders keep a horse from glancing backward.

A journey from the Occident to the Orient and from the Equator to the Arctic will contain no more wonders than the soul of the commonest man who will start out to get acquainted with himself.

"Know Thyself," comes thundering down the centuries to us. He who catches its meaning gets new life and a new happiness.

BE PATIENT

IF they were only *sure* that their efforts would meet with success a great army of men and women would start out today to build for themselves the temple of their heart's desire in which each would lead a new and a better life. But unfortunately they have lurking within them a mean suspicion that they will not succeed anyhow and consequently they stay in the rut.

Such an attitude of mind is really despicable. Those who are forever doubting their own abilities without some very good reason are guilty of a species of suicide because they are willfully narrowing life. The suicide stops all mortal life: the person with capabilities but without courage or confidence throttles a part of life. The difference between the two is sometimes only a difference of degree.

No intelligent person should doubt his ability to improve his life, to lead a really grand life. The trouble generally is that the individual is too impatient, and gives up because he can not immediately get what he wants. Look at nature and be encouraged by the lessons to be found on every hand. Nothing grows over night but mushrooms, and they are in decay by sundown. The farmer plants his seed in the springtime and has faith that if he does his part he will have a harvest in autumn. He does not give up in despair when he sees just a few weak little sprouts appearing above the earth, nor is he forever plucking things out by the roots to see if they are growing. He has faith. He knows that they will grow to maturity and he works on satisfied that if he does his part all will be well. Any great work must be done by degrees. Ideas must be developed as plants grow. Consider the monarch of the forest and be patient. Time and work will bring all things.

Pluck out that distrust of self and never again let it take root.

HARNESSING THE MIND

STUDY is the harness by which the power of the mind may be utilized and made to accomplish tasks—study along some well directed line with some definite object in view.

Mere browsing around from one subject to another will not do, for while much information may be acquired in this way, it is scattered, does not fit together, and the shifting student does not develop strength which is the great part of the lesson. In acquiring information without having a definite object one is constantly changing direction. It is plain that he who travels a while in one direction, then changes and travels a while in another direction and thus continues from week to week can not possibly make any port. And just book study without practical

works is insufficient though it is an indispensable companion to progress.

Study in all its senses is necessary—study which calls out all the powers of concentration, a lively imagination, meditation on the full meaning of the words of the printed page, the meaning of the things that we see in life and works and practice.

To put the mind into harness takes time, patience and much effort. No one ever threw a harness upon a blooded colt and then and there fou d him to drive well; no one ever harness:d a river in a day and it took years to harness steam. Even the hand of the illiterate man needs much special exercise, training and coaxing before it becomes skillful enough to do its part in writing the owner's poor name.

Do not be discouraged then if your wild horse goes plunging away toward the green fields of pleasure when you try to harness him. A little bit of study each day; a little more mental effort in the given direction to-day than was expended yesterday, and a little more tomorrow than today will harness the force that is back of all forces and make life a real life.

Perhaps it is now only a mere possibility of a real life.

BUILDING UP TO IT

CONTEMPLATING the fine situations in life to which others have risen young men and women will sometimes ignorantly say as they view what seems to be a hopeless height, "It is of no use to try; I can never get up there." Persons who thus give

up without an effort are traitors to the best that is in them, because they are accepting defeat without first exhausting their resources in honest effort.

In this matter of progress in life there is much that is greatly misunderstood. The past is as clear as day but the future is like impregnable night. Too many are afraid of the dark.

Those who have risen to the fine places in life did not soar there like birds on the wing. We often hear of men and women climbing up, but building up is what is actually done. A wise way is to pick out the desired place and then build up to it. He who wants a desk 40 feet above the street level would not expect to rise to that place without first building up to it. The structure must be built slowly, surely, steadily after a given plan. Brick by brick, with line and level and industry and it will go up.

"It is no use," of course, if a man will simply look up and walk back and forth and sigh or rail against the fates because he can not jump up. The distance between the earth and the good places is too great. Every one must begin down on the hard pan of reading and writing and arithmetic and with these and a clean character as his foundation build just as one would construct a house. A little bit every day will do it. Avoid the 'lazy man's perspiring spurt' which is the companion of the sluggard' long rest. Put some good solid piece of information into the structure every day. Let every step be so taken that it is for all time.

Life

ROBERT LOUIS STEVENSON

We uncommiserate pass into the night
 From the loud banquet, and departing leave
 A tremor in man's memories, faint and sweet
 And frail as music. Features of our face,
 The tones of the voice, the touch of the beloved hand,
 Perish and vanish, one by one, from earth;
 Meanwhile in the hall of song, the multitude
 Applauds the new performer. One, perchance,
 One ultimate survivor lingers on,
 And smiles, and to his ancient heart recalls
 The long forgotten. Ere the morning die,
 He too, returning, though the curtain comes,
 And the new age forgets us and goes on.

Mouth to Mouth Advertising

BY SEYMOUR EATON

TEXT: At the mouth of three witnesses shall the matter be established.—Deut. 19-15.

ADVERTISING and news are first cousins.

A famous editor in giving a definition of news to a green reporter said, "Anything is news which breaks one of the ten commandments, and if it breaks number six or number seven it is great news."

But the editor who invented that definition is dead. What happened after is of little concern.

Like some reformers of the present day, he considered the poor devils commonly known as the American public to be a lot of blithering idiots with their eyes shut and their mouths open waiting for the spoon.

We have since passed the spoon-feeding age.

The advertiser of the twentieth century must reckon with a people who think; people with their eyes open and their mouths shut; people who talk only when they are convinced.

The advertising science is anything but exact. It is an easy matter to diagnose symptoms. The school graduate who writes your copy can do this with remarkable accuracy. But in advertising, as in medicine, very different causes produce very similar disturbances; eye strain, a wobbly steamer deck, or green watermelon; each means an upset stomach.

But there are some broad general principles which are as permanent as the eternal hills.

Two Irishmen chased a wild-cat up a tree. Pat went up to shake him off while Mike remained below to catch him when he fell. Both were successful, but Mike and the wild-cat were soon in a rough and tumble scrap below. Pat called out, "Shall Oi come down an' help you howld him, Mike?" "Naw! Begorra, come down, Pat, an' help me let go of him."

This story will serve as a supplementary text covering this series of sermons. Advertising is a wild-cat up a tree. Once

NOTE: From "Sermons on Advertising," copyrighted by The J. Walter Thompson Advertising Co.

you have shaken him off the problem of "letting go" is quite as difficult as the problem of "howlding on." In either case, nine times out of ten, you're a deader. But if you like risky sport and have ammunition enough to stand the siege go in and win. The game is worth the candle.

The great thing is to make people talk; or rather to make them think. Effective talking follows positive thinking. The people who talk first and think afterwards make poor advertisers.

As a general rule people are short on talk. They are always running out. The hopper must be fed. The shrewd advertiser scores every time he produces a new topic of conversation. If he fails to make people talk about his goods he makes them talk about himself. They wash with his soap or drink his tea or rub on his axle grease just to get in touch with him.

We are all hero worshippers. Any man is a hero who succeeds as an advertiser. Sir Thomas Lipton and Lord Northcliffe of England, understand this hero element and they play it up more entertainingly than any American who can be named.

Talk can be created about the most commonplace things: baked beans or soap or linen collars. You need only to know what switch to turn on. The cook is usually a better subject of conversation than the food he employs. To talk about food may indicate a knowledge on the part of the housewife of things menial; things that only the butler should know about. It is all right, however, to talk about the cook; to let your neighbor know that you employ a cook; that your domestic affairs are so beautifully arranged that each branch of the service is looked after by a specialist. The successful food advertiser gets people talking by dilating upon the health properties of his product. Health and weather are the two most popular topics of conversation.

If ever an advertiser succeeds in hitching up to the weather he will make a decided and everlasting hit.

As a matter of fact, people do talk about foods; the people whom you and I know. Women rather delight in showing off at club or at afternoon tea or at sewing circle their superior knowledge; more especially if other women present are a week or two behind on the proper things to serve for a quality lunch or a ten o'clock supper.

As a rule people talk most about the things that flatter them.

We talk about the book we are reading because we want to be considered bookish; or the opera we heard because we like to pose as a lover of music; or the society ball or club dinner we attended because we want you to know that we have entrée to the best social set.

We don't want to tell you plainly and in cold blood how grand and superior and exclusive we are, but we want you to draw your own inferences.

Put a full half of your study on the customer and learn the homely maxim that a little flattery is worth much advertising space.

The things we leave unsaid are the most interesting; the impressions of good things kept back. For this reason the best advertising is always indirect. It tells you about one thing to set you thinking about another, and the thing you are told about does not attract you nearly so much as the thing you are set thinking about. Your curiosity is aroused and you want it satisfied.

If the customer and the goods can be advertised together the nail is hit squarely on the head. This in a nutshell is the secret of mouth to mouth advertising. It can be done with almost any line of goods.

But it must not be forgotten that the American people get through talking very quickly. While the topic is in the air every body talks; but things have been talked to death. Better shut off the current every little while just to have a chance to turn it on again. If the sun didn't have a rising and a setting it wouldn't be half so interesting; and we enjoy the full moon all the more because it isn't always full.

The better the copy, as a general rule, the better the results. Good copy for one class of trade might be very poor copy for another. But there are a few broad general principles which are always true.

Your advertisement should be attractive enough to catch the eye. Size doesn't do this. A two-inch single-column card may be made to attract more notice than an announcement as big as a sheet of note paper. If your advertisement isn't seen it isn't read, and if it isn't read, no matter if it has ten million circulation, it isn't worth a postage stamp. You are not investing in circulation but in readers of advertisements.

But the secret of copy is personality; red hot hustling life. Like breeds like. If your shop is a hustling go-ahead concern and this spirit is reflected in your advertising, the contagion will soon spread. The first hundred customers are the hardest to get; the second hundred come in about half the time; the third hundred are attracted by the crowd.

I know a retail store in one of our large cities, a branch of an English house which, until the autumn of 1906, was managed by an Englishman; austere, conservative, dignified; a man who would have been shocked to see his shop advertised in an American newspaper. He had an exclusive trade and his net profits amounted to about \$20,000 a year. This Englishman died. His assistant, an aggressive young American, took charge. He advertised; advertised continuously in the best local newspaper. Last year this exclusive shop made a net profit of over \$80,000. Why? Simply because there are five hundred thousand well-to-do people in that city who never knew that this shop existed until they saw those advertisements in the newspaper; and the shop has an excellent street location, too.

This is a concrete case, the facts of which I personally know. The Englishman depended upon the quality of his goods and his beautifully crested stationery and his attractive shopwindow and his perpendicular-backed dress-parade clerks; all of which were above criticism. The young American put the whole show into the newspaper; admission free.

Show me ten shops which advertise regularly and I will show you nine that are making money. The failure of the tenth is probably due to bad management of some sort.

Men are often unjust by omissions, as well as by actions.—Antoninus.

How Patience Pays Dividends

BY C. M. USTICK

McCoy had every reason to get angry. The old lady had been in the store most of the morning looking at gas fixtures. She had tramped up and down stairs, visiting almost every part of the six story building where he was working. He was on the point of exploding several times, but he held his temper in check, and even when she only bought eight dollars and fifty cents' worth of material after three hours he smiled at her as she was about to leave. Just before she left she turned to him and said:

"Now, Mr. McCoy, if you will come out next Tuesday when the fixtures arrive, and see that they are put up correctly, I think I can get you a contract for the fixtures of our church."

"Imagine my surprise," said McCoy to me, "when I arrived, to find this woman sitting on a pile of lumber, directing the erection of the building. I found that she was the richest member of the congregation, and that she managed her big estate without assistance. Before her energy and determination, and her firm belief in herself, even the most successful men had to give way. She was determined to be the leader, and they had to let her have her way."

"It happened that I had impressed her with my patience and my courtesy, though how I managed to keep my inner feelings from making themselves known in my actions that morning I have never been able to understand. I am glad that I did not turn her away with short answers, for through her influence I secured the contract for the fixtures of that church, and this week I expect to hear from my son in regard to the lighting of a vessel that plies

in New York harbor. I expect to secure this contract, and if I do this will make over \$100,000 worth of business we have secured either directly or indirectly through the influence of this woman, with whom I spent so much time in a store fourteen years ago. I tell you it pays to have patience with customers."

Give the Ad Man a Chance

BY SEYMOUR EATON

THE story is told of an Irishman who went to the water-front to look for a job. Some divers were making ready to go out on their day's work. They needed another man and engaged Pat. Along during the day it was necessary that some one go down to help the divers. Pat volunteered. The diving suit was put on and it was explained that if there should be any accident and he needed to come up quickly he simply had to touch a little button in his waist-band and a bell would ring in the boat or he could pull a signal rope and be drawn up immediately. In less than three minutes the bell rang furiously; this and the jerking on the rope indicated that something serious was wrong. Pat was drawn up to the surface. He motioned to have the diving suit taken off. This done his employers enquired what was wrong. "Be gobs," he said, "I've quit. I'll not work on a job where I can't spit on me hands."

The moral is this: Don't load your advertising manager down with iron-clad regulations and restrictions and then expect him to do his best work. Give him room to spit on his hands.

If I Could

RUDYARD KIPLING

If only myself could talk to myself
As I knew him a year ago,
I could tell him a lot
That would save him a lot
Of things he ought to know.

From Other Philosophers

DO YOU WANT MONEY OR FREEDOM?—Money enters in two different characters into the scheme of life. A certain amount, varying with the number and with the empire of our desires, is a true necessity to each one of us in the present order of society; but beyond that amount, money is a commodity to be bought or not to be bought, a luxury in which we may either indulge or stint ourselves, like any other. And there are many luxuries that we may legitimately prefer to it, such as a grateful conscience, a country life, or a woman of our inclination. Trite, flat and obvious as this conclusion may appear, we have only to look around us in society to see how scantily it has been recognized; and perhaps even ourselves, after a little reflection, may decide to spend a trifle less for money, and indulge ourselves a trifle more in the article of freedom.

—*Robert Louis Stevenson.*

LIFE NOT ALL ACTION?—Yet life does not consist entirely of action. Action is but one half of life, the other half being thought. And here is the need of meditation, if life is to be rightly lived, for thought always precedes action and determines its nature. Our actions cannot be purified and perfected without thought. There must be periods devoted to earnest thought upon life, if life is to be rendered pure and blameless. A tree will perish if its root is starved, and the life of a man becomes starved and withered if it is not fed by silent and serious thought.—*James Allen.*

AVOID DISCOURAGING COMPANIONSHIP.—When a man tells you that success is impossible except for the lucky, stop talking to him on success topics. He is wrong, and the influence of his talk is absolutely bad. You can't afford to injure your chances for success by discussing them with men who believe that you have none, any more than a sick person can afford to have some one at the bedside who constantly prophesies death. Break away from such people. Make companions of men and women of hopeful and happy disposition.

H. E. Read.

BE A \$25,000 MAN.—With each descending step in the scale the number of those competing for place increases in geometrical ratio, until at the very bottom you find the greatest crowd of all. The lower the pay, the more menial the work, the greater is the scramble for it. For example, take a great manufacturing corporation. Its president dies or retires. The salary is perhaps \$25,000 a year. The directors begin the search for a successor, and if they find two or three broad, able, and forceful men from whom to make a selection, and who have not already better positions, they will be fortunate. But suppose the vacancy is that of assistant bookkeeper, or bill clerk at \$40 a month. A hundred men—yes, a thousand if it is in a great city—can be had in a day's time. And the \$25,000 man is cheaper than the \$40 a month man.

—*The Big Monthly.*

THE UNIVERSE YOUR RAW MATERIAL.—I am wax—I am energy. Like the whirlwind and waterspout I twist my environment into my form, whether it will or not. What is it that transmutes electricity into auroras and sunlight into rainbows, and soft flakes of snow into stars, and adamant into crystals, and makes solar systems of nebulae? Whatever it is, I am its cousin german. I too have my ideals to work out, and the universe is given me for raw material. I am a signet and I will put my stamp upon the molten stuff before it hardens. What allegiance do I owe to environment? I shed environments for others as a snake sheds its skin. The world must come my way—slowly if it will—but still my way. I am a vortex launched into chaos to suck it into shape.—*Ernest Crosby.*

MAKE YOUR COLLEGE BETTER.—If you are a student in a college, seize upon the good that is there. You get good by giving it. You gain by giving—so give sympathy and cheerful loyalty to the institution. Be proud of it. Stand by your teachers—they are doing the best they can. If the place is faulty, make it a better place by an example of cheerfully doing your work every day the best you can.—*Elbert Hubbard.*

A GOOD FRONT.—It is a great thing to be able to put up a good front, especially when you are looking for a job, but this will not suffice entirely. It is essential that you have other goods than those in the show window. Some of the poorest excuses for real workers I have ever known could put up a dazzling front. The show window was very attractive, but on entering the storehouse, the shelves were not only scantily filled, but what they did contain was sometimes an assortment that could not be used in a good business. Stock up, young man, good and strong, with a variety of first class articles used in any industrial shop, and then you can put in the window anything you have in stock, and will be able to deliver the goods, a thing you could not do if they were all in the window.—*I. N. Wright.*

UNTRAINED MINDS.—Everywhere we see young men and young women tied to very ordinary positions all their lives simply because, though they had good brains, they were never cultivated, never developed. They never tried to improve themselves, did not care to read anything. Their salaries on a Saturday night, and a good time, are about all they see; and the result the narrow, the contracted, the pinched career. Men and women who have utilized only a very small percentage of their ability—not made it available by discipline and education—always work at a great disadvantage. A man capable, by nature, of being an employer, is often compelled to be a very ordinary employee because his mind is totally untrained.—*Success Magazine.*

NAPOLÉON AS AN ADVERTISING MAN.—Napoleon would have made a great advertising man. When sought for to quell a riot raging in the streets of Paris he was found in his attic unobserved and unseen studying the streets of the great city. When confronted with the success of his later campaigns and realizing the importance of having the masses with him he carefully calculated the effect of waiting before announcing his victories until he was able to date his dispatch with the name of the place of his defeated adversary. This intelligent combination of accurate knowledge of the real fundamental and subtle forces, with the

power to attract and hold the ephemeral popular mind, is the wide range of ability that the advertising man who succeeds to-day must possess.—*John Lee Mahin.*

WORK.—For there is a perennial nobleness, and even sacredness, in Work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works. In idleness alone is there perpetual despair. Work, never so mammoth, is in communication with Nature; the real desire to get Work done with itself leads one more and more to truth, to Nature's appointments and regulations, which are truth.—*Thomas Carlyle.*

THE PROOF OF POWER.—The man who is worthy of being a leader of men will never complain of the stupidity of his helpers, of the ingratitude of mankind, nor of the inappreciation of the public. These things are all a part of the great game of life, and to meet them and not go down before them in discouragement and defeat is the final proof of power.

—*Elbert Hubbard.*

THE BLINDNESS OF DRUNKARDS.—When a man has lost his sense of shame, or, worse still, when he is making a glory of that which is in reality a disgrace, he has attained, shall I say, the perfection of wickedness. You see this in the drunkard. He can not be persuaded to regard himself as in any way an aggravated sinner. He does not see himself with your eyes, and he cannot understand why those who were once on familiar terms of friendship with him turn their backs upon him now and refuse to receive him in their own homes. They are proud, or ungrateful, or treacherous—all the blame is laid on them—but he is as good as ever he was. He is ignorant of his degradation. Their quarrel is with those who cast them out of society, not at all with themselves. They have become too hardened even to despise themselves. They do not know to how low a depth of depravity they have sunk. Hence, how ever degraded a man may be, there is help for him if he only knows his condition. That is the handle by which you may raise him.

—*William M. Taylor.*

Let's Talk Business

DURING one of Mr. Sheldon's lecture trips through the east, a man came up to him at Buffalo and praised **THE BUSINESS PHILOSOPHER** so highly that Mr. Sheldon, veteran salesman that he is, was really embarrassed. This good friend said **THE BUSINESS PHILOSOPHER** was so good that he would like very much if arrangements could be made to pay for a Life Subscription, so that he could dispense with the annual bother of remitting, and would always be sure of being in line for the good things we have to offer every little while. The suggestion given at that time has resulted in our offering the biggest bargain ever put forth by the Sheldon University Press. We are going to give a Life Subscription to all our old subscribers who send in Ten Dollars right away. You will appreciate what a bargain this is when we tell you that the subscription price will be increased to Two Dollars a year beginning with the January number. Ten Dollars sent in now will put your name on the list for life, and if you are a true Sheldon follower you will live long enough to see that those who are foolish enough to take the biblical limit seriously, and die at three score and ten, are leaving the world in their youth.

* * *

The improvements we will make beginning with the January number are really too big for us to talk much about at this time. You might think we are planning to take in too much territory. We shall not make any announcement of our plans but will let the particular nature of the improvements come to you as a surprise. All we want you to know is that we are going to give you back many times the two dollars which a year's subscription will cost you. It is Mr. Sheldon's intention to make **THE BUSINESS PHILOSOPHER** the greatest business building magazine in the world, and those who know what he has done in the past do not for a single moment doubt but that his every dream will materialize.

* * *

Just as a hint of what is coming, sixteen more pages have been added to **THE BUSI-**

NESS PHILOSOPHER. New departments have been added and more space can now be devoted to the old ones. However, this is as we said above, just a hint of what is coming.

* * *

When planning Christmas presents for that boy of yours keep in mind that nothing will prove of greater value to him than a life subscription to **THE BUSINESS PHILOSOPHER**. Send along Ten Dollars and have his name placed with the names of other Real Good Folks for life.

* * *

We have just gotten out a special list of books. These books are especially recommended by the educational department of the Sheldon School for all students of the science of salesmanship. They cover almost the entire reading field. This list we shall be glad to send to all who request it. A postal card request will bring it to you.

* * *

An exceptionally fine little booklet, showing a birdseye view of Sheldonhurst, together with several other little touches of Lake Eara scenery, has been prepared for those who are interested in the subject of vacations. All wise men and women take a vacation once a year, usually in the summer time. For those who want a real re-recreation time, and who want to go home refreshed in mind and body, there will be a gathering of the Live Ones at Sheldonhurst next July and August. This booklet tells all about it. It is never too early to get information about a Good Thing. Why not write to us and tell us you are interested?

* * *

To save yourself from the usual Christmas rush, why not send to us for our list of books today? Books are always appropriate—perhaps there is nothing that gives more pleasure for a greater length of time than a good book. We find a certain amount of selfish pleasure in saying that we have some mighty fine books—books that you and your friends really ought to have on your library shelves.

There are times when we really desire to get better things for those we love. Lack of money is usually a handicap in carrying out our desires. To those who want to earn more money with which to do good, and who want to earn it easily, we send out the advice to write to us for our offer to live folks who know how, or want to learn how to take subscriptions to THE BUSINESS PHILOSOPHER.

* * *

As has been said before: Our greatest bargain is a Life Subscription at Ten Dollars.

* * *

James Allen's books contain more inspiration than any other books published in America today. The Sheldon University

Press is the only authorized publisher of the Allen books in America. We have a special little booklet which gives prices and descriptions of all these publications. You can have a copy for the asking.

* * *

A man wanted his BUSINESS PHILOSOPHERS bound up in fitting style. The binder fixed up a volume in green leather, gilt letters and marbled sides. Tony, who presides over the destinies of the shipping department, called it "real scrumptious." You can have one of these "real scrumptious" volumes of the 1907 variety fixed up for you if you send along, say, Three Dollars. We have less than forty of these for sale, so perhaps you will only be showing wisdom if you send in your order right away.

Business Builders

A. F. SHELDON

The electric flash of ambition and the hissing steam of initiative are as easily and skillfully applied by science to the demands of commerce as the physical elements.

Let us give thanks that the cycle of time in its majestic sweep is bringing the Business World into the constellation where the stars of the first magnitude are—Faith, Hope, Love.

An Egotist: One who doesn't know very much and hasn't found it out yet. An Egoist: One who is not nearly as wise as he is capable of becoming and is well aware of the fact.

When the idealism of man conflicts with the laws of God, God invariably gets the best of it. All the philosophy of the learned Greeks, backed up by the arts of rhetoric and sophistry, could not change one jot or tittle the rights of natural affection of the sway of a woman's love.

A man is made after he is born. He begins with a little faith—he develops great faith; he begins with a little courage—he develops great courage; he begins with a little intelligence—he develops great intelligence; he begins with a little love—he develops great love; he begins with a little business—he develops a great business; he begins a clerk—he develops a merchant prince. All men are natural-born.

The Philosopher Among His Books

What a place to be in is an old library! It seems as though all the souls of all the writers that have bequeathed their labors to these Bodleians were reposing here, as in some dormitory or middle state. I do not want to handle, to profane the leaves, their winding-sheets. I could as soon dislodge a shade. I seem to inhale learning, walking amid their foliage; and the odor of their old moth-scented coverings is fragrant as the first bloom of those scintial apples which grew amid the happy orchard.—Charles Lamb.

Work and Habits. By Senator Albert J. Beveridge. Henry Altemus Company, Philadelphia.

If there is any man in the country fitted to write on work and habits, Senator Beveridge is that man. Beveridge, you know, used to be a salesman. He was a book agent, and they do say that he was a good one. He has been a good salesman all his days. He seems to have sold his services to Indiana for life, something for which Indiana ought to be most thankful. The great chapter in this book is called "The Vicious Fear of Losing." Beveridge says that every man should have enough backbone, enough stamina, enough manhood, enough of the true sport in him to dare to lose for the right. He tells story after story of men representing their constituents in Washington who are yellow enough to sink the right in order to win a personal political victory, or to keep from being counted among the dead ones by the powers that be. He also tells of men who have dared to lose small victories and by losing these small victories have won the great ones. The book also shows what habits will do for a man in winning his way successward. The writer counsels good habits and hard work. He need furnish no affidavits to the wise that this advice is always rated at par. It always pays dividends.

* * *

Everybody's Dictionary. Practical Text Book Company. Cleveland.

"Everybody's Dictionary" is a tiny little vest pocket edition. It is dressed in green leather and is a delightful companion for the man who wants something that contains much in small compass. It is an ever ready help to the man who cannot lead in a spelling match. In addition to its 33,000 words it contains tables of various kinds.

Good Citizenship. By Grover Cleveland. Henry Altemus Company, Philadelphia.

Prosperity is a bad thing for a country where the citizens have not had an education of the true kind. This is what Grover Cleveland shows in this book. With prosperity the conscience of the citizens sleeps. Everything is going along well with them. What is the use of worrying about the details of government? The folks in power are doing well. The banks are solid. It is not hard to borrow money when it is needed. The grocer and the butcher and the baker are delighted to extend credit. So the people forget that they are all members of a great community. They do not perform their duties as members of this great embryo republic. They assume that the country is close to perfection, and that a change for the worse is unlikely. The author shows that the only way this government can be made really democratic is through all citizens becoming democratic. He does not use the word in the narrow party sense. His democracy is a government by the people and for the people. He is not concerned over the name of the political party. All he wants is service—the best service to the greatest number. In order to get this service each individual must do his share. No man can escape his obligations. The evils in the government today are due to the evils—or negatives—in the individuals composing the government. This nation is ruled by the majority. Grover Cleveland in this book pleads for better individuals.

* * *

Fountain of Old Age. By John D. Howe, Omaha.

Here is a book that was written just for the fun of it. The writer makes no boasts about his literary ability. He has lived on this old earth for enough years to know

that it is a pretty fair old place after all. Anyhow it is the best any of us knows anything about. Howe does not spend his time, like another Ponce de Leon, in searching for the Fountains of Youth. He has spent his whole life in searching for the Fountain of Old Age. He knew that he was headed toward Old Age all the time. He knew he would arrive. Therefore he was in no hurry. He took his time. That is why he was able to frolic around the Fountain when he arrived. He says he has found many other happy folks there. Only happy folks will ever enjoy the Fountains of Old Age. Others will get lost in a trackless desert.

* * *

Chamberlain's Principles of Business Law.
By John Aldrich Chamberlain, The W. H. Anderson Company, Cincinnati, O.

The gods might just as well inflict upon a business man the twelve labors of Hercules as to expect him to understand the laws which have been ground out by so-called wise men during the years that have gone by. It is certain, though, that a business man must know a great deal about law. He must know the principles of law underlying ordinary business transactions. He need not spend several good days of his life in reading dry tomes in order to find out the difference between tweedledom and tweedledee. Mr. Chamberlain has taken it upon his shoulders to carry the business man's legal burden. He has compressed into one fairly large volume all the law that a business man needs in the ordinary course of a year's work. He tells of the sources and classification of law; contracts; commercial paper; suretyship; agency; partnership; corporations; real property; real estate mortgages; landlord and tenant; personal property; sales of personal property; bailments; carriers; chattel mortgages; pledges of personal property; inn-keepers; slander and libel, and trade marks and trade names. That is pretty nearly enough to satisfy even those hungry for legal lore.

* * *

The Steps of Life. Essays on Happiness.
By Carl Hilty. The Macmillan Company, New York.

Sin and sorrow, culture and courage, a just judgment of others, a rational optimism

—here are some of the subjects on which Professor Hilty writes in his own professional manner. The book is indeed tranquil. There is nothing about it that sparkles. It is not Emersonian. One cannot carry off many paragraphs and delight friends by quoting them. But the book is sane and calm. It is written by a man who is serious—who does not have the Stevensonian contempt for conventionality, and who does not stir one with the thought that he is one of those who writes with the God of Inspiration whispering in his ear.

* * *

How They Succeeded. By Orison Swett Marden. Lothrop Publishing Company, Boston.

Here is a writer who is always an inspiration. He does not write as one who endeavors to stir within the minds of his readers admiration for the beauty of his sentences. He writes inspirational articles—writes them right out from his heart. In this book he tells how many of the men whom this country has called great, reached the top. The stories are interesting. They stir into activity sluggish ambition. They are of the sort that make the young man say, "I want to do my work like that," and then send him out to dare and do. Marden has done incalculable good in his time—good work that will continue to be good long after Marden himself has slipped away into Never Never Land, to a high place in that happy world which he has long ago won for himself. No one would be guilty of saying that this book is one that should be studied by the man who aims to equal Walter Pater in beauty of expression, but the red-blooded young man who neglects to read it is denying himself a pleasure that he can find in few other places. Orison Swett Marden is a modern thought moulder. He is building structures which add to the strength of the world—he is building men.

* * *

Paths to the Heights. By Sheldon Leavitt. The Thomas Crowell Company, New York.

Sheldon Leavitt is a Chicago physician who has departed from the ranks of the old time medicos, and in another field is attracting to himself and his methods of healing much attention. Leavitt wins our admiration by assuming that the human body

is a machine which will run along smoothly so long as it is kept in repair, and that there is nothing needed to keep it in repair which cannot be supplied by Commonsense. He does not think that the race would go to the bow wows tomorrow if the bottles that make the shelves in the drug stores groan were taken up and cast into that exterior darkness. He agrees with Sheldon that right thinking has more to do with health than anything that can be poured out into a spoon. Leavitt believes—and is willing to demonstrate this belief in a convincing way—that the only reason folks

are sick is because they are ignorant of the law. He believes that sickness is a confession on the part of the sick that they have evaded the observance of a law, and that they are only getting paid for doing wrong. He admits that this wrong is generally done by those who are ignorant of the law. But the laws of health are no more lenient to those who are ignorant of them than are the laws of Russia. Of course there is this difference: the laws of health are just laws. Leavitt tells something of these laws in his good book. Ignorance of them, therefore, excuses no man.

How to Produce Future Great Men

WILLIAM WALKER ATKINSON

Hold the mental attitude that your children are fully able to take care of themselves, with a minimum of waiting on. Hold to the thought that they are growing individuals, not Nonentities. Show by thought, word and action that these little people have thinkers of their own—bodies of their own—legs of their own—hands of their own. Let them exercise these thinkers—bodies—arms—legs. Let them “do things” for themselves, as soon as they are able, and don’t fool yourself about their not being able. Expect it of them, and you will be astonished to see how quickly they will grow up to the standard. Stop your coddling, petting and babying. Now, I do not mean to stop loving them, kissing them, caressing them—God forbid that I should mean this, for the memory of the expressions of love bestowed upon me by my parents is one of the dearest things in life to me. But let your love show itself in the training of the little mind to realize its Individuality—its reality. Teach the child to stand upon its own feet, mentally, morally and every other

way. Let the kindergarten idea be in full operation in your homes. Did you ever realize just what is back of the kindergarten idea? If not, better look it up—you need it in your business of child rearing. Kindergartens teach children to think for themselves—act for themselves—do for themselves. They do away with the “I am afraid,” or “I can’t” idea in the child, and substitute for it the “I can and I will” mental qualities. Don’t be afraid of encouraging your children when they do the best they know how. Give them the pat on the back, the encouraging smile, the loving kiss. You can’t spoil them in that way—don’t be afraid. Take an interest in what they are doing—enter into their little lives—get close to them. Oh, these little ones, the hope of the race, what are we making of them? Let our love go out to them without stint—full measure, heaped and running over—but let us show it by making them future men and women instead of helpless creatures. And in the days to come they will rise and call us blessed.

No gain is so certain as that which proceeds from the economical use of what you have.

Aim to be the keystone of the great arch of business.

Recreation is not being idle, but easing the wearied part by change of business.—Locke.

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THOMAS B. MOSHER, Portland, Maine

Sheldon University Press

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The Business Philosopher

One Dollar a Year Ten Cents a Copy

July First, 1908

DEAR MR. SALESMAN:

Laughter is to a man what a good cry (whatever that is) is to a woman. You ought to take a dose of laughter every day for your business's sake. Laughter, however, is not a medicine that should be taken undiluted, nor should it be given in dishes that smash the pure food laws into smithereens.

The laughter that is wrapped up in saffron hued stories is really not the best thing for the summer season. That was all right last winter for those who were behind in style, but for summer use this kind of laughter is strictly tabu. It will also be n. g. next winter.

In order to get laughter that is guaranteed to do the work expected of it all the time, the thing to do is to send us One Dollar for that jolly, good of book of Charlie Crewdson's, "Tales of the Road." Here is a book that wraps much laughter in common-sense—and we've been told that laughter wrapped this way keeps longer and retains its flavor.

Crewdson, you know, was a traveling man. He was a salesman, too. He also kept his eyes and ears open and saw and heard things that are only seen and heard by the man on the road. He tells of merchants and salesmen and salesmangers and the rest of the business getting and business building fraternity, and his stories are just brim-full of lessons.

As we said before, all you have to do to hear Charlie tell you his tales is to send One Dollar to us. Our mutual uncle, Samuel, will attend to the rest.

Merrily yours,

SHELDON UNIVERSITY PRESS

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“THE NAUTILUS”

—edited by that brainy woman,
Elizabeth Towne—and

**“THE BUSINESS
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Of course
you ought to accept this right now

When you want a rest you
really ought to come to
Sheldonhurst and lie un-
der the trees on the banks
of Lake Eara.

—Sheldon

X. Y. Z.—Keep in mind
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planned for 1909.

It is our love for any task that begets earnestness, fidelity and enthusiasm, and these are the kind of weapons that make victory sure. Hence it is really love that conquers success.—A. F. Sheldon.

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today are there because of self-confidence, coupled with that concentration of mind which enables them to rule themselves first and others after. The Bible says: “He that ruleth his spirit is better than he that taketh the city,” and it might have gone on to say that he who is able to rule his spirit will finally take the city. Master yourself first and then you can master others.

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Ye who would smile and know something of the sweetness of life as it is seen by a man who thinks the Golden Rule is a pretty fair thing to do one's daily work by, and who have sensed that those who cannot laugh are dying at the top, ought to read "EVERYMAN."

There may be a more beautiful little pocket magazine published somewhere in the world, but we do not know where. You can have this little messenger of sunshine—sent out by Luke North from California—and

The Business Philosopher

by sending along One Dollar Fifty to

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When weary and depressed with the burden of the day—when the heart mayhap is aching a little with disappointment—when the tension of the strenuous life is drawn too taut—then you find coolness, rest, peace, and refreshing in the gentle melody and fine optimism of one of the lyrics of America's own poet—

Longfellow

We have a few copies of his best in limp ooze calf, silk lined, silk marker, with name stamped in gold on hot pressed panel. It is yours for One Dollar.

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Which is the secret of success?

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It is a splendid nerve- tonic to one facing difficult circumstances, a renewer of faith for one whose skies are sunny.

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| Glimpses of The Heavenly | Power of Personality | Wherefore, O God |
| Light. | Practical or Ideal | Where Love Is, There God Is |
| Glory of the Imperfect | Problem of Duty | Also |
| Golden Rule in Business | Program of Christianity | Why go to College |
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Thoughts for the Busy Man

By James Allen

Evil and weakness are self-destructive.
To fear or to worry is as sinful as to curse.
All glory and all good await
The coming of obedient feet.

He who has conquered self has conquered the universe.

Joy can not reign with the selfish; it is wedded to love.

The complainers and bewailers are the aimless and unbelieving.

It is of the highest wisdom to embrace necessity as a friend and guide.

Cease to be a slave to self, and no man will have the power to enslave you.

The universe is a cosmos, not a chaos, and the bad do not prosper.

The way to true riches is to enrich the soul by the acquisition of virtue.

To dwell in love always and toward all is to live the true life, is to have Life itself.

There is a sense in which every day may be regarded as the beginning of a new life.

No man can be confronted with a difficulty which he has not the strength to meet and subdue.

The Christ Spirit of Love puts an end, not only to all sin, but to all division and contention.

In the pure heart there is no room left where personal judgments and hatreds can find lodgment.

Joy comes and fills the self-emptied heart; it abides with the peaceful; its reign is with the pure.

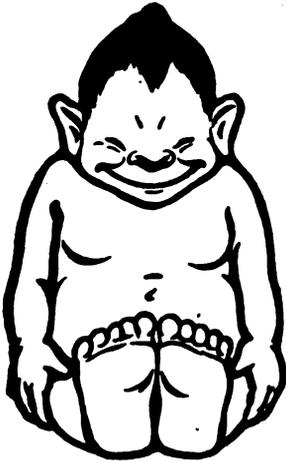
As you overcome self, you will overcome all adverse conditions, and every difficulty will fall before you.

If a thing is to be done let it be done cheerfully, and not with inward groanings and lamentations.

We meet our own at every turn, and duties only become oppressive loads when we refuse to recognize and embrace them.

Worry is not merely useless, it is folly, for it defeats that power and intelligence which is otherwise equal to the task.

It is useless to desire more time, if you are already wasting what little you have; for you would only grow more indolent and indifferent.

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The-God-of-Things-As-They-Ought-To-Be.
Familiarly known as "Billy," Tickle His
Toes and See Him Smile.

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By The Craftsman's Guild
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The Good-Luck God

You need him in your business

If you don't know "Billy" you ought to get acquainted right away quick! He's the happiest little idol you ever saw,—a sure cure for the Blues, the Hoodo Germ, the Down-and-Out-Bacillus. Figure four inches high, ivory finish, red headed. By mail postpaid 85 cents.

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Maybe you are pounding away along the wrong lines. Perhaps your energy is a little misdirected. Maybe you lack just that mite of "know how" to turn your "almost sales" into actual sales. Why not get 100% efficiency out of the energy you are putting into your work?

You can do it by training yourself to work along scientific lines. A knowledge of the fundamentals of

scientific salesmanship will show you how to take advantage of your lost motion—

How to gather yourself together to close up sales—how to read character—

How to size up a situation—

How to apply the sledge hammer blows of business logic at that vital moment when the blows will tell—

How to develop and strengthen your personality, that lode-stone of the successful salesman which attracts orders and increases the volume of his business without increasing the effort and struggle to get it.

No matter what line you are in, the Sheldon Course will increase your ability to sell goods, and increase your own earnings.

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was founded by A. F. Sheldon, one of the most successful salesmen of this age, who, from his own keen observation and experience formulated and organized the principles of salesmanship into a science. He has put all this in lesson form known as the Sheldon Course of Scientific Salesmanship. The principles of salesmanship remain, forever unalterable, just as the foundation principles of any other science.

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- What Poultry, Farm and other papers are published in a given state or locality?
- How to correct proof so the printer will understand?
- The number of words in a square inch of type?
- What 10 point type—or any other point—means?
- How advertising space is measured—in newspapers or magazines?
- The width of a column—in newspapers, magazines, mail order papers?
- What kinds of type you want to use?
- How population is distributed by states?
- The average wages of a given class of people?
- Number of Dealers in various lines, by states?
- A date—for this year or next?
- The cost of advertising in any publication?
- Or on billboards?
- Or street cars?
- List of Publications: daily, weekly, monthly—papers, magazines, religious, agricultural, mail-order; etc.—rates—discounts—dates of closing advertising forms—width of column—etc.

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Why did it crash into the wall?

The steering gear was imperfect and broke at the curve.

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You are worth more than \$5,000. You do not want to hit the stone wall when you swing around a sharp curve. You want to make all turns. See, then, that your steering gear is perfect. Your brain is your steering gear. "*Right and Wrong Thinking*," by Aaron Martin Crane is a book that tells *How* and *Why*.

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He wrote many valuable treatises on health and hygiene—getting the facts out of his own experience. He knew. These treatises have been compiled into a large book, most beautifully printed and arranged. Here is a book that you who seek to cultivate endurance need. It was written by a man who lived long and enjoyed every year of his life after he decided to take care of his body. If *you* think this earth a good place to live on send *One Dollar and Fifty Cents* to

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tells how. Be your own promoter. You can if you send

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On this and the next page we have listed a number of text-books for study in the great schoolhouse of life—books that have helped many—books that will help you.

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Morning and Evening Thoughts. Paper.	15
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(List continued on the following page)

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Here is the list continued from the preceding page:

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Theory of Advertising. By Scott	2 00
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How to Grow Success. By Elizabeth Towne	50
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The Law of Mental Medicine. By Thomson J. Hudson	1 50
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How much do you want of it?

This offer does not go to those with Weary Willie propensities. This is to workers. Real, live, energetic men—men with the get-there spirit moving them—are wanted to take slices of a

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Mr. Sheldon says he wants to talk to 100,000 subscribers—real Good Folks, you know—and that he is willing to pay

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for the privilege. He is modest and says nothing of what the subscribers will get. (But this number is a hint of what's coming).

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As a Man Soweth

Sow a Suggestion; Reap a Thought.

Sow a Thought; Reap a Feeling.

Sow a Thought and Feeling; Reap
an Act.

Sow an Act; Reap a Habit.

Sow a Habit; Reap Character and
Health.

Sow Character and Health; Reap a
Personality.

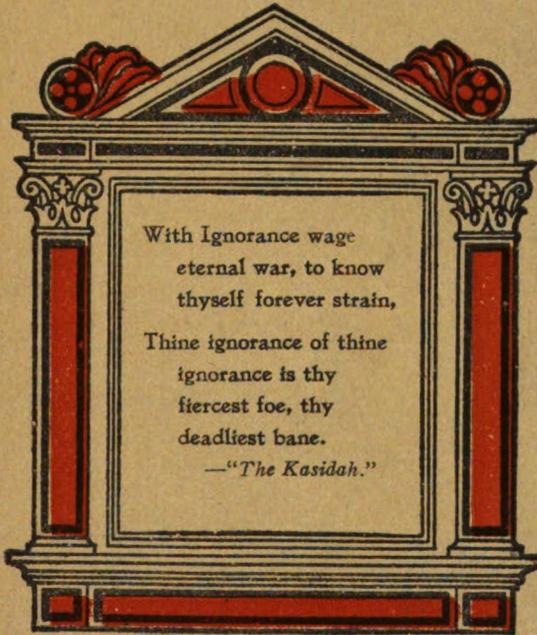
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— A. F. SHELDON

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THE BUSINESS PHILOSOPHER

ARTHUR · F · SHELDON · EDITOR



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eternal war, to know
thyself forever strain,

Thine ignorance of thine
ignorance is thy
fiercest foe, thy
deadliest bane.

—*"The Kasidah."*

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*N. B. We have said nothing about the money
you can save by sending that Ten.*

THE BUSINESS PHILOSOPHER

Entered as Second-Class Matter Oct. 7, 1907 at the Post Office at Libertyville, Ill., under Act of March 3, 1879
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Office Salesmanship

How to Write Letters That Pull

You are at the head of a big business because you are willing to pay for ideas. Ideas are far cheaper than printer's ink or postage.

I have some ideas on "How to Write Letters that Pull" that have been worth hundreds of dollars to others, and no doubt, would be to you.

I can make an \$8-a-week girl write better letters than a \$25-a-week correspondent can dictate. Do it by the Cody System of form paragraphs. This method helped the R. D. Nuttall Co. to get 36 orders where before they got 25—nearly 50% more business out of the quotations made.

I can show traveling men how to get orders by letter from towns they can't afford to visit.

