

WILLIAM ATKINSON

THE PSYCHOLOGY OF
SALESMANSHIP

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William Walker Atkinson

The Psychology of Salesmanship

CHAPTER I

PSYCHOLOGY IN BUSINESS

Until the last few years the mere mention of the word "psychology" in connection with business was apt to be greeted with a shrug of the shoulders, a significant raising of the eyebrows – and a change of the subject. Psychology was a subject that savored of the class room, or else was thought to be somehow concerned with the soul, or possibly related to the abnormal phenomena generally classified as "psychic." The average business man was apt to impatiently resent the introduction into business of class room topics, or speculation regarding the soul, or of theories and tales regarding clairvoyance, telepathy, or general "spookiness" – for these were the things included in his concept of "psychology."

But a change has come to the man in business. He has heard much of late years regarding psychology in business affairs, and has read something on the subject. He understands now that psychology means "the science of the mind" and is not necessarily the same as metaphysics or "psychism." He has had brought home to him the fact that psychology plays a most important part in business, and that it is quite worth his while to acquaint himself with its fundamental principles. In fact, if he has thought sufficiently on the subject, he will have seen that the entire process of selling goods, personally, or by means of advertising or display, is essentially a mental process depending upon the state of mind induced in the purchaser, and that these states of mind are induced solely by reason of certain established principles of psychology. Whether the salesman, or advertiser, realizes this or not, he is employing psychological principles in attracting the attention, arousing the interest, creating the desire, and moving the will of the purchaser of his goods.

The best authorities on salesmanship and advertising now recognize this fact and emphasize it in their writings. George French, in his *"Art and Science of Advertising"* says regarding psychology in advertising: "So we can dismiss the weird word, and simply acknowledge that we can sell things to a man more readily if we know the man. We can't personally know every man to whom we wish to sell goods. We must therefore consider if there are not certain ways of thinking and of acting which are common to all men, or to a large proportion of men. If we can discover the laws governing the action of men's minds we will know how to appeal to those men. We know how to appeal to Smith, because we know Smith. We know what will please Brown, because we know Brown. We know how to get our way with Jones, because we know Jones. What the advertiser must know is how to get at Smith, Brown, and Jones without knowing any of them. While every man has his personal peculiarities, and while every mind has its peculiar method of dealing with the facts of life, every man and every mind is controlled, in a large sense and to a great extent, by predilections and mind-workings which were established before he lived, and are operated in a manner separate from his personality. Our minds are more automatic, more mechanical, than we are willing to admit. That which we loosely call mind is largely the automatic expression of tendencies controlled by physical conditions wholly apart from conscious intellectual or moral motives or qualities. What those physical conditions are, and how the knowledge of what they are may be utilized by advertisers, forms the body of that new knowledge some like to call psychology, so far as it concerns advertising." Mr. French has well expressed the idea of the important part played in business by psychology. What he says is, of course, as applicable to personal salesmanship as to salesmanship through advertisements – the same principles are present and operative in both cases.

In order to bring to the mind of the reader the full idea of the operation of psychological principles in the sale of goods, we shall mention a few particular instances in which these principles have played a part. Each reader will be able to recollect many similar instances, once his attention is called to the matter.

Prof. Halleck, a well known authority on psychology says: "Business men say that the ability to gain the attention is often the secret of success in life. Enormous salaries are paid to persons who can write advertisements certain to catch the eye. A publisher said that he had sold only five thousand copies of an excellent work, merely because it had failed to catch the attention of many, and that twenty-five thousand copies could have been disposed of in the same time, if agents had forced them upon the notice of people. Druggists say that any kind of patent medicine can be sold, if it is so advertised as to strike the attention in a forcible manner. Business life has largely resolved itself into a battle to secure the attention of people."

The same excellent authority says, regarding the effect of associated ideas: "An eminent philosopher has said that man is completely at the mercy of the association of his ideas. Every new object is seen in the light of its associated ideas. * * * The principle of the association of ideas is sufficient to account for the change in fashions. A woman in a southern city had a bonnet that she particularly admired, until she one day saw three negresses wearing precisely the same pattern. She never appeared again in that bonnet. When a style of dress becomes 'common,' and is worn by the lower classes, it is discarded by the fashionable people. Fashions that are absolutely repulsive will often be adopted if they are introduced by popular or noted people. * * * A knowledge of the power of the association of ideas is of the utmost importance in business. One man has his store so planned that all its associations are pleasing, from the manner of the clerks to the fixtures and drapery. Another store brings up unpleasant associations. * * * When negligee hats first made their appearance, a shrewd hatter sent for a well-dressed and popular collegian and offered him his choice of the best hats in the store, if he would wear a negligee hat for three days. He objected to making such an exhibition of himself, until he was flattered by the hatter's wager that the hats could, in this way, be made the fashion for the entire town. When the collegian first put in his appearance on the campus with the hat, he was guyed for his oddity. Late in the afternoon, some of his friends concluded that the hat looked so well that they would invest. On the following day large numbers reached the same conclusion. For some time after this the hatter found difficulty in keeping a sufficient supply in stock. Had an unpopular or poorly dressed man appeared first on the campus with that hat, the result would have been the reverse. The hat would have been the same, but the association of ideas would have differed. Some of the ladies of fashion in a large European city selected on their own responsibility, without consulting the milliners, a cheap spring Manilla hat, which was very handsome. The milliners found themselves with a high-priced stock for which there was no demand. They held a council, bought a large number of the cheap hats, and put them on the heads of all the female street sweepers and scavengers in the town. When the ladies of fashion went out the next day, they were amazed to see the very dregs of the city arrayed in headgear like their own. It was not very long before the result was what might have been expected."

