

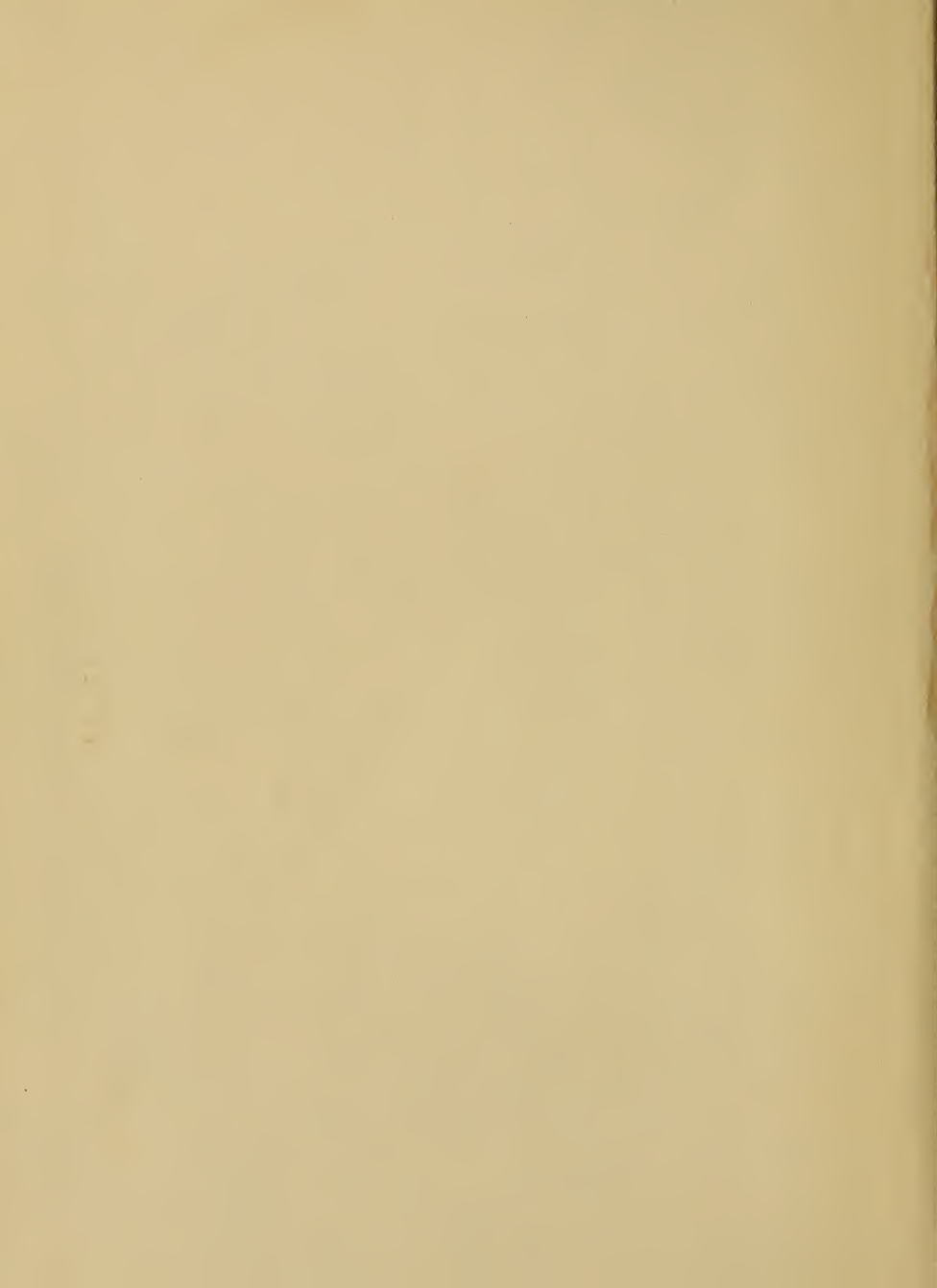


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FUNDAMENTAL CHARACTER ANALYSIS

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THE METAPHOR SYSTEM OF
CHARACTER ANALYSIS

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CHICAGO, U. S. A.

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*The paper upon which this book is printed is of special finish to meet
the requirements of the eye as proved by the most
recent scientific experiments.*

JUL -5 1922

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FACES

TO some the world is always bright,
To others dull and drear.
For all of this there's reason tho,
Our faces show most clear.
To get the most there is in life,
Is really quite a task.
The trouble is that most of us
Are prone to wear a mask.