I will tell you how I got \$2,000 worth of business from 2,000 grocers by a single letter to each—\$1 for every letter.

I can prove my ideas worth money by letters from the best business houses.

Pin a \$1 bill to your card, send to my address at my risk, and I will mail you a copy of my new book

HOW TO DO BUSINESS BY LETTER

And Training Course in
Business English Composition

which will do your stenographers and correspondents more good than anything you ever put in their hands before. Discount on 10 or more in one order.

Also let me send you, ON APPROVAL, a set of my Private Instruction Cards—The Cody



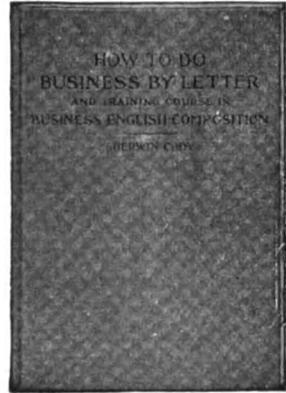
System for Business Men—How to Write Letters that Pull, in which I go into the fine technique of How to Get Business by Mail. You'll want a set for yourself or advertising manager, with a personal criticism from me showing how to apply the general principles to your particular business; and what

is the matter with your present advertising. With criticism and copy of book, \$10.

In my Complete Training Course in Office Salesmanship with Expert Service I will re-write and criticise all your important advertising matter, form letters, circulars, etc. Also fit young men and women for positions paying \$25 to \$125 a week.

Sherwin Cody

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Contents:

Using Words So as to Make People Do Things.
How to Begin a Business Letter.
How to Close a Business Letter.
The Body of the Letter.
Applying for a Position.
Sending Money by Mail.
Ordering Goods.
"Hurry-up" Letters.
How Money is Collected.
Letters to Ladies.
Professional Letters.
How to Acquire an Easy Style in Letter Writing.
Two Kinds of Letters—Buying and Selling.
When to Write a Long Letter and When to Write a Short Letter.
Answering Inquiries.
Talking in a Letter—Colloquialisms and Slang.
Complaint Letters.
Condensation—Writing Advertisements.
Advertising and Follow-up Letters.
Display in Letter Writing.
Salesmanship in Letters and Advertisements.
Customs and Regulations of the Post Office.
Social and Official Forms; the Rules of Grammar, with Common Errors; the Rules of Punctuation for Business Office Use.
Cloth, price \$1.00.



Four Small Books of Great Thoughts

By James Allen.

As a Man Thinketh

Written to inspire men and women, boys and girls with the truth that "they themselves are makers of themselves" by the thoughts which they choose and encourage.

Clearly points the way out of hard conditions and difficult circumstances. Gives a cheerful, optimistic, rightful outlook upon life.

A Book That Makes for Power and Poise.

Out From the Heart

A sequel to *As a Man Thinketh*. A loving guide to the first steps in the pathway of enlightenment. Some of its chapters are especially devoted to the formation and reformation of habits—habits of thought and their resultant words and deeds.

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BY JAMES ALLEN

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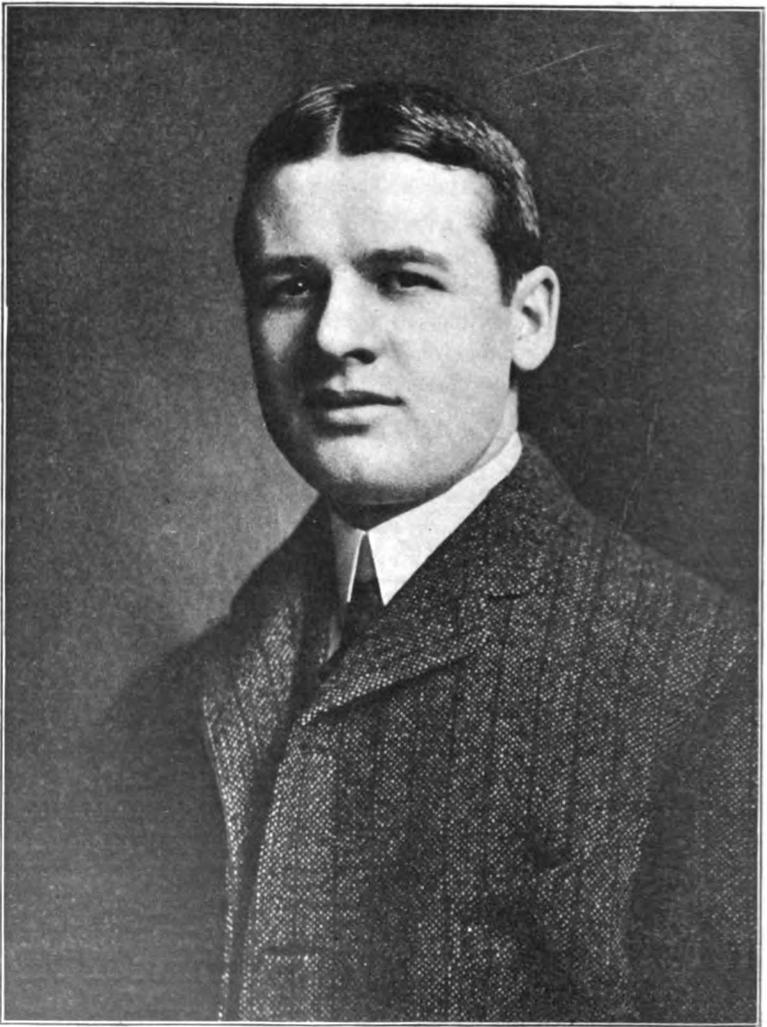


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The Business Philosopher

ARTHUR FREDERICK SHELDON, Editor

VOL. IV

NOVEMBER, 1908

No. 11

On the Front Porch *Where We Talk Things Over*

A man by the name of B. M. Hitchcock who desires to contribute his share to the great cause of business building, writes me that one of the things most needed in the business world is more civility.

I am inclined to agree with him.

In the course of the year I enter hundreds of business institutions. I enter them as a stranger unannounced and unheralded. Perhaps some day, when I can snatch a moment or two, I'll steal away to my little hut on the hill near Lake Eara and will write a book on "The Greetings I Have Met."

Should I decide to tell the whole truth I am sure that many good folks would arise in indignation and call me a nature faker. They will tell me that there are no such men.

In some of my lectures I tell of a business man I met out west once upon a time. I went to see him to discuss with him the problem of increasing the efficiency of his co-workers. When out in the field of action I am an early bird, so this time I was ahead of Mr. Merchant when I went to his store that morning.

I was told by a clerk that "the boss hadn't come yet." And when he called his employer "The Boss" he did not use it as an endearing diminutive. He directed me to the private office which was a high place near the rear of the store. The clerks called it "the cage." I realized why later. From this vantage point "The Boss" could oversee the entire establishment.

THE BOSS CAME IN

Finally "The Boss" came. He came in with an aggressive air, looking neither to the right nor to the left. Did he talk to his clerks? Not he. He acted like a feudal lord among cringing vassals.

"Mornin'," he grunted at me.

"Mornin'," said I, just like that. He looked at me suspiciously. But I was wearing a look like Brete Harte's "Heathen Chinee." I was "childlike and bland."

"What do you want?" says he, frowning at me. Being a most meek and humble gentleman, and being wholly unequipped with revolvers or bowie knives

I thought all this fierceness was uncalled for. But I was after business, so I told him composedly how we might do a great deal for one another. I showed him how I might help him if he would permit me. I wanted him to train his employes in order that they might render him more efficient service.

"What? Train them there ———?" he shouted. "I'll be blessed if I will (only he didn't say it just that way). Why do you know what they did last election?"

I signified that I lived a sort of a retired life and was not fully posted on all great national events of the character of the one which he undoubtedly would be pleased to relate to me.

"Why," he said, "me and some other business men wanted a certain man elected to office because he promised to get some things for us. I told them there clerks down there to vote for that man. Did they do it? Drat 'em they voted for the other fellow."

WHAT I THINK OF THE BOSS

And I, forgetting that I was a meek and lowly gentleman from the sleepy environs of State street, Chicago, arose and in plain, understandable, everyday English told him that I didn't blame them. I then talked to him in a way that made him gasp. I told him a few things about common decency and common courtesy. I talked to him about something he did not seem to know, that clerks are human beings, and that clerks who are hounded and reviled and cursed cannot be expected to be interested in building business. I gave him a rapid fire volley of advice and, while he was in a stunned condition, made my escape to a place where the air was fresh and where men smiled.

How that man remains in business is more than I can understand. Perhaps he isn't any more. He oughtn't to be. The man who does not realize that kindness, civility, courtesy, gentleness, and a smiling face, are the greatest business builders within easy reach, is slated for a ride on the train which jogs over the brink into Oblivion.

You all remember that old, old tale about Philemon and Baucis. They were poor in the goods of the world, but they were rich in having generous hearts and souls that vibrated with the music of gentleness and kindness.

One evening they heard a commotion in the streets of the nearby village, and soon there came to their door two strangers who had been chased by bad boys. The strangers craved food and rest. There was little in the cupboard of the poor little home, but what they had was set before the guests. It turned out that these chance visitors were gods. They caused a lake to appear where the village stood and gave to Philemon and Baucis a palace and great riches. In this palace the stranger was always welcomed. After they died two trees grew

up side by side. At evening it is said they whisper to one another. The natives said these trees were Philemon and Baucis.

Which is a little story that is worth while. There are many men and women like Philemon and Baucis in this world. There are thousands of them. But there are not as many as there must be in the business world.

CIVILITY A BUSINESS DIAMOND

The employer whose manners are such as to make his men approach him with fear and trembling, or at least with a feeling of unrest, is not a good employer in the broad sense of the word. At heart such an employer may be kind, but unless his kindness is made apparent in kind language it counts not at all. The diamond hidden in the ground cannot be compared with the diamond that delights those who look upon it with its beauty.

Civility is a business diamond.

No man knows but that his gruffness and his crustiness and his harshness may drive away the gods who would change his hovel into a palace. Angels are always visiting us in disguise. Few angels go about the world preceded by blaring trumpets.

We laugh, we know not why, at the extreme politeness of the Japanese. But you will notice, if you are an observer, that the Japanese seem to arrive. They welcome all new things. Some they accept. Many they reject. But they do not reject all, for fear that among those so rejected may be the Great Idea for which they have been looking.

All business builders should keep their eyes open for everything that will help them. This means that they must keep their eyes open for all things, for good and bad things have a great way of mingling together. Gold, you know, is always mixed with baser minerals.

CIVILITY PAYS

Supposing that clothing store man of whom I wrote earlier in this article had been civil and kind to his employes. They would undoubtedly have done what he asked them to do in that election—if they believed the request to be just—and they would always do everything in their power to build his business by aiming for more customers. They would not call his office the cage, nor would they have called him "The Boss" in that nasty tone of voice.

That man lost money every day because of his incivility and his inhumanity. His employes were dissatisfied and disgruntled. They merely worked for him because of their salary. They needed the miserable money he paid them for their services. They gave him only such service as they actually had to give in order to hold their jobs.

What a miserable condition for a business institution to be in!

When you enter a store and are greeted by clerks who are bright and cheerful and smiling and enthusiastic and earnest, you may be sure that at the head of it is a man who has mastered the art of being kind.

Ella Wheeler Wilcox was not mistaken when she wrote:

"So many gods, so many creeds,
So many paths that wind and wind;
When just the art of being kind
Is all this sad world needs."

Training for Reliability

The future of this nation appears bright to all who are endeavoring to solve the great educational problems and who see the trend of the times toward that kind of education which makes for reliability.

I have written much on the subject of reliability in the past and shall have much more to say in the future. To me this is the most important problem confronting the educators of today. Upon their solution of this problem depends the future of this country.

The troubles with which we are afflicted today—as individuals and as a nation—spring in almost every instance from lack of reliability. The moral, ethical, spiritual training of too many of us has been neglected. In our school days we were taught to bow down and worship before the god of intellectuality, but the reign of that god as an absolute monarch is over.

Although I would like to write a volume on this subject, I am going to yield the floor this month to Professor Henry Suzzallo of Teachers College, Columbia University, who, at the last meeting of the National Education Association, spoke on "The Training of the Child's Emotional Life."

I shall have much to say on this great problem during the months to come. I shall show how reliability education can be given in all the schools of the land and in all the homes as well. I shall show how simple the task is when the searchlight of commonsense is played upon it, and I am confident that I shall lead many of you into a new wonderland where you will experience the pleasure of truly getting acquainted with yourselves.

I now introduce to you Professor Suzzallo.

THE FAILURE OF INTELLECTUALITY

"A half-century ago it was the belief of the leaders in American education and in American public life that knowledge was, in social affairs, power. It was a firm conviction that if the school gave intellectuality to the citizens of the nation that moral character, efficient in private and social affairs, would be the result.

“Certain discrepancies have been noted between school education and social efficiency. There are college graduates who are criminals in spite of their intellectual training, and there are illiterate men who are useful citizens, strong in their regard for law and order, in spite of their lack of formal knowledge. The educator who is trying to control human nature through the school must take note of a problem which questions the assumption that a mere intellectual training is adequate for character building.

“The modern school cannot train for character unless it trains all those qualities or aspects of man’s character which influence his conduct. There is clear evidence that in many cases the American public school is a merely intellectual institution. The reaction against such a condition of affairs is indicated in certain new tendencies appearing in our school practice. On the one hand, the school is using expression and action far more than it did a decade or two ago. This is noted in the rise into importance of such subjects as manual training, drawing, music, and composition. On the other hand, the school is more and more taking count of the emotional elements which appear in school life as an opportunity for influencing the child’s character. This latter tendency may be noted in the additional use of such incidental influences upon character as schoolroom decorations, exercises for holiday occasions, the organization of clubs, and societies for the athletic, social, literary, and disciplinary interests of the children. Perhaps of the two changes in our recent history, the tendencies that influence the emotional life are less obvious. This is to be expected. The emotions are far more subtle than ideas or actions. In consequence it would be exceedingly valuable to speak of the emotional life, its characteristics, and the methods and opportunities for its control.

FEELINGS BACK OF PROGRESS

“The modern psychologist recognizes that the emotions play differently upon human life. On the one hand, there are those feelings which have a purely internal significance, which operate as a recreative force in human life. These are the aesthetic emotions, which are everywhere manifest in music, the plastic arts, and literature. On the other hand, there are those emotions the significance of which is mostly external and social. These vital emotions, pride, anger, indignation, ambition, sympathy, jealousy, etc., have usually a direct reference to one’s relationships to other human beings. They are the feelings which are at the back of social progress and social order. If the school is to be an instrument of control for the purpose of making good citizens of men and women, the vital or social emotions mentioned are among the most important elements in the school life. It is with these in particular that we are concerned in this discussion.

“The function of the emotions is to be found in their stimulating quality. They drive the human being into action; they reinforce a line of action already in progress. Without substantial emotions a man is likely to be pale and colorless in the world’s affairs. As a man without sympathy, he will not respond with quick sensitiveness to private or public wrong. He will count for little, therefore, in social co-operations. As a man without pride, he will, in the face of the obstacles of life, fail to maintain those standards of excellency in behavior which he has assumed in the days of his youth when idealistic dreams builded rapidly under the protective influence of family and school life; as a man without ambition to reach higher things than he now holds, he will contribute little to the world’s progress. It is emotion which gives fire and force to human life, which, cultivated above their instinctive basis, drives a human being into world-action, to make him a force for good or a force for evil.

EMOTIONS FOUNDATION OF CHARACTER

“If the emotions are the foundation of character, its primitive force, so to speak, the intellectual factors represent the instrumentalities for its direction and control. This is perfectly clear when we realize that sympathy and anger are neither virtuous nor vicious in themselves. A sympathetic man may protect an erring friend to the dissolution of a public law. A man who may be righteously angry at an offense to an unknown fellow may be the means of checking some great social evil. It is necessary that a man’s emotional nature be directed to proper ends and to proper means. It must not be assumed, however, that intellectual control as represented in ideas and in human knowledge, generally speaking, is of much use unless the emotional qualities which are to be controlled by them are present in the human make-up.

“A contrast is afforded in the heroic conduct of George Washington and the treason of Benedict Arnold. Both men had been, up to the time of Arnold’s treason, men of high executive and military power. Both had suffered somewhat from the unappreciative and perhaps ungrateful attitude of Congress, but in the face of the trying circumstance the devotion of George Washington to the cause of colonial liberty was strong enough to withstand any counter feelings, while the devotion of Benedict Arnold was not sufficient to hold against the petty bitterness and the pique which made havoc with his loyalty. There were intellectual differences to be sure between these two great figures, but the fundamental differences are to be found in the emotional mainsprings of their respective characters.

SCHOOLS SHOULD MAKE REAL MEN

“So the analysis might go further. The instances in our ordinary life of weak human character would only reinforce the importance of the emotional

element in human life. Everywhere about us are types of inefficiency which bear out this suggestion. There is the "impulsivist," the man of large and strong emotions with little intellectual control, who is constantly exploding in the face of every obstacle or difficult situation. There is the "sentimentalist," a person of much feeling but with a misdirected control of his sentiments which are constantly being devoted to things which a broad intellectual life would reveal as trivial. There is the intellectual type so similar to Shakespeare's Hamlet, who sees so many sides of the truth that every tendency to act is checked by some counter perception. Again, there is "the academic mind" so unendurable to the man of large public affairs, who persists in discussing every fact from the standpoint of its theoretic interest as truth, disregarding the irrelevancy of many facts in a given present and crucial practical situation. All of these are types of weakness in life to be explained by defects in the relationship of emotional and intellectual elements.

"In the schools' business of making men and women who will be sane and wholesome, responsive and vigorous, it is clear that the directions of control must not be restricted to the intellectual but must include the emotional as well. Three things must be done with our fund of feeling: (1) Certain emotions at one time useful in the preservation of individual life must be for the most part inhibited. Envy and jealousy and certain other influences which were once effective in man's primitive time have little place in our modern life, and these the schools should attempt to stamp out irrevocably. (2) Certain emotions not overimportant in our past history which are now becoming more and more dominant in our civilization need to be strengthened. There is a larger place for the development of sympathy and love and the other co-operative emotions than there has ever been before. These the school should aim to develop with all its power. (3) There are certain other emotions which are neither to be completely inhibited nor completely discouraged. They get their value in social life largely in terms of the ideas to which they are attached. Anger is wrong as it is associated with narrow and personal, selfish ideas and situations. It is right as it becomes indignation toward some interference with personal purity and social stability. Here the school's main responsibility is to see that these feelings are rightly connected.

EFFECT OF ENVIRONMENT

"In the development of an emotion there are three distinct ways by which it may be fostered: (a) The first and primary means is through the force of personal example with its resulting suggestion and imitation. Children are the constant imitators of the men and women about them. Fear in the teacher breeds fear in the child. An ambitious child is more likely to be found in an ambitious community. It is at this point that the teacher's personality, strong

in its emotional suggestion, becomes a large factor in influencing character. (b) Once a feeling is present in a child's nature either by instinct or by suggestion it will be deepened by the constant recall of ideas which have connected with them the particular feeling desired. To speak constantly and admiringly of Washington, Lincoln, Roosevelt, and others, who have been the impersonations of social sympathy and personal fearlessness, is only to deepen sympathy for humanity and individual courage. The second method, therefore, of strengthening an emotion is to recall it again and again by speaking of situations or persons with which that emotion is habitually associated. (c) The third method is to use expression and action. However fearful we may be, if we assume the demeanor and the physical attitude of courage we tend to stamp out fear and to strengthen the feeling which habitually goes with the given physical response. The truth of the Lange-James theory of emotions for the teacher is that a child should be given every possible opportunity to act out in school life the desirable emotions which a chance situation may stimulate. All of these methods are indirect. We get at the emotion by first getting hold of something else. The three ways are, first, the use of example; second, the recall of ideas associated with emotions, and third, the encouragement of expression which is appropriate to certain types of feeling.

DIFFICULTY IN MORAL SUASION

"The opportunities in school life for emotional control are many. Discipline as opposed to instruction offers the largest opportunity. It is because the emotions play so large a part in a disciplinary situation that it is more subtle and more difficult to deal with. The average child who needs severe discipline is hard to deal with pre-eminently because he is mastered by his own feeling. It is difficult to use moral suasion on the instant because it is difficult to get the child, immersed in his own emotion, to give attention to such examples, ideas, and actions as might suggest the counter and more desirable feelings, which the teacher is after.

"Classroom instruction, which usually deals with the purely intellectual elements, offers its own opportunities, however. History, biography, and civics are subjects which give large opportunity for the teacher, as the representative of social opinion, to associate his personal emotional estimates with the ideas that come under discussion. Literature, which is usually spoken of as a subject affording opportunity for training moral character, has many emotional elements but they should not be used directly for controlling the social conduct of children. Following the classification given earlier in the address the emotions here used are aesthetic and recreative rather than vital and social. If character comes from literature, as it does, it is a by-product rather than as the result of a direct aim and effort."

About the Public Schools

The poor public school system is getting its share of muck-raking these days.

The latest writer against the sins of the schools is Col. Charles W. Larned of the West Point military academy. In an article in the *North American Review* for September he tells in a semi-humorous fashion of the results of several examinations in which the products of the public schools reflected everything but honor on their educational institutions.

Out of 314 who took the examination, 265 failed in one or more subjects; 209 failed in two or more subjects; while 26 failed in everything. The minimum mark allowed in any subject was 66 out of 100. Ninety percent of those examined were "educated" in the public schools.

Thus do we see from actual figures that our schools are lamentably far from perfection.

Not only are they woefully weak in reliability training, as I am continually pointing out, but they are also weak in those points which the public has persistently believed to be strong.

There is no question but that the noblest profession in the world is that of teaching. Here is work worthy of the best brains and bodies.

We know that our public school system is not a failure.

We know that it is the greatest agency for good in this country. But we also know that it is doing today but a fraction of the good work it can and must do. Col. Larned asks: "If 16,596,503 boys and girls, taught in our public schools at a cost of \$376,996,472 average no better in intellectual attainments than is evidenced by the foregoing, does the result justify the outlay and the ten years or more apprenticeship of youth it demands?"

It is undeniably true that there are engaged in teaching some of the greatest men of our age. But we all know that many men and women who love teaching, and who would like to devote their lives to it, are forced to take their talents elsewhere because of the meager financial returns. Perhaps no great harm would be done were we to spend the money we now throw away on martial equipment on the public schools of the land.

Character is that central magnetic force of real manhood and true womanhood, born of a combination of the positive faculties and qualities, mental, moral, physical and spiritual.—*A. F. Sheldon.*

Health is that harmonious condition of the three divisions of man, body, mind and soul, which enables the physical organs to perform their functions and promotes the development of the positive faculties and qualities to a marked degree.—*A. F. Sheldon.*

What Is Salesmanship?

By H. W. Ford

SALESMANSHIP is the selling of goods at a profit," we are told.
Very good, and very true.

And yet this is only a definition, such as a dictionary might give. It defines, but does not explain. It comes as far short of fully describing *all* that is meant by the term salesmanship as the statement that an apple is a fruit which grows on a tree, would fall short of telling what an apple really is.

Salesmanship is almost wholly intangible.

It is not merely the exchange of certain goods for certain moneys. Exchange of goods for money is simply an outward expression, a symbol. The act of exchange is not the sale itself, but the *result* of the sale.

Sales take place *in the mind*.

A sale is accomplished when there is a decision in the mind to buy.

The signing of the order, the exchange of goods and money which follow the decision, are merely details. The essential part of marriage is the decision that it shall be—the betrothal. The ceremony is only the necessary consummating form.

We are so familiar with the tangible aspects of the sale, such as the signing of orders, the paying of money, and the delivery of the goods, that we confound these *material forms* with the *real sale*, which is entirely immaterial and intangible.

If a man walks into a store, lays down \$35 and tells a salesperson to send him a certain suit of clothes, that is not really a sale. That is the act of purchase resulting from the sale. Perhaps the customer had been in the store previously, had been waited upon by a different salesperson, been convinced he should buy; or perhaps he sold himself, and in that case the salesperson merely accepted an order.

Since a sale is a decision, it is well to understand just what a decision is. A decision is a wilful act of the mind and it cannot be made outside the mind. It cannot be made in the pocket, or with the hands that transfer the money.

Therefore, a sale is a mental state, the result of a process of thought and feeling in the mind.

Now let's see if we can find out just what happens in a sale.

Let us suppose that a salesman is trying to sell an adding machine. He has the machine all ready for demonstration, and the customer is at hand.

Here are the three material factors that enter into any and every sale: The Salesman; the Thing Sold, and the Customer. There is one other factor which enters into any and every sale, and only one other, *viz.*, the Sale itself. This is an immaterial factor, of which more later.

Now the Salesman, of course, thinks the Customer ought to have the adding machine; he is entirely convinced on this point. The Customer on the other hand, does not want the machine. He believes he does not need it. His state of mind, in other words, is diametrically opposed to the state of mind of the salesman.

Under these conditions the Salesman starts to work.

He gets the Customer's attention by his introduction; carries him from Attention to Interest by entering upon a demonstration of what the machine will do; ripens that Interest into a Desire to have the machine, a Desire to Buy, and finally, at the psychological moment, by the use of his strongest closing arguments, he crystallizes that *Desire to have into a Decision to Buy*.

The Sale itself has been completed.

Now what has happened?

Simply this: A man's state of mind has been completely changed. The Customer entered upon that demonstration with the firm belief that he did not want an adding machine; that it was not needed in his business; would not save him time, trouble and money. The Salesman convinced him that he was wrong on every one of these points, and in addition, created in him a desire to have the machine and a *decision to get it at the Salesman's price*.

The Salesman accomplished this result by applying the Scientific Law of Sale, as taught by Sheldon, and by utilizing its four steps: Attention, Interest, Desire and Resolve-to-Buy.

By what means did the Salesman change the Customer's state of mind?

There is only one way by which the mind can be influenced or changed, and that is by the Power of Persuasion, in some of its many forms.

Did you ever before realize this?—the only way the mind can be changed or influenced is by *persuasion*.

Persuasion may take many different forms.

Out on the Great Divide a sixshooter was once the means most favored, as it was the most effective, to persuasion. And yet such methods, by force, are really not persuasion. You can *force* a man to do a thing your way, but unless he is really *convinced* in his own mind, you have not *persuaded* him.

Persuasion literally is the power of influencing another person's mind, "gaining over by argument, advice, entreaty, expostulation." To persuade is to "convince, prevail upon, induce, win over."

The word persuasion is one of the greatest in the English language. A man who is gifted with the Power of Persuasion can get nearly everything he wants in this world.

We all try to persuade others, and so far as we are able to do so are we successful. The politician persuades the voters that they ought to vote for him; the lawyer persuades the jury that his cause is right; the preacher persuades his congregation that his beliefs are correct; the man in search of employment persuades the employer to take him.

Since a Sale is a mental process, since a decision can only be reached in the mind, since the mind can only be influenced by persuasion, the answer to our question "What is Salesmanship?" would seem to be this:

"Salesmanship is Persuasion—in its broadest sense."

Our lives are made up of a succession of efforts to persuade. In the performance of our duties we endeavor to persuade those above us that we are competent and efficient. The most trivial acts of our lives are prompted by a desire to please, to persuade some one that we are worth some attention and consideration.

We do not persuade merely by language. There are a thousand other things besides words which contribute to the Power of Persuasion. The great actor persuades his au-

dience that he is a great actor, but he does not do so by words of his own. He speaks the thoughts of other men. Her persuades by his manner of speaking, his manner of acting, and by some indescribable force of his own personality which he is able to embody forth as real.

The Salesman who sold the adding machine to the man who thought he did not want it, did not persuade simply because he said certain words. Many another adding machine salesman could have said the same words this man said and yet not have effected the sale. It was the way he said the words almost as much as the words themselves. It was his bearing, his appearance, his enthusiasm, sincerity, his health, his mental acuteness, his determination, his apparent reliability. All these things and many more, contributed to the salesman's Power of Persuasion, and enabled him to make the sale because they each and all influenced the *mind* of the prospective buyer.

From all the foregoing it is plain that a Salesman deals with *minds*. He deals with *minds* far more than with *goods*, when you get right down to facts. And the man who can appeal to and influence *minds* is the *genuine salesman*.

You can take two men of apparently equal ability, teach them both the same facts about any line, send them out, and one man will sell twice as much as the other. The one didn't know the goods any better than the other, but he knew better how to *appeal to the minds of his customers*. He could *persuade*. Somehow or other, for reasons hidden and almost inexplicable, he was the stronger man.

Why could he persuade where the other man could not? Why?

Because he had a better personality.

And what is personality? Whence does it spring? How may it be acquired and strengthened?

Personality is the sum total of what a man really is, in body and in mind. It is the result of the development of the positive, strong faculties and qualities of body, intellect, feelings and will.

It may be acquired and strengthened by a systematic effort to educate and develop those positive faculties and qualities.

In fact, a strong personality is the inevitable result of *true* education.

True education consists of two processes: 1, Filling in useful knowledge; 2, Drawing out, training and developing the latent positive faculties and qualities, such as Reason, Memory, Judgment, Imagination, Tact, Observation, Courage, Loyalty, Endurance, Initiative, Energy, Self-Control, Economy, Industry, Determination, Perseverance, Self-Confidence, Bodily Power, Honesty, Personal Attraction.

Mr. Sheldon provides folk with the means for such true education. His course in the

science of salesmanship provides the plan whereby any man of *normal natural endowments* may truly educate himself, into the possession of that *personality* which will enable him to *inspire confidence* and *persuade others* to his way of thinking; which will enable him to practise the science and accomplish the fine art of salesmanship; which will make him, if he be a salesman already, a better salesman, because, as the wise men of the selling world already know,
Salesmanship is Persuasion.

Starvation

A. H. Gamble

THE story is told of a ship being wrecked on a small, but very fertile island. The crew escaped and also succeeded in saving some stores of provisions. In a few days, in one of the small mountain gulches, they found a rich placer mine. Immediately, in fever haste, they all began to wash out gold, by aid of the stream which ran down the gulch. Day after day they washed out heaps of gold-dust. Planting, sowing and gathering of food was forgotten in the greed for gold. Winter suddenly came down on them. They were far out of the zone of navigation. Their food was gone. No provision had been made. They had heaps of gold. It was useless. They had invited starvation. No ship came—fishing failed—the rigors of cold winter shut off natural vegetation. Miserably they died. Their whitened skeletons found beside their bags of gold and their empty sea-biscuit chests told the story.

Be it fact or fiction, it has its counterpart in our great business world. Men, women, everywhere in business are inviting starvation of a different nature. Of many a business man who has drifted on the rocks of failure it might be said, "His ruin was brought about by starvation." Yes, let the words be written in "scare type." He starved himself to ruin. What do you mean? Just this. There was no time given to mental feeding. The "business" made of the

man a slave. It drove him. He writhed and quivered daily under the merciless lash of a taskmaster of some system or tyrannous custom, because he was not thinker enough to launch an original idea. His excuse invariably is, "I have no time even to read the newspapers." This admission shows the slave and not the poised master. He does not even think that he thinks he thinks. His thought muscles are withered. His life is narrow, and narrowing every day. He is a dead one, and getting deader. The pity is, he does not know it.

Scientists tell us the brain is made up of molecules, atoms, corpuscles; that a corpuscle is to an atom, what a tiny grain of sand is to an ordinary church building in size. They further tell us that thought is a force—that these corpuscles are the media through which thought acts.—and that unless we invite or draw to us this thought force vibration, the brain deteriorates; that is, the wonderful corpuscular structure of this delicate organ breaks down, withers or atrophies, because of non-use. Furthermore, after the age of fifty years, if a man does not systematically make an effort to exercise the brain, and study to keep it in good functioning condition, he lowers the whole tone of life. And as the brain begins to die in its corpuscles, so man begins to die.

Dr. James, of Harvard, thinks the average man is doing about one-tenth of what he might do. In other words, nine-tenths of man's real power is unexpressed—has not

been called out—is dormant. What wonder a great teacher cried out midway in the centuries, "Awake thou that sleepest! Arise from the dead and He shall give thee light."

Am I getting away from the subject? No. If most men use but one-tenth their brain power in normal life in our present civilization, what shall be said of the starving soul who refuses to feed that one-tenth because he is too busy chasing the dollar? Business is a profession and every business man or woman should feel keen humiliation and shame for a sad lack of brain training

which may and can be had, if the "better man" is made "boss."

It is not a question of time, but rather of will. The social function, the card-party, the theater, the lodge, the club, very often would better be cut out that the precious hours may be spent in real recreation, in thought force and brain power. Mental laziness makes mental starvation. Starved souls not only suffer privation—they lose infinite riches because they miss the "kingdom" which is the "holy of holies" of the real self—the ego, the indestructible and eternal part of man.

Equality: From Letters of Labor and Love

By Samuel M. Jones

ALL men are brothers and we must learn to live brotherly. Some of you, to whom I am writing, may not believe this is true; you may deny it. I will not quarrel with you. You might deny that two and two make four; it would not change my belief, though you were ignorant of the simplest principles of arithmetic; neither would it alter my feeling toward you were you to say that I am not your brother or you are not my brother. I can find no other reasonable belief to account for the existence of men upon the earth than that contained in Brotherhood.

I believe that God is our Father; that is, that all spring from one divine source. If you believe this, then it follows that you must admit the idea of Brotherhood, you must also admit the idea of Equality. Having gone this far, then it follows that to be at peace we must make a plan for society (all of the people) that is fair, that will make it possible for men to live as brothers; and this, my dear friends, is the purpose, the one all-embracing mission of the government of these United States.

It has been said that "our government was conceived in liberty and dedicated to the proposition that all men are created equal." This does not mean that all men are equal

in strength, or size, or skill, or goodness, or meanness. It assumes the same kind of equality that is recognized in a loving family, that is, all the members of that family feel that it is a duty resting upon each one to do the utmost that he or she can do to contribute to the welfare of the whole family. In the well regulated, loving family, there are no special privileges, no "grafts," no schemes whereby one member of the family proposes to get rich at the expense of the others; but the animating purpose of the family life is the "good of all."

This idea of Equality has had a tremendous growth in the life of the world during the last one hundred years, but is as small dust in the balance compared with the growth of this sentiment that we are to witness within the next twenty-five years. All the signs of the times point to the quick coming of a wonderful awakening of the social conscience of the world. We are to see in the near future a wave of revival that shall sweep over this country and, indeed, the civilized world, that shall be, in the best sense of the word, a revival of real religion; the setting up of a social and political order that will enable every man and woman to be the best kind of man or woman that he or she is capable of being.

My mind is not all of me nor the best of me—although it is the medium of my soul's growth, feeling and expression.—*A. F. Sheldon.*

Advertising: Its Relation to the Science of Modern Business Building

By Arthur Frederick Sheldon

ADVERTISING is salesmanship by the written method.

By "Business Building" I mean the making of each customer a repeater and also making the customer the first link in an endless chain to bring more customers.

There is no better advertisement or a more potent form of salesmanship than the pen and the wagging tongue of the satisfied customer.

Kind words and enthusiastic endorsement by those not financially interested in the transaction are most powerful in influencing trade.

Some of the underlying principles which make business building possible in modern times I would enumerate as follows:

First: Honest goods—real merit in the thing offered for sale.

Second: Honest representation free from all exaggeration concerning those goods both by personal salesmanship and by the spoken word, and by written salesmanship or advertising.

Third: A complete analysis of the goods from the viewpoint of all the points that can be made concerning the goods, in favor of their purpose.

Fourth: A logical synthesis of the points arrived at through analysis.

Fifth: Correct expression of the points thus logically arranged—lucidity, simplicity and all possible brevity being the main factors in correct expression.

Sixth: The introduction of certain points which appeal to the heart side of the customer. That is to say, points which reach the feelings as well as points which reach the intellect.

"Have you a little fairy in your home?" has no special element that appeals to the intellect, but it reaches the heart strings of the mother, and it sells soap.

Seventh: The broadest possible understanding of human nature on the part of the man writing the advertisement—he should be a student of the types, temperaments,

habits and motives of the classes of people to whom his selling power is directed.

Eighth: An understanding on the part of every one connected with any given institution that the object of the institution as a whole is the sale of goods for profit. That the salesmen of the world are really the institutions themselves.

That the legal being, the corporate entity, the house as a whole is a composite salesman.

That every thought, word and act of every one connected with the institution from office boy to president is a part of the salesmanship of this composite salesman.

Each individual connected with any given institution, if the best results are to be obtained, must realize that confidence is the basis of trade.

Every thought, word and act of everyone connected with any institution tends to either build up or tear down confidence.

If any organ of the physical body becomes diseased the whole body is adversely affected.

Similarly, if any organ (individual) in any commercial body be afflicted with one or more diseases such as "clock-watching," shirking, carelessness, disloyalty, dishonesty, etc., through the whole list of negative tendencies, the whole body of the institution is adversely affected.

To accomplish the sale of its product, at a profit, and as a business builder, the institution as a whole must do six things and do these six things with a large number of people.

First: It must command attention.

Attention is the mental condition of bending to—the attention of the buying public must be bent to the institution and to the thing which the institution has for sale.

Second: The feeling of Confidence must be inspired.

Third: The feeling of Interest must be created in the thing offered for sale.

Fourth: This feeling of Interest must be intensified until it changes to the feeling of Desire for the thing offered for sale.

Fifth: This feeling of Desire must be made so strong that it moves the will to decision and action in favor of buying the thing offered for sale.

Sixth: If "business building" is to be the result the goods must be so good, and the representation concerning them so truthful, that the feeling of Satisfaction results in the mind of the customer after the sale has been consummated and the goods delivered and used.

Here is where the great function of the advertising department comes in.

Here is where we see clearly the relation of advertising to "modern business building."

The advertisement is the composite voice of the composite salesman; the advertising man is the orator of the occasion, speaking to the multitude.

The personal salesman speaks to one prospective customer at a time, or at the best to but a very few.

The advertising man, the father of the advertisement, speaks to the whole community, the nation, the world.

How important, then, that he bear the following facts in mind:

First: That his words have the ring of truth, that they may inspire confidence.

Second: That he, the man who writes the advertisement, understands his audience and knows how to play on that harp of a thousand strings, the human soul.

Third: That points, points, points, come from his pen rather than words, words, words, and that each be a pointed arrow that goes straight to the mind and soul of each who reads.

Fourth. He should be enough of a psychologist to understand, first, that there are three parts to the customer's mind:

A—The Intellect, with which he knows.

B—The Sensibilities, with which he feels.

C—The Will, with which he decides and acts.

Second: That the object for which he is striving is to honestly persuade the customer's Will to intelligent decision and action concerning the matter of the purchase of the thing he is offering for sale.

Third: That there are two channels to the human Will:

A—Through the head, or intellect.

B—Through the heart, or feelings

Some salesmen, both by the spoken word and by the written method, pound at the head all the time and forget the solar plexus of the heart.

Fourth: He should understand the psychological truth that thought plus feeling equals conduct—that all action is but the result of thought plus feelings.

Commercial houses, as a rule, employ both methods of salesmanship, namely, by the spoken word of the salesman and by the written method, advertising.

Each of these departments must be closely affiliated if the most satisfactory results are to be obtained.

Each must help the other.

The advertisement often attracts attention to the goods offered for sale and brings the purchaser to the point of contact with the goods with no more than a slight interest in them.

It is then up to the personal salesman to establish confidence, complete confidence, in the goods offered for sale and to change interest into desire and then change desire into resolve to buy, and to do it in such a way that this resolve to buy is followed by the action of buying. And also in such a way that the feeling of satisfaction results in the mind of the customer after the property has been transferred from the seller to the buyer.

A few general principles for the advertising man to bear in mind:

First: That in deed and in fact confidence is the basis of trade, and that exaggeration destroys confidence. Abraham Lincoln said, "you can fool some of the people all of the time, and all of the people some of the time, but you can't fool all of the people all of the time."

If this wise man were living today I believe he would add: "You cannot fool very many of the people very much of the time."

The human race passes through four stages from the standpoint of the evolution of intelligence, first, Ignorance; second, Knowledge; third, Learning; and fourth, Wisdom.

And the race is rapidly evolving to the plane of wisdom. The man who forms an advertising campaign on the basis of the old belief that a sucker is born every minute, proves by that fact that he is either ignorant

or, at the best, has but little knowledge. He is very unwise.

The wise advertiser has come to see that the square deal pays; that aside from any question of right or wrong, it is a dollar-making idea. He knows that it is the repeaters that count and that there is more in business building than in immediate business getting. He knows, that people dishonestly dealt with do not repeat.

Second: The master advertiser must clearly understand the law of repetition.

He must be a student of nature and perceive the fact that great men and great institutions work in harmony with nature's laws. One of nature's greatest laws is the law of Repetition.

To accomplish great results she repeats, and repeats and repeats.

Third: Along with the Law of Repetition he must understand the Law of Suggestion.

A suggestion is anything which arouses thought.

Suggestion repeated causes thought.

Thought repeated causes feeling.

Thought plus Feeling repeated causes Conduct—Action.

Action repeated equals Habit. Habits make Character, Character makes influence.

Sow a suggestion, reap a thought.

Sow a thought, reap a feeling.

Sow thought plus feeling, reap an act.

Sow an act, reap a habit.

Sow a habit, reap a character.

Sow character, reap an influence.

But if you would sow suggestions, thoughts, feelings and actions until you reap the habit of the public to buy your goods and keep on buying them;

If you would not only do this, but get those who buy into the habit of telling others about your institution and the goods that your institution has for sale until these others come and get that same habit;

If you would carry this process on until your institution establishes a character in a given community, or before the world, until it reaps a potent influence—then you must sow truthful suggestions, logically told, and attractively told, **AND YOU MUST KEEP ON SOWING THEM.**

The man who advertises just a little and then says that advertising does not pay, reminds me of the man who burned one match

and a few splinters under a fifty barrel kettle of water and then swore that fire would not heat water.

Fire will heat water if you use enough fire.

And advertising will attract attention, create confidence, arouse interest, cause desire and bring about decision to buy goods, followed by action and by satisfaction, if enough advertising is used of the right kind, in the right mediums, concerning the right goods.

One illustration of Nature's law of repetition:

It was my privilege once upon a time to visit the Mammoth Cave, near Louisville, Ky. There I saw the beautiful columns of mineral substances called stalactites and stalagmites, these columns having been builded by the repeated dripping of drops of water, one drop at a time, until there had been formed in some instances, all the way from the bottom of the cave to the top of the cave, a solid column. In some instances the columns were but partially formed and were still being builded by the constant drip, drip, drip of the mineral-charged waters.

We stood and watched that drip, drip, drip of the water upon one of those columns for an entire hour.

Of course we witnessed no change. Nothing *perceptible* had been added to the column, but something had been added just the same. And we knew, as we looked about us and saw the other columns builded from the bottom to the top, that Nature's law of repetition would in time do the work for this column even as it had already done it for the others.

Similarly the law of repetition accomplishes the desired results for the advertiser if he but work in harmony with Nature's law. But he must see to it, if he would not only get business but build business, that the mental waters of the suggestions which drop from his pen, are charged with the mineral of truth.

I have stated that in order to insure results from advertising that the advertising department and the department of personal salesmanship must work in close company.

The man who advertises and then says that advertising does not pay should not too hastily throw the blame upon the advertising department. He should ask himself:

"Were the customers properly taken care of after the advertisement had attracted attention and aroused some interest?"

In every institution there are two classes of people disposing of goods: First, the salesman, and Second, the order-taker.

The true salesman changes interest created by the advertisement into desire and changes desire into resolve to buy, and does it in such a way that the action of buying plus satisfaction with the goods is the natural consequence.

He also oftentimes attracts attention to other things than that or those which the customer intended to buy, and effects the sale of them.

The order-taker often changes to indifference or even disgust—he kills rather than creates business.

He rarely ever does anything more than wait upon people, by showing them in an indifferent way that which is called for.

It is seldom that he attracts attention to anything else.

I have one suggestion to offer to the advertising men of America:

The most important thing to do for the future of the profession of advertising, in my judgment, is to take steps to educate the great buying public to BELIEVE IN ADVERTISEMENTS.

I mean by this the public—the buyers.

I do not refer to the merchants and manufacturers who have things for sale so much as I do the people whom you and your clients are trying to persuade to purchase the things you offer for sale.

It is one thing to make advertisers believe in advertising, and it is another thing to make the public, those who read the advertisements of the advertiser, believe in the advertiser's advertisements.

Honest people have bought dishonest goods from dishonest advertisers.

The human mind is prone to reason by inference and jump to wrong conclusions.

I know many people who never read advertisements simply because they have been swindled by having read, or answered, one or more. Only recently a friend told me that he had taken occasion to interview six ladies of his acquaintance on this point and found that four of the six considered advertisements a dangerous thing to deal with and

that their prejudice was so great that they would not even read advertisements.