In a previous work of the present writer, the following illustrations of the effect of psychological suggestion in advertising were used:

The use of the "direct command" as the "ad. men" call it, is very common. People are positively told to do certain things in these advertisements. They are told to "take home a cake of Hinky-dink's Soap tonight; your wife needs it!" And they do it. Or they see a mammoth hand pointing down at them from a sign, and almost hear the corresponding mammoth voice as it says (in painted words): "Say you! Smoke Honey-Dope Cigars; they're the best ever!!!" And, if you manage to reject the command the first time, you will probably yield at the repeated suggestion of the same thing being hurled at you at every corner and high fence, and "Honey-Dope" will be your favorite brand until some other suggestion catches you. Suggestion by authority and repetition, remember; that's what

does the business for you! They call this the "Direct Command" in the advertising schools. Then there are some other subtle forms of suggestion in advertising. You see staring from every bit of space, on billboard and in newspapers and magazines: "Uwanta Cracker," or something of that sort – and you usually wind up by acquiescing. And then you are constantly told that "Babies howl for Grandma Hankin's Infantile Soother," and then when you hear some baby howling you think of what you have been told they are howling for, and then you run and buy a bottle of "Grandma Hankin's." Then you are told that some cigar is "Generously Liberal" in size and quality; or that some kind of Cocoa is "Grateful and Refreshing"; or that some brand of soap is "99.999 % Pure"; etc., etc. Only last night I saw a new one – "Somebody's Whisky is Smooth," and every imbiber in the car was smacking his lips and thinking about the "smooth" feeling in his mouth and throat. It *was* smooth – the idea, not the stuff, I mean. And some other whiskey man shows a picture of a glass, a bottle, some ice and a syphon of seltzer, with simply these words: "Oldboy's Highball – That's all!" All of these things are suggestions, and some of them are very powerful ones, too, when constantly impressed upon the mind by repetition. * * * I have known dealers in Spring goods to force the season by filling their windows with their advance stock. I have seen hat dealers start up the straw hat season by putting on a straw themselves, their clerks ditto, and then a few friends. The sprinkling of "straws" gave a suggestion to the street, and the straw hat season was opened.

Dr. Herbert A. Parkyn, an authority on Suggestion, draws the following picture from life of a retail merchant who is suffering from the effect of adverse psychological influences resulting from his pessimistic mental attitude. The present writer can vouch for the accuracy of Dr. Parkyn's picture, for he knows the original of the sketch. Dr. Parkyn says of the storekeeper:

"He is the proprietor of a store in a neighboring city; but such a store – it almost gives me the blues to go into it! His windows are dressed year in and year out with the same old signs, and there is nothing to give the store the cheerful appearance so essential to an up-to-date business establishment. But the atmosphere of the place is only in keeping with the proprietor. When he started in business thirty years ago he employed eight clerks, but his business has fallen off till he does all the work himself and is scarcely able now to pay rent, although competitors around him are increasing their business steadily every year. In the course of a fifteen minute's conversation, the first time I met him, he told me all his troubles, which were many. According to his story, everyone had been trying to get the better of him ever since he started in business; his competitors resorted to unfair business methods; his landlord was endeavoring to drive him out by raising his rent; he could not get an honest clerk in his store; an old man had not an equal chance with a young man; he could not understand why people he had catered to so faithfully should be so ungrateful or so fickle as to give their patronage to every upstart who went into business in the same line as his; he supposed that he could work along, as he was doing, from morning till night without a holiday till he was driven to the poorhouse or died, and although he had been in the same stand for fifteen years there was not a single person he could call on if in need of a friend, etc. Although I have had occasion to visit him many times during business hours, I have never heard him address a cheerful or encouraging remark to a customer. On the other hand he waited on them, not only with an air of indifference, but apparently as if he were doing them a favor by allowing them to trade at his store, while others who dropped in to ask permission to use his telephone or to enquire about residents in the neighborhood were soon given to understand by his manner and answers that he considered them a nuisance and hoped they had not mistaken his store for an information bureau. I have purposely led him into other channels of conversation, with the same result; everything was going to the dogs – the city, the country, etc. No matter what was talked about, his remarks were saturated with pessimism. He was ready to blame everything and everyone for his condition, and when I ventured to suggest that much of his trouble was due to his attitude he was ready to show me to the door. * * * If he would but cast his bread upon the waters for a few weeks by bestowing a smile here and a smile there, or a cheerful encouraging word to this customer and that customer, he would certainly feel better for the giving, and they would return to him a thousand

fold. If he would only assume that he is prosperous and proceed to give his store an air of prosperity, how much more attractive he could make his place look and how much more inviting it would be for customers! If he would assume that every person that entered his store was his guest, whether he made a purchase or not, people would feel like returning to his store when they wanted anything in his line. I could suggest a hundred ways in which this man could employ suggestion and auto-suggestion to increase his business, to draw friends to him, instead of driving them away, and to make the world and himself better and happier while he lives in it."

But, you may ask, what has all this to do with psychology in salesmanship – what has the matter of advertising, store display, personal manner, etc., to do with salesmanship? Just this much, that all these things are based on the same fundamental principles as is salesmanship, and that these fundamental principles are those of psychology. All that has been said refers to psychology – all is the effect of psychology pure and simple. All depends upon the mental attitude, the suggestions offered, the mental states induced, the motive to the will – all these outward things are merely the effects of inner mental states.

J.W. Kennedy, in "Judicious Advertising" says: "Advertising is just salesmanship on paper; a mere money-making means of selling goods rapidly. That 'mysterious something' is just printed persuasion and its other name is 'selling conviction.' Conviction can be imparted at will by those few writers who have closely studied the thought processes by which conviction is induced. The mission of every ad. is to convert readers into buyers." Geo. Dyers, in the same journal says: "Advertising takes into account the sub-conscious impressions, the varying phases of suggestion and association as received through the eye, the psychology of the direct command, – all worth earnest consideration, and seriously to be reckoned with, however we may balk at the terms." Seth Brown in "Salesmanship" says: "To make advertising which will sell goods requires development of the human part of the writer. He must realize the different forces which command Attention, Interest, Desire and Conviction. The buyer wants your goods because they will produce for him some definite effect or result. It is this result that the ad. man must keep in mind."

