

Principles of Character Reading

BY

A. E. ELLIS

“The laws which govern all branches of character reading explained without the use of unnecessary technical terms.”

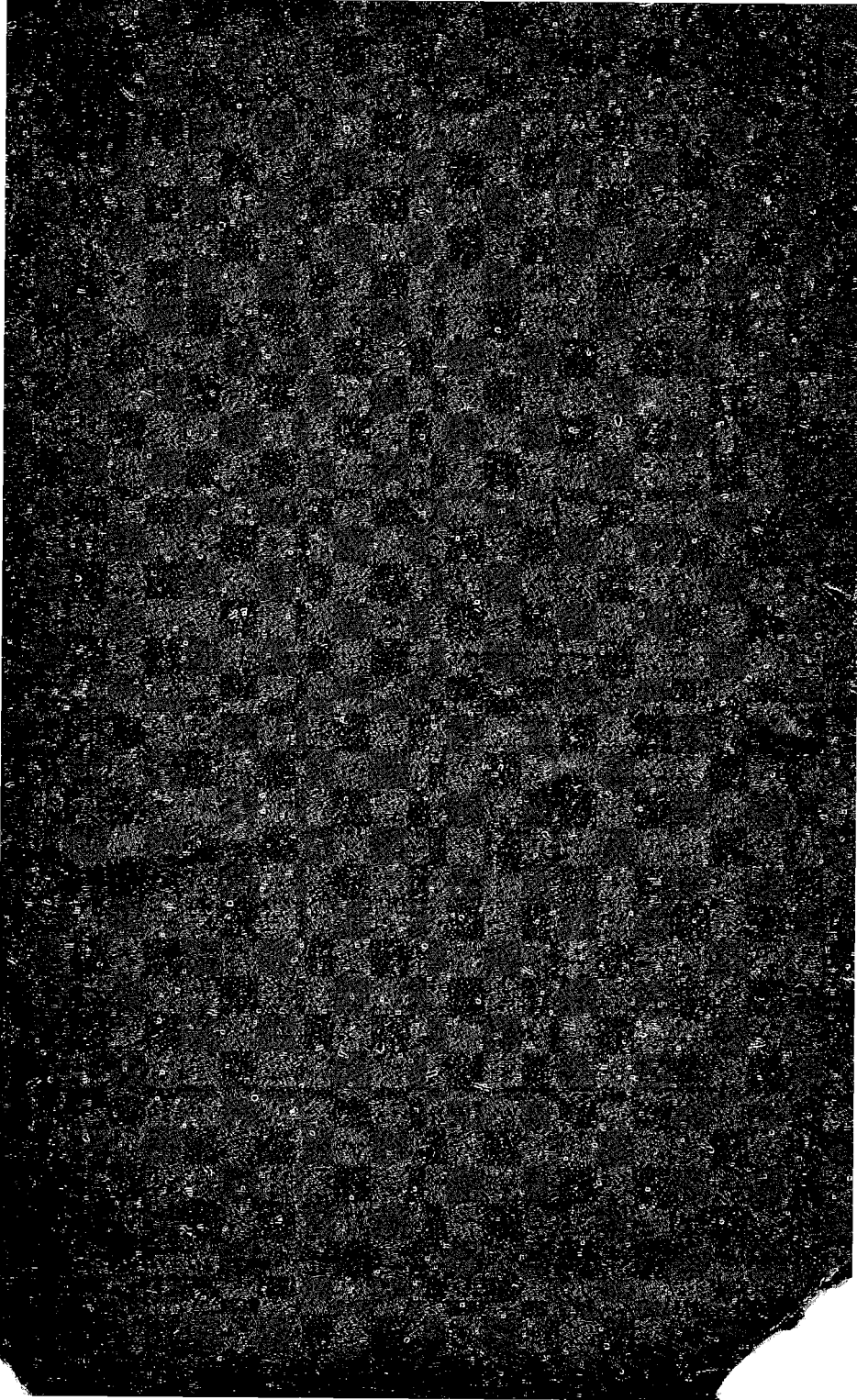
“The basis on which every system of character reading is founded.”

“Just as a law student must read his ‘Stephen,’ so the character reader must read his ‘Principles of Character Reading.’”

“The first book for students of character from the physique, head, face, and hands.”