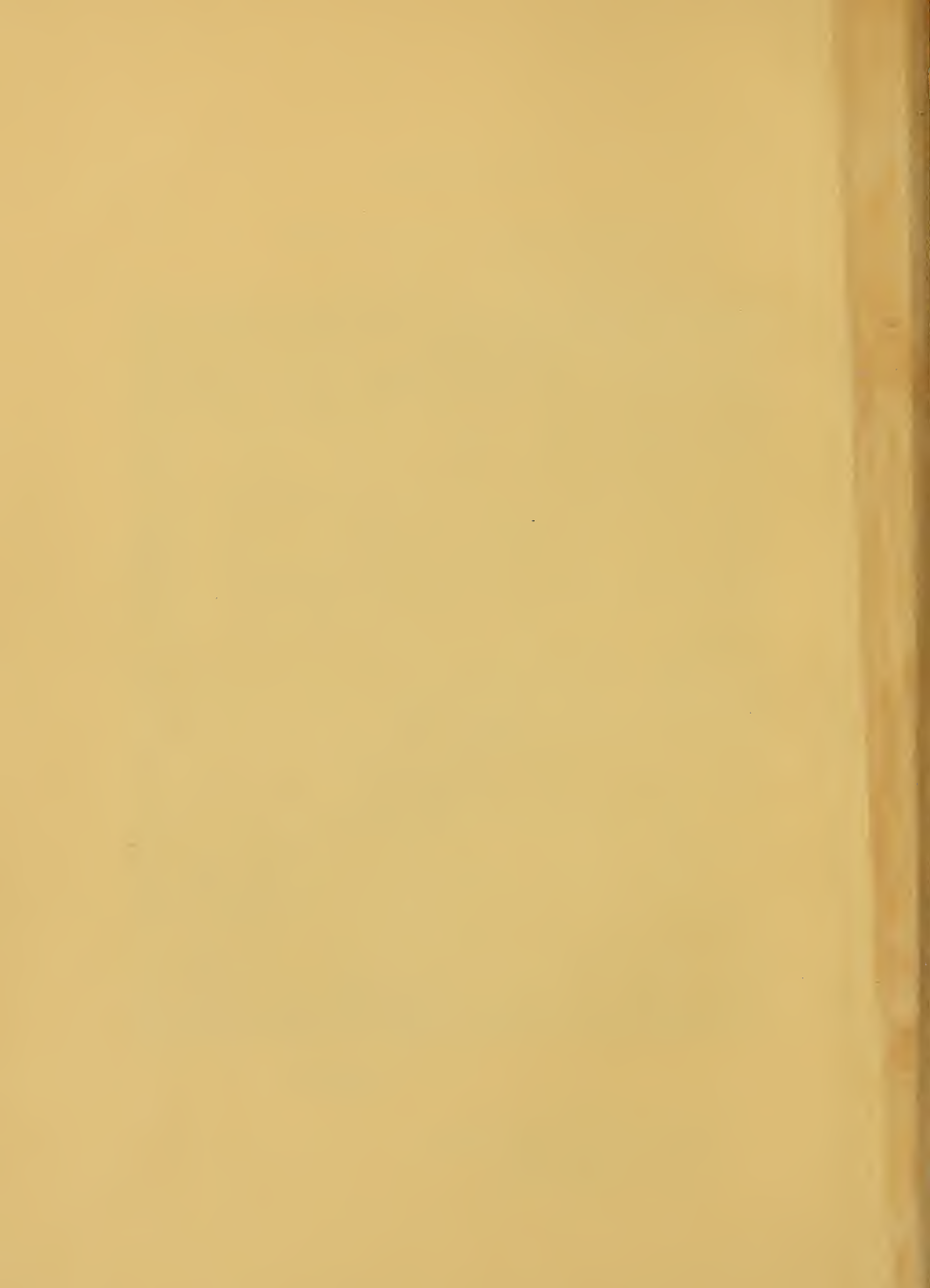
We wonder many, many times,
Just why we don't succeed.
We see our friends have just the things
We ought to have—and need.
They look at us and wonder too,
Just why we don't improve.
We're big square pegs in big round holes,
Or else we're in a groove.

Another thing that's sad indeed,
Mismating's overdone.
Too many couples wed today,
Who never should be one.
And many business deals go wrong,
Because we can't read folks.
We misplace confidence in men,
Then find they're only jokes.

In every wrinkle, every line,
That's written in the face,
The world can read our character,
No mask can it erase.
Just visualize some man you know,
Who's won success with ease.
You'll find he always reads his man,
Then acts on what he sees.

—L. D. Stocking.
"Sox."

*If every man and our Fair Sex,
Coul' read each other's hearts;
There'd be no insincerity,---
And no divorcing marts.*



PUBLISHER'S NOTE

"Fundamental Character Analysis" is based upon the Metaphor System of Character Analysis. The latter in turn, is a branch of the Metaphor System of Colors, Numbers, and Languages originally designed by Harry Daniels, a scientist in Mentology.

The Metaphor System is to the interpretation of mentality, what numbers, addition, subtraction, multiplication, division and the various principles of numbers are to the interpretation of the science of mathematics.

It is a system whereby one can scientifically step by step, figure out the mentality of man. It is classified in the departments of *science* and art of the United States government, being covered by over 60 patents and copyrights.

It stands as a revelation of the age, and one of the most powerful mental machines known to science. So searching is the Metaphor System in its analysis and synthesis that only recently has it been allowed to be presented to any outside a chosen few.

These few have profited well by its teachings, and it is their earnest desire that all mankind might be likewise benefitted. Where truth and understanding bring greater progress, development and happiness into the life of man, it is

but one's duty to offer his fellowman a system of this nature.

This present book of "Fundamental Character Analysis" will fill an important niche in preparation for the study of the greater Metaphor System—at the same time, giving a scope of character reading of inestimable value.

P R E F A C E

This is the first book of the Metaphor System of Character Analysis. It is written especially for those people who want a better foundation in reading character, but who have been unable to attend the personal classes in Metaphor Analysis. In the preparation of this first book, care has been taken to write in the simple language rather than scientific terms so that the layman as well as the scientist may understand. Certain fundamentals necessary in the reading of mentality are utilized so that the reader can get a quick interpretation of people. Careful application will make this book a gold mine in value. Whether in home, business, professional, or private life, man must deal with human beings, and in the understanding of human beings lies the solution of many of man's most vital problems. Through scientific understanding one can know man as he really is, instead of what one THINKS he might be. Ordinarily when two people talk to each other, there are in reality six people talking. For example, suppose that Mr. Smith meets Mr. Jones on the street.