"But," you may also say, "after all this 'psychology' seems to be nothing else than what we have always known as 'human nature' – there is nothing new about this." Exactly so! Psychology is the inner science of human nature. Human nature depends entirely upon psychological processes – it is bound up with the activities of the mind. The study of human nature is the study of the minds of people. But whereas the study of human nature, as usually conducted, is a haphazard, hit-or-miss sort of undertaking, the study of the mind, according to the established principles of psychology, is of the nature of the study of science, and is pursued according to scientific methods.

Particularly in its phase of Salesmanship does the study of human nature along the lines of psychology become a science. From the first to the last Salesmanship is a psychological subject. Every step in the process of a sale is a mental process. The mental attitude and mental expression of the salesman; the mental attitude and mental impression of the customer; the process of arousing the attention, awakening curiosity or interest, creating desire, satisfying the reason, and moving the will – all these are purely mental processes, and the study of them becomes a branch of the study of psychology. The display of goods on the counters, shelves, or windows of a store, or in the hands of the salesman on the road, must be based upon psychological principles. The argument of the salesman must not only be logical but must be so arranged and worded as to arouse certain feelings or faculties within the mind of the prospective buyer – this is psychology. And finally, the closing of the sale, in which the object is to arouse the will of the buyer into final favorable action – this also is psychology. From the entrance of the salesman to the final closing of the sale, each and every step is a psychological process. A sale is the action and reaction of mind upon mind, according to well established psychological principles and rules. Salesmanship is essentially a psychological science as all must admit who will give to the subject a logical consideration. To those who object to the term "psychology" because of its newness and unfamiliar sound, we do not care to urge the term. Let such

cling to their old term of "human nature," remembering however that "human nature" is essentially mental. A dead man, a man asleep or in a trance, or an idiot, manifests no "human nature" in the sense the word is generally used. A man must be alive, wide awake, and in possession of his senses, before he is able to manifest "human nature," and before his "human nature" may be appealed to according to the well known principles. "Human nature" cannot be divorced from psychology, try as we may.

We do not for a moment wish to imply that Salesmanship is entirely dependent upon a knowledge of psychology. There are other factors concerned. For instance, the salesman must possess a practical knowledge of his goods; of the seasons; of the trend of fashion in relation to his line; of the adaptability of certain goods for certain sections. But, waiving for the moment the point that even these are concerned with the mind of people at the last, and admitting that they may be considered as independent of psychology, all of these points will avail nothing if the salesman violates the psychological principles of the sale. Give such a man the best goods, of the best house, with a thorough knowledge of the requirements of the trade and the goods themselves, and send him forth to sell those goods. The result will be that his sales will fall below the mark of a man far less well equipped in other respects but who understands the psychology of salesmanship, either intuitively or else by conscious acquirement.

Inasmuch as the essence of Salesmanship is the employment of the proper psychological principles, does it not seem imperative that the salesman should know something of the Mind of Man – the instrument upon which he must play in plying his vocation? Should not the salesman possess the same kind of knowledge of his instrument as does the musician, the mechanic, the artisan, the artist? What would be thought of one who would expect to become an expert swordsman without a knowledge of the principles of fencing, or of one who would expect to become a boxer without mastering the established principle of boxing? The instruments of the salesman are his own mind and the mind of his customers. He should acquaint himself thoroughly with both.

CHAPTER II

THE MIND OF THE SALESMAN

In the Psychology of Salesmanship there are two important elements, viz: (1) The Mind of the Salesman; and (2) the Mind of the Buyer. The proposition, or the goods to be sold, constitute the connecting link between the two Minds, or the common point upon which the two Minds must unite, blend, and come to agreement. The Sale itself is the result of the fusion and agreement of the two Minds – the product of the action and reaction between them. Let us now proceed to a consideration of the two important elements, the Two Minds involved in the process of Salesmanship.

Beginning our consideration of the Mind of the Salesman, let us realize that upon his mind depends his character and personality. His character is composed of his individual mental qualities or attributes. His personality is his customary outward expression of his character. Both character and personality may be altered, changed and improved. And there is in each person a central *something* which he calls "I," which is able to order and manifest these changes in his character and personality. While it may be argued plausibly that a man is merely a composite of his characteristics and nothing more, nevertheless there is always in each the consciousness that in his real "I" there is a something which is above and behind characteristics, and which may regulate the latter. Without attempting to lead the reader into the maze of metaphysics, or the pitfalls of philosophy, we wish to impress upon him the fact that his mental being has for its innermost centre of consciousness this mysterious "I," the nature of which no one has ever been able to determine, but which when fully realized imparts to one a strength and force undreamed of before.

And it is well worth while for everyone seeking self-development and self-improvement to awaken to a clear realization of this "I" within him, to which every faculty, every quality, every characteristic is an instrument of expression and manifestation. The real "you" is not the characteristics or features of personality, which change from time to time, but a permanent, changeless, centre and background of the changes of personality – a something that endures through all changes, and which you simply know as "I." In the volume of this series, entitled "*The New Psychology*," in the chapter entitled "The Ego, or Self" we have spoken of this in detail. Further mention would be out of place in the present volume, but we may be pardoned for quoting the following from the said chapter, for we feel that a realization of this "I" is most important to each person who wishes to master his own mind, and to create his own personality. Here follows the quotation:

"The consciousness of the 'I' is above personality – it is something inseparable from individuality. * * * The consciousness of the 'I' is an actual experience, just as much as is the consciousness of the page before you. * * * The whole subject of The New Psychology is bound up with this recognition of the 'I' – it revolves around this 'I' as a wheel around its centre. We regard the mental faculties, powers, organs, qualities, and modes of expression, as merely instruments, tools, or channels of expression of this wonderful Something – the Self, the pure Ego – the 'I.' And this is the message of The New Psychology – that You, the 'I,' have at your command a wonderful array of mental instruments, tools, machinery, which if properly used will create for you any kind of personality you may desire. You are the Master Workman who may make of yourself what you will. But before you can appreciate this truth – before you can make it your own – before you can apply it – you must enter into a recognition and realization of this wonderful 'I' that you are, to which body and senses, yea, even the mind itself, are but channels of expression. You are something more than body, or senses, or mind – you are that wonderful Something, master of all these things, but of which you can say but one thing: 'I AM.'"