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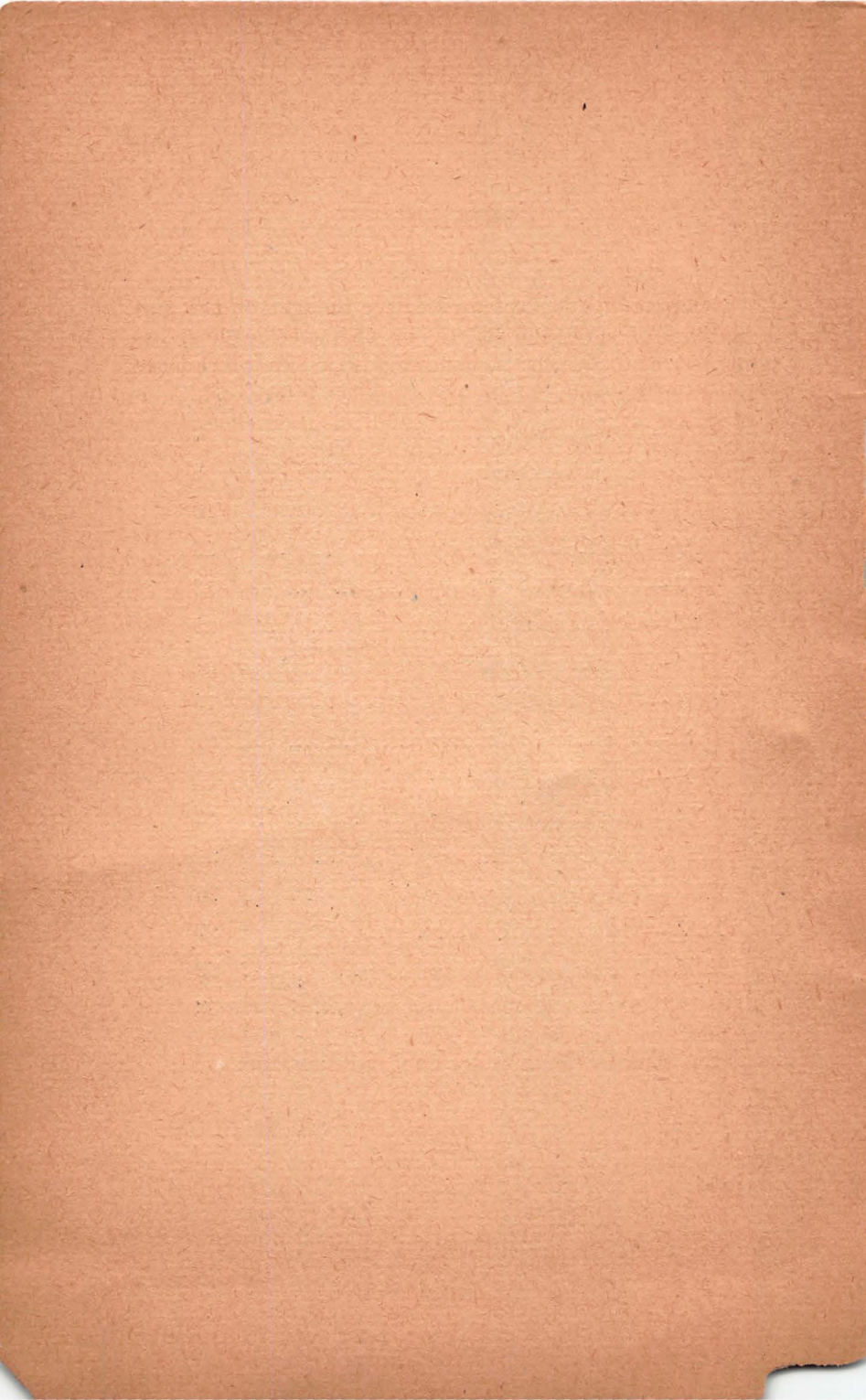
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PREFACE

Evidence of a lack of consecutive thought on the part of authors of current literature on character reading, has prompted me to describe the following principles, which when applied to the reading of the physique, head, face, and hands will enable any man or woman of average intelligence to diagnose the character, capacity and health of their fellows.

All that is required on the part of the student is a conscientious, persevering study of the principles, and a faithful application thereof. The same amount of study and application which is necessary to acquire a working knowledge of any other branch of education is quite sufficient to enable the reader to become a professional character reader.

The principles proceed along natural scientific lines, and are not befogged or clouded with obsolete, antiquated, worn-out theories or methods, based on false premises.

The study, however, while easy and capable of being grasped readily, is thorough, complete, and meeting all the requirements of modern scientific character reading.

Readers who desire to receive tuition in the practice of character reading, according to the principles herein described, are advised to correspond with one of the Colleges devoted to the training of character readers, because when the principles are understood, the art can be more easily acquired by means of lessons than by the ordinary published literature.

A. E. ELLIS.

Blackpool,
1920.



Principles of Character Reading

CHAPTER I

INTRODUCTION

There are certain laws which govern character reading, and it is the object of the following pages to define their nature, and show to what extent they may be applied to the head, face, hands and physique, as a means of revealing the character, capacity, and health of individuals.