"The sins of the fathers shall be visited upon the children, even unto the third and fourth generation" is a literal truth as applied to the man who advertises today.

Many honest advertisers are suffering today for the sins of the dishonest advertising of the past.

If advertising is to have the future it should have we must do more than educate manufacturers and merchants to believe in and buy advertising space.

We must educate the public to believe in advertisements.

We must educate the public to do four things:

First: Have confidence in advertisements.

Second: Read advertisements.

Third: Reply to advertisements.

Fourth: Purchase advertised goods after they have replied. What we need, therefore, is a campaign of education along that line. But "what to do" is always easier than "how to do it."

And what is the "how" in this case?

The following suggestions are respectfully submitted:

First: The first thing to do is the very thing you are doing, namely, the rapid elimination of the liar and the thief.

As I understand it the keynote of this convention, by united and unanimous effort, has been the placing of a ban upon dishonest advertisers, making it plain that false advertising is getting money under false pretenses and should be punished by imprisonment. Wide publicity of the work of this convention should be given throughout the world.

Second: I would suggest the creation of an advertising literature, and that this be done as rapidly as possible.

This advertising literature would fall under three general classes.

First, Editorial.

There should be a more intimate relationship between the editorial and business departments of our publications, both magazines and newspapers? Each is a most important factor in the composite salesman. And every newspaper and every magazine in the world is a salesman. The A B C of newspaper and magazine building, it seems to me is: First, excellence of editorial, of lit-

erary and news service; second, subscriptions; third, advertising.

The editorial, literary and news gathering power, the subscription getting power, and the space selling power is a trinity of powers upon which the greatness of any given publication depends, and they must come in the order which I have mentioned. They should work in closer harmony than they generally do—each is dependent upon the other for best results. They are interdependent and inter-related, in reality, and yet in many instances they seem to be almost divorces.

Every monthly magazine and every daily and every weekly paper in this land should "loosen up" on this subject in its editorial and literary columns, and thus give to the great reading public truths calculated to inspire the confidence of the public in advertisements.

Second: A literature well calculated to accomplish the end in view could be woven into success stories, stories of the lives of men who have brought fame and fortune to themselves and have vastly benefitted humanity by advertising their wares.

The stories of Heinz with his fifty-seven varieties; of Kellogg, with his many enterprises, and of Post, with his Postum, and of many other men read like fairy stories, and yet they are true.

There is no class of literature more helpful to the youthful mind, more conducive to a generation of growth and ambition and high resolve, than biography. And the biography of living men, and of men who have passed away, who advertise and have advertised honest goods honestly could be made most helpful and inspiring.

Third: A literature of helpful fiction could be created.

A story written by a London or a Kipling, the hero of which is a character like any one of many who have benefitted humanity by making a world market for their goods, and by means of advertising, would help to establish in the race consciousness that **CONFIDENCE IN ADVERTISEMENTS** which is the first essential for successful advertising.

I do not know that Kipling would write such a book, but if every delegate here present would each write him a letter requesting him to do so it is possible that he would. However that may be, there are good men who could and would create a valuable literature along that line. If, then, the daily, weekly and monthly publications would cooperate to the end of giving such books publicity, great good could undoubtedly be accomplished and the remedy would be effective.

Fourth: Strictly educational literature for the instruction of those who write advertisements must be created—advertising must be reduced to a science and put on a professional plane.

Fifth: Advertising as a science must be taught in the public schools and business colleges. And this science must be an ethical science—a correlation of ethical and philosophical principles that specifically apply to the selling of goods by the written method.

The boys and girls who are in the schools today will be the buyers in the near future. Properly educated they will come to believe in advertising.

It really seems to me that when these five things have been done, and done well, that then the buying public will come to believe in advertisements.

Then it is that merchants and manufacturers who have things for sale will **BELIEVE IN ADVERTISING**.

Then it is that the public will buy and read magazines and newspapers not alone for their editorial, literary and news qualities, but because these mediums wisely and economically administer to the commercial needs of the public.

Then it is that the great buying public will, First believe in advertising—believe in advertisements.

Second—Read advertisements.

Third: Answer advertisements.

Fourth: Purchase goods as a result of having answered the advertisements.

With these four things accomplished the sale of advertising space will largely take care of itself.

It pays purely from a commercial standpoint to develop to a marked degree Intelligence, Memory, Imagination, Will, Faith, Ambition, Love, Reverence, Strength, Symmetry, Activity and Endurance.—*A. F. Sheldon.*

Chalmers of Detroit

By John Wilkerson

PERHAPS you have heard of Hugh Chalmers.

He is the man who received \$72,000 a year when working for John H. Patterson, president of the National Cash Register company.

Of course Chalmers was pathetically underpaid, but even so, \$72,000 a year is a very exceptional salary, and a man who can command it, and *earn* it, as Chalmers did, deserves unusual attention, especially when that man is only 32 years old.

Chalmers was 32 when, as vice-president of the National Cash Register company and general manager of its world wide business he received this annual fortune. He is a little older than that now.

Also, he is a bigger man now. Chalmers grows. When he decided that it was no longer worth \$72,000 a year to try to work at the National he went into the automobile business for himself. He bought an interest in the E. R. Thomas-Detroit company and became its president. The name was then changed to the Chalmers-Detroit company.

NOW HE SELLS AUTOS

He has been doing things in the automobile business. If you don't believe it, ask any automobile man.

Chalmers discovered that a millionaire's car could be built and sold for \$1,500. The announcement of this discovery caused a good deal of an upheaval in the automobile world. Also, this announcement struck a responsive point of contact in the public mind and many kind thoughts were sent in Chalmers' direction by thousands of people who had long been wanting a millionaire's car for about \$1,500. If you doubt this, just drop a line to Steele, the Ad Man over at the Chalmers-Detroit factory, and ask him how many replies they got from the first advertisement about the astounding car.

Chalmers is a truly great salesman. He got his first big start by selling cash registers. When he entered the automobile business he saw that conditions were changing rapidly in that industry; that where heretofore auto-

mobiles had been *bought*, hereafter they would have to be *sold*. He figured out that with the right kind of a selling organization he could market his cars in great quantities, and hence afford to take a small profit on each car. Because of this policy it won't be long before nearly everyone can afford to own an automobile.

A MAN WORTH A MILLION

Chalmers is the hero of the original real millionaire story. He was worth a million dollars at 30, and he had made it all himself, beginning as a very poor boy.

I do not know that Chalmers had \$1,000,000 worth of real property at that time or that he has that much yet, but nevertheless, he was a real millionaire. He capitalized himself for \$1,000,000 and he then loaned the capital to the National Cash Register company for \$50,000 a year, which is the interest at 5 percent on \$1,000,000. And this isn't a very high rate of interest; most millionaires get more than this on their capital.

Did you ever figure out how much you are worth?—how much capital your efficiency represented? What salary do you earn? It is the income on what amount, at five or six per cent? This amount represents the capital that you have tied up in your body, your brain and your soul.

Chalmers had a million dollars tied up in himself, and he collected the interest at regular intervals. Note also, that either the capital increased or the rate of interest was raised, because, as mentioned above, he was later getting \$72,000 a year, an increase of \$22,000 over \$50,000.

Most people could manage to live fairly well on the \$22,000 increase.

EFFICIENCY PERSONIFIED

Chalmers was a trained man. By constant thought, continual study, and unfaltering industry, he made himself worth what he is. Talk of efficiency!—Chalmers is efficiency personified.

You will be interested in the main facts of Chalmers' struggle to business success.

He had the first essential to a great career: he began in the business world as an office boy at about \$2 a week. This was in the Dayton sales office of the National Cash Register company. He worked days at sweeping out the office, running messages, and doing all the other duties that an office boy is supposed to do, but seldom does. At night he attended a business school where he learned stenography and book-keeping.

At fourteen, while working as a stenographer and bookkeeper in this same office, he made his first sale of a cash register. The barrier was up. Nobody rang the recall bell and he went right on.

At eighteen he was an office salesman; at twenty a sales agent with an exclusive territory; four years later he was district manager for Ohio with twenty-four sales agents and salesmen under him; at twenty-five he was called into the factory to be assistant manager of agencies; at twenty-six he was manager of agencies; then assistant general manager; then general manager and vice-president, at twenty-nine.

STANDS THE STRONG TEST

It was a big job that this youngster assumed, but he had been steadily laying up his resources against this crucial test, and when the test came he had sufficient capital on which to do business.

There was a plant with 5000 employes to manage, a selling force in America of 475 men to direct, branch companies in foreign countries to organize and oversee, competition to meet and subdue at home and abroad. But Chalmers took to increased responsibility as a duck takes to water. With unerring judgment of men, he built up around him an organization of young, enthusiastic, forceful lieutenants. He inspired them with loyalty. He made his personality an asset of the business.

Conventions and extensive traveling acquainted him with every man in the selling force. And every man considered Chalmers his personal friend. His wonderful memory made it possible for him to know every name and every face. Not only that, but by constant study of the daily sales report he trained himself to know each day just how much business each man had done, and, in meeting one of them could give just

the right word of congratulation, encouragement or "ginger."

CHALMERS A MAN OF GINGER

Was it a convention of salesmen tired after a season's work, perhaps a bit discouraged? Hugh Chalmers' words of appreciation, advice and encouragement, drawn from his own experience and his wider view of the field, would send them back to their territories eager for work and confident of success—a state of mind sure to result in bigger sales. Was it a delegation of workmen with a grievance or a mass meeting of employes on the verge of a strike? It was Chalmers who justified the company's position, showed that the interests of management and employes were one, appealed to the men's loyalty and sent them away satisfied. Whenever Chalmers spoke to a meeting, large or small, his hearers went back to their work with more snap and vim than they had before. His words were worth dollars in increased efficiency.

"I believe in treating men as human beings," says Mr. Chalmers. "When I talk to people individually or collectively, I appeal not merely to their heads but to their hearts. Persuade a man merely by cold logic and, though he admits the correctness of your claims, he is not 'sold'—not convinced. Arguments that tell are the ones that reach the heart."

If the essence of successful salesmanship is persuasion then it is easy for one who knows Hugh Chalmers to understand why he should have been one of the most successful salesmen the National Cash Register company ever had.

CHALMERS AND INFALLIBILITY

Chalmers would have made a great jury lawyer. The resourcefulness of the salesman in advancing arguments and meeting objections has developed in him to a wonderful reasoning power and persuasiveness. When Hugh Chalmers talks to you, you are convinced that what he says is right, always has been and always will be. This convincingness is one of the strongest assets in Chalmers' inventory of success-bringing qualities. He has a personality that inspires confidence.

He believes in employing good men and paying them well for what they do. He has

always stood for high commissions to agents. "The man in the field," he would say, "is the man who keeps the factory going. Let us pay him all we can. He can't make money for himself without making money for us."

Chalmers wants his men not only to *make* money but to *save* it. He comes of Scotch ancestry and Scottish thrift is one of his characteristics. "Save your money" has been the burden of many talks to his salesmen.

EXPENSES AND PROFITS

When he was a salesman himself he had an original method of making himself work hard and save money. He made it a rule that he must earn enough by the 12th of each month to pay his traveling and office expenses. "Everything over and above expenses," says he, "was profit. So I worked and saved in the first part of the month to get my expenses paid and begin to earn profit. And I worked hard at the end of the month, to put all the commissions I could into the profit column, instead of into next month's expense column."

Once upon a time on a train bound for New York Hugh Chalmers gave a fellow manufacturer the business man's counter-sign: "How's business?" It was during a period of depression.

"Only fair," answered the other, "times are pretty hard. But I've done a good piece of work in the last six months. I've spent my time in the shop and succeeded in cutting down the cost of our product 25 cents."

"But how about your sales?"

"They've fallen off about 30 per cent. But it's a bad year. Everybody's business has dropped off. How are things with you?"

NO HARD LUCK TALES

"To date," said Mr. Chalmers, we show an increase of 20 per cent over the same period last year. We're selling our product at the highest prices we've ever got and we are behind on our orders. I suppose our manufacturing cost is a little higher than it might be, but while you've been cutting 25 cents off the cost of each article by getting out in the factory, I have kept \$25 on the selling price by anticipating competition and by devoting my attention to the big problem of selling, organization and advertising."

"Which is the most important?" That is the question with which Hugh Chalmers faces the problems of the business day, and it is his ability to determine "which," and to concentrate all his powers on that one task, that enabled him at 32 to manage a world-wide business and to earn a salary of \$72,000 a year. It is this same ability—to pick out the big problem and to solve it—that has made him, ten months after he entered it, one of the big figures in the automobile world.

Aside from his own unusual proficiency in any line of work he takes up Mr. Chalmers is a great business leader. He draws men to him as a magnet draws the steel. To work for Chalmers is to give him the best you've got all the time with unwavering loyalty. You can't help it. Every man who ever worked for him knew that from Chalmers he would always get a square deal. I know, because it has been my pleasure to be one of these men. And the Square Deal is the parent of loyalty.

The men who enlist under Chalmers will follow his flag—not to death, because you can't kill him—but to victory.

A Prayer

Robert Louis Stevenson

We thank thee for this place in which we dwell; for the love that unites us; for the peace accorded us; for the hope with which we expect the morrow; for the health, the work, the food and the bright skies, that make our lives delightful; for our friends in all parts of the earth, and our friendly helpers in this Isle. Help us to repay in service one to another the debt of Thine unmerited benefits and mercies. Grant that we may be set free from the fear of vicissitude and death, may finish what remains of our course without dishonor to ourselves or hurt to others, and give at last rest to the weary.

Analysis of the Selling Points on a Loaf of Bread

A loaf of bread is a very common article. It is so common that you have perhaps never stopped to think that there were any particular selling points on it. It is still less likely that you ever stopped to think of the selling points of any particular loaf of bread as opposed to any other loaf.

Following is an analysis for the sale of Ward's Tip-Top Bread, made by the Ward-Mackey Co. This analysis was sent in by W. C. Evans, who is connected with the Ward-Mackey Co., in their Pittsburg branch. It is printed here because it is educational.

OBJECT—SALE OF A LOAF OF WARD'S "TIP TOP" BREAD

- | | | |
|--|---|---|
| 1. <i>Nature</i> | } | Wheat bread intended for table use for high class family trade. |
| 2. <i>Ingredients</i> | { | Best grade of Spring Patent Flour.
Best grade of granulated sugar.
Best grade compressed yeast.
Fresh milk.
Minor ingredients carefully selected for quality. |
| 3. <i>How, when and where made</i> .. | { | Mixed by patent process controlled exclusively and which assures the maximum percentage of food properties are retained in the flour.
Baked fresh every morning within a few hours of delivery.
Made by the highest paid bakers who are selected as the most skilful in the trade, under the supervision of a superintendent who is admitted by the trade to be one of the best practical bakers in the business.
Made at one of the cleanest and most modern bakery buildings in the world. |
| 4. <i>Value</i> | { | The large volume of production insures a minimum cost and every loaf is as large as can be made for the price.
It is the best loaf of bread on the market at any price and the price is the same as competitors. |
| 1. <i>For his own use</i> | { | It is a necessity in every home.
It contains more food properties than any other food. |
| 2. <i>For him to re-sell for profit</i> | { | It is the best advertised bread on the market.
The demand for it is greater than for any other.
Its delivery fresh every morning at your door can be depended upon.
There is a clear profit of 25 per cent on it with no risk of loss. |

- 3. *Compared with other brands* .. {
 - Baked in the largest, cleanest and most modern bakery in the city.
 - It is the only bread produced in the city that is machine moulded, assuring absolute uniformity in the size of the loaves.
 - It is the only one put up in packages at the oven, assuring minimum amount of handling.
 - It costs no more than the competitor's.

- 4. *Suggestion*..... {
 - Its name "Tip-Top" suggests its grade as to quality.
 - Its value and importance as a food is suggested by the fact that the word bread is repeatedly used in the scriptures and elsewhere as a synonym for food.

The following are two reasons which a prospective customer might give for not buying "Ward's Tip-Top Bread."

First—It is not as good as home made bread.

Second—There is not enough profit in it.

My answer to the first would be that the process used in mixing this bread assures a far greater amount of food properties in the bread than can possibly be retained in home made bread. The speed at which the mixer works and its peculiar motion brings every particle of each ingredient into contact with the others and the process is completed in a very much shorter time, leaving the batter exposed to the working of the yeast for a minimum time. As it is a fact that yeast feeds on the food properties of the flour, it will readily be seen that a great advantage is effectual by the shortening of the time.

Every mix is made exactly to a formula and the several rooms and the ovens are heated exactly to the degree required, thus assuring uniformity of quality which is very rarely possible in home made bread.

My answer to the second objection would be that bread is handled with a less amount of trouble and care on the part of the grocer than almost any other article he handles.

It is delivered fresh at his door every morning and any that he does not sell is replaced the next day without cost to him. Large sums of money are expended in advertising in order to increase his trade at no expense to him.

The fact that he handles this well advertised article and the fact that it enjoys such a reputation for quality, brings people to his store who buy other goods, and it reflects credit on the other goods he handles.

His profit which is 25 per cent is assured on every loaf of bread he sells without any allowance to be made by him for goods that are stale, these are taken off his hands at cost price.

Have you analyzed your proposition in this able fashion?

The Governors

Oliver Goldsmith

For just experience tells, in every soil,
 That those who think must govern those that toil—
 And all that freedom's highest aims can reach
 Is but to lay proportioned loads on each.
 Hence should one order disproportioned grow,
 It's double weight will ruin all below,

You've Got to Run for It

Second wind!

Have you ever experienced the divine joy of getting your second wind?

Have you ever run in a stubborn race? The first short part of any race seems easy. You are light as a bird on the wing; the earth flies back away from you; you feel as though you could run on indefinitely.

¶ Then all at once you begin to tire. A few strides more and you *are* tired—more tired than you ever were before. Your heart thumps and tries to choke you; you are burning hot and can't sweat; your feet weigh a ton; your legs are numb; your joints dry and stiff; wracking pains attack your shoulders and your back muscles, and you feel as though you never would get a deep breath again in your life.

But then, suddenly, just when you think you can't possibly go one stride further, something happens—something that makes you feel light as a bird again. Your diaphragm goes down and your chest goes out until it seems bursting; you are trying to make a universe a vacuum; you can feel that breath clear down to your toes; and another one comes just like it, and another, and another; and then you almost yelp with joy you feel so light and good again.

It is your second wind!

Now you not only *feel* like running on indefinitely; you *could* run indefinitely. You glow and exult in your strength. There is no joy equal to that which a strong man knows in his strength. You feel as though you suddenly had been shot full of some divine juice that has made you over new, invulnerable to weariness.

Yes, you've got your second wind, and you are living, doing, winning.

But you had to run for it!

It didn't come to you as you were strolling along a shaded street, as you lolled beside the river. No; it came as you ran, as you struggled against yourself and others, out in the open, under the burning sun.

The second wind with its surging spirit didn't come even to the man who sat in the grand stand and cheered as you crossed the finish line—it comes only to those who run for it—to those who are willing to endure in the bitter test.

Gleanings from Business Fields

By Thomas Dreier

Of course it is possible that I am mistaken about this—as I probably am mistaken about at least one and a trillion other things—but I cannot get it out of my head and heart that the utmost frankness should exist between the head of every concern and his employes. I believe that every employe should be made to feel that his suggestions, when properly presented, will always be given the most careful attention. I believe that the suggestions of the office boy should be given attention just as are the suggestions of the superintendent. I do not mean that the office boy should be asked to take a place at a directors' meeting, but I do mean that when an office boy is so interested in the house with which he is connected as to point out places where he believes improvements can be made, he should be given every encouragement. There are enough office boys who are vegetating. Live ones are too valuable to be placed in cold storage. You surely remember that story of the boy who stuck his finger into a little hole in a dam and saved a city from the flood. Perhaps the suggestion of an office boy will act as a finger which will save a great institution from the flood of failure. Too many employers get the idea that when an employe begins to offer suggestions frankly, he is getting inoculated with the germs of that great disease Swellheaditis, or as it is better known in more intellectual circles, cockiness. They don't seem to be able to grasp the idea that an employe may dare to make radical suggestions because he believes in them with all the earnestness and intensity of his being. Yes, the employe may be mistaken. Employes are often mistaken. Perhaps employers are also makers of mistakes. None of us is so very perfect you know. There may have been a "very perfect gentle Knight" in *The Canterbury Tales*, but there are no human perfectos in the business world. So it all comes down to this: The employer who desires to get the most out of his men should not hide his desires. And when an employe meets this desire with a wholehearted offer of his suggestions he should not

be made to feel that he ought to be drawn and quartered for being presumptuous. I believe that in every institution there should be a suggestion box. I believe further that all suggestions should be signed. Unsigned communications in a business house, whether they come from outsiders, employes, or officers, should be given the waste-basket treatment. These suggestions should then be taken in hand by the proper officials and acknowledged. If it is found impracticable to adopt a suggestion, the one who made it should be advised of that fact. Where it is possible the reasons should be given. If the suggestion is adopted the one who made it should at least be given thanks and credit. I do not want to be found guilty of slandering any institution, but, really, I cannot bring myself to believe that there are any that are perfect. Possibly this unbelief is due to the fact that, so far, I have not discovered any perfect men, and I remember what the Good Gray Poet said: "Produce great people; the rest follows." But great people cannot be produced by keeping them in darkness any more than an American Beauty rose can be produced in a dank, dark cellar. Let the sunshine of frankness, and honesty, and helpfulness, and kindness, and gentleness into your place of business. When employers know that their helpers are loyally coming to them with their problems and their troubles, instead of holding pessimistic conversation with the rest of the employes, a great part of the troubles of administration will be done away with.

* * *

Business institutions are becoming more human. To wholesalers the customers are now more than mere names.

Helping Customers They are men. They are friends. To illustrate what

I mean I want to call your attention to Foote & Jenks of Jackson, Michigan. They are sending out letters to their salesmen urging them to help their customers in every possible way. This concern sells perfumery and extracts. Just now they are busy gathering all the information about bottling they can secure. This they

will give to their customers, showing them where they can improve their products, or produce the same goods at lower cost. Listen to this from a recent circular letter: "Foote & Jenks consider themselves in the same class as the rest of the laborers of this company, and with head, heart and hand aim to do only what is good for the business and for the uplifting of their associates, believing that the development of the individual employe is the development, in the broadest sense, of the enterprise in which we are engaged. To this end we are glad to co-operate in cultivating the mental, moral and physical attributes, and by this circular system seek to develop uniform methods in operation, courtesy, consideration and forbearance among ourselves, and a high sense of duty that will give nothing short of the best possible quality obtainable in the products delivered to our customers." The circular then goes on to emphasize the truth that the development of the minds and bodies of the employes will result in more cash in the pay envelopes, and asks all employes to help one another, and do everything in their power to make the business grow. Foote & Jenks realize, and want their employes to realize, that when there is but one branch to a tree each member of the working force cannot have a branch to himself, but if more branches are made to grow—well, you see what happens. I have a notion that this company is on the right track.

* * *

To those of us who are weary-eyed with our search for the elusive dollar, and who, in our mad scramble for

Thoreau: place and power, some-
Iconoclast times pause and ask ourselves "What's the use?"

the philosophy of Henry David Thoreau comes like a benediction. There is something in his virile preaching that stirs our sluggish minds into activity. Decided iconoclastic—from our market-place point of view—he tears down our most sacred images before our eyes, and we honor him in his unholy work without applause. Thoreau makes us breathe the pure, sun-washed air of the Great Out of Doors. He makes us walk erect like men who have cast burdens aside. Thoreau is no burden bearer where burden-carrying is unnecessary. He finds no joy in bearing a load greater than the

load borne by others simply for the empty honor of winning in a foolish and vain competition. He would have us believe that Man is more important than Money, and that money, while admittedly most necessary as a part, is not the whole of Happiness. "Money might be of great service to me," he writes, "but the difficulty now is that I do not improve my opportunities, and therefore I am not prepared to have my opportunities increased." Perhaps there is in this statement just a wee touch of oriental pessimism, but it causes to flash before us the truth that the Law of Diminishing Returns operates in the cases of those crassly wealthy folks who aim to render service. It is easy for one to give material things. But do you know how hard it is for a man to give himself. It is so easy to sign a check for a thousand or ten thousand, and relieve the material wants of hundreds. But how many men and women are big enough and generous enough and wise enough to be able to give themselves in rendering service. Sir Walter Raleigh placed his costly cloak over a muddy spot so that Queen Elizabeth might cross dry shod. And other courtiers wished they had had costly cloaks, had been present at the right time, or had thought about it before Raleigh. Once, while a crowd of newbies were waiting for the afternoon edition, a little barefoot girl tried to keep her feet from freezing on the cold pavement by standing on one foot while she warmed the other by holding it in her hands and hopping about. A grimy youngster, whom others called Dago in derision, placed his rag of a cap on the ground and motioned her to stand on it. Tell me, which one rendered the greater service? So you see it is not what a man has, but what he gives that counts, and folks with little money may give more than those who possess the wealth of Midas, even though the material gifts of the latter are millions while the gifts of the former are mites. And that recalls the parable of the widow's mite. Surely you remember that! Thoreau was only a country surveyor, poorer than millions of grumbling men of today in bankable goods, but spiritually a leader. It is true he did not lead the ideal life, as some of us see it, but what are we who dare sit in judgment on the man who wrote "Waldon." He was a man who dared live his own life in his own way, which is something not many of us

dare do. He lived happily, as he confessed himself. "I love my fate to the core and rind," he once wrote. And a man who does that must be living a good life, the loud voiced evidence of others to the contrary notwithstanding.

* * *

I trust no one will arise and dispute my statement when I remark that Napoleon, who, it will be remembered,

The Divinity created something of a stir of Belief in international affairs, was not so shrinkingly modest

that he failed to believe in himself. It is not recorded that he claimed any intimate relationship with the modest violet, and many stories which have been given great circulation, and which have not been officially contradicted, lead me to believe that this Corsican had a feeling that unless he believed in himself it wasn't likely that others would believe in him to any flattering extent. Whether or no this belief in self produced results I shall leave to you. For the sake of argument, however, we shall assume that Napoleon's mastery of millions was due entirely to the divinity of belief. No man who seeks to scale a mountain will prepare himself for the task by sinking himself in a well, and that man who desires to become a master of men must prepare himself for mastery by believing himself capable of mastery. No shrinking, apologetic, inordinately modest man ever made much of a dent in the armor of Time. Oliver Cromwell gathered a few farmers together at a prayermeeting, organized his regiment "Ironsides," showed a woeiful lack of respect for the ancient theory about the divine right of kings by depriving Charles of his head, and for fifteen years was supreme master of England. And what a master he was! Foreign nations bowed before his country, offering respect; the pillory and whipping post became unfashionable; prison ships were cleaned up and sent out carrying merchandise unto all the world, and the whole kingdom was conducted on a business basis. Cromwell had a touch of cosmic consciousness. He was religious. He believed in the divine right of man. He believed in himself. He believed in himself and in his cause and the crowd was forced to believe in him. In more modern times we have Cyrus Field connecting two continents with a cable, doing the work in the

face of obstacles that were mountainous. He did it because he believed in himself. Emerson sang an iron note when he sent out his great essay on Self-Reliance. In it he condensed a philosophy of belief that has stirred the sluggish minds of millions into activity. "Trust yourself," he cried. "To believe your own thought, to believe that what is true for you in your private heart, is true for all men—that is genius." Let not the laughter make you ashamed of the divinity which seeks to express itself through you. Be yourself. Do your work as if you of all men could do that work best. Remember the world accepts you at the estimate you place upon yourself. Tell the world you are dross and the world will accept your word without investigation. Hide your light under a bushel and there it will remain, for the busy world is too busy admiring the beauties disclosed by the lights that shine to spend any time uncovering bushels to discover what is underneath.

* * *

I know that the day will come when the world will shudder over the crudities and barbarities and bloodiness

Cannibalistic that characterize the commercial practices which obtain today. I know that as

we today are horror-stricken at tales which come to us from the jungles where men eat men, so will the more enlightened men and women of a happier future day be horror-stricken at the tales history will tell them of our own times. Men who kill and eat the bodies of other men are called cannibals. What shall we call those who destroy their fellow men by stealing away their vitality, by taking from them the result of their labors? I have just been reading "The History of Civilization," by Julian Laughlin. From it permit me to quote this paragraph: "A great destruction of human life is caused by the acts of parasitic human beings, who prey upon, and figuratively speaking, suck the blood of their fellow-men, by taking from them their vitality—that is to say, the result of their labor; or what we call property or money. This is done by force or fraud; and since the invention of coin, it is usually done by the aid of the machinery of government; "by operation of law." There is no word in the English language which expresses this act. There are many words which are in-

tended to describe some portion of it. One of the strangest features of this condition is that these parasitic, cannibalistic or carnivorous men are usually held up to us in song and story as the finest specimens of our race; our leaders, superiors and masters, even; from which the question may be fairly asked: Is our moral code genuine, or is it intended as a sham?" But while we bow the head in shame for the moment, and murmur that these charges and more are true, we do not despair. We know that a philosopher has arisen from the business ranks and is devoting his life to the great task of showing his fellow men that the greatest ability is reliability, and that he only is a true success who serves greatly in making the whole world the abode of men and women who possess True Happiness.

* * *

There is a good friend of mine by the name of Baillie. It really does not matter

Poor	where he lives, for I know
Customers	there are several others
	like him in the business
	world. We'll talk about

all of them at once. This Baillie I know received his training in a clothing store in Scotland—one of those stores where most everything was sold. The proprietor was a true Scot. He wanted all the trade he could get. He was a business builder. When he got a customer he followed Shakespeare's advice as applied to grappling to friends with hoops of steel. This Scot realized that customers are true friends of the tradesman. Did you ever look on yours that way? One day there came into this store where Baillie worked a little, poorly clad girl. Immediately after her came a fine looking young lady—one of the kind that make a young fellow straighten up as if he were to have his photograph taken. Baillie changed his mind about waiting on the little girl. He waited on Her Ladyship and then turned to serve Miss Poverty. After the two customers were gone, the proprietor, who had been watching everything, and who understood the makeup of a man well enough to smile at Baillie, took his young clerk to his private office and read him a kindly lecture on the value of a customer. The old man told him that all customers were valuable and that they should all be treated with equal fairness, honesty and courtesy. To him the poor,

shabby little girl deserved just as good treatment as the well-dressed young lady. Not only should she be given the same treatment, but she should be given it at the right time. Her turn came before that of Miss Quality, and Baillie should not have made the mistake of placing her second. That lesson Baillie never forgot. He told me that, while he could not express himself in exact figures, he felt that that little curtain lecture has been worth thousands of dollars to him and to those by whom he was employed before he became an employer himself.

* * *

Yes, he was	homely. He was bashful and
shy and retiring.	He did not mingle much
	with the crowd. He always
Joel Chandler	avoided the spot-light. But,
Harris	though all his later years
	were spent in the glare of

the calcium, he remained the same modest, kindly, unassuming, great-hearted man he had been before the world began calling him "Uncle Remus." Joel Chandler Harris died in July. A true man went away. Joel Chandler Harris is the South's greatest contribution to the nation, when her great gifts of men are reckoned. Greater by far than all its military heroes is he who gave us the "Uncle Remus" stories, and founded as his monument the magazine which bears his best known name. He possessed the power of personality. He lived and worked as a man who kept his hands and his soul clean. That's why he will not die. Joel Chandler Harris did not die in July. Those of us who believe that men truly live so long as their work influences the world in which they once lived, know that Joel Chandler Harris still lives. He lives in the hearts and in the lives of thousands. His stories have sweetened existence for untold myriads. The influence he started will continue with scarcely abating power for generations yet to come. Joel Chandler Harris is not dead. No man can die who serves much. Emerson is not dead. Socrates is not dead. Plato is not dead. Lincoln is not dead. Great men do not die. Men who express the divine cannot die. Those only die who vegetate—who live, seemingly, on a plane between simple- and self-consciousness. Even those who reach the heights of self-consciousness do not live forever. Perhaps Joel Chandler Harris is not as great as Emerson and Lincoln and

those others I have mentioned. But who knows? Who is to judge? He did his work like a master, just as those others did. He was master in another kingdom. His philosophy was the kindly philosophy of clean laughter and fireplace joy. So, let's not judge. Let us merely regard him as a man who once in a while had touches of cosmic consciousness—who once in a while conversed with a Great Power. His is to be no monument of cold marble. All he asked was that his magazine be allowed to live and cheer. "Let there be a line somewhere saying that it was founded by Joel Chandler Harris, if it be not too much trouble." That's all he asked. He wanted his loved south to be represented in the world of letters, and he wanted his magazine to continue the great work of radiating cheerfulness and cleanliness and commonsense. No, Joel Chandler Harris is not dead.

* * *

In Toledo there once lived a man who was called Golden Rule Jones. Of course that was not his real name, you see he became tinted with the material in which he worked and folks called him by the name his actions gave him. There is something in this thought, that folks call us the names our actions give us. Anyhow Jones, whose real name was Samuel M., was called Golden Rule. Like the name Methodist and Protestant, it was first flung at him in derision. The idea of a man preaching the Golden Rule in these commercial times! It shocked the sensibilities of the citizens of Toledo. The old method of crucifying those who preached the Golden Rule having been declared antiquated, the good folks of Toledo—that is some of them—just laughed at Jones and tapped their heads knowingly. They thought he was crazy. Perhaps he was. If being possessed of the idea that business can be conducted according to the Golden Rule is a sign of craziness, why, Jones was certainly a candidate for the asylum. He had had to struggle hard in his younger days, had Jones. He knew what it was to look into the face of Poverty, that seared, lined face, stamped with suffering, into which thousands daily are forced to look. Jones had been an employe. He knew what it was to have a master who believed that love was simply a disease with which young

folks were afflicted in the springtime. And in spite of all the evidence against love being a commercial commodity, Jones actually declared that he would live according to the gentle advice given in the Sermon on the Mount. By this time Jones had made much money from inventing a special pump, or something, that folks in the oil regions needed. He was wealthy. Under him were hundreds of workmen. He saw that they were doing the work which enabled his bank account to grow. Without them he could do nothing. Without him they could do little. They were dependent upon him and he was dependent upon them. He realized that those grimy fellows out there in his shops were his brothers, and that what he did to make their lives sweeter helped to make his own sweeter. He saw also that as he made his workmen better he would make the whole city better. Jones studied the relations which existed between him and the rest of mankind. Instead of the millions of human beings scattered over the earth being aliens, they became brothers to Jones. But the place to start reforming the world is with the individual, and Jones was wise enough to realize that before he could make his men better it would be necessary for him to improve himself. So he improved himself. He perfected himself by utilizing the spiritual forces which he discovered were always ready to work through him. Walt Whitman, the Good Gray Poet, did much for Jones, just as he will do much for others who will read him understandingly. Walt Whitman stirred the strings of the heart of Jones with his chants of democracy and universal brotherhood. And Jones grew until he felt toward his employes as he would have them feel unto him. In their pay envelopes he placed letters—"Letters of Love and Labor" they were afterward called. Many of the men laughed at them and threw them on the ground without reading them. Truly here were pearls cast before swine. But some read them and learned to love the Old Man. These few gathered in Golden Rule Hall and talked of the service they could render one another. Jones met with them. The lessons learned here leaked out. Jones became a public character. The newspaper cartoonists pictured him with a halo, and the paragraphers chortled with glee as they penned pungent bits that caused the

crowd to laugh at him. But the common people began to see in Jones a man who could save them. They called on him to help and the first thing he knew, Jones was a candidate for mayor. With all the papers and the so-called best people against him, Golden Rule Jones became Toledo's executive. And such a mayor as he made. He had queer ideas. For instance he could not bring himself to believe that a court was a place where those who did wrong should receive punishment. Jones actually believed that more good could be done by love than by punishment. And the funny thing about it all is that he was right. Toledo became one of the best governed cities in the country. It became a city where every man, no matter how rich or how poor, could get a square deal. Golden Rule Jones won out. He proclaimed unto all the world that the Golden Rule is a practical, workable proposition, and that it is just as potent in business and politics as it is in the home and the church. He proved it in his private life and in his public work. He stamped his character upon his city to an even greater degree than Tom Johnson is stamping his on Cleveland. Emerson somewhere says something about men of high character being the consciences of society. Jones was the conscience of Toledo. There was something in that rug-

ged personality that inspired confidence. There was in this man a spirituality before which the common politicians bowed. They knew not why they bowed. Jones was a master man. Before him, as he conducted his court, the woman of the streets felt safe. Instinctively she knew that here was a man who remembered the saying of another Magistrate: "He among you who is without sin, let him cast the first stone." Jones knew that the scarlet woman was only a sister to still more scarlet men. He was not one to stand aside and wonder if his position would allow him to help. He helped. She was his sister. And the boy that stole, what of him? Jones acted toward these offenders as a father should. He went back to causes. Effects concerned him little. Perhaps he found that the boy's mother and sisters were starving in some attic and the boy thought he had to steal. Jones helped the boy to get money in a way approved by society. But there is no limit to what I might say of the work of Golden Rule Jones. More must be said another time. For the present let us keep in mind the name of this modern man of business who proved that the Golden Rule is more than a mouthful of language, and that it is the key-stone of the arch of Business-Building.

Just Be Glad

James Whitcomb Riley

O, heart of mine, we shouldn't worry so;
 What we've missed of joy we couldn't have, you know.
 What we've met of stormy pain,
 And of sorrow's driving rain,
 We can better meet again,
 If it blow.

We have erred in that dark hour, we have known,
 When our tears fell like the showers, all alone.
 Were not shine and shadow blent
 As the gracious Master meant?
 Let us temper our content
 With his own.

For, we know, not every morrow can be sad;
 So, forgetting all the sorrow we have had,
 Let us fold away our fears,
 And put by our foolish tears,
 And through all the coming years
 JUST BE GLAD !!!

Educational Department.....

Edited by Harry W. Ford.....Under which are discussed, by the editor and others, certain phases of the education of modern business men and salesmen, with some comments on the art side of their work.

Some Thoughts on Business Education by Correspondence

WILLIAM RAINEY HARPER, the great educator whose memorial is the University of Chicago, which he built, began to teach by correspondence thirty years ago. At that time he and his colleagues were told that it was impossible. During the period prior to the founding of the University of Chicago, the plan of correspondence study was given a thorough try-out, and as soon as the new University was organized, a correspondence department was made an organic part.

Even then many members of the faculty thought it was impossible. They had not themselves tested it and they could not understand the possibility of teaching with thoroughness in that way. In 1904 President Harper made a public address in which he discussed the advantages to be gained by correspondence instruction. He pointed out the better preparation of correspondence students for later work at the University, and called attention to the fact that the correspondence school student takes his own time to complete a given task and that he recites the entire lesson himself, and is not limited to the one or two minutes in an hour ordinarily granted in regular recitations.

Furthermore, his recitation is not an off-hand statement of what he can recall, it is a written statement of that which he has worked out. Thoroughness is a necessity. All waste of time is avoided because every successive step is as definitely outlined as in the class room; it is definite and exact. The knowledge acquired is accurate. There is no better method for securing accuracy than the requirement of writing. Independence and self-reliance are increased. The instructor assists the correspondence student with questions he cannot solve. It is one

thing to write out a question and another to ask it in the class room. One does not write out a question until he has first made vigorous efforts to solve it for himself.

But in outlining these advantages in favor of the correspondence method, President Harper took care to call attention to the fact that, lacking the inspiration of the teacher's presence, many beginning the courses fall out before completing them. It is right here that the highest type of correspondence school has its greatest chances for effective service—by supplying in its criticisms of papers, as nearly as may be supplied, the inspiration of the teacher's presence.

Says a skeptical gentleman from the East, referring to a letter which outlined the merits of a course:

"Your course should be a good one for any one, providing your students' lesson papers are corrected correctly and not for the sake of noting thereon 'excellent,' 'very good,' 'fine,' etc., simply for the sake of feeding so much 'pap' to the poor dupe of a student, and then letting corrections that should be made go by the board. This may seem severe, but I know of one correspondence school, whose methods are such as I have described; hence, I may be skeptical of all."

If the comments to which this gentleman alludes were made in good faith and honesty and as the result of the superior quality of the papers themselves, both the school in question and the author of the papers are entitled to congratulation. It is a fact, however, that these comments are too general, even if deserved.

That raises the question of the standards which must govern the criticism of correspondence papers. No paper, however excellent, it is safe to say, can be adequately

commented on by a word or even a sentence or two of general criticism. It is very rarely indeed, under the conditions which obtain in correspondence work, that a paper should not have detailed and specific criticism of almost every answer. Not that they are almost always entirely wrong, or even wrong to any considerable extent, but between two correct answers there is usually a possible choice, a more logical arrangement of points, perhaps; a keener analysis; a more thorough grasp of the meaning of the question; a more thorough method of study which produces the answer.

These various types of answers are familiar to the examiner, and by making his comments specific and constructive in criticism he may improve the student's habits of study and expression to a very great degree, even though the questions are answered in the first place with sufficient accuracy to justify commendation of a high grade.

It is this problem of improvement, this desire to have the answers not only good, but the best possible; the wish to get from the students not merely a satisfactory answer but one which will require the best thought, research and experience which the student can bring to bear on it, which marks the correspondence school at its highest and most serviceable development.

It is unquestionably true that there are cases in which superficial examinations of this kind are made, and it is due chiefly to the fact that the schools have felt impelled

to answer these two questions: "How soon can I be prepared?" and "How much money can I make?" Every business college today has to answer those two questions in the case of practically every student whom they enroll. "How long will it be before I can take a job?" is the first point on which a new student of stenography or bookkeeping has to be assured.

It is a rare case that either in business colleges or correspondence schools of the less efficient class, proper attention is paid to the questions: "How thoroughly can I be prepared?" and "How efficient will your work make me?" And yet the correspondence school which does not insist that these two questions are the most important, and which fails to exact the highest grade of conscientious preparation from its students, not only fails to hold the only permissible standard of educational work, but it cannot long retain the confidence of its students or attain any lasting or permanent success.

The correspondence school, whether it teaches salesmanship or engineering, even more so than the university, which teaches, for example, medicine or law, must be judged by two things. First, the quality of its graduates, and second, the absolute honesty with which not only its examinations but all its other relations with the students are conducted. Upon no other basis can permanent success be built, or a reputation secured for honest service sincerely rendered.

Extracts from a Sales Manager's Letters

DID you ever see a good newspaper reporter going about his business of gathering news? If you never did, you have missed a great lesson in the science of human nature.

The reporter is a salesman. He has the hardest job there is in salesmanship. If you don't believe it, just go out and try.

The power of persuasion—which is salesmanship in the abstract—enters into the work of a reporter every hour of the day. He has got to persuade the people to give up the news; he has got to persuade men to be interviewed; got to persuade the society belle to give him her photograph—in fact, he is

using the power of persuasion at every turn of the road.

And if you ever accompanied a reporter on his rounds, did you ever see him walk up to a man and ask: "Is there any news today?" If you did you can set it down that that reporter was not a good reporter; also 100 to 1 that the person to whom he addressed this question replied: "No, there's nothing doing today." Perhaps at that very moment the man who made this answer had, stored away in his mind, a piece of news that was worth a front page story.

Why? Because it is human nature to say "no."

A good reporter would walk in and say something like this: "Good morning; I was walking down State street a while ago and I saw the chief of police and Mr. So-and-So walking along together. I wonder what that means?" There you have the beginning of a story—not necessarily a story about the chief of police and Mr. So-and-So, because probably there was no story connected with the chief of police and Mr. So-and-So and their walking down State street. But that remark of the reporter led to a conversation, and in the course of that conversation the man the reporter had approached would tell about all he knew. The reporter had been wise enough not to give the man a chance to say "no." He started the man talking. This is the greatest principle that a reporter can ever learn: Start the other man talking once in a while. Do not try to talk all of the time yourself.

And remember this:

There is one subject that the majority of men will talk about at any time, viz., their troubles. This is an almost universal "point of contact."

When you start a man talking about his troubles—or anything else—you may have touched off a train of powder that will lead to the explosion of his magazine of enthusiasm. That is the moment for you to break in and get your order signed.

I SAW the competition between a dozen pole-vaulters at an athletic meet the other day. When the bar was away up in the record heights, two men were vaulting off a tie.

One man measured off his distance, made a couple of preliminary starts, and then ran down the lane toward the bar with a little hesitancy in his stride that only disappeared a few yards from the take-off. Then he gave a hard spring, but his body swung under the bar.

I knew before he was half way to the mark that he was uncertain, that he was saying to himself "I don't believe I'll make this. I'm afraid I'll miss my stride.

In the meantime his opponent had paced off his run, and was gripping his pole and studying the height. Then he raised his pole and started. He ran like a sprinter—a full, long, hard stride all the way, and when his pole hit the "take-off" his body snapped

up and over the cross-bar in an easy fashion, driven by the force of that determined run.