But remember, always, that this realization of the Ego does not mean egotism, or self-conceit, or comparison of your character or personality with that of others. It is Egoism not Egotism – and Egoism means simply the realization of this "Master-Consciousness" to which all other mental faculties are subordinate. If you want some other name for it, you may consider this "I" as the "Will of the will," for it is the very essence of *will-power*– it is, so to speak, the Will conscious of itself. By means of the realization, you will find it far easier to cultivate the mental qualities in which you are deficient, and to restrain undesirable characteristics. The spirit of the idea may be gained by a careful understanding of the following from the pen of Charles F. Lummis: "I'm all right. I am bigger than anything that can happen to me. All these things are outside my door, *and I've got the key!*"

The mental qualities most requisite to the Salesman may be stated as follows:

1. *Self Respect*. It is important to the Salesman that he cultivate the faculty of Self Respect. By this we do not mean egotism, conceit, superciliousness, imperiousness, hauteur, snobbishness, etc., all of which are detrimental qualities. Self Respect, on the contrary imparts the sense of true manhood or womanhood, self-reliance, dignity, courage and independence. It is the spirit of Black Hawk, the Indian chieftain, who, lifting his head said to Jackson: "I am a Man!" It is entirely opposed to the crawling, cringing "worm of the dust," mental attitude of Uriah Heep, who was continually asserting how humble – how very humble – he was. Learn to look the world in the eyes without flinching. Throw off the fear of the crowd, and the impression that you are unworthy. Learn to believe in yourself, and to respect yourself. Let your motto be "I Can; I Will; I Dare; I Do!"

Self Respect is a sure antidote for the feeling of fear, shrinking, sense of inferiority, and other negative feelings which sometimes oppress the Salesman when he is about to enter into the presence of some "big man." Remember that the man's personality is merely a mask, and that behind it is merely an "I" like your own – no more, no less. Remember that behind the "John Smith" part of you there exists the same kind of "I" that exists behind the "High Mucky-muck" part of him. Remember that you are Man approaching Man – not a worm approaching a god. Remember that just as Kipling says: "The Colonel's lady and Judy O'Grady *are sisters under their skin,*" so are you and the big man twin "I's" beneath the covering of personality, position, and outward appearance. By cultivating the realization of the "I," of which we have told you, you will acquire a new sense of Self Respect which will render you immune from the feeling of bashfulness, inferiority and fear in the presence of others. Unless a man respects himself, he cannot expect others to respect him. He should build up his true individuality and respect it, being careful, always, not to get "side-tracked" by egotism, vanity and similar follies of personality. It is not your personality which is entitled to respect, but your *individuality*, which is something far different. The personality belongs to the outer man, the individuality to the inner.

One's physical carriage and attitude tends to react upon his own mental attitude as well as also impressing those in whose presence he is. There is always an action and reaction between mind and body. Just as mental states take form in physical actions, so do physical actions react upon the mind and influence mental states. Frown continually and you will feel cross; smile and you will feel cheerful. Carry yourself like a man, and you will feel like a man. Carl H. Pierce says regarding the proper carriage of a salesman: "Remember that you are asking no favors; that you have nothing to apologize for, and that you have every reason in the world to hold your head up high. And it is wonderful what this holding of the head will do in the way of increasing sales. We have seen salesmen get entrance to the offices of Broadway buyers simply through the holding of the head straight up from the shoulders. The rule to follow is: Have your ear lobes directly over your shoulders, so that a plumb line hung from the ears describes the line of your body. Be sure not to carry the head either to the right or left but vertical. Many men make the mistake, especially when waiting for a prospect to finish some important piece of business, of leaning the head either to the right or left. This indicates weakness. A study of men discloses the fact that the strong men never tilt the head. Their heads sit perfectly straight on

strong necks. Their shoulders, held easily yet firmly in correct position, are inspiring in their strength indicating poise. Every line of the body, in other words, denotes the thought of the bearer."

So cultivate not only the inner sense of Self Respect, but also the outward indications of that mental state. Thus do you secure the benefit of the action and reaction between body and mind.

II. *Poise*. The salesman should cultivate Poise, which manifests in balance, tranquility and ease. Poise is that mental quality which maintains a natural balance between the various faculties, feelings, emotions and tendencies. It is the assertion of the "I" as the Master and controller of the mental states, feelings, and action. Poise enables one to correctly *balance* himself, mentally, instead of allowing his feelings or emotions to run away with him. Poise enables one to remain the Master of Himself, instead of "slopping over" on the one hand, or of "losing his nerve" on the other. Poise enables one to "keep himself well in hand." The man who has Poise indeed has Power, for he is never thrown off his balance, and consequently always remains master of the situation. Did you ever hear of, or see, the Gyroscope? Well, it is a peculiar little mechanical contrivance consisting of a whirling wheel within a frame work, the peculiarity consisting of the arrangement and action of the wheel which by its motion always maintains its balance and equilibrium. No matter how the little apparatus is turned, it always maintains its equilibrium. It is likely to play an important part in aerial navigation and mono-rail systems of transportation, in the future.

Well, here is the point —*be a Mental Gyroscope*. Cultivate the mental quality which acts automatically in the direction of keeping your balance and centre of mental gravity. This does not mean that you should be a prig, or a solemn-faced smug bore, with an assumption of supernatural dignity. On the contrary, always be natural in manner and action. The point is to always maintain your balance, and mental control, instead of allowing your feelings or emotions to run away with you. Poise means Mastery – lack of it means Slavery. As Edward Carpenter says: "How rare indeed to meet a *man*! How common rather to discover a creature hounded on by tyrant thoughts (or cares, or desires), cowering, wincing under the lash – or perchance priding himself to run merrily in obedience to a driver that rattles the reins and persuades himself that he is free." Poise is the Mental Gyroscope – keep it in good working order.