1. There is the Mr. Jones that Mr. Smith thinks he is.

2. There is the Mr. Jones that Mr. Jones thinks himself to be.
3. There is the Mr. Jones as he really is.
4. There is the Mr. Smith that Mr. Jones sees.
5. There is the Mr. Smith that Mr. Smith recognizes.
6. There is the Mr. Smith as he really is.

Is it any wonder then that Mr. Jones and Mr. Smith are apt to misunderstand each other unless they know each other as they **REALLY** are?

The Metaphor System is designed to give men a true understanding of each other; to give them true knowledge of their fellowmen, their mates, their children and themselves. It forms a basis of determining man's proper vocation, his methods of health building, and the solution of his personal problems. It forms a basis for placing hereditary power in the environment in which it will best thrive and develop. As an acorn must be planted in the proper soil to produce a healthy oak tree, so must man be placed in his best environment to bring out the best in him.

Man can **DO** by science what he might otherwise **TRY** to do by guesswork. He can use intellect and cool reasoning in place of uncontrolled emotions which wear and tear upon his vitality and thus better build his protection

and defence, also formulate greater plans for advancement. He is not so easily misled by false impressions designed to cover treachery. He reads behind the mask, because he knows certain fundamental laws of life which give him knowledge of the cause behind certain effects. He knows the law of attracting people to him by appealing to their strongest likes. He does not expect something from nothing, or strength from weakness, any more than he would expect a wheat seed planted in the earth to grow cucumbers instead of wheat. By reading man as he is; he accomplishes an angle of life that the thinker has been trying to accomplish scientifically throughout the ages.

Life writes man's history on his face. The face is an automatic register of action that passes within the brain. In deciphering this Cryptogram, this first book will act as a stepping stone unto greater unfoldment and understanding.

—THE AUTHORS.

*Read, not to believe nor to contradict,
but to weigh and consider.*

Fundamental Character Analysis

CHAPTER I

THE MAN WITHIN

There is a story that is told of a town whose people were in the midst of a great preparation for the coming of a Prince. The Prince was young, rich, and unmarried, and the good mothers and housewives were putting forth their best efforts to so please the Prince with their fine foods and gorgeous entertainment, that he might bestow his blessing on them, and perhaps marry a daughter.

There was a beggar, hungry and worn, who came to the back door of a fine looking home and asked for food. He was turned rudely away. The housewife had no time to give to a beggar as she was too busy getting ready for the Prince. Place after place the beggar went asking for a bit of

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food, but again and again he was turned away hungry.

"Get away, don't bother us," they cried.

"Can't you see the Prince is liable to be here any moment and we must be fully prepared for him."

Finally on the outskirts of the town the beggar knocked at the home of an old lady who lived there with her only daughter. They were very poor and had little to eat; but they welcomed him, asked him in, and gave him the best they could afford.

"But how does it come that you are not busy preparing for the Prince?" he asked. "I have knocked at many doors and each has turned me away because they were awaiting the Prince and had no time for beggars."

"We are very poor," the daughter said, "and cannot go into elaborate preparation; but if the Prince comes we shall give him the best we have to make him happy. There are a great many in town to entertain him, and he may not come here. But you are

THE MAN WITHIN

hungry and you are here. Your face shows kindness, honesty, love and consideration. Your clothes are tattered and torn, but they are only raiment and not the man. You may not have the wealth of a Prince, but you have the heart of a Prince, which after all is far the better."

In the meantime the mothers and housewives uptown were growing impatient. Darkness had come and still the Prince had not arrived.

It was difficult to keep the food in its tasty condition. It was warmed and rewarmed. Here and there window curtains were drawn aside and faces peered out with the hope that the Prince might be near.

The hours passed by and the morning came—but no Prince. There was consternation, bewilderment, and disappointment. The women chattered and the men sent out scouting parties to see where the Prince might be delayed. At last, however, the exciting moment came—the Prince was coming. Like wildfire the news spread through-

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out the town. The Prince drove into the public square. In the carriage by his side was a young girl.

"Who is that?" the women inquired of each other. "She has neither silk nor satin. She is just a poor girl. What right has she to ride with the Prince?"

The Prince arose in his carriage and doffed his hat.

"We expected you yesterday," said one, "and thought surely you would come."

"That is strange," said the Prince, "I was here yesterday. I went from house to house but no one would receive me."

The people looked at each other in bewilderment. There must be some mistake. Certainly they hadn't seen the Prince. How could they have missed him, especially when they were looking for him?

"I was sorry you would not receive me yesterday," the Prince continued, "Everyone turned me away until I came to a little home on the outskirts of the town—and there I found welcome—and love. They

THE MAN WITHIN

gave me the best they had—and I in return gave to them my best. I found in the daughter a Princess—at least in heart. She found in me a Prince. Soon she shall be a Princess in wealth as well as in heart—and may she be happy as I have been happy.”

As he extended his hand the girl arose. As she stood beside him, the long velvet coat slipped from off his shoulders and there stood—the beggar.

This is an old story of years gone by; but it is also the story of today. Oft times hidden in the clothes of the beggar is the Prince of today. But many there are who fail to recognize him. As most of the world has judged by impressions, so most of the world judges by impressions today.

People see effects and not cause. They see clothes and not the man within. They search the world for happiness, when happiness is at their doorstep. Men look into each others faces and yet they know not who they are. Parents do not even know their own children.

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"'Tis a wise father that knoweth his own son," said Shakespeare.

Husbands do not know their own wives, not wives their husbands. Brothers fight brothers, because they do not know who they are.

"Take away your kingly raiment and come out with men, man to man, clad in the clothes I am clad," said the Connecticut Yankee to King Arthur. "Your subjects will not know you, and your own soldiers will trample on you as they do upon your lowly peasants."