It is almost needless to point out the reason that man won. He knew he was going to. He didn't stop to think of all the things that might prevent. He knew that if he ran hard and used all his strength and skill the best he could, he could clear the bar.

Do you ever go to see a prospect, expecting to be turned down—to meet unanswerable arguments or deep rooted prejudices that you can't overcome? If you do, it's pretty likely that that's what happens.

The reason that you convince a man that you are right is because he sees that you yourself know you are. And prospects see that more quickly than you imagine.

Conviction rings in every tone of the voice, shines in the eye, is in the handclasp, the bearing, the stride, the smile, every physical feature of the man who knows he and his proposition are right.

The man who doesn't believe in himself—no matter how well he may pretend, is roped, tied and branded by the average business man before he has fairly begun his canvass, in the same rapid-fire way they handle steers on the ranches.

The way to get self-confidence is two-fold.

One is to know yourself—realize what great possibilities are yours, what wonderful powers you have that only need the backing of conviction to make them effective.

The other is to know your goods, and when you know them as you should, you cannot help but believe in them.

WHEN you approach a prospect, the greatest help to self-confidence is simply to remember this: You are there to do him a real service. That is the one thing that you can't afford to forget. And the sincerity of your conviction will drive home your arguments.

It's not easy to lay down rules for self-confidence, nor simply to resolve that you will be self-confident; it is a state of mind which comes largely from a belief in yourself and your goods, and also that it's the other fellow's chance to buy rather than your chance to sell.

If, when you think of visiting a prospect, you believe that you are an intruder, that you are wasting his time or asking from him a favor, you will unquestionably be diffident in

your approach, and find at the outset obstacles which boldness and self-reliance would avoid.

Forget that you have any interest at stake. Forget that the making of the sale means a commission to you or a gain to the company; and remember this, that you have a deep and personal interest in putting your article before a man because it will help him; that he will gain far more by buying it than you or the house can hope to make from the sale.

When you grasp that clearly—that you are there to do him a favor, that you, as seller, become under no obligation to him as a buyer, but that the obligation is the other way, you will feel no hesitancy in taking his time or his attention.

When you fully realize that you are doing him a favor, and when you canvass him with that idea uppermost in your mind, your earnestness will make your desire to help him apparent; it is the certain way to win his interest and courteous attention, and it will make the sale more a thing of mutual benefit, and therefore much easier.

ONCE in a while a fellow gets a brilliant idea—a novel talking point—a new form of expression—a clever illustration, and it impresses him (and perhaps a couple of prospects) as a remarkably good selling talk. But does it act on the will?

When the Greeks heard Socrates speak they went away exclaiming: "What a splendid orator." When they heard Demosthenes they cried out "Let us go and fight against Phillip."

This is not a warning against a brilliant selling talk. If it really sells, its clearness is a factor in getting the name on the dotted line, it will not hurt it to be clever in the ordinary sense, but it will reach the perfection of cleverness when all evidences of mere cleverness are carefully concealed.

Watch out for the bright ideas. They may be deceptive. But never be afraid of a new idea. Try it out and if it makes good, use it for all it's worth. And then tell the House about it. We need your ideas.

WHEN a man says "NO" he sometimes means it, but more often he does not. A negative answer is the most natural answer in the world, and it is most often made because it is the easiest.

The moral is: Do not take "NO" for an answer.

If you do, you will accumulate few friends and fewer stocks and bonds. A veteran salesman was telling the other day about his first trip on the road. He said he went for ten days without booking an order. Everywhere he went he received a negative answer to his request for a signed order. Finally, he was desperate. He sat up nearly all night thinking over the failure he had made. In the gray dawn he screwed himself up to a desperate resolution; he promised himself that he would go out that morning and make a sale to the first man he called on, or resign his job and admit that he was never intended for a salesman. Inasmuch as he was broke, was far away from home and had little prospect of other employment, it was up to him to make that sale.

He made it. It took him a long while, but he turned the trick.

When he thought it all over he realized why he hadn't been making sales; he had been taking "NO" for an answer.

The man he finally sold said "NO" when the opportunity was first given, but the salesman, in desperate straits, refused for the first time to take this answer. The result was that he made his first sale. He has been making records ever since—all because he discovered that he ought not to take "NO" for an answer.

Approach any man with a request for a purchase, with a request of any kind, and the first inclination of that man is to say "NO." If he does not say "NO" outright, he will at least hesitate, ask questions and raise objections. That is human nature.

We all like to be sold. We like to put the other fellow through his paces. We like to create the impression that we are wise and very conservative, and very prudent.

When we say "NO" we seldom really mean it. We are simply throwing down a challenge to the other fellow. It is our round-about way of saying to him: "Now go ahead and show me everything you've got."

So, if a prospect tells you that he doesn't want your goods, don't believe him; he doesn't mean it. He does want it. It is up to you to show him that he does and make him admit it.

Do not take "NO" for an answer. Be persistent.

Watching the Game

THE White Sox are fighting the Tigers for the pennant today. Let's give up work for awhile and go out and see what we can see.

Aside from the pleasure we get from the mere art of the game and the joy of winning, perhaps we shall learn some lesson that will help us in our effort to become truly educated.

The lesson that every man should get when he watches a ball game is that the science of this greatest of all games is the science of non-resistance.

The bell has rung. The ripple of a cheer has passed along the stands, and has been followed by an expectant settling of the eager fans. The umpire announces the batteries and throws out to the home pitcher a pure white ball. Is there anything prettier than that pure white ball in contrast against the clear blue sky above and the bright green grass of the field below?

DON'T KILL THE BALL

The pitcher winds himself up and the ball comes over the plate as though shot from a gun. The batter swings at it with a terrific lunge. He misses. Why? Because he swung too hard. He tried to "kill" the ball. And this very fact pulled his body out of balance and spoiled his aim. He has not learned that the scientific batter does not try to "kill" the ball, but only to meet it fairly.

The next batter hits the ball and sends it bounding across the infield toward the short-stop. The fielder judges the bound of the ball and takes it where it is easiest for him to handle. Watch this fielder all through the game. You will see that sometimes he runs in, sometimes he takes a step or two back—always suiting his action to the action of the ball. Non-resistance. He never fights the ball. The fielder who fights the ball will overrun it and will never succeed. He will lose too many games through errors.

NON-RESISTANCE GETS THE FLY

Watch an outfielder taking a high fly. He does not jump up to meet the ball, nor does he stand rigid to receive it. He holds his hands up in natural position and lets the

ball settle into them easily, lowering his hands and stooping his whole body toward the ground as the ball reaches him. He is not opposing the ball. He is going in the same direction it is going, only he takes it with him. Non-resistance.

The outfielder who jumps up to meet the ball, will lose it in most cases. The ball will bounce out of his hands if they are unyielding.

Watch the catcher; see how he holds his hands far in front of him to receive the catapultic shots from the pitcher's box. He meets the ball at arm's length and lets his hands come back quickly to his body, thus breaking the force of the ball and lessening the chance that it will bounce out of his mitt.

The star players are the ones who best understand this law of non-resistance. They are the men who have learned to do everything the easiest way. They never make an unnecessary motion. The star player makes everything look easy.

SPIRIT OF SACRIFICE BEST

The other great lesson that we should learn from baseball is the lesson of mutual benefit, the spirit of sacrifice. The spirit of the sacrifice is better than the spirit of the home run.

No team can win a pennant unless all the members of that team are willing to merge their personal interest for the good of the whole team. The player who is playing only for his own glory will never be part of a championship team.

The good of all must be served ahead of the good of one, in business as well as in baseball. Team work wins. The man who is not doing his work in accordance with the law of mutual benefit will not for long have any work to do that is worth while.

Baseball is a game—a sport. But have you ever stopped to think that it does its greatest good to the American people not because it affords outdoor exercise and recreation, but because it teaches to the men who play it and watch it, the great lesson of self-control, non-resistance and mutual benefit; because it trains in character as well as body; in mentality as well as dexterity; in reliability as well as endurance?

Wilson, the "Cos" Man

THE other day it was my pleasure to spend a luncheon hour with Mr. Henry D. Wilson, the advertising manager of *Cosmopolitan* magazine. I had never met Mr. Wilson before; I had only known of him as a pretty big man in the advertising world. Now I know him as a pretty big man.

Mr. Wilson is the man who once said that he would give \$60 a week to any man who would write four letters each week of the kind he wanted written and would then give \$15 for each additional satisfactory letter the man delivered in a seven day period. I think Mr. Wilson meant what he said. If you think you can deliver the goods, you might write to him, remembering meanwhile, that, like all men who arrive at mastership, he is very painstaking and hard to please. I do not mean that he is crabbed—he is one of the kindest of men—he is just hard to please, that's all, because his standards are high and severely held.

AD MAN A CREATOR

Mr. Wilson is the man who also said once upon a time when he was addressing about a hundred advertising men in New York City:

"You get paid less for what you are supposed to do, and more for what you do, than any class of men in the world. There are a hundred men here, but I could count the real advertising men on the fingers of one hand and could probably leave the thumb off at that. The remainder of you are just solicitors—a real advertising man is a creator, a builder."

No one doubted the truth of what Mr. Wilson said, but at the same time no one took offence, because every man present admitted that he was entitled to one of the fingers. That's the way with all of us.

Mr. Wilson is a man who settles a great many of his most important questions between innings at the Polo grounds in New York. He told me how long he has been a fan, but I think he wouldn't like to have it printed.

A KIPLING IN ADVERTISING

The first forty-five minutes of this luncheon hour, therefore, were taken up in settling the

question that was then uppermost in the minds of the American people—viz.: whether the Cubs really were entitled to that tie game, and in his vain effort to convince me that Christy Mathewson is a greater pitcher than Ed Walsh.

Finally, we had about fifteen minutes left in which to talk about mere advertising. The talk turned on the subject of "copy," this being, I take it, one of Mr. Wilson's hobbies. He has some unusual ideas on the subject.

He says that the great copy man is yet to come; that when he does come he will be, in his line, what Kipling is in his, or what Dooley is in his. He will write such stuff as people will *want* to read, as they now want to read Kipling and Dooley.

"JUST PLAIN HONESTY"

This copy genius, this man who will be able to increase sales by percentages hitherto unguessed, will be able to set his own figure on his work. He will be able to charge a thousand dollars for a single piece of copy, or ten thousand dollars, perhaps, for a single campaign calling for four different pieces of magazine copy.

I asked Mr. Wilson what he thought were the fundamental qualifications for this great copywriter. His reply was: "Just plain honesty," repeated three times.

At first this sounded to me like something I had heard before. It seemed the commonest sort of a platitude. But the more I thought of it the more clearly I saw what he meant, and the more fully I came to feel that he was right.

Pointing to a store across the street, he said:

"Suppose you could absolutely convince the people in this city that that store is the most honest store in town? If you could do this you would have to stand in line on the street waiting your turn to get in to buy what you wanted."

"PLAIN HONESTY" ONCE MORE

A little exaggeration, perhaps, but relatively true.

Then I began analyzing to find out what it is in certain advertisements that cause them

to affect me favorably and make me purchase the article which they describe. And the more I analyzed the more I came to understand that it was just that one thing—plain honesty. The advertisements that most appeal to me are the ones that somehow make me feel that they tell the simple truth and that only; that make me *believe* in them; and also have faith in the house they represent.

Advertising is not exaggeration; nor "clever" ideas; nor "schemes;" nor mystery.

Advertising is just common sense, applied honestly to fit particular cases.

And there won't be any longer—if there has been in the past—any chance for any advertising to be successful that does not have in it what Mr. Wilson calls "just plain honesty."

Answers to Correspondents

OUR business counsel department is constantly answering questions sent in by our clients bearing on salesmanship and business generally. It is our plan to print each month a few of these answers that may have some general educational appeal to the mass of our readers.

In reply to an inquiry regarding mind reading. Answer:

A good many of the leading psychologists claim that one person can read the mind of another. This is not done through the intellectual but rather through a communication of one subjective mind with another. It is claimed that thought waves pass from one subjective mind to another, and that the impressions received by the second subjective mind are transmitted to the objective. In this way one person is able to read the thoughts of another. All of this is well described in Hudson's Law of Psychic Phenomena, which you may obtain at any library.

In reply to a request for an opinion on advertising of an investment proposition. Answer:

First of all we wish to compliment you on the method you have devised for obtaining the financial standing of the people to whom you will send advertising literature. The scheme is well worked out and certainly is original.

We believe that the advertising agents who told you that your campaign will not work among the people you intend to circularize are partly right. People of limited means, say with savings of \$300 to \$500, will not be attracted by investments offering such small

returns as do yours. Those people on your list who have \$1000 or more are the people on whom you will have to depend for your patronage. So you see, the prospects you have on your lists divide themselves into two classes, those who have less than a \$1000 and those who have more than a \$1000. It is our opinion that your scheme will work with the latter class but not with the former. We know of several bond houses in Chicago who do the same kind of advertising that you are contemplating doing. We believe, however, that they appeal only to a class of people who have means. Their advertising seems to be bearing fruit. The plan of offering bonds at \$100 denominations is gaining in favor. We know of one bank which makes a specialty of these small denomination bonds but we believe that their patronage consists chiefly of those who are worth over one thousand dollars. As you suggested, we have made inquiries of a number of people as to whether a well written form letter, together with a booklet, offering a bond at 6 per cent will awaken interest in the proposition. Men of savings from \$300 to \$500 have said that such a proposition would not interest them. The return is not large enough. They want more for their money."

Reply to request for opinion on advertising matter describing a certain kind of milk. Answer:

Whenever we pick up an advertisement we expect to see two things placed clearly before us; first, the name of the thing advertised, and second, the name and address of the firm doing the advertising. Your folder brings out the thing advertised, but one must look for a long time to find out who

sells this milk and where it may be obtained. We would suggest, then, that you put your name in some conspicuous place on the folder and keep it constantly before the attention of the reader. Most of the matter brought out in the copy is attractive. We like the way you describe the sanitary condition of the milk, the careful bottling, the health of the herd, the location of the dairies, and the milk tests made. In view of the fact that your cream is one cent higher per bottle than some others you must, in order to meet competition, convince the possible customer that he should buy your product because of its quality. The price cuts no figure where quality is concerned. Your own personality will be the chief factor in convincing the customer that your product is of sufficiently superior quality to warrant the higher price. The development of personality means the cultivation of the positive qualities. A lack of tact, courtesy, and other positives, often means lost sales. Therefore, it pays the salesman to develop those qualities to a marked degree. Besides a striking personality, the salesman needs a strong selling talk. It is possible that yours needs strengthening. It would be well to see that the quality argument is put forward as strongly as possible, because owing to the present agitation people want the best milk they can get. Impure milk is not worth buying at any price; your milk has the quality, therefore it is worth what you ask for it. This is simply a hint for a line of argument.

In response to request for opinion relating to the use of "Suggestion" in character-building, this letter was sent:

"The teachings of suggestion in character building are embodied in the well known Biblical quotation "As a man thinketh in his heart, so is he." When we remember that

the houses we live in, all appliances and inventions in use today, the books we read, the food we eat, are all but the expressions of thought, it can hardly seem strange that thought, or suggestion, is a powerful force in the building up of character. Everything has its origin in thought. Further, action is bound to correspond in nature to the nature of the thought that engenders it. Thus, evil thoughts produce evil results and positive thoughts produce positive and desirable results. The thief was a thief in mind before he became one in reality. The miser had the love of money in his heart before he hoarded his money. And likewise the philanthropist was a benefactor in thought before he ever aided a single one of his fellowmen. This is true of every virtue and every fault. They exist in our minds before they are expressed in words or actions. Does it not follow then that if we make the thoughts right our positive qualities will develop accordingly?

"You say 'I have learned that a man thinks with his brain and the heart function is to pump and circulate the blood.' You are right when you say that the heart is only a physical organ, incapable of thought or feeling. When we say as a man thinketh 'in his heart,' the word heart is used only figuratively; for it is still used in this sense as a result of the fact that centuries ago people believed the thought center to be in the heart, because of the increased or retarded action of this organ as a result of various states of mind and emotion. But, on the other hand, does a man think with his brain? There are dozens of idiots and maniacs whose brains are in perfect condition, but who are incapable of thought. This is a question which psychologists and the medical profession alike are puzzling over and of which we certainly can offer no solution."

Show me ten shops which advertise regularly and I will show you nine that are making money. The failure of the tenth is probably due to bad management of some sort.

—*Seymour Eaton.*

DeWitt, a famous statesman of Holland, being asked how he managed to get through such a load of business, replied, "By doing one thing at a time."

Not he who forces himself on opportunity, but he who watches its approach, and welcomes its arrival by immediate use, is wise.—*Lavater.*

The Man Behind the Railing

By W. A. McDermid

THE other morning I had occasion to enter the new quarters of one of Chicago's greatest banks. As you enter this great room you see along the side to the left, and along the other wall facing you, rows of cages behind which are paying and receiving tellers, accountants, clerks and others. They are difficult of access. Still farther behind these cages are men whom it is very difficult to get at, even to transact business.

But on the third side, the side to the right, there is nothing but a low mahogany railing. Close to this railing is a row of flat topped desks. Anybody, no matter who, can go to this railing and talk to the men who sit at these desks. There are no office boys to dodge, no barriers erected.

Who are the men at these desks? Information clerks or bookkeepers? Not on your life! At the first desk is the first vice-president, at the next desk is the second vice-president, then there is the cashier, then the assistant cashier; behind him is the head of the real estate department, just beyond is the director of the bond department.

Why are these men plainly open to the public view? Why are they so accessible? Because the appearance of those men, their personality, inspires confidence.

When you see the officials of a bank thus working in plain view, when you can see from their appearance that they are men of strong character and of business ability, you are inspired with confidence in the institution they direct, and no longer hesitate to intrust your financial affairs to their keeping.

These men are the bank's best advertisements. There are no cages up in front of these men. They make the institution no longer merely a structure of granite and marble and steel bars, nor a great machine of bookkeeping and accounting. They are the bank, and when a man feels that he can go and talk to the vice-president about his fifteen dollar deposit, or to another big official about his plans for buying a home, he feels the personal relationship which every bank should have and wish to have, with its de-

positors. It makes confidence, the basis of trade. If you try real hard you will be able to remember who it was first said: "Confidence is the basis of trade."

* * *

SMITH, whose name is not Smith but who is modest, told us the other day about a little talk he had with a would-be advertiser.

This would-be advertiser is vice-president of one of the largest lard manufacturing concerns in the East. Their business runs up into the millions annually. They have just built and equipped a factory which will accommodate under a normal load three times their present business.

The vice-president is the one man in the company who is slowly beginning to believe in advertising. In time, perhaps, he hopes to convince the board of directors that they need to advertise in order to compete with the great Chicago packing houses, but his own ideas as yet are somewhat rudimentary.

One of the questions he asked Smith was this: "How would you go about it to advertise our lard? I do not mean the general theory of the campaign so much as I mean the specific things. What would you say about it, what kind of literature would you get out, and what kind of magazine copy would you write. What would you say?"

What Smith said was this: "Mr. Wilson, have you got a chemistry department at your factory?" "Yes." "It constantly experiments with your product, does it not, and tries to find out by analysis what your competitors are doing, and I suppose it costs you at least fifteen thousand dollars a year."

"Yes," said Mr. Wilson, "it costs more than that."

"Do you find this experimenting pays?"

Mr. Wilson agreed that it did.

"And aren't you, as a matter of fact, experimenting all the time when you put out new salesmen, when you adopt new sales plans, when you try out improved machinery, when you adopt a new shape of lard pail? In fact in every move that you make in the factory?"

"I guess that's right," said Mr. Wilson.

"Then why aren't you willing to experiment in the same way with your advertising?" asked Smith. "I want to tell you this, Mr. Wilson. If I had in my brains today the exact formula which if put on paper would immediately begin to sell your product, I could go down on Wall Street tomorrow and on the strength of it borrow enough money to buy out your factory and run it myself. But nobody has these formulas. They are gotten out through patient, intelligent and courageous experiments. And men that are making big money through advertising today are the men that have the nerve to stick through the experiments that failed, and find out why they failed and never make the same mistake twice."

* * *

TWO business men of my acquaintance entered a restaurant the other day, and waited for over ten minutes without succeeding in attracting the attention of a waiter.

At this point there entered a third man, a Sheldon student, who had been delayed. "What!" he said, "Not waited on yet?"

"No," said one of the others, "We have not been able to get a waiter's attention." The other of the two said with a smile: "Here's a problem in salesmanship—how to get attention."

The last man's answer was prompt. "Smash a dish," he said, at the same time showing a water glass off the table to the floor. The crash brought a waiter and a helper to the spot on the jump, and the Sheldon man smiled softly. "That glass will cost me five cents. How much is ten minutes of your time worth?"

And his friends thought this question over while the Sheldon man emphasized to the waiter the need for haste.

* * *

IN a body of advertising men and sales managers the discussion turned on follow-up systems. The manager of a manufacturing concern which uses many small metal parts told of an experience which he just had.

He said that he wrote to twelve companies asking them for estimates on a certain order of raw metal and metal parts. He immediately received twelve prompt and full estimates, "trusting to receive your valued order, etc." The estimates were apparently

all alike. Some of them were accompanied by elaborate and expensive catalogues, but *not one was ever followed by a letter asking for a decision*, apparently indicating that the firm had no further interest in the question of the order.

As this man said: "The first firm that showed any interest or any desire to get that business could have had it, but I felt that if none of them cared enough about my business to make an effort to get it, that perhaps I should not intrust this contract to them.

"A day or two afterwards I got the names of two or three other firms in that line, and wrote them. They all sent estimates, but one of them followed the estimate with a series of courteous letters which showed a willingness to please and a desire to get the business. That made me feel that they would take care of me if they got the order.

"Their price was a little higher than that of most of the other concerns which bid. When I gave them the order I paid the difference for quality service and for the willingness to get out after my business and take care of it when they got it."

I wonder how much business is lost each year through defective follow-ups.

* * *

AND that reminds me of a very important field of the follow-up which is persistently neglected.

There are in this country thousands of private schools which depend almost entirely for their patronage on the results of a certain amount of individual advertising, some so-called co-operative advertising through agencies, and the returns from their own direct follow-up.

Each of these schools gets annually from such sources as magazine advertising and school agencies a large number of first-class inquiries. Of this number the percentage enrolled is ridiculously small.

Why? Because of the inefficient manner in which these inquiries are followed up. Schools of unquestioned merit with exceptional features do not even attempt to do justice to their own proposition in the literature which they get out.

And yet the business of getting students should be and can be placed on the same plane as the business of getting orders for a mercantile house. There are differences

in the possible methods, of course, as there are differences in the methods used by various types of industrial propositions.

But the fact remains that business-like methods would add literally thousands to the school enrollment of the country. This applies as well to the large universities as to the small private schools.

The astonishing thing is this, that of the few high class school agencies of the country, not one has really grasped the intimate connection between their own prosperity and a good follow-up system on the part of the schools.

The chance which an agency has to see all the literature from all the schools, to learn wherein it fails, and to see chances for improvement, are innumerable. The agencies

themselves are run by competent business men of years of business and advertising experience. To establish a department of advertising criticism, to write and prepare intelligent advertising and school follow-up is an opportunity which not only would greatly increase the volume of enrollments made, and therefore increase the amount of commissions secured, but a department of this kind could be made to pay for itself and yield a reasonable profit almost from the very start.

There are very few heads of schools of this type who have not felt that here in their business-getting department, is a weak spot, but they have felt themselves to be unqualified to handle the situation and they would welcome outside assistance of this kind.

Love

By Felicite Robert de Lamennais

You have only a day to spend here on earth; act in such a manner that you may spend it in peace.

Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things.

None is perfect, each has his failings; each hangs upon the other, and love alone renders that weight light.

If you cannot bear with your brother, how will your brother bear with you? It is written of the Son of Mary, that, having loved His own which were in this world, He loved them unto the end.

For that reason, love your brother, who is in the world, and love him unto the end.

Love is indefatigable; it never grows weary. Love is inexhaustible; it lives and is born anew in the living, and the more it pours itself out, the fuller its fountain.

Whoever loves himself better than he loves his brother, is not worthy of Christ, who died for his brothers. Have you given away everything you possess? Go and give up your life also. Love will restore all to you.

Verily I say unto you, the heart of the man that loves is a paradise on earth. He has God within him, for God is love.

The wicked man loves not, he covets; he hungers and thirsts for everything; his eye, like unto the eye of the serpent, fascinates and allures, but only to devour.

Love rests at the bottom of every pure soul, like a drop of dew in the calyx of a flower.

Oh, if you knew what it is to love!

You say that you love, and many of your brothers are in want of bread to sustain their life; in want of clothing to cover their naked limbs; in want of a roof to shelter themselves; in want of a handful of straw to sleep on—whilst you have all things in abundance.

You say that you love, and a great number there are, who, destitute of succor, pine away their lives in sickness on a miserable couch—poor wretches who weep, whilst no one weeps with them; many little children who, shivering with cold, go from door to door, beseeching the rich for the crumbs from their table, and do not obtain them.

You say that you love your brothers; and what would you do, then, if you hated them?

Verily I say unto you, whosoever, being able to do so, does not relieve his brother who suffers, is an enemy to his brother; and whosoever, being able to do so, does not give nourishment to his starving brother, is his murderer.

The Adjustment of Life

By James E. Clark

NECESSITY FOR AN OBJECT IN LIFE

HOWEVER strong the personality, forceful the will, or intelligent the person, no one can stop the action of his mind. It goes on and on. We may gaze silently and fixedly at any given object until the tears start from the eye but though statue-like the body the mind works on. What its force is to be expended on is within the choice of each to say but to say that its action shall stop during his waking moments is a power that has not been given. Man's privilege is to control it, aim it, guide it and urge it on.

He who does not control his mind is in great danger because he knows not what stray thought, what quip, taunt or insult thrown into his consciousness may cause his mind to run away with the better self. Or a desire for foolish ease and indolence may set up a decay which will eat out all that is good in life.

See then the immense importance of having some good, clean, elevating object to which the thoughts may be turned at all times. This object, whatever it may be, uses up energies but develops more in the using and marks out a safe pathway through life. Without some superior, all-absorbing passion or object, man has not yet begun to live. He who seeks to live unto himself, thinking of food and clothing and pleasure, adding nothing to the strength of the race, may to all outward appearances be a respectable member of society but there is something contemptible in his existence. A man of that class is going nowhere and therefore can be company to no one but a misfit like himself. He is wandering around in a circle plucking his mental substance year by year from the same grove and will one day be grieved to find that he is alone. Those with whom he would like to associate will then have traveled far on the high road of life in pursuit of a useful object and he can never hope to catch up with them. Even if he did the company would probably not be congenial because he would find that they were at last living on a mental plane foreign to him.

They will then have developed; he will have degenerated. They can meet on no common ground.

When man has reached that stage in his development where he is at all times master of his mind—when he can control his appetites, his desires, his doubts and fears—when he has chosen a star of Bethlehem (an object) and can ever and anon raise his eyes to it with satisfaction and confidence, then he has entered upon one of the highest planes of human existence.

Then the future need cause him no misgivings!

STRIKING FEEBLE BLOWS

WHAT sort of blow do you strike? How do you salute your friends and acquaintances in the morning or at the close of the day.

Whether we go forward, working up the long pathway of life to an ever higher plane or whether we slip back as the years pass is in some degree determined by the life that is put into each stroke of work or of recreation.

It is worth while to find out just what sort of blows that we strike. Some are forever striking feeble, half-hearted blows and others strike sledge hammer blows. The one seems to be afraid to strike the crushing blow, or does not know that he can strike mightily; the other thinks that it is better not to strike at all than to strike feebly. Pugilists do not seek a victory as a valet would brush a coat. There is no wishy washy effort with them. Back of each blow is all the strength that the fighter can summon and keep his balance. He seeks to end the battle with just one swing of the arm if he can.

It would help a host of people to get out of the sea of stagnation in which they are miserably repining if they would find out just what kind of blows they are striking; and then having found that they are forever tapping feebly, stop that foolish practice and begin to strike as a man would who's cornered and must fight his way out or die. A strong stroke in everything works wonders. The greetings of those with whom we

touch elbows are often given in a manner that lacks the cheery ring, being more of a mumble than a salutation; the way that we reach for our daily work is suggestive of a sick person taking tea and toast in bed; the way in which we seek favors, plead cases or demand our just dues turns our petitions into burlesques and ourselves into objects of contempt, whereas if we went at these tasks with full force there would be little doubt about the outcome. A thousand feeble blows do not amount to as much as one good, strong well-directed swing.

The person who does not put master strokes into everything that he touches with pick, chisel, pen or voice is making little progress and will never advance from his present plane.

QUALITIES ATTAINABLE BY ALL

ALL of the good and the beautiful in the life that we understand is an expression and a suggestion of something in creation far more beautiful than we do not as yet understand.

We know that the good things of this material life were made for all because just as soon as a man sanely and fixedly determines upon the possession of any of them and agrees with himself that he shall in self-sacrifice pay the price of the coveted condition, he will at once commence to move on toward the chosen goal.

In like manner purely mental qualities which we often look upon as unattainable may be attained by all. Courage, unwavering faith, serenity are not the exclusive gifts of an inscrutable Providence to A that he may be superior to B. These qualities will dwell in one mind as in another. He who invites them will have them and he who does not already possess them has probably unwittingly and ignorantly been fighting them off. Some folks seem to love fear and despair and melancholia. Inwardly they are muckrakers of the worst type. It is not only better but easier to harbor hope, courage, serenity and good will if a man will but for a time keep his mind persistently turned in the direction of those qualities than it is to be lurking in the dark corners of life like a sulking child.

Of this be assured: The source of courage is, like air, beyond the control of any one person. It is not like anti-toxin or vac-

cine points prepared inside of brick walls and kept under lock and key to be given out only to the elect. From wherever comes these qualities of mind which move men and uplift races, the storehouse is open to all.

No person of normal health ever cultivated in vain any quality of heart or mind. But he who says, "I can not" puts between himself and the sunrise a towering wall which keeps out the light.

WEEDS IN THE GARDEN

THE discouraged have come to believe that they are as clay in the hands of an unkind fate. As a matter of fact it is the opposite of this which is the truth. Circumstances may be fashioned by each and each may mould his fortune. Shakespeare disclaiming against foolish anger and despairing speech says: "It is in ourselves that we are thus and thus. Our bodies are gardens to which our wills are gardeners." Clearly the word body is here used in the sense of mind. He who rules his mind rules his world. He can always take wing and rise above those conditions which are called troubles.

Each mind is actually as the great author puts it like a garden, and it must have constant care and attention or it will run to weeds and the good that is in it will be lost in the tares. Everyone knows that no garden soil is so fine that the plot will take care of itself. There are constantly springing up weeds that must be plucked out by the roots or they will choke the flowers or the vegetables which the owner seeks to bring to maturity. Without the care of the gardener the plot becomes a waste out of which no good comes.

Impulses (thoughts) that must be torn out by the roots are constantly springing up. Lusts, hatreds, envies, fears, despairs, indulgences are the weeds that must be destroyed if man would bring life to a satisfactory harvest. Not only must these be torn out but those qualities which it is desired to strengthen must be cultivated. The sooner an individual recognizes his dangers, his duties and his possibilities in this direction, the sooner he will learn to live.

The minds of many are like vacant lots which are seen here and there in the cities—overrun with burdocks, sticktites, bull thistles and other useless and unattractive

weeds under which are rusting tin cans, discarded stove pipes and leaky teakettles.

FOCUSING THE THOUGHTS

WHEN a man can so control the mind that, despite distractions that are pleasing or exasperating, he can keep his attention directed upon any given subject until he has mastered the problem that it contains for him, he has reached the high road of prosperity.

A difference between a man who can do everything and a man who can do nothing is that the man before whom all obstacles melt away is able to hold his mind to any chosen task until he has found the solution, while the other can not so control his thoughts. There are no problems that cannot be solved. Everything yields to thought. The continents which used to be months apart are now less than a week apart; in speech they are linked; the oceans have been joined together; mountains which have separated nations have opened to the touch of man, giving safe communication; time and darkness have yielded; even the approach of death has been stayed temporarily. The seeming mountains which hedge in each individual will likewise yield to him who learns to use his mental faculties; learns to keep his mind on the problem without fever, or fear, or haste or anger until he finds the solution. A master mind declares that

everything will give way to thought, and the history of the world proves this to be true. Certain it is that most of the exasperations, vexations and disappointments in the individual life might be dissolved if man would go at them with a determination to work them out, instead of trying to worry them out, or mope them out or to give up weakly to the unhappy condition.

Everyone should acquire the habit of keeping his mind on any given problem until he has mastered it. He who does this grows in strength. Whether a person is assailed by poverty, or riches, ignorance, ill health, bad associations, bad habits, or the blight of despondency, there is a way out if he will only take the searchlight of his mind and look for it. What a pitiable—very pitiable spectacle is the person who must either work out the problem at sight or else give it up as beyond him—altogether out of reach. Suddenly confronted by some strange situation such a person is bewildered by it and keeps it knocking around in his thoughts for days without making any considerable progress. He takes it under consideration now and then only to have his attention taken away by trivial things.

The rays of the sun will not burn a hole or start a fire, no matter how clear the sky or how fine the glass, until they are first focused and then held upon the given point.

And so it is with the mind!

From Other Philosophers

DO YOU WORK NOW.—Are you in earnest? Seize this very minute. What you can do, or dream you can; begin it. Boldness has genius, power and magic in it; only engage, and then the mind grows heated; begin, and then the work will be completed.—*Goethe.*

The spirit of the sacrifice hit is better than the spirit of the home run.—*Ford.*

THE SOUL'S FORCES.—Perhaps never to this day has the soul enlisted in its service such diverse, irresistible forces. It is as though an invisible wall hemmed it in, and one knows not whether it be quivering in its death-throb or quickened by a new life. I

will say nothing of the occult powers, of which signs are everywhere—of magnetism, telepathy, levitation, the unsuspected properties of radiating matter, and countless other phenomena that are battering down the door of orthodox science. These things are known of all men, and can easily be verified. And truly they may well be the merest bagatelle by the side of the vast upheaval that is actually in progress, for the soul is like a dreamer, enthralled by sleep, who struggles with all his might to move an arm or raise an eyelid.—*Maeterlinck.*

SELF RELIANCE.—Man to be great must be self-reliant. Though he may not be so in all things, he must be self-reliant in the one

in which he would be great. This self-reliance is not the self-sufficiency of conceit. It is daring to stand alone. Be an oak, not a vine. Be ready to give support, but do not crave it; do not be dependent on it.

—*William George Jordan.*

"The most important element in the future of man is the extent to which he may be able to obtain control of the forces of his own body, those that make for health, longevity, and above all, his inheritances."

Prof. Shaler, of Harvard University.

BEING A GOOD COG.—There is an old saying that no man ever made himself rich or famous by his own individual efforts, but he does it by the manipulation of the efforts of others. And it is a very fortunate thing for a man of either ordinary or one-sided ability to be able to fit himself into the organization of one of these great generals. Many a man has become a millionaire or achieved fame simply because he has the ability to form a cog in one of the important wheels of some great organizer's machinery who never could have done one-tenth as well otherwise.—*Chas. A. Stevens.*

ENTHUSIASM.—Nothing else is so contagious as enthusiasm. It is the real allegory of the lute of Orpheus. It moves stone. It charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victory without it.—*Bukwer Lytton.*

"Persuade a man merely by cold logic, and though he admits the correctness of your claims, he is not 'sold'—not convinced. Arguments that tell are the ones that reach the heart."—*Hugh Chalmers.*

THE MAKING OF CHARACTER.—The farmer cultivates his soil, tills his fields, and looks after the manifold duties of his occupation; but this is not all that he is doing; at the same time he is making character of some kind, building up the fabric of his own manhood. The carpenter is working in wood, but he is also working on life—his own life. The mason is hewing stones and setting them in the wall, but he is also quarrying out blocks for the temple of character which he is building in himself. Men in all

callings and employments are continually producing a double set of results—in that on which they work and in their own lives. We are in this world to make character, and every hour we leave some mark, some impression on the life within us, an impression which shall endure when all the work of our hands has perished.

There is a great difference between a star team and a team of stars.

—*Sheldon.*

A TRUE LIBERAL EDUCATION.—That man has a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold logical engine, with all its parts of equal strength and in smooth working order, ready, like a steam engine, to be turned to any kind of work, and to spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to a halt by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vile-ness, and to love others as himself. Such a one and no other has had a liberal education.—*Huxley.*

There are two classes of men in the world—those who do and those who make excuses for not doing.

—*H. D. Wilson.*

BOTH MIND AND BODY NECESSARY.—The mind has been studied, by one set of philosophers, with too little reference to the body; and the laws of mind and thought have been expounded, by another set of philosophers, with as much neglect of the body and its organization as if we had already "shuffled off this mortal coil." Such was the tendency with Locke, Hume, Reid, Stewart, and Brown, so that some have regarded the mind as if it were so high as to be degraded were it contemplated in connection with matter; whereas no part of man's constitution can be unworthy of regard and admiration.—*George Combe.*

Let's Talk Business

SAVE yourself all that rush and worry and hurry which comes every year just before Christmas. What's the use of making mockery of holiday merry-making? Show good business training by planning ahead what you intend to do and then carry out your plans. It is certain that to some appreciative friends you will desire to give books. Perhaps there are some whom you think may be benefited by reading a book which is inspiring and helpful. And that is what a Christmas present should be, isn't it?—inspiring and helpful. Presents of that kind show more of the love of the giver. That present is the best which helps the most. The Sheldon University Press never had a greater number of inspiring books to select from than it has this year. Not only have we books for the young man and the young woman, but we have books for that person who causes so much trouble every year because folks do not know what to get for him—and that person is father. It matters not what father's occupation may be, we have the book that will touch the spot and cause a stream of appreciation to flow. If in doubt tell us what father does and what he amuses himself with—perhaps 'twould be well not to pry too closely into this latter phase of his life—and we'll select the books for you.

* * *

Mr. Sheldon has been spending the past two months in the west. He has delivered lectures before business associations and to employes of great manufacturing and distributing concerns. He has sent the spark of inspiration into many minds, and has received more than a few sparks in return. He always comes home from these trips bubbling over with new business building ideas. This winter, when the fireplace in the farmhouse at Sheldonhurst proclaims its hunger momentarily, and the big stumps are sending out their warmth into the church-like living room, he will work these ideas up into editorials for readers of *THE BUSINESS PHILOSOPHER*. As we said before, this magazine for 1909 will be greater than it ever was before. Perhaps 'twould be wise for you to start that Lifer subscription right

now and thus receive the Inspiring Stuff until such time as you decide to graduate into The Great Beyond.

* * *

Hundreds of Live Ones are coming to the Sheldon Summer School in 1909. This year promises to be the most momentous in the history of the Sheldon institutions. Men and women who are interested in the great work of business building—and what live man and live woman is not?—are beginning to realize that here at Sheldonhurst we have what may be expressed in the language of the street as *The Real Thing*. Out here lives a man who teaches that the truest business builder is first of all a man builder. Here is a man who is active in the business world, who knows the shoals and shallows and depths of life, who has suffered and enjoyed much. He dares to tell business men—men engaged in the daily work of the world—to live the Ideal Life. He knows what the Ideal Life is, and he knows, too, that only those who live it really attain success. He is not impractical. He does not ask men to keep out of the haunts of men. He does not ask men to cease working for money, for he realizes that money is an essential part of success as society is organized today. In fact his teaching enables men to earn more money—a statement proven by the testimony of some thirty thousand graduates of his school. It is this man who will lead in the work at the Sheldon Summer School which will be held on Lake Eara during July and August, 1909. His name is A. F. Sheldon. He will be assisted by several other Live Ones. There will be no professors. All will be students and teachers, for, you remember, Emerson said something to this effect: "Every man I meet is my master in at least one thing and in that I hope to learn of him." You might send for a booklet. In this booklet you will find a printed slip at the bottom of which you really ought to sign your name. You are welcome.

* * *

And now they are taking advantage of that Ten Dollar Life subscription offer. Many are even feeling that we did them an

injustice because we did not think of this plan before. For they realize the saving of time and worry—not to mention money—which comes from becoming a Lifer. Why not send in that Ten and receive inspiration every month as long as you decide to remain with us folks down here on earth.

* * *

We have a new educational department this month. It is conducted by Harry W. Ford, a man qualified by training received in the University of Chicago and in the College of Business Building. While attending this latter school—which all of us are still attending—he took courses in various parts of the country under Men Who Had Made Good. His article on "System" in the July PHILOSOPHER attracted attention from readers all over the country, while his semi-humorous sketch of the sale made by Miltiades, which appeared last month, was—well read it yourself and you'll understand that Ford knows how to write. Ford believes in practical business building and in securing him as editor of this department we

are inclined to feel somewhat chesty over our powers of selection.

* * *

We most certainly are expecting you to be present at the Sheldon Summer School in 1909. Ask for some views of "The Farm."

* * *

Hereafter we are going to have many little stories of success. There is nothing that is so inspiring to one who seeks success as a story of some other fellow who climbed high. This month we tell something of Hugh Chalmers who is certainly a phenomenon. We have many others scheduled. They'll all help you.

* * *

Many business men who are anxious to see Sheldon methods prevailing all over the business world are helping along the great work by securing the subscriptions of their friends. They ask no reward other than the satisfaction which comes from doing a piece of good work well. Perhaps you will understand from this how you may help.

The Philosopher Among His Books

*I love my books! they are companions dear:
Sterling in worth, in friendship most sincere;
Here talk I with the wise in ages gone,
And with the nobly gifted in our own.*

—Bennoch.

The Rubaiyat of Cheerfulness. By Luke North. The Golden Press, La Cuyada, California.

It was said in a former issue of this magazine that Luke North is one of those men who deserves to be classed with "Quality Folks." Out in his sun-drenched land of roses he is making beautiful books and publishing a beautiful magazine filled with thoughts that are in keeping with the environment in which they are created. Luke North—whose real name is James H. Griffes—is a man who knows life. He knows the shoals and the shallows and the deeps. He has suffered his share, but he has not suffered so much that he has forgotten how to smile often and laugh once in a while. North has more than a faint touch of cosmic

consciousness. He sees himself in relations to all things and sees, too, their relations to each other. He knows that individuals cannot progress so very far alone, and that those who go farthest are not those who take seriously Kipling's poem. Those go farthest who serve the greatest number to move forward. Luke knows the Gospel of Giving.

*"But life expands with Giving, and years crown
Usefulness with peace; e'en funeral gown
Hath pockets that will carry golden deeds
From life to life: for Worth age wears no frown."*

Luke North is always ready to joust and break a lance in the tournament of Justice, for he is one of those who does not sit back and smile complacently at the travesty on justice which is our present economic system. But he rightly places the blame. He says the individual is responsible. He agrees

with Sheldon that when all the individuals in the world are made all right, the world will be all right. There is much of this sane and sound philosophy in "The Rubaiyat of Cheerfulness." It is indeed a book that one can safely buy and give to add to the Christmas joy of the friend one loves. It is beautifully bound in limp leather, silk lined. This is just the first of many books which will come to us from La Canyada, for Luke North is just coming into his own, and soon there will be sent forth much of that beauty and spiritual wealth which can be found among the rose trees in Luke's Garden of Life.

* * *

Constructive Psychology. Dr. J. D. Buck. The Indo-American Book Company, Chicago.

Books on practical psychology are fairly raining on the world in these times. There was a day when psychology was something to be studied and understood only by those who affected the stooped shoulders of students. In schools the pupils regarded it as a necessary evil. They graduated from high school and college with a knowledge of the kingdom of the mind which might almost be summed up by a zero. But an awakening has taken place. The power of the mind is being understood more than ever before by the masses. This book by Dr. Buck will help. It is a sincere book. It contains much that is good, and many things that might just as well have been omitted. There is in it some thoughts that might be considered bitter did not one stop to realize the earnestness of the writer. This book should be read for the good it contains, for, here as always, that old statement about one man's meat being another man's poison is applicable.

* * *

On the Canal Zone. By Thomas Graham Grier. The Wagner & Hanson Company, Chicago.

F The Isthmus of Panama was discovered by Columbus in 1502. The city of Panama was founded nineteen years later and a road connecting the two oceans was built. It was not until 1879 that de Lesseps organized the first Panama Canal company, while 1883 came around before work was actually com-

menced. Six years later this company went into the hands of a receiver, but this fate did not overtake it until approximately \$226,000,000 had been expended. The receiver estimated that the work could be completed in eight years at an additional expenditure of \$100,000,000, while in 1898 a French committee of seven engineers increased the estimate on the time limit to ten years. At this same time sentiment was aroused in the United States in favor of the building of this canal, and a year later congress authorized the president to have an investigation made as to the most practicable route for a canal which would be under the complete control of the United States. After the investigation the owners of the Panama Canal property offered to sell it to this government for \$109,141,500. The United States offered \$40,000,000 and this offer was finally accepted. A treaty with the Panama government was ratified in February, 1904, whereby the United States secured a strip of land ten miles wide and fifty miles long. For this \$10,000,000 was paid, and it was further agreed that \$250,000 was to be paid annually beginning nine years after the ratification of the treaty. This information and much more is given in a book written by Thomas Grier of Chicago who personally investigated conditions in the Canal Zone while there on private business. The book is fully illustrated and there are few books that are of greater value to one who wants to know about the Big Ditch.