III. *Cheerfulness*. The "bright, cheerful and happy" mental attitude, and the outward manifestation of the same, is a magnet of success to the salesman. The "grouch" is the negative pole of personality, and does more to repel people than almost any other quality. So much in demand is the cheerful demeanor and mental state, that people often give undue preference to those possessing it, and pass over a "grouchy" individual of merit in favor of the man of less merit but who possesses the "sunshine" in his personality. The "man with the southern exposure" is in demand. There is enough in the world to depress people without having gloom thrust upon them by persons calling to sell goods. Well has the poet said:

"Laugh, and the world laughs with you;
Weep, and you weep alone.
For this sad old earth is in need of mirth;
It has troubles enough of its own."

The world prefers "Happy Jim" to "Gloomy Gus," and will bestow its favors upon the first while turning a cold shoulder to the second. The Human Wet Blanket is not a welcome guest, while the individual who manages to "let a little sunshine in" upon all occasions is always welcome. The optimistic and cheerful spirit creates for itself an atmosphere which, perhaps unconsciously, diffuses itself in all places visited by the individual. Cheerfulness is contagious, and is a most valuable asset. We have known individuals whose sunny exteriors caused a relief in the tension on the part of those whom they visited. We have heard it said of such people: "I am always glad to see that fellow – he brightens me up." This does not mean that one should endeavor to become a professional wit, a clown,

or a comedian – that is not the point. The idea underlying this mental state and attribute of personality is *Cheerfulness*, and a disposition to look on the bright side of things, and to manifest that mental state as the sun does its rays. Learn to radiate *Cheerfulness*. It is not so much a matter of saying things, as it is a matter of thinking them. A man's inner thoughts are reflected in his outward personality.

So cultivate the inner *Cheerfulness* before you can hope to manifest its outer characteristics. There is nothing so pitiful, or which falls so flat, as a counterfeit *Cheerfulness* – it is worse than the minstrel jokes of the last decade. To be cheerful one does not have to be a "funny man." The atmosphere of true *Cheerfulness* can proceed only from within. The higher-class Japanese instruct their children to maintain a cheerful demeanor and a smiling face no matter what happens, even though the heart is breaking. They consider this the obligation of their caste, and regard it as most unworthy of the person, as well as insulting to others, to manifest any other demeanor or expression. Their theory, which forms a part of their wonderful code called "Bushido," is that it is an impertinence to obtrude one's grief, sorrow, misfortunes, or "grouch," upon others. They reserve for their own inner circle their sorrows and pains, and always present a cheerful and bright appearance to others. The Salesman would do well to remember the "Bushido," – he needs it in his business. Avoid the "grouch" mental state as you would a pestilence. Don't be a "knocker" – for "knocks," like chickens, come home to roost, bringing their chicks with them.

IV. *Politeness*. Courtesy is a valuable asset to a Salesman. Not only this, but it is a trait characteristic of *gentlemen* in all walks of life, and is a duty toward oneself as well as toward others. By politeness and courtesy we do not mean the formal, artificial outward acts and remarks which are but the counterfeit of the real thing, but, instead, that respectful demeanor toward others which is the mark of innate refinement and good-breeding. Courtesy and politeness do not necessarily consist of formal rules of etiquette, but of an inner sympathy and understanding of others which manifests in a courteous demeanor toward them. Everyone likes to be treated with appreciation and understanding and is willing to repay the same in like form. One does not need to be a raw "jollier" in order to be polite. Politeness – true politeness – comes from within, and it is almost impossible to imitate it successfully. Its spirit may be expressed by the idea of trying to see the good in everyone and then acting toward the person as if his good were in plain evidence. Give to those with whom you come in contact the manner, attention and respect to which they would be entitled if they were actually manifesting the highest good within them.

One of the best retail salesmen we ever knew attributed his success to his ability to "get on the customer's side of the counter," that is, to try to see the matter from the customer's viewpoint. This led to a sympathetic understanding which was most valuable. If the Salesman can manage to put himself in the place of the customer, he may see things with a new light, and thus gain an understanding of the customer which will enable him, the Salesman, to manifest a true politeness toward his customers. But politeness and courtesy does not mean a groveling, cringing attitude of mind or demeanor. True politeness and courtesy must have as its background and support, Self Respect.

Allied to politeness is the quality called Tact, which is defined as the "peculiar skill or adroitness in doing or saying exactly that which is required by, or is suited to, the circumstances; nice perception or discernment." A little consideration will show that Tact must depend upon an understanding of the viewpoint and mental attitude of the other person, so that if one has the key to the one he may open the door of the other. An understanding of the other person's position, and an application of the true spirit of politeness, will go a long way toward establishing the quality of tactfulness. Tact is a queer combination of Worldly Wisdom and the Golden Rule – a mixture of the ability to seek into the other person's mind, and the ability to speak unto others as you would that others speak unto you, under the same circumstances. The trait called Adaptability, or the faculty of adjusting oneself to conditions, and to the personality of others, also belongs to this category. Adaptability depends upon the ability to see the other person's position. As a writer says: "Those individuals who are out of harmony with their surroundings disappear to make room for those who are in harmony with them."

When the keynote of the understanding of the minds of others is found, the whole subject of true politeness, tact and adaptability is understood and may be applied in practice.

V. *Human Nature*. Closely allied to the subject of the preceding paragraphs, is that of Human Nature. A knowledge of Human Nature is very important to the Salesman. In order to understand the workings of the minds of others, one must not only understand the general psychological principles involved, but also the special manifestations of those principles. Nature tends to form classes and species, and the majority of people may be grouped into special classes depending upon their temperaments. An intelligent study of The New Psychology and the general subject of Human Nature in works on Physiognomy, etc., will do much to start one well upon the road to an understanding of Human Nature. But, after all, the best knowledge comes only when the general principles are tested and applied under observation in general experience.