And King Arthur went forth among the people clothed in the clothes of a peasant. No one recognized their king. They laughed even when he told them he was King Arthur.

"Whoever heard of a king in a peasants clothes?" they said.

Today the same old world suffers severely because it fails so often to recognize truth. It cannot see the undercurrent. It goes by external impressions and express-

THE MAN WITHIN

ions, and not the facts within. It has destroyed and martyred some of its greatest intellects. It fails to see the advancing step of progress in the man who varies from custom and the opinion of so-called authorities. It fails to read the mind of the thinker whose thoughts might be marvelous revelations in scientific research later on. It still looks for the Prince in a Prince's attire.

The world has been held by habits, by the chains of custom and the teachings of the so-called authorities. Occasionally a thinker stands out, a man of reason, a Socrates, a Galileo, or a Plato. The power of one thinker far surpasses that of many thinkers, when that same thinker is backed by force and vitality. Have those who forced the deadly hemlock to the lips of Socrates contributed to the world even a thousandth part of what that great Greek philosopher gave? All through the ages of man who brings advancement and truth, has had to fight the demons of ignorance and intolerance.

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To recognize the real man within, to know who he really is and his value, is the world's sincere duty. In truth is power, and in understanding man's dream of heaven.

We sincerely trust that the following pages will give you a better understanding of your fellowmen and be the key of your success, as the Metaphor System has been to all our students in the past.

CHAPTER II

TROUBLE THROUGH MISUNDERSTANDING

"I don't care if that salesman has the best goods in the world," said a druggist recently. "I'm not going to buy from him. He came into my store, and told me what a wonderful druggist I was, what a fine store I had, how glad people ought to be to see such a nice candy display, and what a fine suit I had on, and how his friends had insisted that he call upon me. And then on top of that, he smiled and bowed, and offered me a cigar, and patted me on the back, and talked, and took up a lot of my time. Goodness, do you think I'd fool my time away buying from him? I should say not."

"But," we ventured to say "his goods are classified as first on the market, are they not?"

"Perhaps they are," continued the druggist, "but why didn't he say so, what did he take up time talking about me for? What do I care how wonderful I am and how won-

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derful this suit of clothes is. Besides, I have my own cigars here, and I don't want anyone to slap me on the back and try to shake my arm off. When a man comes in to sell me goods I want straight-from-the-shoulder facts and not praise. When a man starts to praise you, he usually has a good reason—maybe he wants to borrow ten dollars.”

A week later another druggist told us, “I don't see how some salesmen do business. There was a fellow who came in here this afternoon and tried to sell me a line of candy. He was the hardest, coldest proposition I have run into for sometime. He walked right in, opened up his grip, spread out his samples, and said ‘this is so and that is so.’ He talked nothing but cold facts. He didn't even see the fine window display I had, nor how fine the store looks since it has been remodeled. And selfish—all he thought about was his line of goods. He didn't even give me a cigar, nor ask me out to lunch or inquired how my family was. I

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tried to tell him how well people liked this store, but he pretended that he didn't hear a word."

"So you didn't give him an order?" we asked.

"Well I should say not," he said, "I hate those harsh all business salesmen that are only interested in selling goods. I'll wait until Sam comes around. Sam's a real fellow. Takes me out to lunch every once in a while, sometimes to the theatre. Comes in and may spend two or three hours. Bet Sam will be glad to see that new window display I have. Sam says I have the best place in town, and says that he wouldn't be surprised if I would be mayor some day. He's a great boy, Sam is."

There are two examples, of what is happening in thousands of places every day. Just because two salesmen failed to understand their prospective customers, two good orders were lost. What one wanted the other didn't. One was suspicious of praise while the other wanted it in abundance. If

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the two salesmen could have traded places, all would have been well.

The salesman of today is running into various types of people everyday and unless he knows their likes and dislikes—he is losing heavily in efficiency and sales.

“I have three lines,” said one salesman. “Hymn books, playing cards and wisdom. I seldom sell a minister playing cards.”

Every person is a salesman of some sort, whether it be selling hymn books, dry goods, the healing art, law, real estate or personality. The fact that one does not know how to sell his best wares leads into an endless array of troubles. Even in the home it is important.

“Oh, such a wife as I have,” said a man who came into the office one day.” She was so sweet and nice when I married her, and look at her now. She’s fussing about something new every hour of the day. She wants what she wants when she wants it. And if she gets it she wants something else. She has no idea about saving money and helping

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a fellow prepare for the future. She spends money faster than I can make it, and cries, and complains because I am heartless and cruel and cannot supply her with more. She wanted some roses, and because I didn't get the most expensive one's at the florists, she threw the whole bunch on the floor, then stamped her feet on them. If I had known who she really was before we were married, there would have been no wedding. We surely are mismated. Do what I will to please her, she is not satisfied. She finds too much fault. She says she wishes I was like Mr. Brown up the street. "Brown does this so nicely and Brown does that, and why don't you do this like Brown?" I wish she had married Brown. I can't act like Brown nor be like Brown because we are different."

"Well," says another man sighing, "What is the matter with women anyway? I can't understand them. My wife is so stingy that she actually hates to spend a cent, and doesn't want me too either. She wants me to stay at home every evening and not go

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anywhere. She will not go herself and doesn't want me to. When things go wrong at the office and I come home and tell her, she cries, and feels we are going to the dogs, and wants to leave me, and thinks our marriage was a failure. And she wants to die, she can't bear to think what the neighbor's will say. I've worked hard, and had many knocks but its hard to overcome them when your wife, doesn't give a fellow a little encouragement. When I need it the most, I get it the least? Now how can we have happiness at home?"