* * *

A Pound of Brains. By George Fadner. Published by the Author, Chicago.

The author is no writer overburdened with knowledge of the gentle art of writing, and some of the effects produced in this book are a trifle bizarre. But those who can excuse crudities for the sake of some old stories told to point a commonsense moral will enjoy this book. It is also possible that many will learn money-saving and money-making methods. The author is a real estate man and he views things from the standpoint of the fellow who has land to sell to the fellow who has little money with which to buy land, but who might have the money provided, etc.—this is continued in the book.

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ADVERTISERS' MAGAZINE
642 Century Bldg., Kansas City, Mo.

Seekers of Smiles and Sense

Ye who would smile and know something of the sweetness of life as it is seen by a man who thinks the Golden Rule is a pretty fair thing to do one's daily work by, and who have sensed that those who cannot laugh are dying at the top, ought to read "EVERYMAN."

There may be a more beautiful little pocket magazine published somewhere in the world, but we do not know where. You can have this little messenger of sunshine—sent out by Luke North from California—and

The Business Philosopher

by sending along One Dollar Fifty to

THE SHELDON UNIVERSITY PRESS
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BUILD UP YOUR BOY'S CHARACTER

CONSTRUCTIVENESS and initiative are the qualities most necessary to success in life, and therefore they should be the basis of all school training. Merely talking to boys in the class-room or reading books with them places them too much in a receptive state of mind, which results in nothing but memory training.

At Interlaken classes are taught in the morning hours and the boys themselves work out the problems of mathematics, physics and chemistry, building their own apparatus, as required, under the guidance of their teachers, who help merely as older comrades. The groups are small, numbering from five to twelve, and each member shares in the work.

German, French and Spanish are taught, by constant practice in the use of the language, with the aim of giving a reading, writing and speaking knowledge. For geography, the boys make excursions into the surrounding country to study the formation of the valleys and hills. They construct clay models of the country and make maps. The afternoon is spent on the farm, in the workshop or in the garden. The boys make chairs, tables, bookcases, copper bowls and lamp for themselves. The fences, barns, bee-houses and bridges needed on the estate are designed and built by the boys. Books are bound and in the Art Department we strive to decorate and make beautiful our rooms, the common halls and the things we use in our daily life. Excursions are made to factories, neighboring cities and into the open country, afoot, by wheel, wagon, or sleigh in winter. We camp out in tents for the night and cook our own meals by the roadside.

Every evening at the school the family gathering brings us all to the hearth to sing and play, or to listen while some one recites poetry or reads a good book.

We believe that life is good, and this is the secret of the school. Our boys, as they grow into manhood, will take out the thoughts and ideals that the school inspires into the larger life. They should be men of character, capable and willing to do their full share of life's work. Ask for the year book. *The Interlaken School Teaches Boys to Live.*

THE INTERLAKEN SCHOOL, La Porte, Indiana

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Here is a complete list of the great "What is Worth While Series." The price, while they last, is Thirty Five Cents a volume

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| Blessed are the Cross-Bearers | How? When? Where? | Self-Cultivation in English |
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| Books in Their Seasons | -Spell | Self-Made Man in American |
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| By the Still Waters | College | Ships and Havens |
| Cardinal Virtues | Ideal Motherhood | Soul's Quest after God |
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| Challenge of the Spirit | Women | Browning's |
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| in the World | In Perfect Peace | Straight Shots at Young Men |
| Cheerfulness as a Life Power | Is Life Worth Living? | Study of English Literature |
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| Christ-Filled Life | Jessica's First Prayer | Supernatural |
| Christian Ideal | Jim and His Soul | Sweetness and Light |
| Christmas Making | King of the Golden River | Take Heart Again |
| City Without a Church | Laddie | Talks About a Fine Art |
| Conditions of Success in Public | Light Ho, Sir! | Tell Jesus |
| Life | Light in Dark Places | Tin Kitchen |
| Conflicting Duties | Lost Art of Reading | To Whom Much is Given |
| Culture and Reform | Love and Friendship | Transfigured Life |
| Daily Maxims from Amsel's | Loving My Neighbor | The Battle of Life |
| Journal | Luxury and Sacrifice | The Good Old Way |
| Does God Comfort | Marriage Altar | The Happy Life |
| Don't Worry | Mary of Bethany | Trend of the Century |
| Do We Believe It | Master and Man | True Womanhood |
| Drink Problem | Meaning and Value of Poetry | Two Pilgrims |
| Economy | Meditations of Joseph Roux | Under the Old Elms |
| Everlasting Arms | Miriam | Unto the Hills |
| Every Living Creature | Miss Toosey's Mission | Victory of Eary Gardner |
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| Gentle Heart | Poetry of the Psalms | When Thou Hast Shut Thy |
| Girls: Faults and Ideals | Poets Vision of Man | Door |
| Giving What We Have | Polly Button's New Year | Wherefore Didst Thou Doubt |
| Glimpses of The Heavenly | Power of Personality | Wherefore, O God |
| Light | Practical or Ideal | Where Love Is, There God Is |
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Thoughts for Business Men

BY JAMES ALLEN

EVERYTHING in the universe is resolved into your own inward experience.

Believe and ye shall live.

To fear or to worry is as sinful as to curse.

He who has conquered self has conquered the universe.

All glory and all good await the coming of obedient feet.

The way to true riches is to enrich the soul by the acquisition of virtue.

Control your soul-forces, and you will be able to shape your outward life as you will.

Every soul attracts its own, and nothing can possibly come to it that does not belong to it.

You are strong and unselfish indeed if, in the midst of riches, you are willing to look upon yourself as steward and not as owner.

It is foolish to ascribe war to the influence of one man, or to one body of men. It is the crowning horror of national selfishness.

If your real desire is to do good, there is no need to wait for money before you do it; you can do it now, this very moment, and just where you are.

He who clings to self is his own enemy, and is surrounded by enemies. He who relinquishes self is his own savior, and is surrounded by friends like a protecting belt.

"Do you wish for kindness? Be kind.

Do you ask for truth? Be true.

What you give of yourself you find;

Your world is a reflex of you."

How can one fear or worry if he intrinsically believes in the Eternal Justice, the Omnipotent Good, the Boundless Love? To fear, to worry, to doubt, is to deny, to disbelieve.

There is no practice more degrading, debasing, and soul-destroying than that of *self-pity*. Cast it from you. While such a canker is feeding upon your heart you can never expect to grow into a fuller life.

THE ART of FINANCIERING

It is not generally understood by business men that a business which is earning \$5,000.00 per annum, is worth \$50,000.00, and that the proprietor, by placing it in the corporate form, can raise \$25,000.00 WORKING CAPITAL for it, without difficulty, among the investing class, and still hold, in perpetuity, absolute control of it

Without Mortgage, Note or Dividend Obligation

It is further not generally known that the proprietor of a business with this earning power, can secure this \$25,000.00 if he wishes, practically as a loan, without giving a mortgage, or a note, or incurring any foreclosure obligation. It is not further, generally known that such a loan may be secured under conditions where there is even no interest obligation unless the interest is earned.

The Principles to follow can be easily Mastered by all Business Men Needing Capital

It is further not generally known, that a young, but growing business, that, in the past has yearly increased its net earning power, has, in its GOOD WILL, not alone an asset, but an asset of such real and tangible sort, that it can be very easily converted into *cash*.

You can get the Capital you require

If You have such a business, either on a larger or smaller scale, why not secure it? You can do so, easily, quickly, and on excellent terms, through incorporation.

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Business & Finance Publishing
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Salesman! Calls.....20 Sales..... ?

DOES the volume of business you turn in warrant an increase in your salary? Are you able to round up orders proportionate to your efforts and energy? Are you satisfied with your total sales?

Maybe you are pounding away along the wrong lines. Perhaps your energy is a little misdirected. Maybe you lack just that mite of "know how" to turn your "almost sales" into actual sales. Why not get 100% efficiency out of the energy you are putting into your work?

You can do it by training yourself to work along scientific lines. A knowledge of the fundamentals of

scientific salesmanship will show you how to take advantage of your lost motion—

How to gather yourself together to close up sales—how to read character—

How to size up a situation—

How to apply the sledge hammer blows of business logic at that vital moment when the blows will tell—

How to develop and strengthen your personality, that lode-stone of the successful salesman which attracts orders and increases the volume of his business without increasing the effort and struggle to get it.

No matter what line you are in, the Sheldon Course will increase your ability to sell goods, and increase your own earnings.

The Sheldon School

was founded by A. F. Sheldon, one of the most successful salesmen of this age, who, from his own keen observation and experience formulated and organized the principles of salesmanship into a science. He has put all this in lesson form known as the Sheldon Course of Scientific Salesmanship. The principles of salesmanship remain, forever unalterable, just as the foundation principles of any other science.

32,000 men have been benefited by the training the Sheldon Course has given them. It is not likely that you would prove an exception to the rule.

Salesmanship is the Best Paid of all Professions

and the Sheldon Course is the only formulation of the science of this great profession. It is

taught by correspondence and may be studied by you at spare moments.

Apply it as you go.

Make it your own and when you have finished you will surprise yourself by the additional efficiency, strength, skill, personality and ability you will show in your work.

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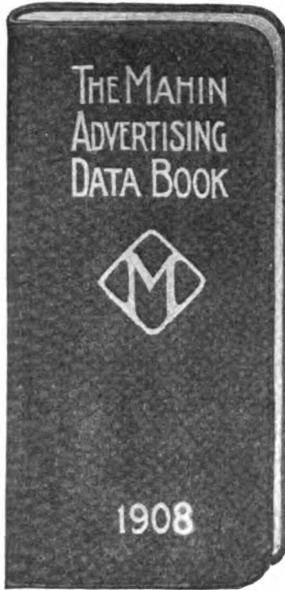
Name

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Business Position

DO YOU EVER WANT TO KNOW



- The size of a billboard poster?
- The size of a street car card?
- What Poultry, Farm and other papers are published in a given state or locality?
- How to correct proof so the printer will understand?
- The number of words in a square inch of type?
- What 10 point type—or any other point—means?
- How advertising space is measured—in newspapers or magazines?
- The width of a column—in newspapers, magazines, mail order papers?
- What kinds of type you want to use?
- How population is distributed by states?
- The average wages of a given class of people?
- Number of Dealers in various lines, by states?
- A date—for this year or next?
- The cost of advertising in any publication?
- Or on billboards?
- Or street cars?
- List of Publications: daily, weekly, monthly—papers, magazines, religious, agricultural, mail-order; etc.—rates—discounts—dates of closing advertising forms—width of column—etc.

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TELLS all the above and many other things—and you can have it *with you, all the time, in your vest pocket*—to consult to your profit at odd moments. It is a beautiful little volume of 556 pages on India paper, gilt edged, bound in red morocco, flexible covers gold stamped. The Mahin Advertising Data Book is worth more than the price—but in addition you will receive:

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- Who Pays for the Advertising?*—delivered before the International Advertising Association.

B. P.

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THE \$5,000 auto crashed into the stone wall. In an instant it was a mass of flames. A moment more and it was consumed. Nothing serviceable remained.

Why did it crash into the wall?

The steering gear was imperfect and broke at the curve.

Thought's Your Steering Gear

You are worth more than \$5,000. You do not want to hit the stone wall when you swing around a sharp curve. You want to make all turns. See, then, that your steering gear is perfect. Your brain is your steering gear. "*Right and Wrong Thinking*," by Aaron Martin Crane is a book that tells *How* and *Why*.

"RIGHT AND WRONG THINKING"

A book of 351 pages; bound solidly; filled with scientific truths told in a common-sense way; over fifty chapters packed with paragraphs of advice to men and women. Price \$1.50.

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The Art of Living Long

JUST because some folks believe that it is necessary to die when they have passed the three score and ten mile-stone, is no reason at all why *you* should. The doctors told Luigi Cornaro when he was over sixty that he would show great wisdom by immediately preparing for death. Cornaro thought that advice foolish, if not positively presumptuous. In fact he became so angry that he then and there decided that he would remain on this earth until he got good and ready to die. He realized that the human body is a very delicate machine, and that all a man has to do in order to keep it in running order almost indefinitely is to take proper care of it. He studied his own body and learned what he had to do in order to get from it the greatest service. *He lived to be 103 years old.*

He wrote many valuable treatises on health and hygiene—getting the facts out of his own experience. He knew. These treatises have been compiled into a large book, most beautifully printed and arranged. Here is a book that you who seek to cultivate endurance need. It was written by a man who lived long and enjoyed every year of his life after he decided to take care of his body. If *you* think this earth a good place to live on send *One Dollar and Fifty Cents* to

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Our Best Brochure

We have just published our ninth Brochure, and it is one of the most pleasing numbers we have issued. It contains the "Wisdom of Chesterfield," being extracts from the Earl's Letters to His Son. The ambitious man of today will gain much by a study of the experiences of this old English gentleman, because his advice is as applicable to present day needs as they were to the young man of the seventeenth century. We have made this into an attractive specimen of the bookmaker's art. We will mail you a copy for seven two-cent stamps.

Six Masterpieces for Fifty Cents.

We still have a few copies of all of the Brochures thus far issued, and while they last we will mail six numbers, "Chesterfield," "Emerson," "Franklin," "Thoreau," "Bacon," and "Kipling," all six for fifty cents, silver. Better still, send us one dollar for an associate membership in the Caxton Society, and we will send you twelve Brochures, the nine now ready and the next three as published, and will in addition send you two beautiful Caxton Books free, "The Story of The Candlesticks," by Victor Hugo, and "Murad the Unlucky," by Maria Edgeworth.

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“Financing an Enterprise”

By Cooper

tells how. Be your own promoter. You can if you send

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The Schoolhouse of Life

On this and the next page we have listed a number of text-books for study in the great schoolhouse of life—books that have helped many—books that will help you.

Character-Building Books

James Allen's Books of Inspirations:	
From Poverty to Power	\$1 00
All These Things Added	1 00
Byways of Blessedness	1 00
The Life Triumphant	1 00
As a Man Thinketh. Paper, 15 cents, cloth	50
Out From the Heart. Paper, 15 cents, cloth	50
Through the Gate of Good; or, Christ and Conduct. Paper	15
Morning and Evening Thoughts. Paper	15
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Freedom of Life. By Annie Payson Call	1 00
As a Matter of Course. By Annie Payson Call	1 00
Auto-Suggestion. By Herbert A. Parkyn, M. D.	75
Mastery of Fate. By C. D. Larson	50
The Hidden Secret. By C. D. Larson	50
Poise and Power. By C. D. Larson	50
Character. By Samuel Smiles	1 00
Duty. By Samuel Smiles	1 00

Brain-Building Books

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Brain and Personality. By W. Hanna Thomson	1 30
Character Reading. By Mrs. Symes	50
Vaught's Practical Character Reader	1 00
The Law of Psychic Phenomena. By Thomson J. Hudson	1 50
The Law of Mental Medicine. By Thomson J. Hudson	1 50
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Making of a Merchant. By H. N. Higginbotham	1 50
Successful Advertising. By McDonald	2 00
Systematizing. Three Volumes. By Griffiths	3 00
Business Law. By Francis M. Burdick	1 00

(List continued on the following page)

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Here is the list continued from the preceding page:

Tabloid System (For Business Men)	\$ 1 00
Manufacturing Costs. By Hall	1 00
Sales Promotion	1 00
Commercial Correspondence	1 00
Modern Advertising. By Calkins and Holden	1 62
Theory of Advertising. By Scott	2 00
Success in Letter Writing. By Sherwin Cody	80
How to Grow Success. By Elizabeth Towne	50
Retail Ad Writing Simplified	1 00
The Cody System—How to Write Letters and Advertisements that Pull—A Correspondence Course.	10 00

Health-Building Books

That Last Walk. By Horace Fletcher	1 00
Optimism—a Real Remedy. By Horace Fletcher	75
The Art of Living in Good Health. By Daniel S. Sager, M. D.	1 57
Humaniculture. By Hubert Higgins, M. D.	1 12
The Law of Mental Medicine. By Thomson J. Hudson	1 50
Perfect Health: by One Who Has It. By C. C. Haskell	1 00
The Art of Living Long. By Luigi Cornaro	1 50
Power Through Repose. By Annie Payson Call	1 00

Home-Study Books

The Nutshell Library of the World's Best Literature for Busy Readers, edited by Sherwin Cody. 12 vols.	10 00
Longfellow Lamb Dickens Tennyson	
Shakespeare Irving Thackeray "How to Read and	
Burns Scott Hawthorne What to Read." Cody	
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Mr. Sheldon says he wants to talk to 100,000 subscribers—real Good Folks, you know—and that he is willing to pay

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for the privilege. He is modest and says nothing of what the subscribers will get. (But this number is a hint of what's coming).

To get any of this money you will have to get him some subscribers. Those who have tried the trick tell us it is easy. You can find out HOW by writing a business-like letter to the

Sheldon University Press

Libertyville Illinois

Man's Final Goal

I know that the time is coming when all mankind can deal in trade, in confidence that each shall do to others as he would that they would do to him.

I know this well, for we can look into the future and see the race evolved from ignorance to wisdom—inefficiency to mastership—in consciousness to cosmos.

And I know imagination does not bear false witness in this way: For God's great law of evolution bears us on and ever on to greater heights and yet still greater.

We, as a race, could only hinder if we would. We could not stop eternal progress, for right is might, and God is right and His good hand is at the helm.

Through negative indulgence an individual—yes a nation—may destroy self.

In this way classic Greece the gay, and rugged, riotous Rome went wrong.

Dark Ages came and went and light—great light—now shines once more.

This tide of truth that is born of love of man for man shall rise to higher mark than any tide since man was made and started on his journey to the cosmic sense.

Shall it recede again? God save the mark.

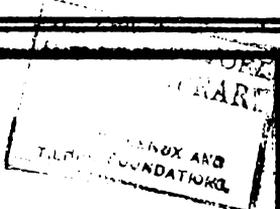
We shall not have it so.

We shall go on and on, and conquering negatives, shall reach the goal this time—the goal that God's great wisdom planned for man.

But this I say—my faith in universal good, its final triumph, is so great that I can say in truth, should shameful sins of cities, now almost as sad as were the sins of Greece and Rome, become contagious, spread both far and near; and should the sickening scenes which some predict come true—the scenes to race relapse to even lower ebb than man has ever known before—yet do I say that man would rise again, and from the ashes of regrets of many men, would rise a race still nobler than the one we know.

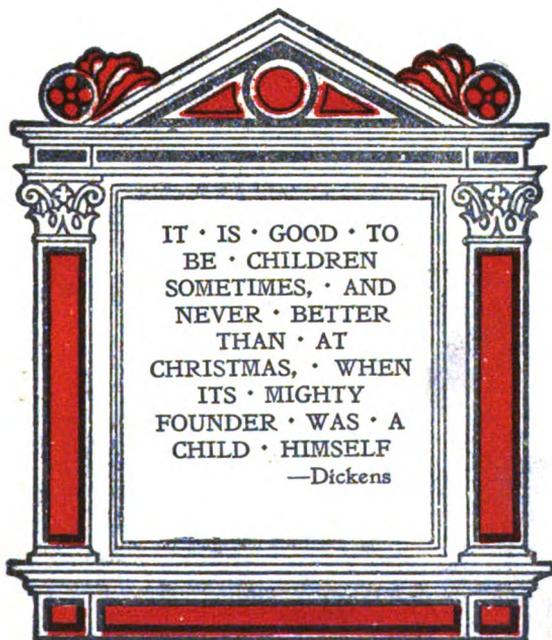
For once again I say that right makes might and God is right, and God's good hand is at the helm to guide the race to its great final goal.

—ARTHUR FREDERICK SHELDON.



THE BUSINESS PHILOSOPHER

ARTHUR · F · SHELDON · EDITOR



SHELDON · UNIVERSITY · PRESS
LIBERTYVILLE · ILLINOIS

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Ten Dollars

will bring the Business Philosopher to you as long as you are alive. (Dead ones never did take this magazine anyhow). You are alive enough today to see the benefits with which you make connections when you send us that Ten. After your name is on the list your obligations will consist in living every day according to the Laws of Commonsense. By living this way you will come to realize that you are not to take seriously the biblical limit of Three Score and Ten.

SHELDON UNIVERSITY PRESS
LIBERTYVILLE, ILLINOIS

*N. B. We have said nothing about the money
you can save by sending that Ten.*

THE BUSINESS PHILOSOPHER

Entered as Second-Class Matter Oct 7, 1907 at the Post Office at Libertyville, Ill., under Act of March 3, 1879
Copyrighted 1908 by Sheldon University Press

Office Salesmanship

How to Write Letters That Pull

You are at the head of a big business because you are willing to pay for ideas. Ideas are far cheaper than printer's ink or postage.

I have some ideas on "How to Write Letters that Pull" that have been worth hundreds of dollars to others, and no doubt, would be to you.

I can make an \$8-a-week girl write better letters than a \$25-a-week correspondent can dictate. Do it by the Cody System of form paragraphs. This method helped the R. D. Nuttall Co. to get 36 orders where before they got 25—nearly 50% more business out of the quotations made.

I can show traveling men how to get orders by letter from towns they can't afford to visit.

I will tell you how I got \$2,000 worth of business from 2,000 grocers by a single letter to each—\$1 for every letter.

I can prove my ideas worth money by letters from the best business houses.

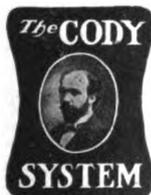
Pin a \$1 bill to your card, send to my address at my risk, and I will mail you a copy of my new book

HOW TO DO BUSINESS BY LETTER

And Training Course in
Business English Composition

which will do your stenographers and correspondents more good than anything you ever put in their hands before. Discount on 10 or more in one order.

Also let me send you, ON APPROVAL, a set of my Private Instruction Cards—The Cody System for Business Men—



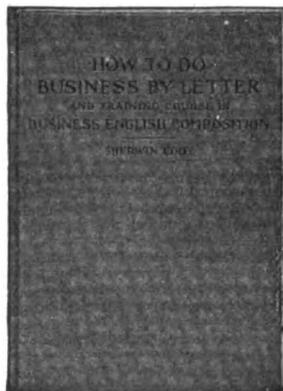
How to Write Letters that Pull, in which I go into the fine technique of How to Get Business by Mail. You'll want a set for yourself or advertising manager, with a

personal criticism from me showing how to apply the general principles to your particular business and what is the matter with your present advertising. With criticism and copy of book, \$10.

In my Complete Training Course in Office Salesmanship with Expert Service I will re-write and criticise all your important advertising matter, form letters, circulars, etc. Also fit young men and women for positions paying \$25 to \$125 a week.

Sherwin Cody

SHELDON UNIVERSITY PRESS, LIBERTYVILLE, ILLINOIS



Contents:

Using Words So as to Make People Do Things.
How to Begin a Business Letter.
How to Close a Business Letter.
The Body of the Letter.
Applying for a Position.
Sending Money by Mail.
Ordering Goods.
"Hurry-up" Letters.
How Money is Collected.
Letters to Ladies.
Professional Letters.
How to Acquire an Easy Style in Letter Writing.
Two Kinds of Letters—Buying and Selling.
When to Write a Long Letter and When to Write a Short Letter.
Answering Inquiries.
Talking in a Letter—Colloquialisms and Slang.
Complaint Letters.
Condensation—Writing Advertisements.
Advertising and Follow-up Letters.
Display in Letter Writing.
Salesmanship in Letters and Advertisements.
Customs and Regulations of the Post Office.
Social and Official Forms; the Rules of Grammar, with Common Errors; the Rules of Punctuation for Business Office Use.
Cloth, price \$1.00.



Four Small Books of Great Thoughts

By James Allen.

As a Man Thinketh

Written to inspire men and women, boys and girls with the truth that "they themselves are makers of themselves" by the thoughts which they choose and encourage.

Clearly points the way out of hard conditions and difficult circumstances. Gives a cheerful, optimistic, rightful outlook upon life.

A Book That Makes for Power and Poise.

Out From the Heart

A sequel to *As a Man Thinketh*. A loving guide to the first steps in the pathway of enlightenment. Some of its chapters are especially devoted to the formation and reformation of habits—habits of thought and their resultant words and deeds.

This little book can be read in an hour, but is so worthy of a lifetime of study that it irresistibly invites it.

"Keep thy heart; . . . for out of it are the issues of life."

Morning and Evening Thoughts

A compilation of some of the rarest gems of prose and poem from the works of James Allen, by Lily L. Allen and others.

Arranged for the mornings and the evenings of thirty-one days, with an appreciative introduction by the principal compiler.

Daily Food for Growth in Purity and Power.

Through the Gate of Good

or, Christ and Conduct. A loving and profound interpretation of the Life and teachings of Jesus of Nazareth, as applied to the hearts and lives of men, women, and children who live today.

It is valuable as showing the oneness of Jesus with Science and Truth.

Inspiration and Guidance for the Divine Life.

These books, from 68 to 80 pages each, well printed on good paper, with heavy art-paper extended covers, are now on the press for an edition of **Two Hundred Thousand**. They will be furnished, for wide distribution, single copies, fifteen cents.

Write today—yes, right now. Send for a number today—be an uplifter—it will help others and help you.

Sheldon University Press

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Libertyville Illinois

Retail Ad-Writing Simplified

Here is a book which sells for One Dollar which contains in its One Hundred and Fifteen pages the knowledge needed by the merchant who wants to write advertisements that pull.

And that is what advertisements are for, aren't they?

They must attract Attention; must arouse Interest; stimulate Desire, and make the reader Resolve to Buy.

This book tells how.

It deals with the principles of ad-construction, getting attention, composition, display, type, engravings, reading proof, preparing copy, ad criticisms, and in addition to all this and more it is profusely illustrated.

Will Make Money for You

Of course you want to make your Advertisements pull two customers where they only pulled one before. The way to do it is to write better ads. "RETAIL AD-WRITING SIMPLIFIED" will give you the knowledge of experts—men who have made good in the great advertising field.

SPECIAL OFFER: In order that all of our subscribers may own this book, we will give it with a year's subscription to the BUSINESS PHILOSOPHER for \$1.50.

Sheldon University Press
Libertyville Illinois

That "Piano Advertising Plan" from Iowa

Pulls Prosperity out of a lean business caused by shortage of crops, panic, strong competition or bad location
A WONDERFUL WINNER—NEVER FAILS—CAN'T FAIL

The piano costs you nothing—Your competitors pay the bill and YOU reap the profits—all the way from \$500 to \$35,000. That's what my patrons testify. Let me show you their letters—the finest bunch of delighted ginger talks from hard headed business men you ever read or will read. Merchants, Manufacturers, Publishers all brilliantly successful.

A Winning Campaign

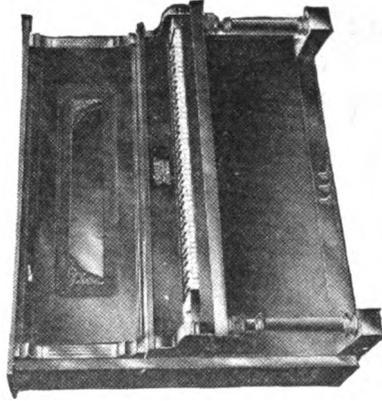
I equip you complete with the whole premium plan — all details worked out—to WIN.

Send me your order and tell me the competition you want to overcome and I'll do the rest. I know how. I've done it for others and don't know what failure means.

Takes [the public by storm—Sets ten thousands tongues wagging—starts the dollars your way and keeps them rolling in amazingly.

Live Ones—Write Me

SALESMEN—Boys with "Grit and Go," it's your chance. I want a few reliable salesmen to canvass the retail trade. Samples in coat pocket. Don't worry trying to revive dead lines. Get one with breath in it now. Get wise to the "Iowa Idea." Mention this paper.



The Cote Piano

A perfect instrument. I sell it to you at a moderate price, but no \$500 instrument has richer tone, more perfect action or a longer life than the Cote. Used in a thousand homes. Well and favorably known everywhere. Splendid workmanship throughout and beautifully finished.

And let me tell you it would be suicidal for any merchant to give away a cheaply made, inferior piano to any customer if he wants to reap a permanent benefit from the enterprise.

Needy Ones—Wake Up

I'll Show You How It's Done

Used by Merchants, Manufacturers and Publishers, large and small, and always wins.

BOSTON PIANO & MUSIC CO.

W. F. MAIN, Proprietor, Iowa City, Iowa



The Fra Xmas Number

THE FRA stands for Art Purity, Intellectual Uplift and Brotherly Love! You'll find THE FRA mental relief after Newstand Huxter-Hishhash.

Thirty World-Famous Writers

will contribute to our Big Christmas Number. Each

article will fittingly represent an IDEA expounded for FRA Followers by devotees of Crystalline Thought. ¶ A picture of Fra Elbertus, and also a group picture of Roycroft Horsemen, free with this Christmas Number of THE FRA. Artistic Pictures mounted on Heavy Brown Mats, suitable for framing. (Not marred by printed matter.)

Gaspard's Conception of Jesus of Nazareth

will be the cover portrait this month; a very beautiful work in two colors on Alexandra Japan Vellum.

A CHRISTMAS PROPOSAL

Send us Two Dollars for Your Nineteen Hundred Nine Subscription to THE FRA, and as a Christmas Present, we will send you our Double Christmas-Number, gratis, together with a beautiful Two Dollar Roycroft Book, bound in limp leather.

The Roycrofters, East Aurora, N. Y.

In Tune With The Infinite

HERE is a book that will drive the business boggy away from the weary workers in business fields. It tells how to "get in tune with the infinite." The mysteries of the power of thinking are brought into the light. Ignorance is by this book made to give way to wisdom. How to use the Soul, how to cultivate the emotions, how to reach out and grasp more than the usual allowance of Truth—this is what Ralph Waldo Trine's beautiful book teaches.

"Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it."

Order this Book today. Price \$1.25

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CASH PRIZES

GOOD HEALTH is the oldest, the biggest and the best health magazine. It is edited by J. H. Kellogg, M. D., superintendent of the Battle Creek Sanitarium, and represents the world-famous Battle Creek health idea.

Over a million and a half in money, besides the unremitting efforts of hundreds of tireless workers, have been expended in the development of this great "Battle Creek idea" as it is today, standing at the very head of the great world-wide health movement. Here is one single example of its progress: About two months ago, Charles E. Wood, a Washington, D. C., millionaire, left a million and a half, if not more, for the erection of a Sanitarium at Atlantic City, by Dr. Kellogg and his associates.

WE WANT AGENTS

We want them everywhere—people to represent this great up-to-date health movement before the world. Liberal advantages besides the cash commissions. Cash prizes awarded every month. If you are interested, write today for a sample copy and a list of the prizes offered.

Good Health Publishing Co.

50 College Hall

Battle Creek

Michigan

SPINAL IRRITATION

An elegantly illustrated booklet explaining the cause and cure of the disease that produces the following

SYMPTOMS:

HEADACHE or pains in the head, especially in the Back part and Base of Brain; Nervous and Bilious Head-aches; sensations that feel like the pulling or stretching of
CORDS in the NECK; trouble with the
EYES connected with pain or aching in back part of head or neck or upper part of shoulders; aches or pains in the eyes or back of them; specks or spots before the eyes or blurred vision; a frequent desire to
SIGH or YAWN or take a deep, full breath, and in some cases, an inability to do so;
PALPITATION and irregularity of heart; pains, oppression, difficult breathing, or very peculiar and disagreeable feelings in region of the
HEART, LUNGS, STOMACH, or other parts of the body, that doctors often call Neuralgia, Rheumatism, Indigestion, Heart trouble and various other names, but fail to cure; aches and pain in region of the
KIDNEYS; BACK-ACHE, sensations of oppression or constriction like a
BELT AROUND THE BODY; or part way around;
PARTIAL PARALYSIS of arms, shoulders, hands, lower limbs or feet, causing pains in these members, or a
NUMB FEELING or sensations of coldness, heaviness, or a tingling or feelings resembling the
PRICKING OF PINS or needles or as if the parts were asleep;
SORE, TENDER or BURNING points along the spine or in the limbs or feet; pains in the face, arms, back, lower limbs or feet, resembling those of toothache,
NEURALGIA or SCIATIC RHEUMATISM; (physicians often treat these symptoms as ordinary neuralgia or rheumatism, but such treatment will not cure them);
CHILLS UP or DOWN BACK;
CREeping sensations, coldness and numbness; pain BETWEEN SHOULDERS;
CREeping and GRINDING PAINS.

If you have the above named symptoms or any of them, you probably have SPINAL-IRRITATION, a very serious disorder that but few physicians can cure. Yet it is very easily cured by proper treatment. Our elegantly illustrated booklet explains how. It also describes the disease and explains what causes it. Price 10 cents.

OHIO STATE PUBLISHING CO.,

2185 E. 74th St.,

CLEVELAND, O.

From Poverty to Power

A new edition of this most inspiring of all books written by James Allen has just come from the press. Here is a book that contains ideas which will carry a business man jauntily through a far more strenuous seige of hard-times than the one from which we are recovering. James Allen knows men. He understands their very inward make-up. He knows the cause of all trouble and he tells how cures may be effected. The business man who is afflicted with the blues; who is cast down by weight of debts; who is engaged in the fierce fight of competition; who is despondent; who asks "what's the use"; who desires to sell more goods, secure more customers, become a greater success—who wants Health, Long Life, Money and Honor, has need of this book.

Allen's book is not one of the sky-ey kind. It deals with facts—things you can grasp and turn to immediate use for the making of more money and the securing of that personality which inspires confidence. What it does for those who read and study and apply its teachings is summed up in its title,

From Poverty to Power

One Dollar will bring the book—bound in green, large type

SHELDON UNIVERSITY PRESS

LIBERTYVILLE - - - - - ILLINOIS

BUILD YOUR OWN FUTURE

You have the power, and you alone. The efficiency that wins prosperity, success, and happiness comes by culture of the positive faculties and qualities, the possibilities and powers of the body, mind, character, and will.

This culture has to be gained by the individual himself. Teachers and schools may aid, but they cannot take the place of the student's own effort. He, and he alone, is the builder. All true culture is self-culture.

Since these things are so, you ought to know the science and art of self-culture.

You will find an invaluable aid in the 446 bright, cheery, practical pages of Dr. James Freeman Clarke's great book—

Self-Culture

He deals with the care and training of the body, the cultivation of the intellectual powers, the development and direction of the imagination, the education of the conscience, culture by reading and study, the strengthening of the will, and many similar subjects.

Dr. Clarke is well known as an effective writer, and this is one of the best of his books.

Parents, teachers, and pastors will especially appreciate this book for those under their care.

Bound strongly in cloth. Price One Dollar, Carriage prepaid.

Sheldon University Press, Libertyville, Illinois

Can You Talk Well?

Of course you know that old rule about judging folks by the company they keep and the clothes they wear?

Well, so are folks judged by the language they use.

It is so easy to learn to talk well that no one has a valid excuse for doing otherwise.

“The Art of Conversation”

is a book that tells *how*. Josephine Turck Baker, the greatest teacher of English in the United States, is its author. Why not send One Dollar today and let Uncle Sam bring this great book to you?

SHELDON UNIVERSITY PRESS

Libertyville, - - - - - Illinois

Taken by Storm—

¶ Many books have been written on the subject of business and business methods, but never before one that literally took the busy world of practical affairs by storm.

¶ That honor was reserved for a plain, common-sense, straightforward book, written by an active, hard-working business man—

“Men Who Sell Things”

by Walter D. Moody, business manager of The Chicago Association of Commerce, and former sales manager of one of the greatest wholesale houses in Chicago.

¶ From all over the country—from manufacturers, merchants, sales managers, salesmen, retail clerks, and from publications of every class comes an avalanche of unqualified praise, without one dissenting voice.

¶ Here are a few excerpts from many reviews that have appeared. Read them and be convinced.

“It is refreshing to read a book like Walter D. Moody’s ‘Men Who Sell Things’ . . . written by a man who has sold things for years and worked, himself, in every branch of the service until increasing years and experience have brought principles out of practice and enabled him to point out the rules by which things are done.”—*Chicago Daily News*.

“There is something going on in every sentence. He is full of dynamic periods.”
Chicago Record Herald.

“Mr. Moody has gathered together and expressed in succinct and practical form the results of twenty years of experience in selling things and observing other men who sell things, and the result is a volume which cannot fail to be helpful to any business man who may read it.”—*Chicago Sunday Tribune*.

“The breeziness and point which mark every page of ‘Men Who Sell Things’ promise to make the book of as wide appeal to business men as well as to boys interested in self-development and a successful future.”—*Chicago Evening Post*.

“It has developed into a volume which must take high rank in the literature of business and commercial affairs.”—*Chicago Trade Journal*.

“The work is sure to prove helpful to the man who wants to succeed ‘by selling things’.”—*Louisville Courier Journal*.

¶ That is what they say.

¶ The book merits it all and more.

¶ You need it, no matter what you sell—goods, skill, ability, or time.

¶ You can get it for One Dollar.

¶ Sit right down and order to-day

SHELDON UNIVERSITY PRESS

Libertyville, Illinois

Please
send me
for The
Dollar Bill in-
closed, a copy of
“Men Who Sell Things”

Name _____

Street _____

City _____ State _____

Save One Dollar Today

AFTER January First the Subscription price of **THE BUSINESS PHILOSOPHER** will be advanced from One Dollar to Two Dollars a Year.

Real wise folks will subscribe now for a number of years and save money. The same kind of folks will renew immediately.

Of course the right thing to do is to send Ten Dollars and have your name placed on the list for life. This is the ideal Christmas present for yourself or for your friends. This offer holds good only until January 1st.

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Sheldon Summer School

At Sheldonhurst during
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Send for some nice illustrations
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"The Key to Success"



I HAVE reduced the art of memory to a science so that the ordinary brain is capable of retaining facts, figures, faces as easily as the more gifted. **I TEACH** you to stop forgetting by a few simple rules. No wearying or tedious lessons or long hours of practice.

MY METHOD is simple, inexpensive, and you can study it anywhere at any time at spare moments.

YOU ARE NO GREATER INTELLECTUALLY THAN YOUR MEMORY

I HAVE taught more than 20,000 people

HOW TO REMEMBER

MY METHOD increases business capacity, income, social standing, gives an alert memory for names, faces, business details, studies. Develops will, concentration, personality, self-confidence, conversation, public speaking, writing, etc.

WRITE TO-DAY for free copy of my interesting book, "How to Remember," also trial copyrighted exercise, and see how simple my memory training really is.

MY BOOK FREE

"HOW TO REMEMBER"

DICKSON MEMORY SCHOOL
938 Auditorium Bldg. CHICAGO

Build Your Own Future

WE MAKE our own conditions, we build our own environments, we determine our own fate, we create our own destiny. If we are ignorant of the law through which we do this, the result will not be good; and here is the cause of the trouble, the misfortunes and the failures in life. But if we understand this law the results will be exactly what we wish them to be.

The many drift with the stream; they follow the current because they do not know how to determine their own course regardless of the general current. You can learn to go against the current, ahead of the current, and anywhere the goal of your greatest success may lie. When you know the law and understand the principle it is just as simple as working out a problem in mathematics. There is nothing strange or mysterious about the law through which we master our fate and build our own future. It is one of the simplest laws in practical life, and when applied intelligently its possibilities become extraordinary. The intelligent use of this law is thoroughly explained in

Mastery of Fate and Eternal Progress

By C. D. LARSON, Editor of "Eternal Progress."

Only 206 pages, but it makes the law so clear and simple that any one can understand how to proceed in the building of a greater future. Here is a partial list of contents:

There is No Chance. Every Effect has a Definite Cause.

The Cause of Circumstances and Environment.

The Law Through Which Man May Control His Circumstances and Change His Environment.

The Cause of Good Luck and How Every Person May Use That Cause.

The Cause of Adversity and Misfortune, and How to Remove It.

Why Environment Controls the Negative Man But Not the Positive Man.

How Any Person May Become a Positive Force.

How Man May Build His Own Future.

The Way to Higher Attainments and Greater Achievements

The Inside Secret of Success.

Why Things Are as They Are in Personal Life.

The Cause of Present Personal Conditions.

How Conditions Can Be Changed and Things Made as We Wish Them to Be.

Making Real the Ideal. Growing Out of the Present Into a Greater Future.

What will your future be? It will be what you make it. When you can discern a greater future, you have the power to create that greater future. You have the power to do what you have the ambition to do. This is a scientific fact, easily demonstrated. The secret is to use that power intelligently. This secret is fully revealed in "The Mastery of Fate." In new and added power the little book will be of untold value to you; in money it has made thousands.

Our Special Offer

ETERNAL PROGRESS one year—twelve numbers, and **MASTERY OF FATE** in red silk cloth, **\$1.00**

Forward the coupon today. Send Money Order, Express Order, or One Dollar Bill. If personal check is sent add 6 cents for exchange.

A Monthly Magazine Edited by C. D. LARSON.

The great purpose of **ETERNAL PROGRESS** is to make true idealism practical in every-day life, to bind the common to the superior, to weld together business and scientific living. And there is nothing more important than this.

To accomplish anything worth while and to live a life that is a life, the ideal must be the goal and every thought and action must cause life to move toward that goal.

There is a solution for every problem in life, and that solution is based upon the principle that to enter the greater is to secure emancipation from the lesser. The natural way out is to grow out. Any person may work himself out of that which is not desired by growing into the realization of that which is desired.

ETERNAL PROGRESS presents each

month some new and valuable view-points of such timely subjects as Business Psychology, Practical Idealism, Modern Metaphysics, the Sub-conscious Mind, Cultivation of Ability and Talent, Right Living, Scientific Thinking, The Science of Success, The Development of Genius, The Constructive Imagination, The Power of Personality, Memory, etc. All vital subjects to the person who wants to increase his profits and make life worth living.

Our success depends upon how we use the power and the ability that we possess. But we can use only that which we understand. And to understand the powers we possess, a study of practical Metaphysics becomes indispensable.

The demand for competent men and women is becoming greater and greater everywhere in the world. Any person can become more competent through the scientific development of his ability, methods for which development may be found in every issue of **ETERNAL PROGRESS**.

The regular subscription price is **\$1.00 a Year**. Twelve numbers; 64 pages each month.

THE PROGRESS COMPANY,
551 Rand-McNally Bldg., Chicago, Ill.

Attached is one dollar. Please enter my subscription for one year to **ETERNAL PROGRESS** and send me a copy of **MASTERY OF FATE**.

Name _____

Address _____

Town _____ State _____



Here is Kimball. Folks who know say that he is the best printer in Chicago. Anyhow he is the pleasantest. He keeps that Sunny James smile going all the time because he is satisfied with his work—and that, gentle friend, means that his customers are satisfied also. Kimball is a satisfier.

Kimball prints everything from a magazine to a calling card. He prints System, Dressmaking at Home, The Clinic, Factory, and it goes without saying he prints The Business Philosopher—which is *something* of a magazine typographically. The Philosopher folks once thought they could get the work done better and cheaper elsewhere. But—well Kimball still has the job. He also just made a new contract with System. Magazine folks *who know* can't keep away from Kimball. He's so cussedly reasonable you know. And good-natured? Why, bless my heart, Kimball—well look at the face.

Kimball personally watches over every job. That's his business. "I am the servant of those who have their work done here. I haven't anything to do but look after my customers' interests. I inspect all copy, and nary a job goes out of here without my stamp of approval. If it isn't up to standard, back it goes to the printers again. I can't afford to give anything but Satisfaction out with a job. I am a business-builder—such as Sheldon talks about."

That's what Kimball says.

And Kimball backs up what he says with proof. A man who gives him a job can be mighty sure that it will be well done. And the price—well, Kimball hasn't made up his mind to follow Carnegie's example and endow free libraries. That gives you a hint. Kimball alone can give you the exact figures.

You want a booklet, or something, gotten out especially scrumptious? And you feel the local printer can't do the trick. Ask Kimball.

But first get prices from the local man. Get all the information you can. Then send the specifications to Kimball, but don't tell him anything about prices. He does his own figuring. And even at that the chances are, seven out of ten, that you give Kimball the job.

Kimball believes in personality in work—just what is taught in The Business Philosopher.

He puts a bit of himself into every job turned out. A lawyer man, who won't go to heaven now, once used a cuss word in this sentence: "Kimball is a—(naughty word)—of a good fellow."