In this particular work we have much to say upon certain features of Human Nature – in fact, as we have said, Human Nature is but Psychology. The following advice, from the pen of Prof. Fowler, the well known authority on Phrenology, is recommended to all Salesmen desirous of acquiring the faculty of understanding Human Nature: "Scan closely all the actions of men, with a view to ascertain their motives and mainsprings of action; look with a sharp eye at man, woman, child, all you meet, as if you would read them through; note particularly the expression of the eye, as if you would imbibe what it signifies; say to yourself: What faculty prompted this expression or that action; drink in the general looks, attitude, natural language, and manifestation of the man, and yield yourself to the impressions naturally made on you – that is, study human nature both as a philosophy and as a sentiment, or as if being impressed thereby."

A forthcoming volume of this series, to be entitled "Human Nature," will go into this subject in detail.

CHAPTER III

THE MIND OF THE SALESMAN (CONTINUED)

VI. *Hope.* The Salesman should cultivate the Optimistic Outlook upon Life. He should encourage the earnest expectation of the good things to come, and move forward to the realization thereof. Much of life success depends upon the mental attitude of, and the confident expectation of, a successful outcome. Earnest Desire, Confident Expectation, and Resolute Action – this is the threefold key of attainment. Thought manifests itself in action, and we grow in accordance with the mental pattern or mould we create for ourselves. If you will look around you you will find that the men who have succeeded, and who are succeeding, are those who have maintained the hopeful mental attitude – who have always looked forward to the star of hope even in the moments of the greatest trouble and temporary reverses. If a man loses his hope permanently he is defeated. Hope is the incentive which is always drawing man onward and upward. Hope backed by Will and Determination is almost invincible. Learn to look on the bright side of things, to believe in your ultimate success. Learn to look upward and forward – heed the motto, "look aloft!" Cultivate the "rubber-ball spirit," by which you will be able to bounce higher up the harder you are thrown down. There is a subtle psychological law by the operation of which we tend to materialize our ideals. The "confident expectation" backed by actions will win out in the end. Hitch your wagon to the Star of Hope.

VII. *Enthusiasm.* Very few people understand the true meaning of the word "enthusiasm," although they may use it quite frequently in ordinary conversation. Enthusiasm means far more than energy, activity, interest and hope – it means the expression of the "soul" in mental and physical actions. The Greeks used the word as meaning "inspiration; moved by the gods," from which arose the later meaning of "inspired by a superhuman or divine power." The modern usage is defined as: "Enkindled and kindling fervor of the soul; ardent and imaginative zeal or interest; lively manifestation of joy or zeal;" etc. A person filled with enthusiasm seems to move and act from the very centre of his being – that part which we mean when we say "soul." There is a wonderful power in rightly directed enthusiasm, which serves not only to arouse within one his full powers, but also tends to impress others in the direction of mental contagion. Mental states are contagious, and enthusiasm is one of the most active of mental states. Enthusiasm comes nearer to being "soul-power" than any other outward expression of mental states. It is allied to the soul-stirring impulse of music, poetry, and the drama. We can *feel* it in the words of a writer, speaker, orator, preacher, singer or poet. Enthusiasm may be analyzed as Inspired Interest. As Walter D. Moody says: "It will be found that all men possessed of personal magnetism are very much in earnest. Their intense earnestness is magnetic." The best authorities agree that Enthusiasm is the active principle of what has been called Personal Magnetism.

An old writer has well said: "All of us emit a sphere, aura, or halo, impregnated with the very essence of ourselves, sensitives know it, so do our dogs and other pets; so does a hungry lion or tiger; aye, even flies, snakes and insects, as we know to our cost. Some of us are magnetic – others not. Some of us are warm, attractive, love-inspiring and friendship-making, while others are cold, intellectual, thoughtful, reasoning, but not magnetic. Let a learned man of the latter type address an audience and it will soon tire of his intellectual discourse, and will manifest symptoms of drowsiness. He talks at them, but not into them – he makes them think, not feel, which is most tiresome to the majority of persons, and few speakers succeed who attempt to merely make people think – they want to be made to feel. People will pay liberally to be made to feel or laugh, while they will begrudge a dime for instruction or talk that will make them think. Pitted against a learned man of the type mentioned above, let there be a half-educated, but very loving, ripe and mellow man, with but nine-tenths of the logic and erudition of the first man, yet such a man carries along his crowd with perfect ease,

and everybody is wide-awake, treasuring up every good thing that falls from his lips. The reasons are palpable and plain. It is heart against head; soul against logic; and soul is bound to win every time." And as Newman says: "Deductions have no power of persuasion. The heart is commonly reached, not through the reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description. Persons influence us, looks subdue us, deeds inflame us." Enthusiasm imparts that peculiar quality that we call "*life*," which constitutes such an important part in the personality of a salesman. Remember we have analyzed enthusiasm as *inspired earnestness*— think over this analysis, and grasp its inner meaning. The very word "enthusiasm" is inspiring – visualize it and let it incite you to its expression when you feel "dead." The very thought of it is a stimulant!

VIII. *Determination*. The Salesman needs the quality of dogged determination, persistence, and "stick-to-itiveness." This bulldog quality must be developed. The "I Can and I Will" spirit must be cultivated. Determination is composed of several constituent faculties. First comes Combativeness or the quality of "tackling" obstacles. This is a marked quality in all strong characters. It manifests as courage, boldness, resistance, opposition, and disposition to combat opposition rather than to yield to it.

Allied to this faculty is another which bears the very inadequate name of Destructiveness, which expresses itself in the direction of breaking down barriers, pushing aside obstacles, making headway; pushing to the front; holding one's own; etc. It is the quality of the man who makes his own paths and builds up his own trade. It is the "pioneer" faculty of the mind which clears away the ground, lays foundations and builds the first log-cabin.