By closely following the laws referred to, the student will be able to correctly diagnose his cases, and be able to add to his knowledge beyond the contents of text books, and give the results of his observations to posterity, and further, saved from the necessity of unlearning many erroneous notions which he would unavoidably imbibe, from the more casual and premature study of the complex phenomena of human character.

The series of facts relative to character reading has hitherto been more or less jumbled together, each author adopting his own system of classification according to the branch specially favoured by him, whereas, had the principles on which all branches of character reading are based, been strictly applied, no confusion would arise in the minds of students.

Examples of this confusion may be found by comparing any book on Phrenology with one on Physiognomy or Palmistry.

In our studies we will rely on the established facts as to the structure of the body as stated by Anatomists, and the functions of the body as stated by Physiologists, and no attempt need at the present stage be made to study these things in detail, our special efforts being directed to understand how far the anatomical and physiological signs reveal character, when certain principles are applied to them.

If a diagnosis will not stand the test of these laws it is probably incorrect, and should be left to the researcher for further study.

CHAPTER II

THE LAW OF SIZE

The Law of Size is the first principle which demands our consideration, and it teaches that size is a measure of power, other things being equal, that is to say, the larger the body, head, face or hand, the greater the power of some kind.

When this law is disputed, we observe the authors fail to give instances, and therefore, their mere statements must be set aside, however great an authority the author may be on other subjects.

The size of a thing may be **actual** or **relative**, that is to say, existing in fact and not in imagination, or as belonging to something else.

It is the relative size of a thing which the character reader usually has to decide, and not the actual size, unless it be a part separated from the whole.

The usual scale for recording the relative size or the relative degree of manifestation of a characteristic is from 1 to 7, although any scale may be adopted to suit the convenience of the practitioner.

Degree 1 indicates that the characteristic is **Deficient**, and seldom manifests itself.

Degree 2 indicates that the characteristic is **Small**, and needs cultivating.

Degree 3 indicates that the characteristic is **Moderate**, and manifests itself when directed by more prominent ones. However, it should be cultivated.

Degree 4 indicates that the characteristic is **Average**, and manifests itself in common with others.

Degree 5 indicates that the characteristic is **Full**, and influences the habits of life to a large extent, often assisting weaker characteristics to manifest themselves.

Degree 6 indicates that the characteristic is **Large**, and frequently manifests itself, as it rules the action to a large extent, prompting the individual to make great efforts in that particular direction.

Degree 7 indicates that the characteristic is **Excessive**, and too easily excited. This condition denotes disease, and is best termed insanity, therefore should be restrained.

When a characteristic is half way between two degrees, it is represented by $4\frac{1}{2}$ or $5\frac{1}{2}$, as the case may be.

In some departments of character reading it will be found that the simple classification of size into Large, Average, and Small, will be quite sufficient.

CHAPTER III

THE LAW OF PROPORTION

Associated with the Law of Size is the Law of Proportion. The term proportion means the relation of one thing to another in regard to the magnitude : fitness of parts to each other.

The character reader will as a general rule observe some part of the body out of proportion to other parts of the body, and therefore, to apply this law will require a standard to go by to judge which part is out of proportion.

According to "New Physiognomy," by S. R. Wells, artists esteem the correct proportions of the human figure to be as follows :—

The length of the whole figure, six times the length of the foot ; the face from the highest part of the forehead where the hair begins, to the end of the chin, one-tenth the length of the figure ; the hand from the wrist to the end of the middle finger the same ; the chest a fourth, and from the nipple to the top of the head the same ; from the top of the chest to the highest point of the forehead a seventh ; the circumference of the wrist just half that of the neck. If the length of the face from the roots of the hair to the end of the chin be divided into three equal parts, the first division determines the point where the eyebrows meet the second the place of the nostrils. The navel is the central point of the human body, including the limbs, and if a man should lie on his back with his arms and legs extended, the periphery of the circle which might be described around him with the navel for its centre, would touch his head and the extremities of his hands and feet. The height from the feet to the top of the head is the same as the distance from the extremity of one hand to the extremity of the other, when the arms are extended.

These proportions will, of course, only be found in the perfect form which the character reader will observe in sculpture, and other forms of art, but not in real life, for there is usually a disproportion of some part of the body to that of the other parts. It may be the size of the head, limbs or

trunk, which may be out of proportion one to the other, or some part only of the head, limbs, or trunk, but wherever the disproportion is observed, it will be found to reveal something out of the normal, and must be taken into consideration for a correct diagnosis.

Disproportion may be caused by :—

- (1) **Accident.** (2) **Disease.**
(3) **Malformation.** (4) **Special Development.**

As to (1) **Accidents.** We frequently find that an injury to one side of the head (or hemisphere of the brain) may or may not affect the character or capacity, because in most cases the undamaged hemisphere of the brain continues to operate as though no injury had been sustained to the other hemisphere. In the case of injury to the face, the form is sometimes altered, and due account must be taken of the deformity.