And Kimball's work is also good—in fact it is the best that anybody can do with type, ink, paper and presses.

Supposing you do live in Washington or Oregon. Kimball's printing is in style all over. That has been tried out. You take no risk.

Kimball is ambitious. He wants to build the greatest printing plant in the west, and if he keeps on as he started it is pretty certain that he will succeed. But he needs customers—even more than he has now. In this he is just like you and I and the rest of the business-builders.

If it's printing and you want satisfaction without bankrupting yourself, write to

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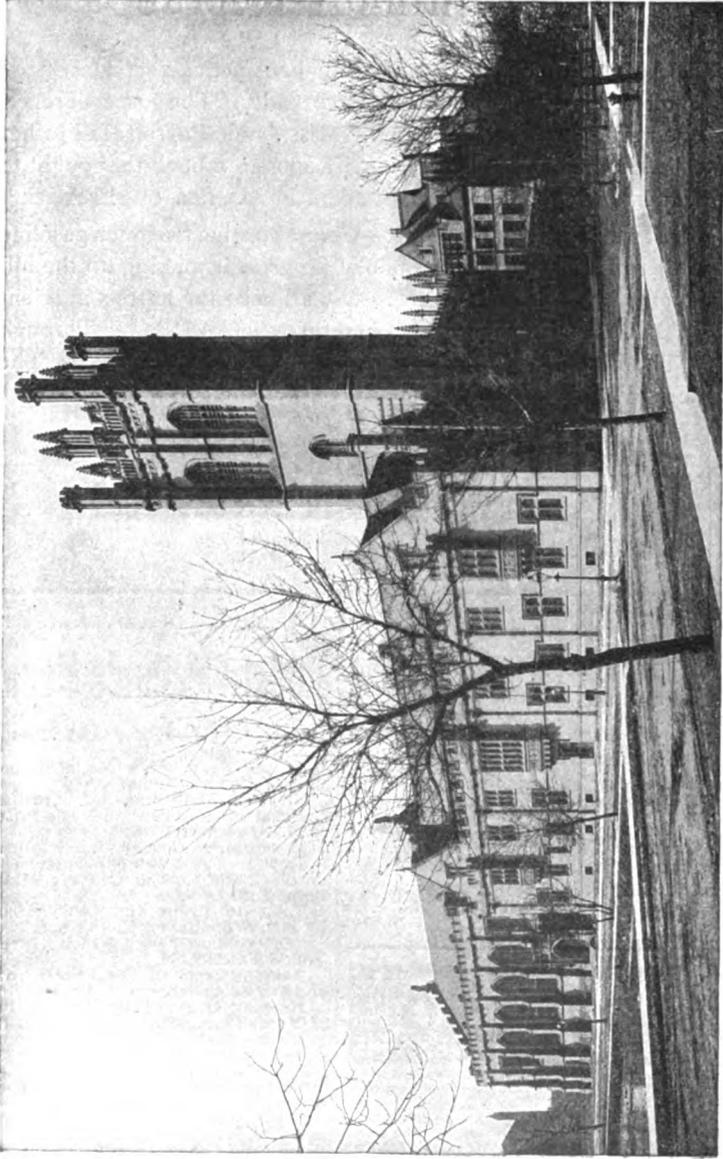
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The Business Philosopher

ARTHUR FREDERICK SHELDON, Editor

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By the Fire-Place *Where We Talk Things Over*

It is a little too cold to talk it over on the front porch now.

Let's go into the study by the fire-place.

Next spring we will tackle the front porch again.

This is Christmas month, and the first thing I am going to do is to wish you a merry one, likewise a happy time all the time while Father Time deals out the days of 1909.

"Same to you," do you say?

All right—thanks.

But what are we going to DO to make our wishes for each other come true?

Wishing each other well is all right as far as it goes, and it helps some, but it don't go far enough.

The wishing involves *thought* and *feeling*, but it is the DOING that counts.

Of course it is true that thought plus feeling equals action, or conduct, but that depends upon the degree of the thought and the feeling. Just the nebulous, or wishy-washy kind of thought and feeling does not necessarily result in action.

I am very much inclined to believe now that if you and I are going to really have a "merry" and a "happy" we must DO something to deserve it.

I wish all men and women, and all boys and girls too for that matter, everywhere, could receive the Christmas gift this year of a clear realization of the fact that human life is governed by law and that this is likewise true of relations in business.

While it is perfectly true that methods in business change, and human laws change, it is just as certain that eternal law never changes.

And great men, and great institutions, obey, which is to say, work in harmony with natural laws.

Then, too, back of each law there is a principle—a fundamental why of the law.

In this question of trade—commerce—how true it is that natural law prevails.

A few succeed to a notable degree. They win money, and plenty of it. Also health, long life, and honor.

Others attain money but sacrifice one or more of the other success essentials.

Others attain the make-a-living kind of so-called success, but do not make a life.

Many fail completely, they don't even make a living—they just eke out an existence.

Each who succeeds does so in due proportion to his conscious or unconscious obedience to natural law.

Those who fail do so in proportion to violation of natural law.

Let me see, who was it that said "we are fearfully and wonderfully made?"

It is true, anyway—especially the "wonderful" idea.

The longer I live the clearer it is to me that the positive or desirable qualities in each individual are what we might term *channels for the expression of natural laws*.

For instance "If you would enjoy complete success you must exercise good judgment" is surely a law of success.

The man who exercises bad judgment never permanently succeeds.

Judgment is a quality of the mind.

I like to look upon it as a mental muscle.

The mental muscle of judgment is capable of growth and development, education—which is to say, education.

Yet, how many are systematically and scientifically trying to educt or develop the mental muscle of judgment?

Somewhere between injudiciousness and perfect judgment you and I are. Where are we, John? How do we *grade* on that quality?

To the degree that our judgment approaches perfection can one of the natural laws of success express itself through us.

Another law is this:

"If you would enjoy complete success you must have perfect faith."

"Thou shalt not doubt" is a law of success just as certainly as "thou shalt not kill" is a law of society.

Somewhere between doubt and perfect faith you and I are.

Where are you, John—locate yourself.

Again:

"If you would succeed, you must act—you must do it **RIGHT**, right now."

Somewhere between correct decision and action, and procrastination, you are.

Where are you in this Will business?

Locate yourself, John—locate yourself.

Once more.

"If you would enjoy success you must be well."

"Thou shalt not have that tired feeling," is an eternal law of success.

Perfect health, with its attendant vitality, and the power to endure, is a channel through which natural law can express itself on the physical side of man.

If you have obeyed the Socratic injunction and really **KNOW THYSELF**, you have found out that you are a bundle of at least fifty-two qualities, just a few of which I have mentioned.

Some of them are physical—pertaining to the body.

Some pertain to the Intellect, or knowing powers.

Some pertain to the Feelings, or sensibilities.

And some pertain to the Will.

Possibly there are even more than fifty-two, but that's enough to keep us busy for a while.

When those fifty-two qualities are well developed, then fifty-two natural laws can express themselves through us.

When they are undeveloped then natural law has to hunt up some other fellow to express itself through.

Don't you see?

And then remember, I mentioned the fact that back of every law there is an eternal **WHY**—a universal principle.

Now, what is the "why" back of all these natural laws of success in the business world?

Why is it that we must be healthy, must use good judgment, must be reasonable, must remember, must have faith and be courageous, and loyal, and honest, and must decide and act correctly—and so on and so forth with the whole list of fifty-two qualities and then some, possibly; why is it, I say?

Listen now and I shall tell you.

It is because **CONFIDENCE IS THE BASIS OF TRADE.**

CONFIDENCE is the universal principle back of all these laws.

If you want to make the people make a beaten path to your door to get your services, or to buy your goods no matter what it is you have to sell, then the first thing you have to do is to get the confidence of the people.

Some folks seem to think that if they are honest that settles the question of confidence.

But it don't.

Honesty is but one of many ingredients entering into the composite of confidence.

Suppose your health is poor. In that case do you suppose your business associates are going to have much confidence in your capacity to deliver the goods, no matter how honest you are?

And again: Suppose you exercise poor judgment and forget things, and are a doubting Thomas.

Suppose that you are indifferent instead of enthusiastic.

And fearful instead of courageous.

And are undecided, therefore, a procrastinator.

Do you think people are going to have *confidence* in you very long, regardless of how *honest* you are?

And so, then, you see your power to KNOW must be all right.

You must have Ability.

Your FEELINGS must be right, too. Your mental muscles of Faith, Honesty, Courage, Loyalty and the like must be developed, that you have *Reliability*.

Then your body must have the power to Endure.

And then your Will must be the "Do it Right, right now" kind—you must be positive in *action*.

It works itself around to a question of AREA again, doesn't it?

The greater the AREA of the man the more can natural law express itself through him.

And the more Natural Law expresses itself through him, the more confidence will the people with whom he comes in contact, have in him.

And the more confidence he commands, the more easily will he persuade people, by deed and by word, that it is to their interest to deal with him in trade.

And there you are.

And on this question of a Merry Christmas and a Happy New Year, John, it is very, very true that money will not buy happiness, and still, it is an element in happiness after all.

The proper attitude is this:

DO GOOD AND MAKE MONEY, AND THEN USE THE MONEY MADE BY DOING GOOD TO MAKE MORE MONEY WITH WHICH TO DO MORE GOOD.

Don't you think so?

* * *

Talking about business—trade—commerce.

The more I study the question the more clearly I see that everybody is in business.

A lawyer man made a speech at one of our Business Science Clubs recently. It was a good speech—first class. All but the Introduction.

The introduction was as follows:

Will you allow me, first of all, to express my sincere appreciation of the compliment which you have paid me by asking me to speak to you. I have, many times, since your esteemed Secretary-Treasurer asked me to address

you, wondered why it was that you should ask one of my particular profession to speak to you, when the subject for consideration related to successful salesmen, for, of course, a lawyer is not a salesman. Some well intentioned, no doubt, but foolish person has been trying to have a law passed making it lawful for a lawyer to sell his services; to enable him to make a bargain with his client as to the costs of a lawsuit. How silly! What lawyer would ever want his client to know what the lawsuit was going to cost him? Some of the best paying lawsuits that have ever been fought would never have been started if the parties had known beforehand what they were going to cost. And again, I can hardly think of any class of the community to whom it seems to me harder to make a sale than to a lawyer, unless it is books you are selling, and then I believe he is considered what is called an "easy mark;" but it is not because of any lack of disposition on his part to buy that makes it hard to sell to a lawyer, but because of a lack of what we have been taught to consider one of the first essentials to a sale—I mean cash."

Some time, maybe, this lawyer man will wake up to the fact that success in life, commercially, hinges on salesmanship; and that he, and all men, have something to sell, and that the price he gets for the goods he has to sell is dependent in the long run upon the quality and the quantity of the goods that he delivers and the quantity depends upon his salesmanship direct or indirect.

Yes, it is certainly true, that everybody has something to sell, and from a financial standpoint everything hinges upon one's ability to dispose of his product at a profit.

The product may be merchandise, or ideas, or labor, or any one of all the kinds of human effort there are. But it boils down to one thing, namely: Can I sell my product at a profit?

And that depends upon salesmanship.

And salesmanship is persuasion.

Some think that persuasion consists wholly of words, spoken or written, but it doesn't.

Man expresses himself in two ways:

First, by deeds.

Second, by words.

And of the two, deeds are greater than words.

Through his deeds—that is to say, what he does in the way of purchasing or manufacturing—the merchant determines the quality of the goods he offers.

It is also a question which he must decide as to the kind of service he renders to the public in the distribution of these goods.

Quality of product and excellence of service are mighty elements in persuasion.

"Do something better than anyone else can do it and the world will make beaten paths to your door."

Those may not be Emerson's exact words, but it is the thought.

And that statement involves the expression of a law.

When the business men come to see clearly that the essence of business is SERVICE, and through quality of goods and excellence of service, their aim is to do others GOOD rather than DO others good, things will get better rapidly.

* * *

Rochester, Minnesota, is a small town, but it is big enough to hold two very large men.

There are men who are much larger than these two men, as far as physical proportions are concerned; but it is probably true that there are none quite so really big men in their line anywhere else in the world.

I refer to the Mayo Brothers.

They are surgeons.

Little men, having made the reputation they have, would have experienced cranial enlargement when fame came, and felt that they were "called" to some big city.

But not the Messrs. Mayo.

They had infinite capacity for taking pains in the matter of surgery. They paid attention to many little things which many surgeons would not notice at all.

And they did this so thoroughly that they became masters.

And some say—some who should know—that their power of diagnosis seems almost superhuman.

Nothing "super" about it.

They observed, studied, worked hard—much harder than most surgeons. They developed and then applied uncommon common sense.

First they were real students.

Then they became adepts, or artists, applying the laws and principles they had discovered as students.

Then finally they became masters.

And then the wagging tongue of the satisfied customers sent other customers their way.

And the quality of their goods and the excellence—including the honesty—of their service became so marked that the people were persuaded to come to them from far and near.

And now, today, not only patients come, but fellow surgeons come. They come from Germany, from France, from Italy; yes, from the four corners of the globe come they now. And they do make beaten paths to the door of the Mayo Brothers, through the forests of Minnesota in the land of Minnehaha, to the wigwam of the big chiefs—to the home of Messrs. Mayo.

And they come to buy the goods of the heap big medicine men, the surgery merchants.

I heard a little story about the Mayo Brothers the other day which illustrates the quality of their services—withal the honesty.

A certain lady well along in years was afflicted with deafness. She journeyed to a specialist—one of the little men who was a big specialist in a large city.

The little big specialist examined the dear old lady's ear, looked wise, shook his head, and said that an operation would have to be performed—a very difficult surgical operation.

He performed said operation and much blood flowed, for the which he charged her \$200—that is, for the operation, not the blood.

And the dear old lady went away.

But the deafness didn't.

And the same lady learned about the Mayo Brothers and their wonderful work in surgery.

She helped deepen that beaten path to their door, and one of the Mayo Brothers examined the ear of the lady and made the remarkable discovery that some wax had accumulated next to the ear drum and that this had been the cause of her deafness.

And he told her the truth.

While removing said wax he noticed a scar down toward the ear drum and he said: "Haven't you been trying to clean your ear with a sharp instrument?"

She said, "No."

Then he answered and said unto her: "I notice a scar here."

She said, "Yes, that's where a specialist performed an operation."

It is unnecessary to elaborate on this point. You see it, I know.

The little man who was a so-called big specialist had not rendered honest service.

He charged \$200 for a dishonest operation.

The Mayo Brothers charged \$10 for an honest operation.

And the lady left and the deafness also left.

And the wagging tongue of the satisfied, squarely dealt with old lady now sends other people to make the beaten path deeper and deeper to the door of the Mayo Brothers.

But she sends no one to the door of the little big specialist in the big city.

Verily, John, it is the repeaters that count.

And the joy of the squarely dealt with repeater maketh the heart of the square dealer glad which is to say "Merry" and "Happy."

A great business man said to me the other day:

One of my principles is this: "The elimination of the non-essentials."

And that is a fundamental.

Nature don't fool around with non-essentials.

The great invention is never truly great—that is, it never becomes very useful—until it becomes simplified.

And simplification is arrived at through the process of elimination of everything not essential.

It is possible to systematize a business to death by the introduction of complex non-essentials.

In your process of elimination remember that one of Nature's laws is that of Economy.

And the law of Economy extends to three things:

First, Economy in Money.

Second, Economy in Time.

Third, Economy in Energy.

The waste of money includes waste of material. That is, when you waste material you also waste its equivalent money, because every time you waste even a single sheet of paper, or a pin, you waste that which represents money.

And every time you waste anything you violate one of Nature's laws.

As far as the waste of energy is concerned, that energy may be either physical or mental, or both.

As far as the waste of time is concerned—well, there is so much to be said about that I guess we had better not tackle it this time.

Did you ever know a man who was economical with his money but extravagant in the use of both time and energy?

Yes?

Well, he may have been much more extravagant than the fellow who didn't pinch the dollar quite so hard.

You see, John, when we come to examine the question of natural law in the business world, there are many things to be considered.

The man who is spending time and energy with non-essentials is not as happy or as merry as he might be.

Did you ever stop to think of the philosophy of the idea of the young fellow who exclaims that it is none of the business of the "boss" what he does after quitting time?

The employe who says that is mistaken.

His employer has purchased his power—that is, he has purchased the services of the employe and in doing so is supposed to have purchased the full measure of the employe's power to deliver the goods.

When the employe utilizes his time after business hours in a waste of time, involving as it usually does, a waste of physical energy by those who waste time, he is robbing his employer of a part of that for which the employer has paid, and is paying.

In that sense the employe who squanders time and energy is dishonest—he is not delivering that for which he has been paid.

As a matter of fact the young man who is wasting his time and his energy in riotous living is robbing himself at the same time he is robbing his employer—literally robbing self, his real self, his knowing and feeling and willing powers. He is also robbing his body of the power to endure.

He is disloyal to himself and at the same time disloyal to his employer. He is not giving himself a square deal.

It takes either a very unwise, or a very mean, or a very weak man to be continually giving himself a deal that is not square.

Many know a whole lot and are still very unwise.

Many can know many things and still be ignorant of, or at least not see clearly natural law.

And the man who giveth not the square deal to himself and to others is never very merry or very happy for very long.

And so, then, John, isn't it true that if you and I are going to cash in on the merry and happy wish for each other, don't it seem apparent that we must get busy in the line of making our actions conform to natural law.

That's about the way it is.

I must put now another log on the fire and then we will go to bed.

But just before going, let me ask you to try this as a recipe for staying merry and happy:

So live that when thy summons comes each day to meet thy fellows in the duties of the here and now, that you can make your mind an open book and would that everyone could read each *thought* and *feeling* written there.

'Tis then our actions shall conform to Christ's command and we shall do to others as we would that they do unto us.

A Woman Who Is Nature's Rival

We are all somewhat tired of hearing the story of the artist—possibly this is my old friend, Montgomery, "the farmer painter"—who painted corn so naturally that the birds bent their bills pecking at it, and we reach away back into history for the story of the fellow who painted a curtain so realistically that a rival artist thought it was the real thing behind which was hidden the picture which was entered in the competition.

But it remained for an American woman to make fruit so naturally that even the artist cannot tell it from the models. To her I desire to take off my hat. She has the true artist spirit. She so loves her work that she refuses to teach the art to those "who only desire to fool folks."

I want to take off my hat to her, also, because she became an artist after she had passed her fortieth year, thus forever shaming those men who bow down in defeat rather than study and work and finally succeed.

Her story is so well told by Mrs. E. Birchard Palmer, a Canadian school teacher, the only woman to whom Mrs. Potter has taught the art, that I am going to reprint it for you.

"Mrs. Stanley Potter, an American lady, some twenty years ago, seeing the possibilities of true art in the old-fashioned "wax-work" known to so many, sought to bring that art to perfection. Against many difficulties, and with little appreciation or encouragement, she labored faithfully. Diligently she sought for instruction, but found no one who understood her needs. So, patiently, with her one ideal, "Perfection," continually before her, she applied herself to her work, being rewarded from time to time by some successful discovery, until, at the World's Fair in Chicago, she had a most creditable exhibit of fruits.

"She also made an exhibit for the Illinois State Building and one for Michigan. She then accepted a position at the Ontario Agricultural College, Guelph, where she has been employed for the last six years.

"The O. A. C. Biological Museum contains a unique collection of artificial fruits and vegetables of which President Creelman and his colleagues are justly proud. This collection, comprising several hundreds of specimens, peaches, plums, apricots, apples, pears, grapes, and small fruits, melons, squashes, cauliflowers, cabbage, corn, turnips, beets, radishes, artichokes, rhubarb, asparagus, cucumbers, onions, and, indeed, so many other varieties of both fruit and vegetables, that to enumerate them would weary the listener.

The apples, some in glossy coats, some with the most delicate bloom veiling their rosy cheeks, some showing diseases, plums showing where the fingers had handled and marred the bloom, the peaches, showing mellow in their soft down, grapes, some bursting to show the luscious juice within, currants, so transparent that the seeds are visible, gooseberries whose acid one could almost taste as he looked at them, a water-melon cut, showing its black seeds against the rich red flesh, a banana grown in the College Conservatory, and an apple which Nature in a freak had turned to wood, all are faithful reproductions of the original. Plums and grapes, too, are shown in the different stages of disease.

"So real do all these specimens appear that even the horticultural students have been known to discredit the statement that the specimens used in class demonstration were artificial, and one, on the sly, in the professor's absence, dug his finger-nails in the plums to assure himself, only to flee in dismay at the mischief wrought, while annually thousands of visitors to the museum are deceived, and wonder what process the fruits have undergone to keep them so fresh, for fruits of all seasons are shown as if freshly plucked.

"Many amusing stories are told of the mistakes made by these visitors. A horticulturist, whose work was being hindered by frequent questions being asked him, asked a group of visitors if they had visited the Experimental Build-

ing (which at that time held the exhibit). This gave him peace for a time, but in a few minutes they returned to tell him that the experiment "was not working," for one of the apples (a specimen showing dry rot of apples) was rotting already.

"But this on the part of strangers is surely excusable when Mrs. Potter has occasionally marred, and sometimes destroyed a delicate piece of work by mistaking it for the original and treating it accordingly.

"True to the noble character which she bears, Mrs. Potter is very modest about her work. She never seems elated over any special achievement, but rather looks into the future and sees still greater possibilities for her beloved art. She has shown what can be done by perseverance, for, until the age of forty, she had not handled a paint-brush. She also demonstrated the fallacy of Dr. Osler's theory, for now, after the age of sixty, she is doing her best work and bids fair to continue the demonstration.

"Mrs. Potter, with true artist's instinct, and with the creator's love for the thing created, has refused to teach her art to those who desired to "learn enough to be able to make things to fool people," nor to those whose ideal was mere fancy work. Nor yet would she continue to teach one who showed herself incapable of giving that attention and concentration necessary to produce more than average work. Hence she has taught her art to but one pupil, myself, in whom she thought she saw one who could continue her art and bring it to that perfection which has been her constant ideal."

"Diamond Joe" Reynolds

By W. A. McDermid

THERE are those educators—many of them—who are inclining to the belief that the least important part in the educational system of the university is to be found in the class room.

Said a college man recently, writing to a friend:

"It is qualities that fit a man for leadership, and not mere knowledge or intellectual capacity. Just stop for a minute in order to prove this, and think back over our college days. We used to have a great many student activities, and you will readily recall that in those student activities it was not always—indeed, it was seldom—that the men who seemed to have the keenest brains in the class room and got the highest marks in their studies, were the leaders in

all of these activities. The leaders were men who had qualities in addition to at least average intellectual capacity. This is true in the history of men everywhere. College activities outside the class room, are the counterpart of the activities of real life."

THE COLLEGE MAN'S PERSONALITY

And so men—college men themselves—progressive collegiate educators—business men who think about education—believe that in the student activity, wherever the student measures his personality against that of his fellows, in which his capacity for leadership is shown, is perhaps one of the greatest factors in well-rounded education in the colleges today.

The story of one of these institutions is inseparably associated with the man whose name it bears. The Reynolds Club, named for Joseph Reynolds, is an organization which, in supplementing the work of the great university of which it is a part, recalls the history of a great pioneer, and reflects beyond his highest hopes the ideals of the true education of the future to which the club is his contribution.

In the architectural scheme of the University of Chicago, one of the central commanding features is the so-called Tower Group of buildings. These buildings, in the form of an L, are four in number. At the corner of the L, under the great tower which reproduces the Oriole Tower of Oxford, is the Reynolds Club, in which focuses the social life of the University. Perfect in its appointments as a city club, beautiful in design, with every facility for study and recreation both, the club has become one of the most potent factors in building up the student life of the institution, in bringing its men together, and by these means adding to the educational value of the University curriculum.

In its main entrance there is a tablet which reads:

*The Reynolds Club
Perpetuating the Name and Memory of
Joseph Reynolds
Born in Fallsburgh, Sullivan County, New
York, June 11, 1819.
Died in Congress, Arizona, February 21,
1891*

This outlines the limits of the fascinating career of one of the great pioneers of the middle west.

REYNOLDS: SALESMAN AND TEACHER

Joseph Reynolds was the youngest of six children of Quaker parentage. He spent the first part of his life, a period of thirty-seven years, in Fallsburgh and Rockland, New York. He finished a common school education at the age of seventeen and began to teach, receiving ten dollars per month for his services, and "boarding around."

During the summer he peddled live stock for farmers, making a scanty living to supplement his salary as a teacher. One season showed at its close three dollars profit,

which indicates something of the scale on which his operations were conducted.

He then joined his brother in conducting a general store in Rockland. After a few years he married Mary E. Morton, and having an opportunity to enter the flouring mill business, he made of this, despite many difficulties, a pronounced success. The mill later burned and the neighbors put in capital to help him rebuild. Mr. Reynolds, being far sighted and daring, although shrewd, began to put in the very best of machinery with mahogany hoppers and other fixtures on a similar scale. The neighbors who had advanced money decided it would never pay and objected, so he and his brother-in-law, Mr. Morton, bought them out.

CHICAGO AS HIS CENTER

Mr. Reynolds' comment that "anything worth doing is worth doing well," was justified when a few years later the mill had all the work that the finest machinery could handle.

A few years later with the profits made in the milling business, and in partnership with an old school mate, he remodeled an old tannery and, profiting by his early experience in the cattle trade, made it successful.

Finally he sold out his interests and in 1856 moved to Chicago. From this point as a radius he engaged in many operations throughout the north west. His first venture was the buying of hides, sheep pelts and furs. He established agencies throughout Wisconsin and Minnesota.

He soon became interested in the traffic in grain, which he early recognized to be the great future commodity of that region. In order to handle his grain adequately he built an elevator at Fulton and ran a line of boats and barges on the Mississippi between Fulton and St. Paul, and established water connections with the Chicago and Northwestern railroad.

ORIGIN OF "DIAMOND JOE"

During his early days in the fur trade he had begun to some extent, to use a diamond stamped on the packages of hides as a distinguishing mark. When engaged in the grain business, he found that the gunny sacks which were returned empty were

proving exceedingly popular as supplements to the clothing of the deck hands and roustabouts, and that large numbers of them were stolen. His solution of the thing was characteristic. In the center of each side of the sacks he stamped a large diamond with "Joe" in the middle. There was a sudden decrease in the popularity for use as clothing of gunny sacks bearing these indelible words. The nick-name "Diamond Joe" immediately became widely known up and down the river, and the line of barges soon became known as the "Diamond Joe Line." "The Diamond Joe Line" of steamers still ply between St. Louis and St. Paul, carrying passenger trade.

In the eighties Mr. Reynolds went to Hot Springs for his health. It was necessary to go by stage from Malvern to the Springs, a distance of twenty-two miles. The stage, never in good condition as best, broke down repeatedly and finally the passengers were forced to walk quite a distance. Mr. Reynolds, being in bad health, remonstrated and was asked impudently what he was going to do about it. With the fighting spirit that made his steamer line win in competition with the railroads, he said: "Build a railroad." And sure enough he did, first a narrow gauge and later a standard gauge road over the old stage route.

MINING CHOSEN NEXT

His stay in Arkansas called his attention to the great possibilities of the mining regions in the west, particularly Colorado and Arizona. At the time of his death, he owned the Congress Mine in Arizona, the Joe Reynolds Mine in Colorado, and other large properties.

The tales told of this masterful man are legion. Early in his life he exhibited a gift for salesmanship. When six years old, according to his nephew, he was taken by his older brother Silas to the general militia training in a neighboring town. Silas had cakes to sell, and instead of watching the soldiers Joe became enthused over the brisk competition between his brother and a rival vendor, and with a basket of cakes went up and down through the crowd vigorously crying his wares, and so energetic and successful was he that the result was

his brother sold out his entire stock long before the end of the day.

ARMOUR LOANS \$200,000

It is said that during a slight panic in which there was a temporary shortage of money Mr. Reynolds came into the office of Phillip D. Armour, who was a warm personal friend. In a jocular tone Mr. Armour said: "Joe, can you lend me \$50,000?" "Phillip, that is what I came to you for," said Reynolds. "I never wanted money so badly before in my life." Mr. Armour said, "How much do you want?" "I have got to have \$200,000." Mr. Armour replied, "I can let you have it," and filled out the checks. In a few minutes Mr. Reynolds came in again and threw a pile of railroad stock on the desk, representing the full value of his holdings in the road, with the words, "Keep this until I pay the money." "Joe," said Mr. Armour, "put that back in your strong box and put your old Diamond Joe on this memorandum. Your word would be enough for me only for the uncertainty of life."

Up to nearly the time of his death Mr. Reynolds, who was a mechanic by inclination, kept on one of his boats a complete chest of carpenter's tools, with which he amused himself making repairs. A passenger from the South once said to the captain, "I have had a very interesting chat with your carpenter below decks. He seems rather an intelligent fellow." Then said the captain: "He is somewhat intelligent, especially as a money maker. His name is Diamond Joe Reynolds and he owns this steamer line, a railroad in Arkansas, and a couple of mines in Colorado and Arizona. He is probably worth more than three million dollars."

JUST FOR THE BOYS

It was Mr. Reynolds' wish, remembering the limited opportunities of his boyhood, to do something for young men which would perpetuate his memory. His original plan was probably that of a trade school of some kind, but the administrators of his estate, after careful consideration, saw in the needs of the University of Chicago a place for an institution like the Reynolds Club, and a chance to do a great service for young

men. The beautiful club house was the result of this decision.

The club has substituted for the undesirable pool room, the cigar store and the bar as places of amusement for university men a luxurious reading room, pool, billiards, and bowling, and halls for dancing, cards and games, rooms for study and conference, and a theater for the presentation of amateur productions. What the value has been to the social life of the University and the benefit and character development of the students probably can never be estimated.

STUDENTS LEARN BUSINESS

The club is administered entirely by the students themselves. An executive council, elected from the members, has complete control over a building, with its furnishings, worth over one hundred thousand dollars, meets an annual pay roll and maintenance expense of about seven thousand dollars,

entertains at frequent intervals for club members and guests, and leaves a comfortable bank balance each year.

To keep a strong and growing membership, plan entertainments, fix the policy of the club in its relations to its members, its guests and the university, and to meet the heavy financial obligations entailed, requires and is developing a high order of executive capacity.

The way in which these young college men take hold of big propositions, handle the details of great university gatherings and of athletic meets to which contestants come from all over the country, is not to any great extent the result of class room training. The Reynolds Club, and the things it stands for, and the other activities it fosters, are developing the qualities of leadership, of fellowship, of persuasive personality in hundreds of young men.

A more fitting memorial to Diamond Joe Reynolds could hardly be conceived.

Garrison: Master Salesman

By Thomas Dreier

TO convince a nation that the slaves should be freed.

That was his task.

His territory was the nation.

His name was William Lloyd Garrison—called by Ernest Crosby "Garrison: the Non-Resistant."

I place him among the master salesmen of all time. Before him others dwindle into insignificance. To introduce his goods he daily risked his life—and he daily took the risk for thirty years.

Here was a man who so believed in himself, in the justice of his cause, in the certainty of victory, that he subjected himself to mob violence, assassination, hatred, poverty, abuse. His was a divine belief.

For thirty years he fought the fight for freedom. He won.

MOB CHILDREN PAY HONOR

Today a monument stands on the street through which he was dragged by a mob—a monument erected in his honor by the children of those men who clamored for his blood.

"I will be as harsh as truth and as uncompromising as justice," so he said in *The Liberator*. "On this subject I do not wish to think or speak or write with moderation. . . . I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and *I will be heard*. . . . Posterity will bear testimony that I was right."

And posterity does so bear testimony.

Against Garrison were editors, merchants, teachers, ministers, priests—all classes and grades of society. He was hooted and hounded and persecuted.

The legislature of the state of Georgia offered a reward of five thousand dollars for his capture. The whole south demanded that the state of Massachusetts suppress *The Liberator* with or without the law.

TRAMPLE ON LAW

The postoffice officials of the slave states examined the mails and threw out all pamphlets and papers against slavery, doing this openly in flagrant violation of the law.

Anonymous letters, warning Garrison to desist on peril of his life, flooded his office.

But this master salesman calmly continued to do what he believed to be right—to persuade the people of this nation that the slaves should be freed.

William Lloyd Garrison was born at Newburyport, Massachusetts, in 1805. His father was a drunkard who deserted his wife and three children, of whom William was the oldest.

The mother supported the family by making candy, which William peddled about town.

When he was thirteen years old he was apprenticed to a printer. He was no common youngster, and soon became an expert typesetter, setting more type than any printer in the office with one exception, but setting his more accurately than even this solitary rival.

DISCOVERS WHITTIER

His ambitions were above the case, however. At sixteen he began writing for the paper. These contributions were sent anonymously by post, his first being read aloud approvingly by his employer in his presence, being finally handed over to its author to set up, the proprietor little guessing the identity of the writer.

In another year he was a sub-editor on the paper, and at twenty-one was editor of a paper of his own, *The Free Press*.

His chief work while here was the discovery of Whittier, then an awkward country lad with little education. Garrison, attracted by the promise in the verses sent to the paper by a sister of the poet, drove to the farm where Whittier was working in the field. As a result of his encouragement Whittier pursued his studies more ardently.

The history of American poetry tells the rest.

LUNDY AND ANTI-SLAVERY

The local field was too small for Garrison and two years later we find him in Boston as editor of the first total abstinence paper ever published. Here he first declared his opposition to war.

It remained for a Quaker, Benjamin Lundy, to start Garrison on the work to which he devoted the best years of his life

—the work which makes his name unforgettable.

Lundy had given up a profitable business to edit an anti-slavery newspaper and to urge the formation of anti-slavery societies. This paper he conducted at Baltimore. Without money he traveled about the country on foot. On one of these tramp trips he happened into Boston and boarded at the house which then sheltered Garrison.

This was 1828.

CLERGYMEN ARE COWARDS

Lundy invited the Boston clergy to a meeting at which he purposed to form an anti-slavery society. Only a few responded. All who attended were opposed to slavery, but with one consent they made excuse.

They were afraid. For this sin their names have been toppled over the edge into Oblivion.

But Lundy had inspired one man. Garrison was angered at the cowardice of these men. A sudden enthusiasm for the negro cause seized him. Immediately he began his attack against slavery in his temperance paper, announcing as his triple aim the abolition of slavery, intemperance and war.

We next find him editing a paper at Bennington, Vermont, which was supporting John Quincy Adams. Here Garrison denounced slavery and suggested the formation of anti-slavery societies. He was especially bitter against the hunting by Northerners of escaped slaves. Horace Greely pronounced this paper under the Garrison management "about the most interesting newspaper ever issued in Vermont."

A MAN OF MIGHT

Lundy, who had been watching Garrison with great pleasure, walked to Bennington to persuade him to join him on his anti-slavery paper. In September, 1829, Garrison's name appeared with Lundy's on the latter's paper.

Garrison struck straight out from the shoulder. He told the truth absolutely. He never equivocated. He never apologized. He never excused. Never did he quail because the offenders were men of wealth, of power, of position. To him the cause was everything. Before them mere men were nothing. It mattered not to him what

men called him. For his cause he bore all indignities, all brutality, all villification with a patience, a gentleness that was akin to the patience of the Carpenter who was crucified.

Those who knew the man loved him. His family fairly adored him. He was gentle and kind, and it was hard to associate Garrison the man with Garrison the editor. He had a great love for humanity. He hated no man. He loved liberty, and what passed for hatred was only the cry of one who suffered because all men were not free.

"THE LIBERATOR" FOUNDED

Garrison was finally sent to jail for his daring utterances, and the paper had to be abandoned. In January, 1831, *The Liberator* first made its appearance in Boston.

"Our country is the world. Our countrymen are mankind," was its motto.

It called for immediate and unconditional emancipation. Until that time Garrison had believed in the gradual freeing of the slaves, but it came to him that his beliefs would not permit him to countenance, even for an hour, the continuation of a system which was morally wrong.

Garrison immediately sprang forward as the acknowledged leader of the abolitionists.

The years after that were filled with heart-breaking labor. He organized anti-slavery societies, made speeches and wrote. Continually his life was in danger. He was dragged through the streets of Boston by a frenzied mob that wildly clamored for blood. This was in 1835. The mob would have killed him immediately, only there were some who wished to torture him. This delayed his captors and enabled those who loved justice to rescue him.

SEES SLAVES FREED

Thus was he hounded until the Civil War took attention from him for the time. Garrison was against the war and took no active part in it. He knew that war never settles anything, and that every war is a monster brutality, a devilish and fiendish means of expressing national hate. He felt that, even though the slaves might be freed, it would be done only at tremendous cost of lives and money, and that in the end the

work of true emancipation would yet remain undone.

Garrison died thirteen years after the end of the war—lived to see the slaves declared free.

It is true that the slaves were not freed as he would have them freed. It is true that they were not freed because the majority of the people believed that slavery was fundamentally and morally wrong. But Garrison, after more than thirty years of fighting against almost overwhelming odds, started a movement which is still alive. He sowed seed which will produce for generations yet to come.

SUNK SELF IN CAUSE

Garrison was a man who cared not at all for self. His belief in his cause was divine. Before the cause his friends, his family—everything counted as naught. He possessed endurance. A weaker man would have fallen by the wayside under the persecution.

No one, even his enemies, doubted his ability. Had he been willing to prostitute that ability for hire he could have been a great editor, a great author, a great statesman. He could have had all that would have made him smug, satisfied, indifferent. But he chose wiser than he knew, for those who accepted present pleasures in those days are now dead. Garrison still lives.

And he was reliable. His soul was the soul of a savior. His religion was the religion of service. He believed with all the intensity of his intense nature in a power which manifests itself through all things. He believed in the divinity of himself and in the divinity of all other men and all things. To him every blade of grass was an expression of divinity. He trusted to his intuition and not to man-made logic, because he knew that logic is based on intuition. He was wise to trust the highest power.

A MASTER-SERVANT

He was a man whom all men instinctively trusted and loved, once they learned to know him. His personality radiated benediction. He was mentally and morally sound.

His action was like that of a perfect machine. What he willed to do he did. He never hesitated. He never deferred.

He was ambitious. His body and soul burned with it. But this divine fire burned only to render service to the greatest number. He was loyal—loyal to himself, to his inner beliefs, the greatest loyalty there can be. He had courage, a courage that almost seemed to border on recklessness—a recklessness which he excused because he said he believed he would live to accomplish his task.

To young men who are hesitating, who are weak in belief, who lack courage, this man is a guide. His life proves the truth of that great verse from "The Kasidah:"

"Do what thy manhood bids thee do,
From none but self expect applause;
He noblest lives and noblest dies
Who makes and keeps his self-made laws."

And so I call him, Garrison: A Master Salesman.

Board-Fence Advertising

By Seymour Eaton

Text: Write the vision, and make it plain upon tables, that he that runneth may read it.—Hab. 2-2.

THERE are two general classes of advertising: news and pictures.

The News advertising is the kind we read; or rather the kind we are expected to read. Most of us pass it over picking our steps as at mud crossings.

When an advertiser spends five hundred dollars for a page advertisement in a popular magazine and his replies number sixty-five he has succeeded in attracting the attention of about one reader in every ten thousand.

There is usually a good reason but a discussion of this point is not within the province of this sermon. A hint, however, in passing.

If you have news to print don't order twenty-three styles of type with whirligig borders. The mummer on New Year's Day or the clown at Barnum's may look funny but he couldn't make good on the road selling gold watches. The advertiser has an idea that the more fool things he drags into his copy the more entertaining it is. The clown has the very same idea.

The picture advertising is the kind which doesn't need to be spelled out letter by letter and word by word. It makes its impression through the eye that "he that runneth may read." This is what I mean by board-fence advertising and the class is the same whether the "picture" is on a fence by the railway or made up of colored electric lights or printed in beautiful tints in a magazine.

This class of advertising is as old as the hills.

Like good wine, it improves with age. The Pears' Soap picture in a recent magazine would be far less valuable if there had not been Pears' Soap pictures when you and I were babies and every year since.

The clock moves the same for each of us. The new advertiser can't date back. He can't buy age.

But the value of picture advertising is reduced by competition.

If there were only one attractive electric light advertisement in New York City instead of five hundred the value of that one would be increased ten or twenty or perhaps a hundred times.

If the "landscape" signs between New York and Philadelphia continue their rapid increase the time may come when there will be one continuous advertising fence between the two cities. Each new sign reduces the value of all the others.

Let me suggest an interesting experiment. To try it for yourself is the only way to be convinced. I don't believe the thermometer when I fill up the tub for a bath. I put my foot in. I wouldn't trust any other fellow's foot. And so it is with experiments in advertising. The trouble with most experimenters is that they jump in over head first clip.

Take any ten largely advertised articles, cut out the trade names and paste them on cards. I took "Postum," "Salada," "Rubi-foam," "Gold Dust Twins," "White Rock," "Pearline," "Chiclets," "Ralston," "Bovril" and "Jap-A-Lac." Now hand these cards to the average man or woman (not in the advertising or publishing business or

familiar with the trade where these articles are sold) and ask for information about each advertised article. The result will be somewhat like this: Seven out of ten will call "Postum" a breakfast food. Two out of ten will call "Salada" a salve and two others will call it a tooth wash, while four out of ten will recall having seen the name but be unable to connect it with anything. Each of the ten will place "Rubifoam" correctly. Why? "Gold Dust Twins" will give you lots of fun. Everybody will know these pickaninnies but seven out of ten will fail utterly in giving the little beggars a definite job. A few of the men will know "White Rock" intimately, but others will put it down as a beer or a champagne, and one or two will tell you that it is a summer resort. "Pearline" nearly everybody will know, but it has cost a heap of money to get it into people's heads. Three will tell you that "Chiclets" have something to do with incubators, and yet the advertising of this article has been well done. Not more than one in ten will have ever heard of "Ralston" and that one will not know what it stands for. Fairly good guesses will be made at "Bovril," but very few will place it right. About five out of ten will be able to locate "Jap-a-Lac" fairly accurately. Your experiment may show better or worse results in some instances, but the average will be about as I have stated.

Well, what about it?

This is "what about it?" To have a trade name rooted and grounded in the minds of the people is an invaluable asset; but hitch up to that name in some way or other the name of the goods advertised. The theory is that when a man sees a name on fence and house and newspaper page a hundred million times he remembers it throughout eternity. Admitting this then why train him on a name that tells only half the story. The names "Regal Shoe" and "Sorosis Shoe" are much better trade names than the names "Regal" and "Sorosis." The name "Tetley's Tea" is a much better trade name than "Salada" for the reason that each of five million people has already seen the "Salada" name a hundred times without connecting it in any way with tea.

Board-fence advertising is all right if you put up all the boards.

Get your trade name right and then make it pleasing to look at.

But board-fence advertising must have backing: the backing of "faith in the substance of things hoped for;" the backing of goods of enduring merit; the backing of cash for a campaign requiring time; and the backing of a thoroughly equipped selling organization.

I have no patience with the retail dealer who depends on the sidewalk and the weather for his trade.

The man who passes your shopwindow is going somewhere. If you want to catch him, put your shop-window in the newspaper; a few articles at a time. You can make a hundred thousand people look at this kind of window every day.

The man who succeeds must fill his job so full that he bulges out a little at the top; where people can see him. The successful store must do the same thing only in a different way.

Every successful store has its trademark whether the merchant knows it or not. Its advertising and its service have created a public sentiment in its favor which neither reverses nor fire nor time can obliterate. Nine times out of ten this trade mark is the store's biggest asset. It is mouth to mouth advertising.

Mouth to mouth advertising can be made a hit on almost any line of goods: foods, clothing, beverages, luxuries, amusements, investments, insurance; but it must be done in some indirect way; in some way that will flatter the talker rather than the goods.

It rarely pays to splurge. Make your appropriation deliberately and carefully. Prepare good copy. Advertise continuously; every day or at least every other day. Your store is the seed in the soil; the advertising is the rain and the sunshine. Inexperienced advertisers dig up the seed every evening to see if it is growing; or pull up the young plant by the roots because it didn't bear fruit or flowers the first week.

Advertising has quadrupled in four years, and in view of the immense competition the time has come when the very best expert advice to be obtained is none too good.

If your case is complicated and a specialist is necessary let me prescribe. The fee is regulated by the malady not by the order of the visits.

The Psychologic Moment

By C. M. Falconer

THE Psychologic Moment is the main strategic point in the Sale. It is the climax of the selling talk: the final decision is but a step beyond.

Veteran salesmen, by long experience, become more or less adept in sensing the Moment, and as a consequence its arrival is to them virtually equivalent to the actual surrender of the customer; for they can easily conclude the deal from that point. But the novice loses many "almost sales" through inability to determine just when the moment for closing has arrived. Beginners are often strong on the introduction and on the instructive and even the argumentative portions of their talk, yet fall down at the finish. This failure is due to insufficient preparation.