Then comes Continuity, the faculty which is well-defined as "stick-to-itiveness," which enables one to stick to his task until it is finished. This faculty gives stability and staying qualities, and enables a man to *finish* well. The lack of this quality often neutralizes the work of other good faculties, causing the person to "let go" too soon, and to thus lose the fruits of his labors.

Finally, comes the faculty of Firmness, which gives to one the quality of tenacity, perseverance, fixity, decision and stability, accompanied by a certain "stubborn tendency" which holds the other faculties together. A certain amount of this quality of "jackass courage" is needed in the mental make up of a Salesman. If a person is 'set' to a certain extent it enables him to maintain his position without the constant wear and tear upon his will that is met with by those lacking it. This faculty prevents one from being "sidetracked," and enables him to "put his hand to the plow and look not backward." It holds the chisel of the will up against the metal of circumstances until the work is accomplished. It enables one to be like the rock against which harmlessly beat the waves of opposition and competition. It enables one to see his object, and then to march straight to it.

IX. *Secretiveness*. We mention this quality, not because it is one which plays such an important part in the world of Salesmanship, but because the tendency of the average Salesman is to talk too freely regarding matters which should be kept to himself. This failing on the part of the Salesman is due to the free expression which his work necessitates. He should remember, however, that many a good plan has miscarried by reason of the tendency of the Salesman to "blab," or to "give away" his hopes, plans and expectations. The Salesman should think thrice before speaking regarding any matter of office or personal policy, plans, methods, or other things which he would not like his competitors to know. It is a safe rule, laid down by a very successful business man, that one should "Never speak of anything that he is not desirous of his principal competitor hearing – for hear it he will if one speaks of it." The world is full of the "little birds" who delight in carrying tales – the "walls have ears" with microphone, wireless telegraphic attachments. Be a diplomat in matters of the kind to which we have referred. A little thought should convince that if you *yourself* do not respect your own secrets, you can not expect others to do so.

X. *Acquisitiveness*. This faculty manifests as the desire for acquiring things; gaining; possessing; reaching out for; etc. It is often condemned by people, because of the unpleasant traits manifested by those in whom it is abnormally developed, as the miser, the "hog," and the "stingy" person. But

it is not well to hastily condemn this faculty, for without it we would become desireless, spendthrift, wasteful, without resources, and poor. The man who would succeed in any line of business must cultivate Acquisitiveness, if he is deficient in it. He must learn to want and earnestly desire the good things of life, and to reach out for them. He must desire to accumulate something for himself, for by so doing he will work so that he will make a valuable accumulating channel for his employers. Acquisitiveness is one of the animating principles of the business world, evade it though we may try to. It is hypocritical to deny this. The facts are too plain to be brushed aside or denied. As the writer has said in another work: "People are all after money – every blessed mother's son and daughter of them – in one way or another." What is the use of denying it. Some day we may have better economic conditions – I pray to God that we may – but until that time all of us must chase the nimble dollar to the best of our ability. For unless a man does this thing, then shall he not eat; nor be clothed; nor have shelter; nor books; nor music; nor anything else that makes life worth living for one who thinks and feels. It seems to me the proper balance is preserved in the following statement: "While you're getting, get all you can —*but give the other fellow a chance.*"

XI. *Approbativeness.* This is the quality which manifests in a desire for praise, flatter, approval, fame, etc. The average Salesman does not need to develop this faculty – his temperament is very apt to make him have it too highly developed. It is all very well to feel a certain pleasure from the approval of others of work well done. But it is a decided weakness for one to be so sensitive to the opinions of others that they suffer from their disapproval, or from the lack of praise. He who is dependent upon the praise of the crowd, or the approval of the mob is a fool, deserving of pity. The crowd is fickle and tomorrow may turn on those whom they are praising to-day. Moreover there is always much secret envy and jealousy mixed with the praise of others.

Did you ever notice how eagerly people relate the slip-up or stumble of those whom they have been praising? Be not deceived by the plaudits of the crowd. Nor should you allow yourself to be deterred from a right course because of fear of blame. Learn to rely on what you, yourself, know to be right. "Be sure you're right, then go ahead." Learn to stand upon your own feet, and do not lean upon others. Shake the crowd off your heels – mind your own business and let others do likewise. And look the world squarely in the eye while you are talking to it, too. It will understand you, if you do not truckle to it. But never cringe to it – else it will rend you to pieces. "They say; what do they say; let them say!" "Do not worry about it – your friends will not care, and your enemies will criticise anyway; so what's the use?" Say to yourself: "I am the Captain of my Soul." And remember Burton's glorious words of freedom and courage:

"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.
All other Life is living Death, a world where none but Phantoms dwell.
A breath, a wind, a sound, a voice, a tinkling of the Camel's bell."

The difference between Egoism and Egotism consists largely of the difference between Self-Respect and Approbativeness. Develop the first, and restrain the second – if you wish to become an Individual. And the successful Salesman is always an Individual – standing out from and above the crowd of the "mere persons" or "order-takers." Be a Man, and not a human looking glass reflecting the ideas, opinions, and wishes of all those around you. Be creative, not imitative. Flattery is the food for apes, not for men.

Personal Expression. While one's personal expression in the direction of clothing, walk, voice, etc., can scarcely be called mental qualities, yet they must be considered as *expressions* of mental qualities – outward manifestations of inward states. So true is this that people naturally judge one's

character by these outward expressions. And, moreover, there is a subtle reaction of one's outward manifestations upon one's mental states. One's walk, carriage and demeanor influence one's mental attitude, as we may prove by changing these outward manifestations and noting our changed feelings. As someone has said: "The consciousness of being well dressed imparts a certain serenity and peace which even religion sometimes fails to give us."