Or perhaps it is a girl who tells her story.

"Jim and I have parted. Only been married a short time too. I thought he was such a nice boy. He danced so well and had the nicest hair and the sweetest brown eyes. And he told me that he was a rich man's son and had a position that paid him a hundred dollars per week. We got married and he didn't have any rich father, and he was only making twelve dollars a week when he worked, but he seldom worked, and he got

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mad because I didn't have any money, and he thought I was rich enough to take care of us both. I found out he had been married once before, but his wife left him. To hear him talk you would think he was one of the greatest truth tellers that ever trod the earth, and yet the things he said were not true."

Almost every day brings forth a condition in marriage that could be righted with understanding or could have been prevented with the proper knowledge. Some of the small misunderstandings grow into veritable mountains that crush the very life out of one. Troubles pile one on the other, because people do not know reality as it stands.

We come in contact with a big business man, who is at the head of a great mercantile company. He makes money easily, and has accumulated great wealth. Yet his face shows depression that even his power and wealth cannot clear up. "It is my daughter," he says. "She is one of the finest girls that ever lived. She is going to be married—but

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I'm afraid. And I don't know how to correct it. I want her to be happy. I'd give my life and all I possess to make her happy, if I had to. I am worried about the man she is going to marry. I'm afraid he isn't marrying her for love but for my money, and would not care for her should an emergency come. My experience with the world has shown me so many sides of men, that I'm really afraid to trust my daughter with the man I do not know. There are lots of good men, but how can I find the right mate for my daughter? How would I know him if I saw him? How would I know if he would make a good father?"

A knowledge of character analysis solved his problem.

Sometime later we talk with a young man who looks shabby, down and out. His face is worn, his cheeks are sallow, and he shows great depression. He says that he is a doctor, and at one time controlled a sanitarium, but he couldn't "make things go."

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He gave good treatments, he had a fine system, he was educated, a keen thinker, years ahead of his time, but in spite of all he could do, he was unable to make a decent living. People would not believe in him. His wife got discouraged and took their two children and went away. He was heart-broken and did not know which way to turn. He said he thought the lake would be the best way out of it. He was a misfit and always would be, and why try any further.

This man lacked two things—dignity and vitality. Because he was undeveloped in these two powers he had failed to meet success. He did not create the proper impression. People could not recognize the man within by the man without. Luckily he set to work to adjust this, and built up his dignity and vitality. He left the city, went into a smaller place, and soon enjoyed a busy practice. His wife and children returned and he is able to give them the home they deserve. In his practice he now has the ad-

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vantage of knowing men, and how to attract them.

An owner of a moving picture theatre was in a quandry, because he could not attract many people to his theatre. He was in an excellent neighborhood, but even with that in his favor, his books showed loss instead of profit.

Investigation showed that he did not know the general character of the people in his community. The front of his theatre was not appealing, and the girl at the ticket window was less so. She looked like "she wanted to bite someone" when one bought a ticket.

Upon making the front of the theatre artistic and attractive and putting a pretty girl in the ticket window, his business soon increased. As a result, his neighborhood theatre is well patronized.

As one goes down the history of life and listens to the numerous stories, it seems pitiful that so much unhappiness and failure has come through the lack of knowing

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human nature. Men who should be living in palaces are in the gutter; men and women who should be properly mated and living happily are fussing and quarreling. Men are wasting their lives in the wrong vocations. People are dying because they do not know what to do for themselves when they get sick. They know more about an automobile than about themselves. Doctors are losing cases because they trust to guesswork instead of true knowledge. Old couples who have skimped and saved for many years are robbed of their hard earned savings, by a well dressed flattering salesman who tells them he can make a dollar turn into a thousand dollars in a few weeks. The jails, the poor-houses, the public institutions are filled with those who have failed to understand—"the other side of the world—only those who have been there know how they live." But poverty, starved bodies, unhappy homes, and misfits should not be. Square pegs do not fit in round holes, nor do round pegs fit in square

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holes. Every man has his proper niche in life and it is the purpose of the Metaphor System to help him find it. There is no one who cannot benefit through a knowledge of mentality.

Do you want Health?

Do you want Wealth?

Do you want Love?

Then study and apply that which will attract these things.

CHAPTER III

CHARACTER ANALYSIS A SCIENCE

Reading character is very similar to reading a book. In order to understand what the book contains, one must have knowledge of the language therein. Unless one has a knowledge of the meaning of words and language construction, the finest book would mean nothing.

Pick up a Chinese newspaper, and one wonders how a Chinaman can find any intelligence in it. It looks like a conglomeration of characters without meaning. Yet those same characters are easily read by one versed in the Chinese language.

In studying a language one must first start with the fundamental letters of the alphabet and know how those letters are arranged and combined to express word power. The words that can be formed with twenty-six letters are apparently endless, yet in spite of such a large variety of words

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they can be easily dissected to reach the fundamental construction.

To construct an extensive system of mathematics only nine numbers are used, with the addition of the 0. Yet from those nine numbers and an 0, mathematics in all its complications and intricacies can be carried on. With a mastery of addition, subtraction, multiplication, division and the other systems that enter into mathematics one can readily interpret mathematical problems, and reach the same conclusions with a same arrangement of numbers. Two times two equals four—always. Ten divided by two equals five—always. By knowing the system, a man in New York can get the same solution to a problem as a man in Bombay.

To build the great system of music requires very few basic sounds; yet through the different combinations formed, the various strains of music form an apparently endless chain. With a knowledge of the fundamentals of the system of music, one

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can readily interpret seemingly complicated compositions of written music.