But, it is often asserted, no preliminary planning will avail in the closing, for that must be left altogether to circumstances. Therein lies the secret of the whole difficulty. For preparation can extend only so far as knowledge extends. The student, facing even his very first prospect, can attract attention by his personality; he can outline his proposition and proceed to expound it, because he is prepared to cope with the primary obstacles of indifference or hostility; he has read his customer's temperament, and is guided accordingly in what he says; he can answer any objection that the customer may bring up; but he often fails at the finish, and the reason is, that he has no experience to guide him, and his instruction has not taught him how to determine when the moment for closing has arrived.

WHAT IS THIS MOMENT?

The fault lies in the instructor. Salesmen who do not study their profession from a scientific standpoint generally receive their instruction from some other salesman who has had experience with their line. And how is the latter to tell his pupil what he does not know himself? I have talked with a great many salesmen, some of whom were famous "closers," but I have never yet found one who could give me a satisfactory definition of the term, "psychologic moment." I received various answers, such as "when you've

won out," "when you've 'got' him," "the time to go in and close," etc. Superficial replies altogether, and no real answer to the question. We all agree on what is to be done when the Moment arrives, but no one seems to know what the Moment is; and if we do not know what it is, how are we to know when it arrives, or how to look for it, how to bring about its arrival?

My answer, viewing the question from the scientific standpoint taught in the Sheldon Course, is this: "That point on the journey to Decision, when desire for a thing has become a determination to possess it." This does not preclude the possibility of failure, even though success be so near. For the battle is not over yet; this indefinite determination must be focused on the present moment, NOW, *while I am here*. The customer must not be allowed to put me off with a promise to buy "later." If I accept such a promise and ultimately lose the order, it is because Resolve has cooled off, not because it never existed.

MUCH INTUITION NEEDED

If we always knew when the psychologic moment had arrived, we should close many sales that we now lose. We can prepare our closing remarks: the difficulty is not *what* to say or do, but *when* to say or do it.

In determining the presence of the psychologic moment, we need all our thinking and feeling powers. The better students we are of human nature, the more sensitive we are to impressions through the "sixth sense," the keener our observation, the sounder our judgment—the greater will be our success. There can of necessity be no set rule or code of rules for our guidance, for each man is a law unto himself. Some prospects indicate their state of mind by silence, others by speech. Sometimes a question as to price, terms, etc., will indicate, by the tone of the voice, that the Moment is here. Again, restlessness may betray it. The salesman should particularly listen attentively to every word the customer may let fall, bearing in mind that, in the majority of cases, the word or phrase in a sentence which carries the em-

phasis, though ever so faintly, is an indication of the thought that is uppermost in the mind of the speaker.

We must guard against a postponement of the decision just as much as against a downright refusal to buy at all. Just as we must not offer a negative suggestion ourselves, so we must not allow our prospect to make an unfavorable statement. An unfavorable thought is bad enough, but it is intensified many fold, when it is voiced and returns to the customer's mind by way of his organs of hearing. It is "on record" then, and, like the law of the Medes and Persians, in many cases, it "altereth not." We must anticipate such a catastrophe and interpose a strong positive suggestion to close *now*. A good salesman, though perhaps ignorant of the

scientific principles of salesmanship, knows from experience the truth of this. Just before the customer would have said, "I'll give you an order next time," he brings positive suggestion to bear in one form or another, as, for instance, by writing out the order.

And now, what is the most practical solution to this problem, wherein lies our strength? Genuine sympathy, founded on the Law of Mutual Benefit, is perhaps the salesman's greatest asset in this crisis. The nearer in accord his mind is with that of the customer, the better he can tell the condition of that mind at any given moment. If the salesman has noted all along the progress he has been making, he will not be apt to miss the Psychologic Moment, when it arrives.

Building Out of the Material at Hand

By James E. Clark

AN artist of superior ability gives an entertainment. Before him there is a white square on an easel. He runs a crayon back and forth upon it in aimless fashion, pauses to explain that he does not know what sort of picture that he is going to evolve, and then turning again to the work, he rubs the black about the paper for a moment or two, gets a suggestion of something beautiful from the blur, tells his audience what he has seen and proceeds to work out a picture. The blur he turns into trees and shadows, landscape and clouds; and with a rub here and an additional mark there he presently finishes a picture which has an immediate cash value in the market.

The performance illustrates how each person must work out his salvation. The picture of his life must be fashioned out of such lines as he sees before him, and he must fashion it quickly or he fails. Beauty of character, prosperity in business and all things that are attractive in life are made out of the materials that are lying at hand—not imported from other places. He who learns this sets in motion forces which will help him toward the realization of his ambitions. Dreamers spend time planning castles out of impossible materials; practical men build houses out of the materials at hand.

A really inspiring example of what may be done with the materials at hand, be the

prospect never so barren, is found in the case of a clergyman. His parish in a hamlet is hopelessly poor. It is his native town. Situated on a high hill, civilization goes around it and as the years go by the village does not grow. Other places increase in size by ordinary growth, are developed by canals, railroads or industries but this little place can hope for none of these and generation after generation finds it unchanged. Love of his work and love of nature led this clergyman stationed there to watch the habits of the birds. He wrote occasional paragraphs for rural papers about the birds. His writings breathing sincerity, an appreciation of the beauty in all things, and a sweet contentment are now regular features of a number of periodicals and through them, this clergyman marooned as he is on a great isolated hill, regularly addresses a sympathetic congregation of all denominations that in numbers is far in excess of that of any of his brother preachers. His thoughts have hallowed the place in which he lives. The back country place which would have been a graveyard to many a person has been by him turned into a paradise, the good which he does is immeasurable and, incidentally, he has added to his income. This good man's place in the region in which he lives is unique and none is more honored.

He built out of the materials at hand.

The Salt of the Earth

By Capt. H. W. Powell

IN considering the future welfare of our country, and the things that most profoundly influence the people thereof, for good or bad, we must ask ourselves what persons really possess the power, the deciding factor, in influencing the quality and temperament of the rank and file.

We who have reached maturity, realize that our motives, our opinions, in their basic elements at least, were formed long ago, and that we have never gotten entirely away from the ideals formed in our minds between the ages of from, say, twelve to twenty.

And what persons or factors helped most firmly to fix in our minds the views we hold, good or bad—for fixed we now know they were—in that day when our minds were plastic and impressionable?

The question resolves itself thus: Were our minds between those ages most plastic? Unquestionably so. Then what fixes anything in our minds? Repetition, daily contact; this is agreed; then what forces were they that repeated these impressions in our young minds? First, certainly, the home—what we learned there, good or bad, influenced us profoundly in our after years.

SCHOOL INFLUENCE GREAT

Next, the schoolroom, all will admit, left the next, perhaps the deepest impress, and most of it we acquired unconsciously. "Readin', 'ritin', and 'rithmetic," was that all we learned at school? Think, and you will say no.

The child mind learns more by example than precept. There in that schoolroom, from the primary to the eighth grade, is placed the indelible impression that lasts through life, and the young women that mould these plastic minds, are the greatest force, the deciding factor in our civilization. Strong statement. Well, just ponder on it. The importance of skilled and morally upright teachers is obvious.

I think we all admit, that what we learn in the schoolroom at this age, at least, is good. Well, then, how do we treat these surprisingly important young women who

mould the lives of our children? Just, pay our school taxes under more or less protest.

MORE MONEY FOR TEACHERS

To important men in mercantile life we pay munificent salaries, and deem it cheap. You say these men were long in training; true, but did you ever figure out how long it takes to make a capable teacher? Years of study. Ever look into their morals? Generally, all that could be desired. Their temperament? Generally loving, optimistic, and patient. Then remember that they teach more, through, and by what they are, than even what they know.

And for all these years of training, these splendid qualities of mind and heart, we hand them an average of \$80 a month, for about nine months in the year. You talk of better civic morals, higher citizenship, nobler ideals, and then pay the only class that builds these qualities, silently, unobtrusively, and well, the wages of a mechanic, and then dock them for vacation.

Is that fair? You honor with fetes, wealth, and statues, great warriors, statesmen, merchants, and preachers; and practically ignore the class that made these men possible.

MUST GIVE BETTER TRAINING

Do something for the teachers besides criticise, the young women, at least; look into their training and how they have to live, for the teachers give the only untarnished luster to our civilization. Think of the years of preparation to become teachers, then the years of unselfish effort, to put the young mind in shape to battle with the world. They sacrifice the best efforts of their lives, for our benefit; then when wrinkles come, and strength departs as a result of the ceaseless demands on work, tact, patience, and love, you drop them off like an old cart-horse, forgotten in your struggle for wealth and tinsel honors.

Give them commensurate pay, half rates on railroads. Give them a pension when

their usefulness is gone, and prove yourself worthy of the hard working young women who first taught you to be a little gentleman, to love your fellows, to tell the truth, to be a man; as well as "readin', 'ritin', and 'rithmetic."

Honor the teachers, see that they are properly chosen, have proper rest, and show them that you believe in them, and realize their responsibility, and no future Gibbon will have reason to write the decline and fall of the American Republic.

Greissell—Gumpton and Grit

A. H. Gamble

HE was a Detroit boy. He was one of fourteen brothers and sisters. The father was a stern old German, whose motto was "Noddings like vor-rk." Like an old eagle, he stirred up the home nest at stated times and the young fledglings had to hustle for themselves. One morning, at the age of eleven, young "Jakie" was told to hunt a job and make his own way. He got busy. He had a hard time, but every fall was a fall upward. At the age of twenty he was a master baker. He went West, made good, and received inspiration. In fact, he became a regular storage battery of inspiration. He came back—married the girl he loved—and again started West. This time his journey was short. He got off at Flint, less than one hundred miles from Detroit. He and his bride had fifty dollars between them. "Let us stop here until we get enough money to go on West," said the young husband. That afternoon he struck a job. His coat was off, his sleeves rolled up, and by midnight "Jakie" was initiated into the industrial life of this bustling little city. That was five years ago.

"JAKIE" AND CAESAR

"Jakie" belongs to the unconquered race of the old Teutons. Of them Caesar never wrote his famous dispatch, "Veni, Vidi, Vici." He would have liked to have done so. But he didn't and he couldn't. And no one doubts Caesar's valor. Now, "Jakie" didn't know all this, and it made little difference. He was not playing to the gallery gods. Yet today "Jakie" might well write Caesar's famous sentence.

With quick intuition he saw in Flint possibilities for a great future in bread-making. Within a year after "stopping off" he quit working for the other fellow and began working for Greissell. By rare business tact he greatly prospered. He called his brother-in-law from the West and made him a partner. Then these two young men became so daring that the old "Mossics" in business said, "Now, we'll watch their finish." They concluded to establish a bakery second to none in the state.

ALSO A SHELDON MAN

Near the Grand Trunk Depot stood a substantial brick building, 127 feet long by 66 feet wide, known as the Steel Spring Works. It was bought, with an additional tract of land, making in all a property 332 feet by 66 feet. Here is being equipped one of the completest bakeries in Michigan. It will have a capacity of 45,000 loaves per day. Down to the least detail, everything is sanitary, high-class, and scientific. The business will be exclusively wholesale. Flour is bought in carload lots from No. 1A hard of the best wheat of the Northwest.

"Jakie" and his keen partner brother-in-law would not take less than sixty thousand dollars for their business today. That's going some. In five short years, without a "windfall" or a "boost" from outside, to build up a \$60,000.00 business, clean and honest to the core, is "doing things."

Mr. Greissell is now a student of the Sheldon Course. He will get his diploma. Attention all! Salute! Three cheers for "Jakie!"

Little that is truly noble can be expected from one who is ever poring over his cash-books, or balancing his accounts.—*Spectator*.

Gleanings from Business Fields

By Thomas Dreier

On Christmas morning I would write something like this: Today, so folks say, is the anniversary of a Birthday. But it is really more than that. It is a birthday. It is a day when millions of folks are born anew. The weeks just past have been a series of birthdays. Birthdays of generous feelings and generous impulses, were they all. These days have brought us the gift of gifts—the desire to give to others. And most of us have been thinking of making others happy. All of us have been trying in some small way to make some friends feel the joy of receiving gifts from those who truly desire to give. Some of us have, perhaps, succeeded. Others may have failed. But failures—why, life is full of them. And successes—why, I guess life is full of them, too. Our successes are successes only because we know failure. But it is of this Birthday I wish to write. Why do we set this one apart as a day of generosity? Why do we not look upon every day as a birthday—as a day when we realize that it is indeed more blessed to give than to receive. We understand on Christmas that he who gives much receives much. Why do we not understand this every day? Let us make every day a birthday after this. Let us make every day a day of cheerful giving—the giving of our best selves in useful service. If we give much today we shall have that much more to give tomorrow. Only he who gives himself daily can become a great giver. Yesterday morning I saw the sun pour its wealth of gold first upon the clouds and then upon the earth, and there came to me, as never before, a realization of the greatness of the gift of sunshine, of happiness, of joy. As I stood there, watching the sun rise in a violet atmosphere which changed to golden red, the thought came to me that we are all suns, and that all of us can radiate sunshine, happiness and joy. Some of us, perhaps, have hidden ourselves behind impenetrable banks of clouds, and even at Christmas time do not give of our inner gold. But it is not too late for us to change. The great man is he who has become a master of the art of giving. And what a great art this is! Too few of us realize the sacredness of giving. We seek for material values overmuch. We selfishly seek to give gold when it is myrrh that is craved. We do not often enough realize:

'Tis not the weight of jewel or plate,
Or the fondle of silk and fur;
'Tis the spirit in which the gift is rich
As the gift of the wise ones were;
And we are not told whose gift was gold,
Or whose was the gift of myrrh.

So, perhaps it would be well for all of us to silently resolve that by another Christmas we shall have so perfected ourselves in the art of giving that whatever we give, though it be but a smile, will make some comrade happy—and, perhaps, good. And we of THE BUSINESS PHILOSOPHER today promise to give

every day the best we have so that our monthly visits will be visits of sunshine, of happiness and of joy. In the meantime with Tiny Tim let us say:

"God bless us everyone."

* * *

The leader is he who is architect of his own Ideal. He builds for himself because he believes in his heart that what is truth to him is truth to all men.

His desire always is to build a temple in which Truth shall abide—a temple in which all men may one day worship. He believes in himself—in his own divinity. He knows that unless he is divine, and recognizes his divinity, his product cannot be divine. There come to him moments when he feels flowing through him a power which lifts him above the world. He seems to see spread out before him all the lands of the earth waiting for him—waiting for *him*. This power seems to flow from his very finger tips and he raises his hands, just as though he could play with the stars. He stands upon mental heights and looks down upon his petty self. His little meannesses, his doubts, his fears, his miserable hatreds—all these and more are now alien to him. Close at hand appears, bright and shining and beautiful, the Temple of his Ideal. It seems as if he could almost step within and worship. But the voice tells him that the path to this temple lies down there in the world—down there where his fellow men are struggling and striving for they know not what. It comes to him that his mission is to tell them of this temple he sees in his dreams—this temple he sees when he ascends and becomes acquainted with his divine self. To tell other men, that is his mission. To show them what he hath wrought, that is his desire. He goes back to the world. He finds few who will listen to his message. The majority do not understand, or those who do understand what he says only laugh at him. His sensitive spirit shrinks from their laughs and jeers. Moments of despondency come. But within him the fire of faith keeps burning. He serves his brothers and they listen to him. He feeds their stomachs, and for this they permit him to whisper to their souls. Soon some of these see his Ideal—the temple where Justice sits and dispenses love with both hands. Always he sees his Ideal. Sometimes it recedes into a mist, but even when it disappears it seems to beckon him to follow it forward. And when he sees it again lo! it has become more beautiful. And his descriptions of it are no longer understood by the crowd. Their spiritual eyes cannot see. But a few comrades interpret his message to the blind, and the eyes of some are opened. And so it goes. He dies with his Ideal still not wholly completed. But his comrades see that the Ideal had advanced and that the leader long before passed the place where it first stood. Perhaps it happens that to one of the comrades there comes a vision of a Greater Ideal. He becomes the leader. He has the sorrows and the heartaches and the scoffs. Perhaps he is crucified. But his Ideal exists and those whom he has taught see it and work toward it, always striving to lead those who cannot see. Thus does the race advance, slowly and painfully. The leaders die but their Ideals live. And in the temple of their Ideal, Justice sits with eyes that are open and hands that give forth much love.

A good little letter came in the other day from Alice Thatcher Post, managing editor of *The Public*, Chicago. I had written her about Mr. Sheldon's work, knowing that a paper devoted to fundamental democracy and purity in politics would be interested in the work of a man whose life task is to prove to the millions that ethics in business always pays, and that true education is the solvent of the world's difficulties, and knowing, too, that *The Public* can do much to spread this gospel of Commonsense. Mrs. Post said that one of the great tasks before writers today is to convince women that their true work in the home does not consist in baking, washing, scrubbing, ironing, but, if blessed with children, with training their offspring so that they will one day grow into well-rounded men and women—men and women who will be mentally, physically and morally sound. Is there not a poem somewhere which says that the state does not consist of great buildings, laws and things like that, but that the state consists of the people. That country is the greatest which contains the largest number of men and women and children who are sound mentally, morally and physically. We know that it is true that that family is strongest whose members are developed on the triune way. So, it follows that no mother can do a greater work than to give to the state children who approach perfection. It is true that many mothers, living as they are compelled to live, in poverty, have all they can do to do the necessary work of the house, and must necessarily delegate the work of educating their children to a foster-mother—the school teacher. Others are too ignorant to give this training. We cannot condemn these. But what shall we say of those mothers who, with plenty of leisure, with the necessary education, still refuse to consider their most important task the training of their children? Unfortunately the public schools are, in so many instances, so far from perfect that many parents are almost justified in making no use of them, although the public schools, bad as many of them are, provide children contact with their fellows, thus teaching them, as nothing else can teach them, how to adjust themselves to the society in which they must live. It's the system that is wrong—not the teachers—a nobler lot of people do not exist than the teachers of the world, but they haven't the right tools to work with. In time books will be provided which will change our present educational system, for real man building books will be introduced into the schools eventually, even though it is certain that this task will require time and patience. Books will also be provided for mothers so that true education may be given in the home, even by those mothers who have never studied "the theory and art of teaching," a book that was inflicted upon us in high school and of which I confess without shame to remember nothing but the title. Mrs. Sheldon has already made a start along this line, having formed an AREA Club of the children of the neighborhood. It is the intention to later publish a paper and organize similar clubs throughout the world. It is Mrs. Sheldon's mission to do for the youngsters what Mr. Sheldon is doing for the youngsters who have grown tall, and many mothers have already wished her God-speed.

When manufacturers become conscious of the truth that their mission in the world is to serve the people and that to serve them honestly is the way to make profits, the Pure Food law will not loom up so prominently as it does today. I believe the time is coming when the kitchen canning of fruits and vegetables in so many of the homes of the land will be done away with. The trend of the times is toward centralization. It is certain that a great manufacturing plant, equipped with all modern, labor-saving devices, scientifically conducted, can produce goods better and cheaper and faster than a number of smaller plants. The time will come when housewives will see that they can secure fruit and preserves and canned and bottled goods from a great manufacturer much more cheaply and easily than they can produce those goods in their own kitchens. We sigh for the good old days when mother used to make things. But in our saner moments we cease to sigh, for we know that modern science in manufacture has made mother and her kitchen equipment a back number. In the olden days it was customary for the Indian and the early settler to grind his grain in a mortar but that was before Gold Medal and Pillsbury's came upon the market. Would we go back? And I know the time is coming when we will look back upon kitchen canning with smiles of amusement, as we partake of the pure products of the manufacturer of the future—the manufacturer who knows that his mission is to serve the people and not alone to make profits. Today we are told that the hero of Fifty-seven produces goods that are truly quality goods. The evidence offered is so strong that we dare not voice unbelief. But there are still hundreds of manufacturers of food products who are without the pale. There are still makers of catsup who brazenly announce that their goods contain a chemical preservative. The right to do this was the pap offered these manufacturers to withdraw their opposition to the passage of the Pure Food bill. But representatives of the pure-food departments of the states and the United States are even now engaged in a campaign which will eventually result in the removal of this Ethiopian from the Pure Food woodpile. These manufacturers who use preservatives are seekers of profits and are not true servants of the people. They use produce which is so poor that it needs a preservative. Rotting tomatoes, for instance, make "pure" catsup when treated with a "preservative"—a chemical which is a poison, although so weak that its baleful effects are scarcely discoverable. It is certain that these manufacturers who today use deception in the making of their goods will later slide into Oblivion, and only those who, like Heinz, are true servants of the people, and therefore true business builders, will attain success—that success which can only be built on the Confidence of the consumers.

* * *

You are all right. You, I say, are all right if you will only just bring out the almighty all-right-ness. The conviction you must work on is that every normal individual has within him the seeds and roots of the positive qualities. It is absolutely in your power to make these seeds grow and flourish.—*A. F. Sheldon.*

In order to hold their own in the present strenuous competitive fight for customers, the country merchants must become just as aggressively progressive as the merchants in the cities. The trade getting tactics employed by the city business builders so successfully should be used by the merchants in the small towns. Nothing is more valuable than personal letters written to customers, while next to the personal letter comes the form letter backed by wise advertisements. The mail order houses, for instance, besides flooding the country with letters, circulars and catalogues, spend hundreds of thousands of dollars in advertising—in wise advertising. There is a great deal of difference between advertising and wise advertising. I was once make-up on a country paper and I remember ads that were not changed once in six months. Of course such advertising did not pay. Others wrote ads that contained no special message, nothing to get attention, arouse interest, stimulate desire and bring about a resolve to buy. There were just a mess of generalities. They were ads such as no one who had read Retail Adwriting Simplified would write. And so I say the country merchant who would be a business builder must adopt the business building methods of the progressive merchants of the cities. He must have a stock that is clean and fresh and down to date. He must tell the public in trade-pulling language that he has such a stock. The merchant whose store does not bear a close relationship in appearance to a junk shop, and who goes aggressively after trade, and holds this trade by giving satisfaction with every purchase, need not greatly fear the competition of the great city business. Too much cannot be said about the appearance of a store, both inside and out. The store that a stranger instinctively turns to when he goes to a town is the one that others should copy as a general thing. The appearance of a store attracts attention and the personality of the store, with which the stranger becomes acquainted when he becomes a customer, is what holds trade. The personality of a store is made up of the combined personalities of those employed there. Then will trade come to them. Never before.

Gerald Stanley Lee, in the little magazine in which he writes down the thoughts that come to him at Loafing Time, tells of a man driving along a country road with a wife that was continually talking to him. Mr. Lee tells it this way: "His wife was talking to him, as usual. He was whipping his horse, as usual. Just occurred to me this time that perhaps whipping his horse was his way of talking to his wife. A low, miserable way (for the horse) of taking part in the conversation, I thought. I noticed the horse replied (as anyone would) by galloping hard up and down and not going any." When I read that I thought of some employers I know. They stand over their helpers with a whip and the helpers (as anyone would) gallop hard up and down and go ahead not at all. I can't bring myself to believe that the best way of getting folks to work is to make them scared for their very lives. I have watched workers presided over by a dignitary of the whip-holding variety. When the dignitary is present one would think that there was the place for the busy bee to come and arrange for a correspondence course in industry. But when the whip was removed it seemed to me that every blessed worker was doing his best to qualify for a slow race. I believe that the thing to do is not to *command* employees to do things but to *expect* them to do things. I remember hearing a mechanic in a shop telling the new foreman that he had tried to do as little work as possible during the regime of the former superior, thinking that in that way he could get even with the company for inflicting a whip-dignitary upon the men. But when the new foreman came there was a change. Instead of whipping the men into line he told them that he trusted all of them to do their honest share of the work in an honest way. He told them that they might cheat him for a time, but that they never could cheat themselves. "All I want of you fellows," he said, "is to be honest with yourselves. When you are honest with yourselves you will not cheat yourselves, and it follows as the night the day that you will not cheat me." "England expects every man to do his duty," is better than, "Fight, ye dogs, fight."

It really does not interest the world to know how hard a man is working. All the world wants to know is

Hard what he has accomplished
Workers or is accomplishing. Many an employee thinks himself deserving of special commendation because of the amount of energy he expends each day. He goes home at night fagged out. He wears himself with his work. And, the chances are, some day he will join the Down and Out Club. He will no longer be able to serve. Perhaps right next to the man who is wearing himself out is another man who accomplishes twice as much in the same time. This other man comes to his work jauntily. He looks upon it with pleasure. He enters into it with the same spirit that he would enter a baseball game. He works with the spirit of play. To him his work is not drudgery. To him the signals of the clock mean nothing, except, perhaps, that it is time to rest by doing something else equally pleasurable. It is the spirit in which a man works that counts. The man who wears himself out is not wise. He will be thrown aside like a juiceless orange when he wears out. The fact that he worked himself out will not save him. For his ignorance he will have to pay the penalty. He should have learned how to work wisely. He should have studied himself. The engineer understands his machine. The more an engineer knows about engines the better workman he is. The more can he get out of his engine with a certain amount of steam, and the longer will his engine last. The man who understands himself, knows how to control himself, knows how to use the power within him, will never be thrown aside. He will work and he will accomplish. He will do great things for his employer just because he is wise enough to know that at the same time he is doing great things for himself. He is wisely-selfish. We call him altruistic. He looks upon his work as a game—as play. It is real fun to him. He is the man who is recognized by his employer, for when he knows himself he will increase his stock of ability, reliability, endurance and action. He will study to know himself, for he knows that when he truly knows himself the task of learning the business will be trivial. He never gets cast aside. He later works be-

hind that door marked "Private." He is a success.

* * *

In order to convince the many Doubting Thomases of this nation that magazine advertising pays big dividends

The Quoin Club upon the money wisely invested, there has been organized in New York "The

Quoin Club," whose work consists in preparing statistics which prove the magazine side of the case. There is published *The Quoin Key*, which is sent to all advertisers who are interested and who manifest this interest by asking for it. The science of advertising is becoming more and more exact. Men of great minds are devoting all their time to the study of its problems. Manufacturers recognize that only those who ask for trade will receive it. It matters not at all that an article of exceptional merit is manufactured by Jones & Co. Unless the attention of the multitude is called to it the makers will never become crassly wealthy. Emerson did say that a man who could do a job incomparably well might build his shop in the depth of the forest and the world would make a beaten track to his door. But there would be no track made unless the man advertised. Today the best way of reaching the best buyers is through the magazines, unless, of course, you except personal solicitation. But we all know that the cost of personal solicitation is prohibitive, when the manufacturer takes into consideration the cheapness and efficiency of the right sort of an advertisement in magazines. The Quoin Club is a real educational institution. It is intended to teach merchants and manufacturers how to get into the golden path which leads to financial success.

* * *

Did you ever run in a hurdle race? Were you ever trained by a man who knew?

When a man takes a hurdle
Waste of does he jump into the air
Energy just as high as he can?

Does he go at it as though the higher he jumped the better his chances for winning the race? Not in a thousand years. The hurdler trains day after day and month after month to take the hurdles with the least possible expenditure of energy. He trains to run easily and freely. He ad-

justs his stride so that, when he approaches a hurdle, he can leave the ground on the right foot. His aim is to just skim over the top of the obstruction. He does not want to jump over four inches, three inches, two inches or one inch. He merely wants to get over without touching. And when he gets over he wants to land so that his stride is not broken and nothing hinders him from dashing forward and repeating the good work at the hurdle following. Take two runners of equal speed. One goes at the hurdle like the historic cow that jumped over the moon. The other just jumps high enough to clear. Which one will win the race? One does not have to be a prophet or the son of a prophet to answer that. With an object lesson like that right in front of their eyes—and there are hundreds of other illustrations that might be given—why is it that so many business men expend so much energy in

the accomplishment of their work. Why is it that they generate 200 pounds of steam when 100 pounds will do? Why do they expend as much energy in asking the office boy to close the door as would be required in voicing patriotism at a championship baseball game? A man may be excused for going crazy at a baseball game but he can not be forgiven for doing it in his business. "The point I want to make"—if I may be permitted to quote that much from Editor Holman's speech-making vocabulary—is that a man who hopes to be among the winners, and hopes to arrive in such condition that he will live at least long enough to hear some of the cheering, ought to have commonsense enough to expend only so much energy as is required to do the task in hand. Any further expenditure is criminal wastefulness, and, as always, the one who wastes is the one who must eventually pay the price.

The Adjustment of Life

By James E. Clark

THE personal appearance is a true gauge to the character, and nothing that goes to make or mar that appearance is lost sight of in the ensemble. The very presence of some men speaks volumes for them and it is equally true that the general appearance of other men ruins their chances and closes the door against them.

The man who wants to move on must consider his appearance. This is not merely a matter of clothing, though dress is important, because it shows something of the balance of the mind. To dress well and neatly on all occasions so that one shall be conscious that he is neither over dressed nor under dressed for his part is necessary; to be extra careful about the care of the nails, the teeth and the hair and to be sure that the linen is always spotless is imperative. The man with the soiled collar, the threadbare cravat and the shoe that is run down at the heel is saying to the world, no matter what his attainments may be, that he will not always hew to the mark, that he will find excuses for not doing things which he knows in his heart he should do, that his perception of the value of other people's opinions of him

is not acute, and that, as a matter of course, perceptions in other directions of common knowledge are also dull.

But most important of all is the expression of the countenance. Every line in it says something for him or against him. His most pronounced virtues and his pet vices are there present, the one appealing for him, the other condemning him. The light of his eye, the ring of his voice, the way he holds his head, the manner in which he stands, all these and many other little tell-tale marks, some of which are so subtle as to be nameless, enter into the man's appearance. There are critical moments in a man's life when the whole course of years depends upon the business of a moment or two. In such crises the appearance may cast the deciding vote for or against the petitioner.

Appearance is not then something of minor importance, but of immense importance. It can not be assumed or laid aside like a garment. It is of the highest importance to-day and every day because it tells not only what we have been in the past but what we are going to be in the future, as well as what we are today.

THE ROBIN'S NEST

THE robin's nest which is built in sight of a residence is always an object of interest; the trials of the mother bird and the fledglings when the young family takes wing arouse sympathy in humane men and women. The breaking of home ties, the great event in the life of the robin is attended with great danger, but there is no other way that robin can learn to fly. He must tumble out into the world to flutter about until he can command his forces and thus take his full place in the world. We pity the weak little thing as he flutters down in distress, but we would pity the bird more if he never came from the nest.

There are men who are trying to spend their whole lives in some nest and are quite as sorry a figure as robin would be if he clung to one tree and shivered and starved there throughout the winter while the rest of his kin were happy and free in a warmer clime. Some of these men are unfortunates who have inherited a home and money enough to keep them; and they cling to the nest content to live the life of ease with never a serious thought of putting anything into the treasury of the race, or developing themselves into real men. Others are in another but a more advanced stage, yet still of the same type. They work as much as is necessary, read for amusement, "let well enough alone," but never try, with a determination which will brook no interference, to lead a life of progress, in business, in study, in thought. The rising sun finds them sleepy and stupid; the setting sun finds them with no more serious thought than the supper or dinner that is before them. Still others are a little bit further up in the social scale but they, too, are nest dwellers for they live on in comfortable warm places, which, like the first home of the robin, were intended only as temporary stopping places and not as permanent places of abode. He who is to live this life honestly—honestly both as regards himself, those who have gone before him, those who are coming after him and those influenced by him—must make every effort to live the fullest and broadest life that his powers will enable him to reach. It is not merely his own business and nobody's else business if he chooses to forever remain in some warm nest, because no life can possibly be lived alone and unto itself. He must go

on from one stage of development to another, or in the other direction, he must degenerate. He must watch out lest the good things of today that are falling into his lap do not beguile him into an indifference as to the future and as to the possibilities—and the responsibilities—of the hour. The forces of nature are never at rest; man—master of all—is a pitiable fellow when he gets out of harmony with the plain purpose of the creator to the extent of thinking that he can stand still.

He can no more do that than he can turn back to his boyhood.

REINING IN FORCES

THE over-cautious are guilty of an offense against themselves and against others by reining in their own good impulses and refusing to follow on that lane of light which their inspiration throws for them. In effect they demand to see the end from the beginning—see it not with the prophetic vision of the man of strong hope and good courage but with the eyes of the skeptic.

Noble conceptions, noble desires, grand inspirations come to everyone and are foolishly rejected. Is this not a turning away from the extended hand of a kind fortune—the white robed angel who would lead us upward and onward, strengthening our hearts and enlarging our usefulness?

"No man knows what is in him." "The power in each is new in nature." All history shows these statements to be true. Nowhere in the history of the world will be found refutation and everywhere will be found abundant proof of these declarations.

If they are true—and they are true—why hold back? Would it not be better to trust self and God and go on letting out powers instead of forever reining them in? "Too weak," "can not do it," "haven't force enough," "don't think it can be done anyhow?" It were better to cut these cords and go on. Throw yourself at the task or duty whatever it may be. "Ye shall be given power;" forces that are in you and that you know not of will be uncovered. Obstacles will fade as they are approached. Assert power and it will come to you. What is finer, more attractive, in fiction or real life than the assertion of power which sets at defiance, conventionalities, superior numbers, the arrogance of wealth?

Give rein to the good that is within!

Educational Department.....

Edited by Harry W. Ford.....Under which are discussed, by the editor and others, certain phases of the education of modern business men and salesmen, with some comments on the art side of their work.

Salesmanship a Real Profession

A SALESMAN should be very proud of his profession because his is the only profession whose principles are applied in the practice of all the other professions; because also the work itself is noble, if viewed in the proper light, and therefore very much worth a man's while to do.

The art of salesmanship is sanctified by difficulties. It is difficulty that makes all art sacred. Any old body can do the easy things; it takes good men to accomplish the difficult.

Proficiency in the art of salesmanship is as admirable as proficiency in law or medicine or engineering. Some day, if it does not now, the world at large will recognize this fact. Even now it tacitly admits it because it pays its good salesmen just as well as it pays its good men in other professions.

The world pays for services rendered and its sense of values is not warped by any twaddle about "the learned professions."

"THE LEARNED PROFESSIONS"

Anyway, those who look into it carefully know that salesmanship has a right to classify under any list of "learned professions" that has a modern authorship. The successful practice of salesmanship calls for a foundation of knowledge in character reading, logic, psychology and self-development that has in it as many possibilities as the foundation knowledge underlying the practice of other professions. The trouble is, this fact has not been generally recognized. It

was only the other day I heard a man say "salesmanship is just gift of gab and gall." This sentiment expresses pretty well the common prevailing opinion.

Salesmanship is knowledge of men, of goods, of logic, of self, of conditions—all bound up in one personality—and applied.

There is no work in the world better for the man who is doing it than salesmanship, because it calls for the application of knowledge to specific cases. We evolve through contact. It is the polishing process that makes the diamond marketable.

A salesman is one who takes things from where they are to where they ought to be. This is the salesman's greatest service—he helps to distribute things. Distribution has come to be the world's greatest problem.

SALESMAN MOST POTENT

In the solution of this problem the salesman, backed by advertising, is the most potent factor.

In a primitive state of society we find each family going it alone to a very large extent. Each little group is sufficient unto itself, making all that it needs to supply its wants. There, production is the great problem. But now, the problems of production have been largely solved—it is easier to make than to sell, easier to supply a demand than to create a want.

Glance over the classified columns of a newspaper day after day. You will find them crowded with adver-

tisements for men who can sell goods. Men are wanted to distribute the things the fields and the factories are pouring out.

Two years ago in November I saw in western Missouri delicious peaches lying on the ground in such glut of waste that even the hogs which had been turned into the orchards, sated, passed them over untouched. They rotted on the ground because the people had used all they could use, had sold all they could sell. Two weeks later in Chicago I saw poorer peaches selling at fifty cents for a small basket full, and I found boys down in the Ghetto district who had never even tasted a peach.

MEN WHO MOVE GOODS

Some salesmen were needed on the job. And by salesmen I do not mean merely men who travel about with samples: I mean any men who are big enough to "move the goods," big enough to find a market, men who can locate or create desires and then supply them.

Improved machinery is needed on nearly every farm in the West; who will sell it? There is a "Buck's" range over there. It is a beauty. Can you sell it? Every time you look at it you get a mute challenge which if put into words would be: "I just dare you to sell me." Will you take a dare? Here comes a customer. He needs that range; perhaps he doesn't realize he needs it but he does, and it is part of the salesman's work to make the customer realize his need. His attitude also is a challenge. Can you make the sale? The excellent "Buck's" advertising has brought this customer to you perhaps. Can you do the closing?

Have you ever stopped to think what a great amount of good salesmen do in individual cases? A salesman is a man with the courage of his convic-

tions; he is one who will not take "No" for an answer. How many men there are who owe their success to some salesman's refusal to take "No" for an answer!

AND THESE FAILED

There is a prosperous looking store over there that was on the verge of bankruptcy a couple of years ago. That store literally was going to seed when a salesman came along and sold the proprietor a machine that takes care automatically of all his cash and credit transactions and puts his whole business on a clean cut system. The man said he didn't want the machine but the salesman would not heed.

Once I had occasion to collect some first hand statistics and I found that one-third of the total number of store-keepers in the state of Ohio did not use cash registers. I found also that three-fourths of all the failures in the State in one year occurred among the one-third mentioned! And yet, cash registers almost always have to be sold—they are seldom bought.

Over there is a young man who is making good. A year ago he was in a rut that led nowhere in particular. He was tired, discouraged—his chance for success looked slim. Why his present happiness?

A salesman found him and sold him a course of correspondence instruction. Study livened his dormant faculties, showed him his possibilities and now he will surely win. He told the salesman that he didn't need the course, that he wouldn't take it, couldn't afford it, didn't have time to study, etc. But the salesman didn't believe him—he knew better. A salesman is one who is skeptical of much that people tell him—he substitutes right beliefs for false ones.

OF COURSE YOU PAY

Across the street is a store that is doing a big business today. It shows

a great increase over a year ago—it was barely holding its own then. A salesman persuaded that man to handle the “Buck’s” line and to use the “Buck’s” advertising service and now he prospers. But he was skeptical about the advertising—he had to be persuaded to his own good.

Whatever you really need you pay for whether you ever buy it or not. The man who needs a register pays for it many times over by the losses it would stop; the merchant who needs the advertising pays for it many times in the trade that passes by his door; the salesman who doesn’t believe in advertising pays for his wrong opinion in the “almost sales” that advertising would have helped him close; the woman who needs a “Buck’s” range or stove pays for it many times in the time and the fuel and the trouble it would save her.

And this brings us to where we can see that in every good sale the salesman renders a service to the buyer which is not compensated for by the price of the article sold. Does the price of the course of instruction adequately represent the value received by the student? He paid a small sum; he gained wealth, success. Suppose all clothing houses and tailors should refuse to sell you an overcoat this winter? Would you save the price? Even if you put the money

in the bank? No, you would pay the price many times over in discomfort and ill health.

THOSE WHO WIN

It is a realization of this service which is not covered in the purchase price that must ever afford to salesmen a great pleasure in their work. There is many a man sitting back today complacent over his success and entirely satisfied that he did it all himself who owes that same success entirely to the fact that a good salesman couldn’t hear him one time when he said “No,” and stayed and made him say “Yes.”

It is a salesman’s business to change minds, to overcome prejudice, to break down bad customs, soften stubbornness and let the light of reason into dark places.

A splendid work indeed—a strong man’s work!

What is more to be desired than the ability to influence the minds of men and to change them for the mutual good of buyer and seller? Emerson said, “He is great who can alter my state of mind.” He might have been thinking of salesmen when he said it.

To be a good salesman is to be something very much worth while, for salesmen serve. And those who serve most, prosper most—they win, even when they lose.—*H. W. F. in Buck’s Shot for October.*

I am sorry for the man who lacks imagination—he misses half the fun of living.—*Glenwood Buck.*

To most men experience is like the stern lights of a ship, which illumine only the track it has passed.—*Coleridge.*

Suggestion is always initiative. It represents, calls attention to and commands the mind to think in regard to the things suggested. Hence it is positive in all its actions wherever the power of perception exists.

There is nothing occult or uncanny about the principle of suggestion. It is simply one of nature’s laws.—*A. F. Sheldon.*

Some Reflections on the Scientific and Social Aspects of Salesmanship

By Francis B. Atkinson

Sales Promotion Department J. Walter Thompson Company

IN one of what I took to be her most popular efforts, *Vesta Victoria*—with that flip-pant audacity which is the peculiar charm of vaudeville—essayed the task that puzzled Plato.

She undertook to define "Man."

One verse of her definition concludes as follows:

"It's something they put in a ten dollar suit,
It's a Man, Man, Man!"

On the occasion when it was my privilege to listen to Miss Victoria, I could not help contrasting this music hall philosophy with that set forth in the literature which has performed so wide and useful a function in directing attention to what I believe will prove to be one of the most useful of all the sciences—the Science of Salesmanship.

I had particularly in mind at that time a little pamphlet issued by The Sheldon School entitled "About Being Born—as Applied to Salesmen."

The central thought of the conception of man—and so of the *salesman*—which this pamphlet emphasizes, is that every man is a "bundle of possibilities."

A brave philosophy this! A view of life which gives every man—the pessimist, the despondent, the man who is "all in," as well as the ambitious, the optimist, the man who is "all there"—gives him a brotherly inspiring slap on the shoulder and says:

"You're all right!"

THE DEBT TO SHELDON

The debt of society to Sheldon and the Sheldon system would be immeasurable, even had he stopped with this preliminary, this pioneer service—of "laying out" the ancient pessimist—whoever he was—who first added that depressing proverb to the mental furniture of mankind: "Salesmen are born, not made."

The very existence of such a periodical as *System* assumes—and in every issue illustrates, the fact that salesmanship and all the other phases of the conduct of business are

scientific in their nature and offer rewards in direct proportion to the care with which they are studied.

So Sheldon has not only shown from a logical standpoint—in this pamphlet and other literature gratuitously distributed—that Salesmanship is a science, and like all other sciences, capable of being taught, but is demonstrating in the thousands of examples furnished by his students all over the country, the truth of his position.

In other words, he was not only the prophet of a science but he has fulfilled his own prophecy in organizing the knowledge and experience in salesmanship which has made his system truly scientific; that is to say, practicable.

To speak of a science or a theory as "impracticable" is a contradiction in terms; for science is knowledge, and true theory simply a blueprint for practice.

MAKING A SCIENCE

The whole course of development of all the sciences has been in the direction followed by Sheldon and by "System"—the reduction of knowledge and experience to fundamental principles and settled order. What is true of the origin and development of the sciences of medicine, of chemistry, of law, is equally true of the science of salesmanship. As chemistry first began to be a science when men analyzed, and reduced the result of their analyses to certain compact symbols—invented a language for the further development and transmission of the knowledge they were organizing—so salesmanship took its most marked advance when Sheldon conceived the idea of analyzing a sale—reducing the process of sales making to certain settled principles disclosed by this analysis, and then invented a compact language of symbols for the aid of the mind in grasping, retaining and readily applying this science to the business of each day.

What a world of meaning and material there is wrapped up for the chemist in the

formula, intelligible only to the student of chemistry:



To the salesman and the employer what volumes of personal experience—past and to come—what food for thought and self-analysis, are conveyed in the Sheldon formula:

$$V = \frac{E}{S}$$

IMPORTANCE OF ANALYSIS

In the analysis of the sale he *failed* to make, what a "modern improvement" the salesman has added to his mental laboratory when he can pin the case right down as Sheldon's sales formula enables him to do—can take it to pieces and so find out where the trouble lies, and reform his lines for the "return engagement."

Nothing succeeds like failure—if you have learned to *analyze*.

Nothing fails like success—nothing is so misleading as success, if you have *not* learned to analyze; as *System* constantly teaches in showing how; as Moody illustrates on every page of his invaluable book; as the inner history of business failures and disorders demonstrates every day.

Let the salesman have self-confidence—above all things, yes; but that *kind* of self-confidence in which Emerson says true courage (the winning kind) consists—a *confidence based upon knowledge*; not mere confidence in "natural bornness"—in that impenetrable self-sufficiency which sends a man along with his head high in the air, oblivious to his surroundings until he drops through some open coal hole of disaster and defeat.

Of the great value of symbols, and systematic knowledge as an aid to the mind, men were made aware long before chemistry was known as science, long before Salesmanship began to be born into a science:

"And it shall be for a sign unto thee, upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth."

THE BATTLE LINE

Hence, also, the value of the parable, the anecdote, the illustration—they are simply pictures to the mind with which to grasp abstract truth. So these ordered symbols of the Science of Salesmanship are the cues of the prompter to jog the memory into action;

the strategic points to aid the salesman's judgment—his generalship—in forming its "far-flung battle line."