And, as for physical attitudes, etc., hear what several eminent psychologists tell us. Prof. Halleck says: "By inducing an expression we can often cause its allied emotion." Prof. James says: "Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh, and reply to everything with a dismal voice, and your melancholy lingers. There is no more valuable precept in moral education than this: 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 wish 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 indeed be frigid if it does not gradually thaw."

Dr. Woods Hutchinson says: "To what extent muscular contractions condition emotions, as Prof. James has suggested, may be easily tested by a quaint and simple little experiment upon a group of the smallest voluntary muscles of the body, those that move the eyeball. Choose some time when you are sitting quietly in your room, free from all disturbing thoughts and influences. Then stand up, and assuming an easy position, cast the eyes upward, and hold them in that position for thirty seconds. Instantly and involuntarily you will be conscious of a tendency toward reverential, devotional, contemplative ideas and thoughts. Then turn the eyes sideways, glancing directly to the right or to the left, through half-closed lids. Within thirty seconds images of suspicion, of uneasiness, or of dislike will rise unbidden to the mind. Turn the eyes on one side and slightly downward, and suggestions of jealousy or coquetry will be apt to spring unbidden. Direct your gaze downward toward the floor, and you are likely to go off into a fit of reverie or abstraction." Maudsley says: "The specific muscular action is not merely an exponent of passion, but truly an essential part of it. If we try while the features are fixed in the expression of one passion to call up in the mind a different one, we shall find it impossible to do so."

In view of the above statements, we may readily see the importance of cultivating those outward expressions which are co-related to desirable mental states or feelings. By so doing we arouse in our minds those particular states or feelings. And, moreover, we tend to impress others with the possession on our part of the co-related mental qualities. One's outward expression is a powerful instrument of suggestion to others, and people are unconsciously and instinctively affected by it, to our benefit or detriment. Let us therefore consider, briefly, the general principles underlying personal expression along the lines indicated.

Carriage and Walk. In the first part of the previous chapter, under the sub-head of "Self-Respect" we have given you the advice of a good authority concerning the proper carriage. The key is: Carry yourself in a manner showing your Self-Respect, Poise, and Consideration of Others. Another authority gives the following directions for the correct position in standing: "(1) Heels together; (2) head up, with chin slightly drawn in rather than protruding; (3) eyes front; (4) shoulders thrown back but not elevated; (5) chest expanded; (6) abdomen slightly drawn in, and not allowed to protrude; (7) arms dropped naturally to the sides, with the little fingers lightly touching the sides of the thigh. This may make you feel a little stiff and awkward at first, but, if you persevere, will soon establish itself as second nature with you."

Another authority says: "The easiest way in which to acquire a correct carriage is to imagine that you are suspended from on high with a line, the lowest end of the line being fastened to the lower end of your breast-bone. If you will stand and walk as if you are so suspended, the result will be that you will acquire an easy, graceful, gliding walk, and a correct carriage and natural position." Another authority gives the following advice: "The following method if observed in walking and standing, will

impart a desirable physical poise and will keep you erect and in a graceful attitude while walking: Stand with your back toward the wall, with the heels, legs, hips, shoulders and back of head touching the wall, and with the chin slightly drawn in. Press up against the wall firmly. You will find yourself in an uncomfortable position, and one that is unnatural and incorrect. Then, keeping your heels to the wall, allow your body to swing forward into a natural position, being careful to keep the body firm in the same 'form,' avoiding relaxation, swinging yourself forward from the ankle joints alone. When you find that the correct poised, natural position has been attained, hold it, and march forward in what will be the natural, normal, well-balanced walking position. Practice this repeatedly, several times every day, until you have fully acquired the habit."

Shaking Hands. When you grasp another's hand in the act of "shaking hands," do not do so in a listless, cold-blooded manner – do not extend to the other man a flabby, clammy, fish-like hand. But take hold of his hand as if you liked to do it – throw interest into the proceeding. More than this – throw feeling into it. Throw into the hand-clasp the feeling: "*I like you, and you like me.*" Then, when you draw your hand away, if possible let your fingers slide over the palm of his hand in a caressing manner, allowing his first finger to pass between your thumb and forefinger, close up in the crotch of the thumb. Practice this well, until you can perform it without thinking of it. You will find merit in the method. Grasp the other person's hand "as if he were your best girl's millionaire father-in-law."

Voice. The Salesman should cultivate a voice with expression in it. His voice should convey his belief in what he is saying, and his interest in the story. You will find it an aid in this direction if you will learn to visualize your thoughts – that is, to make a mental picture of the thing you are saying. One can always describe better that which they see before them. In the degree that you can see your mental picture, so will be your degree of power in expressing it to another in words, and so will be the degree of feeling in your tone. The voice should express the meaning of your thought rather than being merely the symbol of it. Try to say "Good Morning" as if you meant it – then say it in the usual way. Do you see the difference? Throw your thought and feeling into your voice. Forget all about yourself and the other man and concentrate your thought and feeling into your voice.

Many people make the mistake of "speaking with their muscles instead of with their nerves." They throw muscular energy into their words, when they should use nervous energy, or thought-force. The former has but little effect on the mind of the other, while the second vibrates subtly and reaches the feelings of those addressed. *Feel*, when you wish to speak impressively, and your tones will reflect the same, and induce a similar feeling in others. It is a point worth remembering that one may "bring down" the voice of an excited person to one's own pitch, if the latter is firmly held at the customary pitch, in a firm manner. Not only does this "bring down" the other man's voice, but his feelings will also follow suit, and besides, you also manage to keep your own temper and poise. Never raise your voice because another raises his – resist the tendency, and maintain your poise and power by so doing. This is worth remembering.

The Eyes. Learn to look people in the eyes when you are speaking to them. Not in a staring manner, but firmly, politely and easily. This may be acquired with a little practice. Practice on yourself in the mirror if you prefer. A shifting, restless gaze produces a bad impression, while a firm, honest gaze will incline people in your favor. You will find that strong men – men who influence others – almost always have a firm, strong gaze. It is worth practice, work and time, to acquire this personal trait.

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