As to (2) **Disease,** we find cases of hydrocephalis, paralysis, rheumatism, morbid growths, and other disorders which may easily mislead the student, if not understood. Morbid growths may present themselves in such a manner as to distort the part, and in consequence any diagnosis from the part, without due consideration as to the cause of the distortion, would, as to character, be correspondingly distorted. Cancerous growths are perhaps the most general which the student will observe.

As to (3) **Malformation** caused by pre-natal influence, heredity, or some other cause. Cretins and giants are examples of Malformation, and where normal conditions do not apply.

As to (4) **Special development,** we see the gymnast with special developed muscles, and it may be said of such that isolated physical or mental training can and does give excellent results, but this one-sided development cannot in the nature of things produce the best results, and in consequence we find a large percentage of failures, a lack of balance, and a lack of self-control in some particular.

The precise manner in which the Law of Proportion is applied to the physique, face, and hands will be described in the lessons on those particular subjects.

CHAPTER IV

THE LAW OF QUALITY

The Law of Quality determines the degree of coarseness or fineness of things. When we see coarse hair and skin, we say the quality is coarse, and if they are fine we classify them accordingly. The quality should guide us in the quality of our expressions in diagnosing the signs of character. Coarse renderings would obviously give unnecessary offence to a fine quality subject, and fine renderings would be inappropriate to a coarse quality person. An example of what is meant may be illustrated by the analysis of the sign of friendship in two subjects, one having fine quality and the other coarse. In the former case, the phrase "You are choice in your friendship and select those who are refined," would apply, but in the latter case, "You are sociable and friendly, and rather rough and ready in your selection of friends" would meet the case. Reverse the order, and offence is the result, as well as inaccuracy.

When considering the Law of Size, we stated size is a measure of power, other things being equal. In quality we have one of the other things referred to, and we therefore postulate that quality is of more importance than quantity, though it is, of course, better to have quantity and quality as well.

The classification of quality may refer to texture and consistency, and may be :—

As to Texture :

- (1). **Coarse.** (2). **Medium.** (3). **Fine.**

As to Consistency :

- (4). **Hard.** (5). **Medium.** (6). **Soft.**

CHAPTER V

THE LAW OF COLOUR

Colour is the property of light which causes bodies to have different colours to the eye. When applied to the hair, skin, and eyes, colours are classified as :—

- | | |
|------------|-------------|
| 1. Red. | 7. Green. |
| 2. Blue. | 8. Grey. |
| 3. Yellow. | 9. Pink. |
| 4. Pale. | 10. Auburn. |
| 5. Brown. | 11. Golden. |
| 6. Black. | |

These colours assist us in many cases to determine traits of character and the condition of health of individuals.

The colour of the skin is said to be determined by the amount of natural pigment therein, but in a diagnosis we must not forget that :—

- | | |
|-----------------|------------------------------------|
| (1) Heredity. | (5) Personal habits of life. |
| (2) Occupation. | (6) Race. |
| (3) Climate. | (7) Deficiency of natural pigment. |
| (4) Accident. | |

may be the cause of the colour observed.

(1) **Heredity.** The transmission of qualities of an Albino child is inherited from its parents, and is the result of a deficiency or absence of the natural pigment of the skin.

(2) **Occupation.** Working dyers will sometimes present discolourings of the skin, which at first sight may puzzle the student, and munition workers who undertake what is known as T.N.T. filling, also have their skin stained with the chemicals used.

(3) **Climate.** Travellers will sometimes become so bronzed through the solar and atmospheric conditions of the tropical countries travelled in, that they will often present quite an Asiatic appearance.

(4). **Accident.** It is possible that some form of accident may indirectly be the cause of a change in the colour. The shock of an accident may cause the hair to turn grey in a relatively short period.

(5). **Personal Habits.** Artificial colouring by means of dye, such as dyed hair, should not be mistaken for a natural colour, and, of course, it would be absurd to produce hair and hands dyed or bleached as an argument against this law.

(6). **Race.** The Ethiopian is black, the Asiatic yellow, and the Caucasian white. Exceptions are found as in the case of Albinos, frequently found in West and East Africa.

(7). **Deficiency of Natural Pigment.** In cases of Albinism where there is whiteness of the skin, hair, and other parts of the body, we find a deficiency or total absence of the natural pigment of the skin. This condition therefore is not normal, and may be congenital or accidental. Such people are called Albinos, and it is said that on the East and West Coasts of Africa, Albinism is quite common amongst the natives of those regions. Rats and mice are very subject to this condition. Albinism cannot be cured, and as previously stated, is often hereditary.

CHAPTER VI

THE LAW OF FORM

The Law of Form teaches that there is a tendency for all particles of matter to arrange themselves into a more or less regular form with regard to each other, and thus we are enabled to classify parts of the body according to their shape or form.