The very rapid and wide spread of the Sheldon idea seems, at first, to reverse the order of the spread of new ideas—new political ideas, new "isms" of all sorts; these, as a rule, begin at the bottom and work up—first winning the common people, then the leaders; Sheldonism, however, according to my experience, appeals first of all, and most of all, to the head of the "house" and his immediate subordinates—the Sales Manager, the *best* salesman.

The principal reasons for this rapid growth seem to me to be the fact that there already existed such wide interest in and ambition for the ideas and principles developed in salesmanship, and that the Science of Salesmanship, as Sheldon conceived it, rests upon the fundamental principle of civilized society—the Law of Mutual Benefit.

BARBAROUS SOCIETY

"He is no whole man," says Emerson, "who knows not how to obtain a blameless livelihood." And he adds: "Society is barbarous until every man can get his living without dishonest customs."

"For what" says a third great generalizer—of whose analysis of life there is much else to remind one in the recent literature of salesmanship—"for what are the great majority of men engaged in? They are engaged in the manufacture, transportation and sale of commodities." So it is reasonable to suppose that a man bold enough to conceive the notion of placing that most generally interesting of all occupations—Business—where other occupations and professions have long been—on a scientific basis, would be rewarded at the outset with a good deal of attention.

But no such phenomenal success as that of the Sheldon System could rest long or go far on mere curiosity, or retain any permanent hold on superficial thinkers—the mere "somethings they put in a ten dollar suit."

It is precisely among men of character and ambition—the *real* salesmen, whom Moody calls "commercial ambassadors," that the Sheldon idea has spread. And what is no less significant and important—Moody, Sheldon and all other right thinkers upon the subject, place salesmanship on a high *moral*;

plane. "Character" is the foundation stone of the Sheldon method of human horticulture; the "Law of Mutual Benefit" the keynote of Salesmanship.

SALES SCIENCE

"Society is barbarous until every man can get a living without dishonest customs." And when you have demonstrated—as one would demonstrate by a blue print, and by the work of a machine built after its specifications—that character and intellect lie at the heart—are the dynamic centers of business success—you have gone a long way toward putting *all* business methods, and so the whole business superstructure, on a solid rock foundation which will not let it yield, as we have recently seen it do, to the stress of storm and flood.

Here we have a sound doctrine and worthy of all acceptance: that all men—mentally as well as physically—are built on the same general pattern, and their faculties can be developed indefinitely and trained upon any pursuit; that business is not guess work; that it is not gambling; that it is not over-reaching; that its standard yardstick is, after all, the Golden Rule.

Since there is a wider demand, at present, for salesmen than for—say, painters or poets—it will pay the average man best to have his faculties developed, and these developed faculties trained upon the stimulating and profitable work of salesmanship; hence the wide appeal and the large success of the Sheldon idea, of "System" and "System" literature.

It is along these broad roads, it seems to me, that *sales science* is advancing toward a common Rome; the heart of which in turn is the temple of the Law of Mutual Benefit; to looking out for the true interests of the customer as earnestly as a lawyer does for those of his client; as zealously as a pastor does the congregation that looks to him for guidance.

For must we not agree—we salesmen who believe in the nobility of our calling—that when this conception of salesmanship becomes universal—(let us hope for it, and hope hard)—it will be clearly disclosed to the whole world that the truths of salesmanship are intimately related to, if they are not identical with, the fundamental truths of government and religion, namely, Mutual Service and Mutual Benefit.

Answers to Correspondents

Replying to inquiry regarding two form letters which were not getting business, answer :

"In our opinion the reason your letter did not pull is that the copy does not make perfectly clear what your proposition really is. Form letters such as yours are written to a business man. These men want to get two things: First, what the proposition is; second, what it will do for them. If these two points are strikingly set forth, the letters will gain the attention and interest, and in many cases, the desire and resolve of the reader. If these two points are not strikingly set forth, the letters will go into the waste basket."

Replying to an inquiry regarding the acquiring of fluency in expression, answer :

"We would say that fluency in expression depends upon three things: First, a good vocabulary; second, a rich fund of knowledge on the topics on which you wish to converse; third, an earnest desire to express yourself.

"The first two are gained through study and work, a vocabulary by frequent use of the dictionary and noting the language used by standard authors, and by studying synonyms and antonyms regarding any subject or subjects. You may obtain it only through careful study and observation.

"Suppose for instance, you wish to talk to your customer on the present political situation, you could only do so if your mind was filled with ideas on that subject. The way to obtain this is to read a great deal; observe closely what you read, and pick out those points which it would be well to remember and use in your subsequent conversation.

"Having acquired a good vocabulary and a good stock of ideas it is necessary to feel an earnest desire to communicate these ideas to others. You must be so filled with your subject that you want to talk-it to someone else. Under these conditions fluency of expression will come of itself."

In answer to a question regarding the use of suggestion in salesmanship, answer :

"Suggestion should not be used to win the customer over against his reason or will. This is not the idea that Mr. Sheldon intends to convey. In fact, his stand against this idea is the strongest he can possibly take. The use of suggestion to dethrone the will of another is the province of hypnotism, and cannot be used in legitimate salesmanship. The use of this power, even if one possesses it, for such a purpose would be reprehensible, and there is no excuse or defense for it.

"Suggestion may be used to influence the customer to look at a proposition from the standpoint of the salesman, but this must be done not in opposition to the customer's reason, but in winning him over to the salesman's way of thinking."

In reply to an inquiry regarding intuition, answer :

"Intuition is an activity of the subjective mind. Apparently it is the power of arriving at knowledge without the aid of the objective senses. It is as though the subjective mind knows conditions and thinks independently of the objective mind. Women are commonly supposed to be strongly in tuitional, although the trait is also strongly developed in some men.

"Intuition seems to be used in inverse ratio to the development of objective reasoning. In other words, the person who subjects everything to a process of reasoning does not have the intuitional faculty developed to a

marked extent; whereas, on the other hand, one who depends upon intuitional knowledge does not use inductive reasoning to reach a good conclusion."

In reply to a request for criticism on an advertising circular, answer :

"It is unnecessary for us to tell you that the more attractive the typographical appearance of an advertisement is, the easier it is to read and the more likely it is to get attention. The attractiveness of an advertisement depends to a great extent on the number of display lines, their arrangement in the advertisement, and on the kind of type used in both the display and the reading matter.

"Too much display is confusing and lacks emphasis for the same reason that where many sentences in a letter are underlined, none of them attract special attention. Too much emphasis is no emphasis.

"In the enclosed advertisement you have ten display lines out of thirty-five lines of printing, in addition to a liberal use of capitals, red ink and italics. In order to get a proper tone of harmony there should be more reading matter and less display. It is well to remember also that red ink should be used sparingly on display type. This color serves its best purpose on small printing jobs when it is used for ornamentation, rather than for display. It gives relief through variety. There are six styles of type used in your circular. It is advisable whenever possible not to use more than two, or at the most three, in such matter."

These are the things I prize
 And hold of dearest worth:
 Light of the sapphire skies,
 Peace of the silent hills,
 Shelter of forests, comfort of the grass,
 Music of birds, murmur of little rills,
 Shadows of clouds that swiftly pass,
 And after showers
 The smell of flowers
 And of the good brown earth;
 And, best of all, along the way,
 Friendship and mirth.

—Henry VanDyke

Selling Ferd Schneider

How the Corner Grocer Became the Censor of an Advertising Appropriation of a Quarter of a Million Dollars

IN Dayton, right across the street from the great factory of the National Cash Register Company, is a little grocery store kept by a good German, whose name is Ferd Schneider. How Ferd Schneider became the guide by which a quarter of a million dollars was spent annually by the advertising department of the National Cash Register Company is a fascinating study in the methods of this great concern.

Ferd represents the Average Storekeeper. He is the grocer who is hard to convince about the cash register. He is the man who makes little use of window display, whose stock is not unusually well arranged. He is fairly typical of the hardest prospect the N. C. R. salesman has to meet.

It was Arthur Brisbane, the gifted editor of the Hearst newspapers, who said, referring to the writing of editorials which would reach the people: "Write so that the simplest man on Broadway can understand the words you use and the points you make."

Perhaps it was with this statement in mind, but more likely because he is a great psychologist and a wonderful advertiser and salesman, that John H. Patterson imposed upon his advertising committee and upon the men who wrote the advertising copy of the institution one inviolable standard:

"Can Ferd Schneider understand this? Does it appeal to him?"

These were the point blank inquiries snapped out at the heads of the publication department and at the members of the advertising committee when new advertising material and selling talks were discussed and these were accepted at their literal value. How frequently only members of the department know, the proofs of advertisements, booklets and letters were taken across the street by the author and submitted to Ferd.

What he did not understand was instantly cut out; what he approved and what impressed him was scrupulously retained. Logic, brevity, simplicity and practical value became inevitably characteristic of the National Cash Register Company's advertising.

Over twenty thousand dollars a month was paid for publicity, excluding department expense and printing, but Ferd Schneider stood censor over it all. What he—the Average Storekeeper—could not understand, was discarded.

And what the Average Man cannot understand is expensive publicity. Can Ferd Schneider understand your copy?

DID you ever stop to think what would happen if all the books in the world were destroyed in a night?

One man who was asked this question once said: "Well, we could remember all of the Bible and reconstruct that, and that is the most important book of all." Assuming that there are people in the world now who each contributing a part could piece together all of the Bible, I very much doubt if it could be rewritten, because before the theologians got past the first chapter of Genesis they would get into an argument whether the original version said "a" or "the" at a certain point, and before this important question could be settled all the people who remembered any part of the Bible would have forgotten it. But this is merely an assumption, and it does not have anything to do with the thought I had in mind when I invited you to imagine all the books in the world being destroyed in a night.

It is true of human beings that we appreciate most that which has gone from us. The inscriptions in any cemetery prove this. And I thought that if you could get a picture in your mind of the world with its books destroyed you might appreciate more than you ever did before the value of books. Books are so common that we often fail to realize how much they really mean to us.

Books contain the history of all that man has done since the world began. If all the books were destroyed we would soon lose the power to do a great many important things which we now can do.

We could never hope to replace the great majority of our books. Who could write

plays that would take the place of Shakespeare's, who could write novels like Hugo's, or poems like Tennyson's, or essays like Emerson's? Civilization as it stands today is the result of uncounted centuries of growth. The story of this growth is in our books. We progress in the present by profiting from the progress that has been made in the past. It is by taking up our work where the preceding generation left off that we are able to go ahead in advance of the point reached by them. But if we should suddenly be denied the possibility of access to the knowledge of what other men have done, we should at once be cast into a despair too deep and black ever to be overcome.

This brings me to the point I really want to make, and that is, that everything that any other man has ever been or known or done, you have at your command.

All the great men of brains and action that the world has ever seen are ready to work for you today if you will only command them.

All that they have thought, you can think, because their thoughts have been put down for you and saved for you. All that they have done you can know and do. Their actions are recorded.

Cæsar, Napoleon, Shakespeare, Voltaire, Emerson—there they all are, in your book-case shelves, waiting to help you. But they cannot help you unless you let them, unless you do your part. Will you let them?

What great men have done to win success in business is also yours.

The paths they have followed to success are plain before you, and if you care to follow them, they will lead you to a glorious Rome.

The fundamental principles that underlie all business success have been formulated for you, and are offered to you now—as they were never offered to men before—if only you will take them, master them, and use them.

When the disciples of Jesus marveled too much at some of his works he said to them: "Greater things than these shall ye do." It was a cosmic flash in the mind of the Great Teacher—one which comes to all those who truly teach—the realization that the pupil may some day excel the master. That is humanity's hope.

All that the past has done you already have. The world has lived these thousands of years just to furnish you with the means of achieve-

ment, the means of going further than those who preceded you. Will you go further? Are you using all the means at your command?

WHEN Christopher Columbus, after fourteen years of heart-breaking, fruitless effort, stood before the King and Queen of Spain and got their signatures on an order for three small ships and the men to sail them into the unknown seas, he consummated the greatest sale that had taken place in the history of the world up to that time.

He sold the King and Queen of Spain a great idea—the idea that the world is round, and not flat, as all people then supposed it to be. This was in 1492. The world had always been round; it had been round long before man appeared on it—how long we will never know—and yet this all-important fact was a great piece of news even as late as 1492 A. D.

It took a great salesman to make that sale in the court of Spain. If you are a salesman, would you be willing to work fourteen years to get one order signed? A real salesman is a man with the courage of his convictions. Columbus was one of the real ones; he was a 100 Point Man. He believed that he was right and that he could prove the great thing that he believed; but before he could really prove the value of his goods, he had to sell the idea, he had to convince somebody else; he had to persuade the King and Queen because they were the only people who could give him the means to go out in search of the continent that he knew lay somewhere beyond the ocean's rim.

He had hard work making good on the order after he got it signed, but the peril of his long voyage in those three tiny ships was as nothing compared to the trouble he had had in persuading someone to believe in his idea. Think of the ignorance, the prejudice born of long centuries of darkness, that he had to overcome.

He was one man against a world that was dead set against the idea that it was a round world. And yet he made the sale. He had the power of persuasion; he inspired the King and Queen with confidence. He made one of the truly great sales of history.

To get control of oneself practice self denial.—A. F. Sheldon.

Suggestions and the Suggestion System

By W. A. McDermid

SOME few years ago, probably as a result of the experiments in this work made by a great manufacturing concern, employers the country over investigated the problem of the suggestion department. Many of them in the first flush of enthusiasm started suggestion departments on an elaborate scale, while many more announced that thereafter suggestions from their employes would be welcomed.

Not very long ago the corporation to whose influence is traceable the greatest growth of the movement abolished its suggestion department, and a canvass of the industrial field would probably show that of the many hundreds who started in with either a full-fledged or a partially organized system of suggestions, only a very few still maintain any semblance of the old arrangement.

What has happened in the case of this pioneer corporation is this (and it is typical of what has happened in every case where a formal department has been organized):

It is unquestionably true that many suggestions of the most valuable kind were received through this department, but in the process it involved so much expense and so many incidental defects that its value was exceedingly questionable.

In order to avoid any possible injustice it was necessary to have several people pass in writing on every suggestion which was submitted. The suggestion was then returned to the writer and a record made of the case in the books of the department. Possibly the maker of the suggestion was not satisfied with the decision, or had forgotten some argument, or something had happened to change in some way the considerations, and back the suggestion came with all its attached correspondence, again to go through the mill, until in many cases the incidental correspondence made a bulk six or eight inches high. Duplication was almost inevitable. The committee was compelled to spend much valuable time passing on suggestions which had been frequently made before and rejected for cause.

This, however, was not the most serious aspect of the case. It was not long before

the suggestion department became a hot-bed for what is aptly known as "knocking." Adverse criticisms which at first were justified by their constructive quality or by the remedy suggested, became nothing but the vehicles for personal spite. While the information sent through in this way was illuminating to those higher up, the spirit which it fostered was demoralizing in the extreme. In this corporation, and in practically every other case, the suggestion department became such a burden that it was found necessary to abolish it.

Now for the other extreme—the organizations in which it was announced that suggestions were welcome, but in which no systematic effort was made to acknowledge them or carry the acceptable one into effect with reasonable promptness. Under this classification come practically all of the progressive modern business houses, all of which claim to make their employes feel that suggestions are welcomed and appreciated, but who fail to show it.

What actually happened in these cases was usually that the employes who were taking an interest in their work actually did submit, from time to time during the early stages of the experiment, suggestions of more or less value, usually more. These suggestions, as a rule were never acknowledged even by a memorandum saying that they had been received. If they were rejected, nothing was ever heard from them. If they had to be deferred for action, again nothing was heard. If they were accepted, they were put into operation sometime, but usually after long and unnecessary delays, and without acknowledgment of any kind to the person making the suggestion and, alas, frequently credited to some other person.

This may seem like an extreme instance, but it is not. It is being duplicated today in a thousand progressive business houses, and yet employers wonder why their employes, after two or three experiences of this kind, seem to take no interest in their work other than to put in the required eight or nine hours and to draw their weekly salary. It would surprise them to realize what a little

appreciation will do in stimulating money-making thought on the part of the office and factory forces.

The objections to this latter method of handling suggestions, and the reasons which made it unpopular with the employers who gave it an honest trial were these: The lack of an authorized person to whom suggestions should be made, the chance of loss or of ignoring of suggestions sent to executives for criticism; and the amount of time consumed by acknowledging by memorandum, suggestions coming in at irregular intervals, and in incomplete or inadequate form.

The middle way, and the one which will probably prove ultimately to be the most successful handling of the suggestion system is the contest idea.—to offer at certain intervals prizes for those who will tell in a suggestion the thing which they would like to see done to improve their work. Under these considerations each person writes about the thing which is nearest to him and the thing which impinges most directly on his work, and which above all other things affects his own efficiency.

There are very few "knocks" which creep into this kind of communication. The ideas are, as a rule, exceedingly practical and very illuminating to the executives, because they represent the detail side of the business to which the executive cannot as a rule give very much time. The fact that a prize is offered and that definite acknowledgment will be made of all suggestions leads each one who makes a suggestion to make it the very best possible, well thought out and carefully stated.

This is a marked improvement on the haphazard suggestion box into which any trivial passing comment may be thrown. The work of those who pass on these suggestions is focused into a very limited period instead of being strung out into all the working hours and days. It takes but comparatively little time, say once a month, to work over these

suggestions, because of their very practical and thorough nature.

They are all suitably acknowledged on the same principle of business courtesy that makes one answer every letter, even though it may have nothing whatever to do with the business in which one is engaged. The system is elastic; it can be adapted to the use of each department or it can be made to cover the entire administration of an institution.

It would seem at first thought that instead of the contest idea it would be more advisable to offer increase in salary or position as a reward for suitable suggestions, and yet there is a curious turn in human nature which has made this method prove out in actual experience to be the least successful.

In school one worked for a prize or scholarship without giving much thought to the fact that the ultimate benefit came not from winning the prize but from acquiring knowledge.

Tell a sales force: "Make more sales and you will make more money" and you will not get the results you want, but tell that force that the man who exceeds his quota by ten per cent by the fifteenth of the next month will get a diamond watch fob, and every man on the force will break his neck to send his sales over the mark. When he gets through, he will realize that he has made more money, but the thing that got him working was not the increase in salary or commissions, it was that diamond fob.

There are individuals to whom this does not apply, but those individuals will be promoted or rewarded because they are genuinely efficient all the time and because they will in any case endeavor to improve their work. So long as human nature is constituted as it is, it will probably always be necessary to use some modification of the contest idea, rather than the more general and, for the present, impractical plan of making the reward for suggestions a promotion.

Starting Great Careers

It is a fact of thundering significance that many of the men who have risen to be superintendents, managers, and proprietors of great stores, began their career by sweeping out the stores of those very establishments. Ambition is in some sense sacred, the yearning to advance in the world, is only another form of the possession of excellence. The thirst for excellence is the "Voice of God in Man."

Let Them Jump on Your Head, Who Cares?

LAST month in the great Chicago-Illinois football game, played at the University of Chicago field, Harold Iddings, one of the Chicago halfbacks, had a habit of crawling along the ground after being tackled.

In order to stop these tactics, an Illinois player several times jumped on Iddings' head with his knees. The Chicago captain protested to the officials over this action on the part of the Illinois player, but Iddings' comment was:

"Oh, let him jump on my head; who cares?"

Iddings was not there to keep his head from being jumped on.

He expected it would be jumped on when he crawled along the ground with the ball, but that made no difference.

He was there to *advance the ball*—walk with it, run with it, jump, wriggle, slide, crawl, squirm—but *advance*.

And *advance* he would, even though the whole Illinois team jumped on his head at every play.

You can't beat a man like that. Illinois found that out.

The ability to take hard knocks is absolutely necessary in the successful football player. A man must be able to stand the hammering and get up and go on in spite of it, to be a real hero on the chalkmarked field.

The same principle is true in selling. The man with pluck and determination wins out.

A prospective buyer is a thing to be overcome, to be sold, nothing more.

He is a thing to be pushed about the field and over the goal line; he is the piece of resistance to bring out your nerve and fighting spirit.

Stay with him, *outlast* him; you will get him some day.

Bump him *harder* every scrimmage; you will shove him across the goal line for a touch-down some time.

Let them jump on your head; who cares?

About Smith, Whose Name is Jones

LAST month in this department we mentioned "an advertising man named Smith, whose name is not Smith." His real name is Jones, which, next to Smith, is the most popular name in the world.

This particular Jones is distinguished from all the other Joneses at the present time by being known as "Cosmopolitan" Jones. (Yes, Mabel, you got it right on the first guess, he is a representative of the *Cosmopolitan* magazine, published at 2 Duane street, New York City.)

Some years ago when the engraving business was just getting a foothold in Chicago and Jones was busily engaged in helping said business gain said foothold, he was known as Charles Engraving Jones. His middle initial is "E" and he managed to tie himself up with his business through adopting this unusual middle name. This is a fair sample of his methods. You need not expect anything bromidic from Jones; he is a sulphite.

After he had been in the engraving business for some time he began to realize that one of two things was true: either he knew more than the average buyer of advertising, or he could make the other fellow believe he did. There was no difference in the results for him whichever was true, so he started out to sell advertising ideas. He furnished plans, got up booklets, copy, etc., and kept at it for some time with great success.

In those days there was a struggling shoe store down on Washington street near Clark. The owners of this store one Easter season asked Jones to sell out their stock for them. Here is how he did it: He took a mailing card and wrote on it the following: "Your Easter shoes have arrived and are ready for delivery." These cards were mailed to the homes of Chicago business men. They sold the goods.

THE B. M. BOUGHT SHOES

When Mr. Business Man got home in the evening he was greeted by his wife with something like the following: "John, there is a postal here saying that your new Easter shoes have arrived. I am so glad you ordered some new shoes. You didn't tell me about it, so I suppose you meant it for a surprise. You usually forget to order your shoes for

Easter, and your old ones never look very good with your new suit." Mr. B. M. got his shoes first thing next morning.

Having overcome Chicago, Jones spent no time weeping for new worlds to conquer, but descended upon New York. His arrival there did not produce a panic or even a front page story in the newspapers. Nevertheless he did business.

He put a couple of printing plants on their feet; showed them how to do good work and make good money. Later he began getting out a little advertising booklet for *Life* (meaning the magazine). For cleverness, suitability to their purpose and results achieved, these books have never been surpassed in the magazine field, if in any field of advertising. Each was a gem, and I have heard it said (not by Jones) that they were finally killed by the editors of "*Life*" who became jealous over their growing popularity, feeling that they were really about to supplant the publication itself.

He started the little "Everybody's" book also, and had his share in starting that wonderful publication toward its great success. He now gets out a little book for *Cosmopolitan*, known as "Cos" which is one of the best things going in the house organ line.

He has managed the advertising departments of the President Suspender Company and the H. O. Company, and is one of a long list of brilliant advertising men who have tried in vain to convince John H. Patterson, of the N. C. R. Company, that they know more about advertising than he thinks he knows.

"NAMES ON REQUEST"

Jones is the copyrighted owner of the Big Four—not the railroad—but the Big Four in the magazine field, consisting of *Cosmopolitan* and three others (names upon request).

A long time ago in the standard magazine field there was a Big One, and then there was a Big Two, and a little later a Big Three, but to Jones goes the credit for the latest combination. He discovered it and he advertised it and he is a doting parent as he has a right to be. He first made the Big Three believe in it, which was indeed a wonderful

performance, and together with the representatives of the erstwhile Big Three he has made the public believe in it.

Jones' methods as a magazine representative are different. The average magazine man rushes into your office and gets off something about like this: "Our circulation is 641,311, and we are quoting a rate of only two dollars a line. The third cover page, which otherwise we have sold for the next eleven years, has unexpectedly been left open for this month and we thought you would be interested in it. If you are, we will give you this preferred position and run your copy in two colors at the price of an inside page. Come on in, nearly everybody is using it."

Jones, first of all, talks advertising; after that he talks *Cosmopolitan*. He is able to talk advertising in a broad way with any man who is interested in the subject, no matter whether he may want to sell wall tacks in one inch space or food products in double spreads. He sells space because he inspires the advertiser with confidence in himself and his publication.

JONES: TEACHER

Jones, without specially trying to be, is one of the best teachers now living. He has more specific knowledge than he can use about advertising and all of its related branches, such as printing, engraving, book making, book binding, etc., than any other man in the business. He can tell these facts to others. His talk is always instructive; he teaches continually.

While he was at the N. C. R. he used to conduct a little class for half an hour each evening after work for the benefit of any who were interested in learning about advertising and its related branches. From that class alone were graduated a half dozen advertising managers and others who are making good, partly at least because of the teachings of Jones. There is Foote with the Peerless, Leever with the Burroughs, Schutte with the N. C. R., Hallowell with Lord and Thomas, Casey with *System*, Steele who has been with the Franklin and Chalmers-Detroit, and the writer—all of whom owe a great deal to Jones and admit it. There are many others scattered about the country.

Jones eats advertising, sleeps it, lives it. He concentrates; he is a specialist. Note that when he was in the engraving business

he was known as "Charles Engraver;" when he was at the N. C. R. he was "Cash" Jones; now he is "Cosmopolitan" Jones. If he were in the printing business he would be known as "Printer" Jones. Splendid faculty—that of being able to *live* your business—to belong entirely to it.

Most of the younger men who have worked under him refer to him as "Chief" Jones—and they mean it.

Jones is a big man because he gives so much. The more you give away the bigger you are.

THERE are still a great many false beliefs held in this world. One of the silliest of all is that *theory* is not a good thing of itself; that a man who is known as a theorizer is for that very fact not a practical man, and hence not a safe one to trust in business affairs.

A theory is merely an idea, nothing more.

Every time you think out ideas you theorize. Everything has its beginning in thought. The greatest thinkers are the greatest theorizers.

If some men had not been blessed with an unusual faculty for theorizing constructive thinking, which is imagining, the world would yet be in the dark ages. If man was not given to theories we should not now be enjoying the use of steamboats, typewriters, railroad trains, telephones, telegraph, steam heat, talking machines, and all the other wonders that make this age superior to any that has preceded it.

A man does not have to be what the world calls "practical" in order to accomplish great material things for the world.

Eli Whitney, who made the first cotton gin, was a graduate of Yale, a lawyer, who was never engaged in any kind of "practical" work. He was a theorizer.

Aloys Senefelder, the man who discovered the art of lithography, was an actor and a literary man.

Percussion arms were the invention of a preacher named Forsyth.

Edmund Cartwright, who built the first weaving loom, was a clergyman of poetical tastes, the author of "Armine and Elvira" and "The Prince of Peace."

Robert Fulton, who first demonstrated the practical use of steam for driving ships, was a miniature painter.

S. F. B. Morse, who discovered the telegraph, also was a painter. After graduating from Yale he had studied in Europe and had had one painting accepted by the Academy before he became converted to his Great Idea.

None of these men was what the world would call "practical." They were theorists. More than that even, they were dreamers—just plain dreamers. And yet they are responsible for some of the greatest practical inventions that bless mankind.

Cultivate the positive of imagination; do a little dreaming occasionally. It is in his creative faculty—his imagining power—that man approaches nearest to Divinity.

Get a few pictures in your mind of what you would like to do, of what you think you can do. Don't you suppose that Marshall Field had in his mind the picture of the world's greatest store long before it took form? Don't you suppose he dreamed about it by day and by night? It was theory, was that store, for a long, long time.

Every great business man is a great dreamer. Do you think you can sell the next man you are going to see? That is a theory; can you demonstrate it? Do you want to be the best salesman in your line? Do you believe you can be? That is a theory too.

This much is absolutely certain: unless you have this *theory* the *fact* will never come to pass.

Imagine a few things; dream a little; theorize; think!

DID you ever hear of a Key Number? Do you know what it is? A key number is a special address put on an advertisement for the benefit of you, the advertiser, and the publication. Advertisers like to know which publications are doing the most good for them and good publications like to have the advertisers know this.

You can help the advertiser and the publication you read by always answering advertisements, when you do answer them, exactly according to the address given.

Here is an instance of a special key number: The Sheldon School puts an advertisement in the Saturday Evening Post with the address 1012 Republic Building. No other advertisement will carry this address. All the replies coming in addressed to 1012 Republic Building will then be credited to

the Saturday Evening Post. The same scheme will hold good for all other publications.

There are many other ways of putting key numbers on advertisements. You can use some special street number, through having an understanding with the postoffice, or you can use departments, or if you are using a coupon you can have a little different arrangement of the words on the coupons. There are many other ways.

It is to your interest, no less than to that of the advertiser and the publication, to use the address given in the advertisement. You thus help to get justice done all around.

Speaking of magazines, have you ever stopped to think what a great co-operative scheme a magazine represents?

You buy a magazine primarily because of the editorial matter which it contains, but because you and thousands of other persons are willing to buy this magazine, the publishers are able to sell great quantities of white space to be used for advertising purposes. In this way you help the publisher to serve you and the other subscribers in a way quite distinct from the editorial pages, but a way none the less desirable.

Have you ever thought how much it is to your advantage to have laid upon your library table each month the announcements of the leading business concerns of the country which are anxious to furnish you with things you need and can use. Glance through the advertising pages of any good magazine, notice the new things there presented to you month after month—things that you need, things that you want, things that will help you live a better, a more comfortable, a more satisfying life.

Your library table has become the market place of the world.

By the light of your own study lamp you can learn what all other men are making that is of possible service to you.

You can learn that shoes are now being made in quarter sizes; you are told of the latest books; you can locate a school for your boy; you get suggestions for travel; places to spend your vacation; you are shown the latest cut of clothing; given a list of the latest phonographic records; told about a new insurance policy which will enable you to leave your wife a regular income for life; you are offered sound investments for your money;

you are given suggestions as to how you can beautify your home; see the latest models in automobiles; you are shown all sorts of labor saving devices and you learn that even though you live far in the country you can have a system of water supply for your house and all the other conveniences that heretofore have been considered "city advantages."

Everything that is new and good is advertised and it is placed before you because many thousands of people are willing to enter into a big co-operative scheme. A great many thousands have to buy the magazine before the publishers can sell space, and a great many advertisers must buy space before the publishers can give you the kind of a magazine you want.

The good magazines are good because they carry lots of advertising, no less than because they carry lots of reading matter that you like to read.

A MAN is always so much more than his words, as we feel every day of our lives; what he says has its momentum infinitely multiplied, or reduced to nullity by the impression that the hearer for good reasons or bad happens to have formed of the spirit and moral size of the speaker."

The above quotation, taken from John Morley's wonderful biographical critique on Voltaire, is a scholarly definition of salesmanship. Reduced to a simple sentence he is saying: "Personality—character—is what really counts."

"A man is always so much more than his words." Ah yes, indeed he is. It is the something back of the words that really carries weight. There is something impressive about even the simplest acts and expressions of those persons who have acquired strong character. On the other hand, nothing that the weakling can say or do carries any evidence of force.

You can take two men, much alike in outward appearance, and teach them the very same words about a thing that is to be sold, and send them forth along the highways of trade. Using those words one man will sell much, the other little; goods the same, words the same, customers similar; one man sells, one fails.

Where is the difference? It can be only in the man. The momentum of one, is "infinitely multiplied—by the impression that the hearer happens to have formed of the spirit and moral size of the speaker," while the other finds what he says "reduced to nullity" through his inability to give an impression of "spirit and moral size."

Words are little of themselves; they are only instruments of expression that gain persuasive and convicting power only through the soul which sends them forth and stands behind them. Do we expect to find virtue in mere sound, or reason in a bass drum?

Sheldon summed it all up when he said: "Make the man right and his work will take care of itself."

There are two ways of making yourself stand out from the crowd: One is by having a job so big you can go home before the bell rings if you want to; the other is by finding so much to do that you must stay after the others have gone. The one who enjoys the former once took advantage of the latter.—*Ford*.

I swear the earth shall surely be complete to him or her who shall be complete!
I swear the earth remains jagged and broken only to him or her who remains jagged and broken!—*Walt Whitman*.

Great men and little have the same accidents, the same temptations, the same passions; but one is on the fellow of the wheel and the other near the axle, and so less agitated by the same revolution.—*Pascal*.

From Other Philosophers

THE KEY TO REAL SUCCESS.—A prime qualification for success in any art, trade or profession is the love of it, though love alone will by no means bring success in it. The love must be reciprocal; that is, the vocation must desire its follower, for reasons which there is no finding out, and which must remain as much a mystery to him as to any of his witnesses. "She was love-worthy," says Heine, in treating of a more passional case, "and he loved her; but he was not loved-worthy, and she loved him not." The fond youth, university-bred or self-made, may have ever so great a desire for journalism, but journalism will have no desire for him unless he has the peculiar charm for it which commands affection in all cases. He can only prove the fact by trying, and by longing to try with a longing that excludes the hope of every other reward beside the favor of the art he wishes to espouse. Riches, fame, power may be in the event, but they are not to be in the quest. The wish to succeed in it for its own sake must be his first motive, and the sense of success in it must be his first reward; those other things must be left to add themselves, without his striving for them. So far as he strives for them they will alloy and dilute his journalistic success.

—*W. D. Howells, in Harper's Magazine.*

LIFE CAN BE MADE COMFORTABLE.—I am convinced that there is excellent reason to believe that life can be greatly prolonged in comfort, that disease can, in great measure, be prevented, that the sick can be cured, the weak strengthened, the vacillating fixed, the unhappy filled with joy, poverty overcome, vicious tendencies corrected and earth made a veritable paradise under the impulse of right mental conditions. But this cannot all be done in a day. It comes only as a result of an educational process. The mind, and particularly the subconscious mind which has control of the organic functions, cannot be lifted out of old thought-channels and made to run steadily in new ones in a day, a week, a month or a year. The task can be accomplished, but only at the expense of much time, patience, resolution, courage and faith. It will be done with decreasing difficulty by a few succeeding gen-

erations. Let us hope that the time will come when posterity shall reap freely the harvest now only in its seed-time.

—*Sheldon Leavitt, M. D.*

POWER OF MIND OVER BODY.—If we believe that the mind is simply a finer part of the body, and that the mind acts upon the body, in the same way the body must act upon the mind. If the body is sick, the mind becomes sick also. If the body is healthy, the mind remains healthy and strong. When one is angry, the mind becomes disturbed; at the same time, when the mind is disturbed, the body also becomes disturbed. With the majority of mankind, the mind is entirely under the control of the body; the mind is very little developed. The vast mass of humanity, if you will kindly excuse me, is very little removed from the animals. To bring the control about, we must take certain physical helps, and, when the body is sufficiently controlled, we can attempt the manipulation of the mind. By manipulation of the mind we shall then be able to bring it (as well as the body) under our control, make it work as we like, and compel it to concentrate its powers as we desire.

—*Vivekananda.*

THE BOOSTER.—Wake up and get up, and then put up or shut up. Get poise and balance before you begin your day's work. Begin work at 8:00 a. m. sharp and work eight hours a day, six days a week. Say many cheerful words before you leave the house and then begin to boost. Boost yourself; boost your business; boost your employer's business; boost all crops; and boost our dear old state of Mississippi, as the sun has never shown on a better state; and don't sling mud at your competitors for there's room for all. Don't be a knocker but be a booster. Don't wait; take the step; others will follow. Don't crawl but walk erect. Don't knock, there are enough wood-peckers already. Don't expose your meanness; thank God if it isn't found out. Don't tell your troubles for they will disappear if left alone. Don't spend your money and expect to prosper. Don't knock but get in the band wagon and boost.—*G. T. Wilson.*

A Personal Message from Sheldon

MANY of my good friends are writing me asking me how they can best serve the great cause of business building to which I am devoting my life. They tell me how much they have been benefited by the instructions I have given them. Hundreds tell me how the **BUSINESS PHILOSOPHER** has put new life into them, arousing their sleeping ambition and energy. I wish I could tell you all how glad I am to receive such letters. Although I am a very, very busy man I always have time to at least say "Thank You" to friends of that kind.

But to those friends I have a very special message this month. It is a call for their help. I need them. I need them greatly. I want every friend I have to help spread the philosophy of man building and business building. I want to reach millions. But I cannot reach millions unless I have the help of thousands.

THE BUSINESS PHILOSOPHER is growing—it is bigger and better today than it ever was before. But it has just started to grow. Its circulation is increasing at the rate of nearly 1,000 a month. But that increase is not as great as it ought to be. The folks who believe in me, and in what my work stands for, can do more good by persuading their acquaintances to become regular readers of my magazine, than in any other way.

I am not offering a cent of pay. I offer you no commission. All I offer you is a chance to do good work for the great cause of man-building and business ethics. All I can do for you is to ask you to assist in a movement which I firmly believe is destined to change for the better the entire educational system. And this means that there will also come a change in the economic, sociological and political system, not of this country alone, but of the world.

It is true that in my time all this will not take place. But I am good for many, many years yet, and my whole life shall be dedicated to the task of perfecting an organization which will do the work I desire it to do long after I have graduated into the Great Beyond.

I shall have more to say upon this ideal of mine during the winter. I, myself, am just beginning to see it in perspective and realize

its true greatness. Yes, Sheldon is growing—he is growing bigger and I hope better everyday, and the reason is because so many thousands insist upon treating him, not so much for what he is, but for what he aspires to be.

You will understand the feeling I have in my heart when I ask you to work for this cause of man- and business-building, and I am sure that during the months to come I shall have many letters which will run something like this: "Here is a check for ten dollars. Please enter the names of the following friends of mine on your subscription list."

And all I'll say will be "Thank you," but I shall mean it when I say thank you.

A. F. SHELDON.

* * *

There are some new advertisements in this issue that should prove of special interest to those good folks who desire books for Christmas. Never before did we have such an assortment. Just send along the proper remittance and the books you want will go forward to you by the next mail.

* * *

Need we advance any new arguments why you should send us Ten Dollars today and become a Life Subscriber?

* * *

Of course you know we are always glad to tell you anything you may desire to know about the Sheldon institutions. Don't hesitate to ask for any information which you think may be helpful to you. We are always glad to serve.

* * *

When you have any special messages to readers of **THE BUSINESS PHILOSOPHER** remember that the easiest way is to send them through the advertising pages of this magazine. You might write for our rate card.

* * *

We are ready to accept orders for all of the Allen books. We have just published new editions of "From Poverty to Power," "All These Things Added," and "Byways of Blessedness." These three books are uniformly bound in green, gilt letters and gold top. The three make a fine Christmas gift. Send along Three Dollars with your order.

THE MOSHER BOOKS

FALL ANNOUNCEMENT

The Old World Series

Bound in the following styles:

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You would think I should be satisfied, but I am not and never will be until I have become a SPIRITUAL ATHLETE, or in other words more GODLIKE. As I trained my body to become physically strong, so I am now training spiritually. Of course, I have thought of these things for years, but I have only been systematically training for about a month. So far results are fine. Here are some of my spiritual exercises. You may try them and if they do not benefit you, it is because your time for spiritual development has not yet come.

SPIRITUAL EXERCISE.—Try and realize you were created in God's image and now possess God's qualities in a more or less degree and that by cultivating these more or less dormant qualities, they will develop and bear fruit, some 10, some 100 and some a thousand fold. Say to yourself many times a day: God is wise (not foolish); God is powerful (not weak); God is good (not bad); God is confident (not fearful); God is serene (not excitable); God is contented (not envious); God is harmonious (not discordant); God is vital (not inert); God is eternal (not here for a day), and then try and realize that the qualities, Wise, Powerful, Good, Confident, Serene, Content, Harmony, Vital and Eternal in you, actually represent God, and that you have a standard whereby you can judge yourself and others, ascertaining thereby whether they be small or great. You can note your progress day by day, but I advise against harsh judgment, either of yourself or others. You, as well as I, know that you should get your physical body in as good condition as possible before you can expect to cultivate the above qualities. To be anywhere near the desired condition, you must cultivate all of the above qualities, having them in your head, heart, stomach, liver and blood, in fact, in every cell of your organism.

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Character-Building Books

James Allen's Books of Inspirations:	
From Poverty to Power	\$1 00
All These Things Added	1 00
Byways of Blessedness	1 00
The Life Triumphant	1 00
As a Man Thinketh. Paper. 15 cents, cloth	50
Out From the Heart. Paper. 15 cents, cloth	50
Through the Gate of Good: or, Christ and Conduct. Paper	15
Morning and Evening Thoughts. Paper.	15
Every Man a King. By Orison Swett Marden	1 00
In Tune with the Infinite. By Ralph Waldo Trine	1 25
Man-Building. By Lewis Ransom Fiske, LL. D.	1 00
The Young Man and the World. By Senator A. J. Beveridge	1 62
Paths to Power. By Floyd B. Wilson	1 00
My Little Book of Prayer. By Murial Strode	50
Self-Help. By Samuel Smiles	1 00
Freedom of Life. By Annie Payson Call	1 00
As a Matter of Course. By Annie Payson Call	1 00
Auto-Suggestion. By Herbert A. Parkyn, M. D.	75
Mastery of Fate. By C. D. Larson	50
The Hidden Secret. By C. D. Larson	50
Poise and Power. By C. D. Larson	50
Character. By Samuel Smiles	1 00
Duty. By Samuel Smiles	1 00

Brain-Building Books

Right and Wrong Thinking. By Aaron M. Crane	1 50
Brain and Personality. By W. Hanna Thomson	1 20
Character Reading. By Mrs. Symes	1 50
Vaught's Practical Character Reader	1 00
The Law of Psychic Phenomena. By Thomson J. Hudson	1 50
The Law of Mental Medicine. By Thomson J. Hudson	1 50
Organic Evolution. By Anna Augusta Gaskell	2 00
The Mind's Attainment. By Uriel Buchanan	2 00
Story of Mind. By J. M. Baldwin	40
Psychology. By James	1 50
Scientific Demonstration of Future Life. By Hudson	1 50
Divine Pedigree of Man. By Hudson	1 50
Evolution of the Soul. By Hudson	1 50
Through Silence to Realization. By Wilson	1 00

Business-Building Books

Financing an Enterprise. By Francis Cooper	4 00
Men Who Sell Things. By Walter D. Moody	1 00
Tales of the Road. By Charles N. Crewdson	1 00
Science of Organization. By Frank	3 00
Making of a Merchant. By H. N. Higginbotham	1 50
Successful Advertising. By McDonald	2 00
Systematizing. Three Volumes. By Griffiths	3 00
Business Law. By Francis M. Burdick	1 00

(List continued on the following page)

BOOKS FOR PROFIT

Those who buy and study them reap the greatest and most abiding profit from them—development and power of body, brain, mind and soul. Here is the list continued from the preceding page:

Tabloid System (For Business Men)	\$ 1 00
Manufacturing Costs. By Hall	1 00
Sales Promotion	1 00
Commercial Correspondence	1 00
Modern Advertising. By Calkins and Holden	1 62
Theory of Advertising. By Scott	2 00
Success in Letter Writing. By Sherwin Cody	80
How to Grow Success. By Elizabeth Towne	50
Retail Ad Writing Simplified	1 00
The Cody System—How to Write Letters and Advertisements that Pull—A Correspondence Course.	10 00

Health-Building Books

That Last Will. By Horace Fletcher	1 00
Optimism—a Real Remedy. By Horace Fletcher	75
The Art of Living in Good Health. By Daniel S. Sager, M. D.	1 57
Humaniculture. By Hubert Higgins, M. D.	1 12
The Law of Mental Medicine. By Thomson J. Hudson	1 50
Perfect Health: by One Who Has It. By C. C. Haskell	1 00
The Art of Living Long. By Luigi Cornaro	1 50
Power Through Repose. By Annie Payson Call	1 00

Home-Study Books

The Nuttall Library of the World's Best Literature for Busy Readers, edited by Sherwin Cody. 12 vols.	10 00			
Longfellow	Lamb	Dickens	Tennyson	
Shakespeare	Irving	Thackeray	"How to Read and	
Burns	Scott	Hawthorne	What to Read,"	Cody
The Art of Writing and Speaking the English Language—Word-study, Grammar, and Punctuation, Composition and Rhetoric, and Story Writing and Journalism—by Sherwin Cody, four volumes in box				2 00
Dictionary of Errors in English—Rules of Grammar and Common Errors, Words Often Mispronounced, Words Often Misspelled, Words Often Misused, and Rules of Punctuation for Office Use—by Sherwin Cody, 50c., when ordered with the set. Single volumes				75
Primer of Logic. By W. S. Jevons				50
Webster's Condensed Dictionary				1 50
Essentials of Elocution. By Wm. Pinckley				1 25
Word Study. By Sherwin Cody				50
Ten Thousand Words. By Baker				1 00
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Let this, then, be my this
year's Christmas Greeting:

SO live that when thy summons
comes each day to meet thy
fellows in the duties of the Here
and Now, that you can make your
mind an open book and would
that everyone could read each
thought and *feeling* written there.

'Tis then our actions shall con-
form to Christ's command and we
shall do to others as we would
that they do unto us.

—A. F. Sheldon

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