With a few simple colors an artist can create an endless array of pictures. With a few basic colors millions of shades are produced in nature. Yet these various shades can be analyzed and traced back to the five primary colors. The artist has learned that through the science of colors, a certain amount of one color mixed with a certain amount of another color makes a definite color combination that he can depend upon. If he mixes the same amount and combination, time after time, he gets the same results. A certain combination of colors forms a definite result. When he sees the result expressed by someone else, he can analyze it and determine the colors used. Thus it is that the artist can reason from cause to effect, and effect back to cause.

Colors, Numbers and Languages are sciences. Being scientific they are used to check up other scientific studies. The Met-

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aphor System is based on the same fundamental principle as are the sciences of colors, numbers and languages, and is so arranged that the character of a person can be delineated in colors, in numbers or languages, or a combination of all three.

The average person can detect the difference in colors, can recognize the various numbers, has at least a fair knowledge of mathematics, and can express himself in language.

Some people understand colors better than they do language or numbers, just as other people can express themselves in language or mathematics to better advantage. Each of three classes of people can apply and interpret the Metaphor System according to their favorite system.

Everything in life can be expressed in color, number and language. This is due to the fact that the fundamental law of life is **vibration**, and all life is expressed in **vibration**. Each vibration has a definite color, a definite number and wave length, and a def-

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inite sound and language. The red vibration expresses itself in a definite number and wave length, and its own peculiar language; the green vibration has characteristics individual to itself; and so on through the realm of color vibration. Each vibration has definite characteristics, no matter in what form of life it appears, ethereal, gaseous, mineral, vegetable, animal or human.

When one can interpret vibration, either in color, number, or language, he has a knowledge of the mentality and character of the object that is built from that particular vibration.

Life can be expressed in five fundamental vibrations, and these in turn in the primary colors—violet, blue, green, yellow and red. All forms of life comprehensible to man are built in varying proportions of these five color vibrations. No matter how complicated a form of life may be, it can be dissected into the five fundamental vibrations, and by knowing the mentality and charac-

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teristics of each vibration, and the relativity of each, one can determine the true mentality of the man.

The most complicated things in life are built of simplicity, and it is necessary to trace out the simple formations of which the complex is composed, in order to gain greater understanding.

When a cook makes a cake, she puts a certain proportion of ingredients together to form a complex mixture. To know the nutritional value of that cake, one can readily determine it by knowing the nutritional value of the simple ingredients used in making the cake, and the relative proportions of each, together with the effect that the ingredients have on each other. As ingredients vary, a cake will vary. An experienced cake baker knows by looking at a cake and tasting it, the ingredients contained, and can bake another cake like it.

In just such a similar manner can the man well trained in reading character analyze a human mind, reasoning from effects to

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cause, and cause to effects. Through the intermingling of vibrations complex forms of life are built. Through the characteristics of the parts one gets a knowledge of the whole.

A keen, refined, intellectual man has a different vibratory makeup than a coarse, slow thinking man with a weak mentality. A tall, thin, active and aggressive woman has a different vibratory constitution than her short, heavy set, vital, sit-and-take-it-easy sister.

In the weaving of a piece of tapestry that requires one-fifth cotton and four-fifths silk, the manufacturer would obtain a different piece of cloth if he used two-fifths wool and three-fifths cotton.

Man can only express that of which he is the embodiment. To express wisdom, activity and vitality, he must be embodied with those vibrations which express wisdom, activity and vitality. One must not expect

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something from nothing, nor the resistance of iron from a flabby makeup. As man is built, so man is. To be different, he must change his vibratory character accordingly.

CHAPTER IV.

LIFE EXPRESSED BY LAWS

All life is controlled by laws. Without laws there would be no universe, no life, no mentality, no constructive power. Behind all things is the great universal law of mentality. It controls all things. All forms of life are the associative result of this law. All things are possible through the application of this law. It is a unity that stands behind all things. Some call this great law "God's Law" or the "Universal Law" or the "Law of Nature". But regardless of the name given it, it is the basic law of all existence. It is **truth**. It is the most powerful vibration known. It is the sum total of all vibration. It is the whole, and the whole is stronger than any of its parts. It can destroy, control, change, modify or govern any other vibration. The Universal Mind is all and in all. It is the spiritual and creative seeking to express itself in form.

Matter is the expression of the Universal Mind in form. Matter is not separate from

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mind, but is an expression of mind. This mind has many divisions, many of which are incomprehensible to man. The highest powered microscope fails to bring out the smallest division of matter, so that it may be isolated.

However, man can comprehend the working of the great law, and through its guidance can change weakness to strength, and insufficiency to abundance. The Universal Law is continually impressing its teachings and guidance on every one of the smaller vibrations and mentalities. Adaption to this law results in regularity, balance, harmony and health. Variance results in friction, disharmony, sickness, poverty, and loss of individuality.

These are but the expression of one power. Although the Universal Mind is monistic in power, it is dualistic in manifestation, and the misunderstandings of science, religion, philosophy and health building, have been principally because of failure to recognize the dual manifestation as belonging to

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one mind. The world has based its opinions on effects rather than upon cause, not realizing that the dualistic is only a part of the monistic, and necessary to life development. Without the dual power there would be no growth, no progress, nor manifestation of matter.

Misunderstanding of the duality of the monistic Universal Mind has led many men to believe that life is controlled by God on one side and Satan on the other, or that there are two different Universal Minds fighting for supremacy.

Characteristics of the dual laws are:

Positive and Negative.

Male and Female.

Attraction and Repulsion.

Tension and Relaxation.

Construction and Destruction.