The terms used in character reading should be those associated with all known forms, and names outside this law should be avoided in descriptions as far as possible.

The application of the Law of Form enables us to distinguish the difference between the shapes of objects, and the difference in form always indicates a difference in function.

The functions of the organs of sense differ as do their form, and we make no mistake about the function of each.

The function of the vital organs of the body is to act as a vehicle for the generation of life force, and we judge the extent of vitality from the outward form of the body.

The function of the bones and muscles is to act as a vehicle for strength and endurance, and the external appearance enables us to estimate to what extent the strength and endurance may be put.

The function of the brain and nervous system is to act as the vehicle for mental action, and we judge from the external form of the head the direction in which the mentality is manifested.

In like manner we may judge from the form of the face, and every individual organ of the body, the character of its function and capacity for a given purpose.

If we carry the Law of Form back into the realms of the animal and vegetable kingdoms, we find the law still operates. Everything is classified according to form, and the form determines to what purpose the life behind the form can use it as a vehicle for manifestation.

Much could be written to illustrate this law. We could give innumerable examples to show that the character of animals even of the same species differ according to their difference in form.

But our special object is the application of the Law of Form to mankind, and the Caucasian race in particular, and we find there is a greater variety of form in the Caucasian race than in the Mongolian or Ethiopian races, and therefore a greater variety of character and capacity.

If it is not the difference in form which enables us to distinguish from the portraits of men, the fool from the philosopher, the moral from the immoral, the selfish from the unselfish, what is it ?

As a general rule straight lines and sharp angles represent positive and masculine conditions, and graceful curves, whether convex or concave, represent negative and feminine conditions. It therefore follows that when the natural law is applied to determine the form or shape of any part of the body, we may be sure that one or other of the foregoing qualities are part of the character as the case may be, and may be incorporated into the delineation.

CHAPTER VII

THE LAW OF MOTION

“ Sow an act you reap a habit,
Sow a habit you reap a character,
Sow a character you reap a destiny.”

The world is a world in motion, and by its motion the Sun is able to express to us morning, noon, and night, Spring, Summer, Autumn, and Winter.

By the motion of the body, the ego expresses the character, capacity, and condition of health.

Every act of a man's life more or less bears the stamp of the personality. Whether it is by walking, talking, laughing, or writing, the act corresponds precisely with the character, hence we place much importance on a knowledge of the Law of Motion.

If a series of acts are accurately recorded, the character may be estimated thereby, and its accuracy will be in proportion to the preciseness of the record.

Amongst the most remarkable and interesting examples of plant motion may be mentioned the rising of the Water Lily flower above the surface of the water in the morning and its returning at sunset beneath the water with the flower closed, and the well-known Sunflower which follows the Sun. These motions reveal the nature of the plant.

The interesting spectacle seen through a microscope of the motions of the living matter in water, where a state of warfare and contention is continually proceeding, each combatant being formidably armed, and exhibiting signs of anger and pain, as the war proceeds, is an example of nature in motion, revealing characteristics to the observer.

The motions of the head, the eye, the lips, and the hands, are often made with intent to deceive, and it makes it necessary to look twice, nay thrice, before observations of motions

may be relied upon as signs of character, but when we are assured that the motions are the result of confirmed habit, rather than momentary dissimulation, we can make use of the law with advantage.

It is quite possible for an enemy to assume the smile and handshake of friendship, but he cannot assume a new form of eye, nose or ear, and these may be trusted to reveal the treachery concealed beneath the action.

The passions and emotions are expressed by actions. Sarcasm, scold, disdain, are all revealed by the motions of the mouth.

The Law of Motion applied to the signs of character should be considered in relation to :—

(1) **Speed.**

(2) **Direction.**

CHAPTER VIII

THE LAW OF CHANGE

Everything is subject to change—even what is termed luck. The Law of Change is sometimes called the Law of Transition, and so far as it affects the character reader, refers to the varied happenings which take place in the individual during the period of physical life.

We may classify the changes as follows :—

(1) **The change which takes place in the physiological conditions at certain periods of life.**

(2) **The change which takes place in the manifestation of character according to age.**

(3) **The change called Death.**

As to (1). It is interesting to observe the changes which take place in the embryo. It passes through the forms of reptile, fish, and bird to reach the human form, and after birth the body passes through childhood, youth, and maturity, with their characteristic forms, and the student must therefore take into consideration the changes which take place in the personality in forming a judgment of character, capacity, and health, and the nature of events, for a sign in the period of childhood will obviously require different treatment than the same sign in maturity or old age.

The whole physiological conditions (or temperament, as it is called) generally change at given periods of life, and the physical signs of any characteristic may be given an emotional, physical, or mental aspect. Thus the manifestation of the character of an adult may be very different from that of childhood.

