

**THE SCIENCE OF BUSINESS: BEING THE  
PHILOSOPHY OF SUCCESSFUL HUMAN  
ACTIVITY FUNCTIONING IN BUSINESS  
BUILDING OR CONSTRUCTIVE  
SALESMANSHIP. LESSON SEVEN**

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The Science of Business: Being the Philosophy of Successful Human Activity Functioning in Business Building or Constructive Salesmanship. Lesson Seven by Arthur Frederick Sheldon

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**ARTHUR FREDERICK SHELDON**

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The  
**SCIENCE OF BUSINESS**

BEING

The Philosophy of Successful Human Activity  
Functioning in

**BUSINESS BUILDING**  
OR  
**CONSTRUCTIVE SALESMANSHIP**

*By*

**ARTHUR FREDERICK SHELDON**



**LESSON SEVEN**  
**THE HUMAN WILL**  
**HABIT FORMING**

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

1917

*"It matters not how strait the gate,  
How charged with punishment the scroll,  
I am the master of my fate,—  
I am the captain of my soul."*



LESSON SEVEN  
THE HUMAN WILL

PART I  
VOLITION

CHAPTER I  
WHAT IS VOLITION?

**W**E have now studied the intellectual, emotive, and physical attributes of man, and the science of their development, to the end of increasing Ability, Reliability, and Endurance.

It remains for us to study volition, to the end of converting the static power of the intellect, sensibilities and body into dynamic man power—Action.

*Other things being equal, the Service-rendering power of the individual varies directly with his power of volition.*

The power of volition is to Action what the intellect is to Ability, what the sensibilities are to Reliability, and what the physical body is to Endurance.

Having to do with action, volition is technically classifiable as a power rather than as a capacity, faculty, or quality.



**Some definitions.** Like all other subjects pertaining to psychology, there is more or less divergence of statement and definition of volition. Webster's definition, however, expresses the sense in which Business Science uses the term when, in discussing the synonyms of volition, the following statement occurs: "Choice is the familiar, and volition the scientific term for the same state of the will: namely, an elective preference."

When we have made up our minds, as we say, to a thing, we have a settled state of choice respecting it. That state is called an immanent volition.

When we put forth any particular act of choice, that act is called an emanent or executive or imperative volition.

When an immanent or settled state of choice is one that controls or governs a series of actions, we call that a predominant volition, while we give the name of subordinate volition to those particular acts of choice which carry into effect the object sought for by the predominant volition.

A clear understanding of the exact meaning of the qualifying words "immanent" and "emanent" is important, to the end of making the organized facts concerning volition a practicable, usable science.

The word immanent comes from the Latin *immanere*, meaning "to remain in or near," and Webster tells us it means "remaining within, inherent,

indwelling, abiding, intrinsic, internal, or subjective; hence limited in activity, agency, or effect to the subject or associated acts."

He tells us that it is the opposite of "emanent," which means "transitive, or objective."

This exactly expresses the first step in volition; namely, decision, "the making up of the mind," a state of resolution to do any certain thing, the making of a choice of the thing to be done or the way to do it.

Such a state of consciousness, however, is still static; but it is very near to the dynamic; next door to it. It is much nearer to action than simply thinking about doing a thing, or remembering how to do it, or imagining that it can be done, or feeling that it should be done.

When one has made up his mind to do a thing, he has begun the first of two essential steps for its immediate accomplishment.

The word emanant comes from the Latin roots *e*, "out," and *manare*, "flowing," and means "issuing or flowing forth; emanating, passing forth into an act, or making itself apparent by an effect."

Emanant volitions, then, are real actions; they are the static (immanent), indwelling, inherent volitions caused by making up the mind, or "choice" converted into the dynamic. They are the immanent volitions flowing forth into action.

In emanant volitions we find the second element in the principle at the base of all education: namely, use.

Development is another natural impossibility in the absence of the exercise of constructive emanant volitions.

Without action (use), inherent faculties become diseased, decayed, and the deformity of arrested development takes place.

Hamilton Wright Mabie, in his *Essay on Books and Culture*, says:

"Sooner or later all thinking which has any reality in it passes on into action. The emotion, passion, thought, impulse, which never gets beyond the subjective stage, dies before birth. Men really live only as they freely express themselves through thought, emotion, and action. They get at the deepest truths and enter into the deepest relationships only as they act. Inaction involves something more than the disease and decay of certain faculties; it involves the deformity of arrested development, and failure to enter into that larger world of truth which is open to those races alone which live a whole life."

**The elements of volition.** Nearly if not quite all authorities name but two elements entering into volition: (1) decision or choice (immanent volition), and (2) action (emanant volition).

Efficient volition, however, requires the same universal elements as does the efficient anything else.

Correct decisions will regulate quality of what is