Acids and Alkalis.

Heat and Cold.

Ebb and Tide.

Light and Darkness.

FUNDAMENTAL CHARACTER ANALYSIS

Love and Hate.

Strength and Weakness.

It is necessary to have contrasts in life in order to get a variance in individuality in the forms of matter. Duality is essential to action and inter-action, creation and reproduction. Without duality nothing could be comprehended. Only through relativity is life comprehensible.

To further show the importance of the dual laws; imagine the disruption if even the law of attraction were suspended for a few minutes or even a day. There would be a terrific hurling of planets and everything else into space. Planets would lose all their material. Everything would wander helplessly through the sky, and all go back to the original essence.

Bring back the law of attraction and there would be a tumult in the heavens beyond man's wildest comprehension. Or suppose the Universal Mind were to dismiss the law of repulsion for a day. Then the whole

LIFE EXPRESSED BY LAWS

universe would pile together, planets, suns, comets and stars.

The law of attraction enables objects to hold their particles together, and the law of repulsion gives space for the objects to move about in. The smallest thing in the universe must have space to move about in, just as the earth must have space in order to move through the sky.

To carry on this great scope of life, the Universal Mind seeks for balance, notwithstanding its ceaseless motion and transformations. So perfect is this balance, that it is seldom given special attention. Balance is a means of defense to insure the existence of the universe. All things must conform with it or lose their individualities. When any object varies from balance, it is destroyed and those minute particles resulting, transformed into an object of greater usefulness. Nothing is lost in nature. What is apparently a loss is a transformation of individuality.

In the Metaphor System, balance plays a

FUNDAMENTAL CHARACTER ANALYSIS

very important part in the establishment of powerful mentality, and the building of efficient men and women. Were people well balanced, this system would have been unnecessary. In **showing** the avenues of unbalancement and the essentials necessary for balance, the Metaphor System plays an important part. It is more than a system of **analysis**. It is also a system of **synthesis**.

Closely associated with balance is the law of regularity. Undoubtedly, one of the most wonderful of all phenomena in this universe is that of its remarkable regularity. Perhaps the most effective argument ever presented by the Deists in defense of their belief in the existence of a supreme being is that of the regularity of the universe. Because of this law of regularity, science is possible. It enables one to get definite results time after time in like experiments. The electron or atom is as much dependent on the law of regularity as the great planets that revolve around a sun.

So perfect is this law, that a given vi-

LIFE EXPRESSED BY LAWS

bration always carries the characteristics of that vibration, no matter in what part of nature that vibration is used. It is this regularity that makes colors, numbers and language sciences. It is this regularity that makes laws the dependable tools of the Universal Mind.

CHAPTER V

THE METAPHOR COLOR SYSTEM

It will not be necessary in this book to go into detail regarding the Metaphor color system as worked out by Mr. Harry Daniels. Its intricacies would only baffle the student of mentality at this time. The average practical man and woman of today want results without too many of the stages of evolution. So we are purposely, at this time, avoiding Ontology and the intricate color combinations behind life building.

However, there are certain phases of the Metaphor System of Colors that it is well for one to know, as they will help to associate greater clearness with character analysis.

As we have said, life is based on vibration, and each vibration carries its own particular color. There are five primary colors—violet, blue, green, yellow and red. Each is a stepping stone to the other. As a vibration shortens or lengthens, its color changes

THE METAPHOR COLOR SYSTEM

accordingly. Starting with the spiritual blue ether, one finds that it desires to express itself in form or matter, which is only possible after it has brought forth from itself yellow, green and red. From the combination of yellow, green and red an individuality is formed. That individuality being opaque, is brown in vibration.

Plate 1, Fig. 1, shows a circle of blue that has been divided into four parts—brown, green, yellow and red; or in other words, the spiritual divides itself into an individuality composed of intellect, force and vitality. Fig. 2 shows how the four colors in the same form as Fig. 1 fit into the human mentality and cover certain brain areas.

Plate 3 represents a life cycle showing the spiritual involuting through the various stages until it reaches a certain point where matter is born, which in turn passes through the stages of evolution, thence through death and back to the spiritual again. In this book we are dealing with evolution rather than involution, as it is the

FUNDAMENTAL CHARACTER ANALYSIS

purpose of the Metaphor System of Character Analysis to read character from time of birth until death, and not before birth nor after death. It deals with the seen rather than the unseen, and only interprets the unseen through the seen.

Plate 2 interprets color evolution from a slightly different angle. A circle is drawn in the spiritual field of blue. Within this circle the smallest space imaginable is represented by a pin hole. Upon enlarging this pin hole one finds an extra circle. Fig. 2 shows a bit of blue fenced off by the outer and inner circle.

A square drawn between the two circles gives a figure as shown in Fig. 3. The space between the circle and the square is filled with the resultant divisions of the blue spiritual field—brown, green, yellow and red.

To one versed in higher mathematics, we would say that the Metaphor System deals with that area between the circle and the square.

THE METAPHOR COLOR SYSTEM

To the layman, we say that we do not deal with the great mysterious beyond, but with that materialized substance we can behold with our own senses, and which we can fence off.