(2). The periods of childhood, youth, and old age, and the change in the manifestation of the character arising from the same sign whilst passing through these periods of life are worthy of study, and it follows that the analysis of a sign of character may be phrased to suit the age of the subject.

(3). The duration of life in our physical body is limited. The law which governs the period is a question which deserves our profound attention.

The germ becomes the infant which passes through youth, arriving at old age, when decay begins to reveal itself, and the change called Death occurs.

The signs of longevity are :—

1. A Predominance of the Mental System.
2. Long Ears.
3. A Long Neck.
4. A Long Life Line in the Hand.

CHAPTER IX

LAW OF ANALOGY

When we attempt to apply the Law of Analogy to the reading of character we must be very careful to confine ourselves to prescribed limits, for illustrations are not arguments, although they frequently elucidate an argument. Because the whale and the elephant have heavier brains than men, it is incorrect to infer from analogy that the latter has less intelligence than the former, because size and quality in proportion to the weight of the body must be considered.

On the other hand, when we compare a broad-built cart-horse drawing a heavy load, with a racehorse running a race, we are impressed with the comparison, and draw the analogy that Breadth represents Power, and Length represents Activity, and as this is the case with ships (other things being equal) and many other things of the same class, the inference is correct.

Applied to various parts of the body we find the same law applies, and the student should remember to draw this distinction between power and activity when giving delineations.

CHAPTER X

THE LAW OF LATENCY

The Law of Latency determines if power be latent and not manifest, and is demonstrated in the case of children where the head shows latent capacity which is not revealed by the face, the character being yet undeveloped. This is specially noticeable in the matter of hands, the habit of young children enclosing their thumbs in their hands being a case in point, and which no palmist would judge as a sign of imbecility, whereas in an adult person this may possibly be the case.

The faces and hands of children although not characterless, do not reveal so much as the head, owing to the latency referred to. The concave nose and receding chin and expressionless hands which are proper to childhood, merely indicate that the characteristics revealed by the nose and chin of an adult, are latent in the child until the age of puberty, when the form gradually changes.

CHAPTER XI

THE LAW OF POLARITY

The Law of Polarity may be illustrated by means of a toy magnet, which no doubt we have amused ourselves with at some period of our lives.

It consists of a piece of steel bent like the letter U, and is generally painted red except at the end. Its chief feature is that it can attract pieces of iron or steel.

One end of the horse-shoe magnet, as it is called, is generally marked with a scratch to distinguish it from the other end. These ends are called Poles, the marked end being called the North Pole, and the other end the South Pole.

These names are given because if a magnet is suspended by the middle, so that it can turn round freely, the North end will always turn to the North and the other end to the South.

Now, the North and South Poles of a magnet will both attract a piece of iron equally well, but if we set a magnet to attract another magnet it behaves quite differently.

If we present the two magnets to one another, so that the North Pole of each comes opposite the South Pole of the other, we find them mutually attractive, but if we turn one of them over so that the two North Poles are opposite, and the two South Poles likewise, then we find they repel each other. This simple experiment teaches us that unlike poles attract each other and like poles repel, that two positives repel, as also will two negatives, but that a positive and a negative attract each other.

The Law of Polarity may be applied in describing Enemies, Friends, Lovers, and Partnerships, and when so applied is usually classified as :—

- (1). **Physical attraction and repulsion.**
- (2). **Mental attraction and repulsion.**
- (3). **Harmonious blending.**

Just as positive electricity always flows in the line of least resistance, and negative electricity along lines of greatest resistance, so the positive lover (male or female) is generally

attracted to the negative lover who shows the least resistance to the advancements made, and the negative lover will be often blindly attracted where there is resistance, overcoming what may seem extraordinary obstacles.

This will explain why so many associations are formed which appear to us undesirable, when more suitable associations were nearer to hand.

In mental healing, a positive thought projected by the healer will impress itself upon the negative patient, analagous to the lightning (which is positive electrical force) seeking to sheath itself in the negative earth.

CHAPTER XII

THE LAW OF HEREDITY

The Physical and Mental conditions one usually possesses are primarily the effects of :—

- (1). The **Pre-existing** qualities of his Ancestors.
- (2). The **Pre-existing** qualities of the Subject.

As to :—

(1). If we know the parents we can usually with some accuracy determine the form of the offspring, but there are cases where this is not so.

(2). The Pre-existing qualities of the Subject will determine the form the body will take, hence we have changes in temperament where the Subject takes his evolution in his own hands instead of drifting as his youthful temperament would otherwise lead, hence temperament indicates tendencies, which, however, may be overcome.

Then there is also the great question of Karma when the mental habits of a previous incarnation have built a form of body suitable for the duties of the present life, but which form may or may not conform to the known laws of heredity as described in (1).

CHAPTER XIII

THE LAW OF EXERCISE

The Law of Physical Exercise is as essential to physical and mental health as those previously explained. Exercise is, of course, included in work.

The late Mr. T. R. Allinson, Ex-L.R.C.P., &c., puts the matter tersely and well as follows:—"The labourer or anyone who does hard physical work needs no more exercise than his business gives him, unless he is working in such a position that the body tends to get cramped in certain ways. Then he should practice exercises to overcome this. As an example I may mention that persons who stoop a good deal at work must learn to work in an upright position, or else practice exercises which broaden the chest and keep the shoulders back."

It may be observed that a man with a predominant motive system, brought up in the country, and escaping the diseases his temperament is susceptible to, soon loses his buoyancy, vigour, colour, strength, appetite, and sleep, after working for a few months or years in an office in town. Why is this? Because his is a constitution which requires plenty of physical exercise, and although his mental powers may be clear, yet he would be happier and healthier out of doors.

On the other hand, there are persons who if put to sedentary work, with a little opportunity for exercise, are comparatively healthy and able to attend to their duties with ease, and yet, if placed in a position which requires them to be constantly out of doors, and perform some manual exercise, they are irritable, snappy, unhappy, and restless, losing all interest in the things around them. This all tends to prove that the exercise must be in harmony with the temperamental conditions.

It therefore follows that the kind of exercise indulged in should have for its object the development of the parts which have not been exercised in daily toll.

Provided the occupation of a person is known, the practitioner should not find any difficulty in recommending one or more of the following exercises. Without knowing the occupation there is some danger of appearing foolish in any statement made. Most people have heard of the doctor who told his patient to take more walking exercise daily, and then immediately afterwards discovered his client was a postman, walking about 20 miles more or less per day. The patient felt he was already walking too much, and needed some other form of exercise. He told the doctor so. I forget the doctor's reply.

Walking, however, is probably the best exercise for a healthy person, as it brings into play a great number of muscles. Long walks before breakfast are injurious.

Outdoor exercise is the best. Gardening, wood sawing, and chopping are cheap and useful exercises for those following mental occupations. More expensive exercises may be found in archery, cricket, croquet, cycling, football, golf, hockey, horse-riding. All these are good if used for the purpose of developing a well-balanced temperament.

Exercise should be discontinued when a tired feeling sets in.

The physical worker requires some mental exercise, and the mental worker physical exercise.

CHAPTER XIV

THE LAW OF UNIFORMITY

The Law of Uniformity is the principle which enables us to judge the uniformity of one part of the body with that of another part. In the perfect state there is a sameness or likeness between two hands, two eyes, two ears, and as a general rule, the relative size and form of one part does correspond with the relative size and form of another part, and where this rule is departed from, dual conditions will be present.

This law is sometimes described as the law of correspondence, homogene and symmetry.

Correspondence implies agreeing with ; suitable. The doctrine of correspondence is the theory of Swedenborg, that there is a spiritual antitype corresponding to every natural object.

Homogeneous things are of the same kind or nature, having the constituent elements all similar.

Symmetrical things have symmetry, or due proportion in its parts.

It will therefore be allowed that the term uniformity, if not better than other terms, is equal for our purpose, and may be adhered to throughout our studies as a general principle.

The uniform or symmetrical arrangements of parts in the star fish, the flowers of plants, the bilateral symmetry of two similar halves exemplified in all the higher types of animals and especially in man, prompts us to apply this form to the human form divine, as the ideal to be looked for or aimed at.

According to this law we observe that plump bodies, plump limbs, round heads, round faces, should go together, and that tall bodies, long limbs, high heads, long faces should also go together.

If the various parts of the body are out of harmony with each other in relative size, quality, form, and colour, it will at once be positive evidence of some diverse condition or development, and in practice we find perfect uniformity in detail is seldom seen, for the size of the head may not be in uniformity with the size of the trunk ; one feature may be somewhat out of harmony with the other features ; one hand may be very different from the other hand, which would reveal some extraordinary characteristic, development, or condition of health, and when we see such departures from the law, we of course, look for the cause, as our diagnosis will be determined thereby.

CHAPTER XV

THE LAW OF BALANCE

The Law of Balance must be obeyed to become perfect in character, capacity, and health.

A thing well balanced is poised so as to preserve equilibrium.

It will be obvious to the student that in the study of man in relation to his dense physical body, the harmony between one part and another must be carefully considered so that in cases of predominance of one part over another, exhibiting some eccentricity of character, proper advice may be given for the cultivation of defective parts and the restraining of over-developed parts.

In the evolution of the ego it is, of course, proper to cultivate any deficiency of the dense physical vehicle called the body, its uses, and the student will often be called upon for advice what to do in this direction.

The well-balanced man has no marked deficiency to cultivate and no marked excess to restrain, and has merely to maintain the harmony and develop the whole into a higher standard of evolution, for there are degrees of balanced characters, *i.e.*, those highly evolved and those lowly evolved.

To utilise the Law of Balance in the development of character, it is necessary to break off all undesirable habits. An outburst of temper may merely relieve one's feelings or send one mad. It is, therefore, absolutely necessary to be master of the physical body to enjoy that harmony which is so desirable. In this way the creation of fresh undesirable Karma on the physical plane may be prevented.

The student will be asked which of the three physiological systems or class of faculties is the most desirable to possess in predominance, and in attempting to answer such a query, he must bear in mind that in the great scheme of evolution, all the three systems and all the faculties are of equal importance, and that stage by stage as we evolve, each system or mental faculty becomes more and more pronounced, one after the other, in rotation, as experience demands. At one time of

life, the Vital system may prevail over the Motive and Mental systems, and at another period the Motive system may prevail over the Mental and Vital systems, and so on.

From a physiological aspect alone, it will be seen from the following table that we may pass through at least thirteen stages of development, in any reasonable period of time, and then commence again the spiral climb, for it will be obvious that when one system develops over the other systems, it is essential that the other systems be brought up to the higher standard to produce again the balanced condition, and thus go up one rung of the ladder of evolution of both "consciousness" and "form."

Provided every man and woman would attain to what we may term "a state of equilibrium," and would continue to live near the equilibrium or balanced condition, we should find eccentricities and diseases banished, and success in life more perfected.

But the fact is, the majority of persons are more or less out of harmony. We cultivate one quality at the expense of another and suffer accordingly, and it behoves us all to recognise at once the importance of the Law of Balance.

We are, however, so constantly advocating balance, that it is as well to remember that there is a value to be set upon extremes of temperament and character.

It is the balanced man who sees both sides of a question, and the unbalanced who takes extreme views, and to these we look for "advanced" or "reactionary" ideas to be nicely balanced by the man in between. One class agitates against the other, and the balanced man benefits thereby without strife. Extremes in all things are dangerous, the safest position being occupied by the man in between, who is the level-headed, well-balanced individual.

Something exceptional and eccentric must be expected from those who exhibit great predominance of any one of the three systems or any class of faculties, and it may safely be stated that any relative excess or deficiency to a certain extent mars the peace of life. Let us, therefore, learn from the imperfect how to become perfect.

TABLE OF TYPES

Showing Three Types of Development, i.e., Vital, Motive,
and Mental, and Four Stages of each Type, culminating in
the Balanced or Perfect Type.

THE VITAL TYPE.

(Emotion.)

VITAL	7	MOTIVE	7	MENTAL
VITAL	7	MOTIVE	=	MENTAL
VITAL	=	MOTIVE	7	MENTAL
VITAL	7	MENTAL	7	MOTIVE

THE MOTIVE TYPE.

(Action.)

MOTIVE	7	MENTAL	7	VITAL
MOTIVE	7	MENTAL	=	VITAL
MOTIVE	=	MENTAL	7	VITAL
MOTIVE	7	VITAL	7	MENTAL

THE MENTAL TYPE.

(Thought.)

MENTAL	7	VITAL	7	MOTIVE
MENTAL	7	VITAL	=	MOTIVE
MENTAL	=	VITAL	7	MOTIVE
MENTAL	7	MOTIVE	7	VITAL

BALANCED OR PERFECT TYPE.

MENTAL	=	MOTIVE	=	VITAL
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Explanation of Signs :—

7 Greater than. = Equal in all respects to.

APPENDIX

THE ART OF SYNTHESIS

Students invariably commence their character reading in an Analytical manner, and should therefore be careful not to venture upon detailed statements which may be proved inaccurate when Synthetic methods are supplied.

The Art of Analysis is the Art of applying one Law, or reading the meaning of one Sign, without considering the effect of another Law or another Sign or a combination of Laws and Signs.

When the process of combining the effect of one law with another, or one sign with another, is undertaken, it is called the Art of Synthesis.

This is one of the most difficult phases of character reading, for the varied characters resulting from the complexity of the combinations can only be ascertained by the application of this art, and the student will at once realise how defective the Art of Analysis is when compared with the Art of Synthesis.

An elementary example of this Art may be found in judging the Size of a Head, Face, or Hand as a whole. The size may be Small, Medium, or Large, and it is comparatively an easy matter to analyse, in a general way, the characteristics therefrom, but the application of the other laws, as well as the Law of Size, will determine the details of a more extended diagnosis.

Thus it will be seen that the solution of every problem affecting the character, capacity, and health of individuals, is determined by reference to the laws referred to. A mathematician, in seeking the solution of some complex problem, does not disregard the simple principles of addition, multiplication, and subtraction; if he did, his conclusions would prove false. And so the student must not disregard the principles of character reading if he would solve the problems of human idiosyncrasies.

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