CHAPTER VI

CHARACTERISTICS OF VIBRATION

CHARACTER OF THE RED COLOR VIBRATION IN MAN

Basis of the Vital Temperament
 Basis of the Commercial Sentiment
 Basis of Social Government
 Basis of Chemistry
 Basis of Vital Organs and Blood
 Electro-negative
 Female
 Magnetic
 Static Power
 Slow and short vibration
 Attractive ' '
 Absorbitive
 Warmth '
 Associative
 Emotional
 Climatic
 Cumulative
 Nutritive
 Economical
 Responsive

CHARACTERISTICS OF VIBRATION

Volatile
Impressive.
Impulsive
Changeable
Diversive
Ethical
Enthusiastic
Optimistic
Feeling
Relaxing
Explosive
Sedentary

CHARACTER OF THE GREEN COLOR VIBRATION IN MAN

Basis of the Will Temperament
Basis of the Domestic Sentiment
Basis of Laws and Economic Government
Basis of Geology
Basis of Body Structures
Electro-positive.
Male
Electric
Kinetic Power
Faster and longer vibration than red

FUNDAMENTAL CHARACTER ANALYSIS

Repelling
Tensing
Cold
Force
Activity
Critical
Serious
Protective
Aggressive
Defensive
Secretive
Cautious
Radical
Skeptic
Combative
Elastic
Restless
Enduring
Industrious
Iconoclastic
Destructive.
Determined
Concentrative
Solidifying

CHARACTERISTICS OF VIBRATION

Hardening
Resistive
Tenacious
Firm

CHARACTER OF THE YELLOW COLOR VIBRATION IN MAN

Basis of Mental Temperament.
Basis of Evolution Sentiment.
Basis of Educational Government.
Basis of Reform.
Basis of Intelligence.
Basis of Biology.
Basis of the Brain and Nervous System.
Fast and long vibration.
Self Investigative.
Creative.
Progressive.
Imaginative.
Inspirational.
Regular.
Arranging.
Refining.
Expansive.
Sensitive.

FUNDAMENTAL CHARACTER ANALYSIS

Artistic.
Idealistic.
Versatile.
Reasoning.
Constructive.
Stimulating.
Experimental.
Planning.
Inventive.
Psychic.
Interpretive.
Enlightening.
Conscious.
Comprehensive.
Active.
Restless.
Emotional.

CHAPTER VII

THE THREE TEMPERAMENTS

Life is based on consciousness. To effect this consciousness, three attributes are necessary, namely: Intellect, Force and Vitality. From these three distinctive powers is formed the Triangle of Life.



Without this three-in-one power there

FUNDAMENTAL CHARACTER ANALYSIS

could be no life. This triangle is necessary to all living things, and the loss of any of the three attributes means destruction, death and the dissolution of the individuality.

These three great attributes of life are called temperaments and are distinguished as:

The **Mental** Temperament—Intellect.

The **Will** Temperament— Force.

The **Vital** Temperament— Vitality.

Upon this foundation depends the interpretation of the character of man, because, while every man possesses all three temperaments, yet they vary in proportion in different people. It is this variance that gives man his respective individuality.

Intellect, Force and Vitality are the expression of the spiritual in matter. All matter is born of the spiritual, and it is through matter that the spiritual expresses itself. For matter to be conceived requires the union of the male (force, or will) and the female (vitality). To be comprehended requires the addition of intellect. Creation is

THE THREE TEMPERAMENTS

dependent upon the union of dual personalities, while the individuality of form is dependent on the addition of the intellect. The male has the power of repulsion, and the female the power of attraction. Attraction brings materials together, repulsion distributes them, and intellect arranges them in form and order.

Matter is the only thing comprehensible to man. He can realize only that which will stimulate his senses, and only matter can produce the excitation necessary. Energy can move only through matter by disturbing matter. Man can conceive of nothing that he has not experienced through his senses, and all so-called thinking is but the correlation or passing through one's mind of the experiences associated. Man can conceive of nothing greater than his own individual sense memories. Only as things are expressed in intellect, force and vitality can man comprehend them.

The world without can only be comprehended by the world within, and upon the

FUNDAMENTAL CHARACTER ANALYSIS

relative degree of development of intellect, force and vitality depends man's ability to express himself and to understand or react to his surrounding forces. Man cannot express powers he does not possess.

Each temperament has its definite characteristics, just as each color has its individual traits. As Yellow is the basis of Intellect, Green the basis of Force and Red the basis of Vitality, just so do the temperaments have like foundations and governing powers.

Yellow governs the **Mental** Temperament.

Green governs the **Will** Temperament.

Red governs the **Vital** Temperament.

In the system of numbers:

The **Mental**, or **Yellow**, is expressed as 1.

The **Will**, or **Green**, is expressed as 2.

The **Vital**, or **Red**, is expressed as 3.

Whether one expresses himself in the Metaphor System in colors, numbers or languages, the meaning is the same. Intellect,

THE THREE TEMPERAMENTS

for instance, may be expressed as Mental, Yellow or 1.

Each temperament covers a special area in the head and face. The area being determined by the predomination of the respective color vibration. The yellow vibration, for instance, governs the intellectual power of man, and is located at the frontal part of the head, and occupying that region covered by the frontal bone. (Plate 6, Fig. 1.) This is the area of the Mental Temperament in the head.

The red vibration predominates in the area from the frontal bone back to a line perpendicular where the back of the ear joins the temporal bone. (Plates 5 and 6.) This in turn is called the Vital Temperament, and herein lies the greatest vitality.

The green vibration governs the portion of the head back of the red area (Plates 5 and 6), which in turn is called the Will Temperament and is the seat of will, or force.

The formation of the head expresses hereditary power. It may denote latent or

FUNDAMENTAL CHARACTER ANALYSIS

expressed power. To determine whether one uses the power within his head or not, one must look at the face. While the head represents the hereditary power and past environment, the face shows what brain areas the man has developed himself, and the respective present time expression of each. It requires a long time to note much change in bony formation, as in the skull, but the muscle structures of the face change more rapidly and will express more recent changes or development in mentality. The bony formation of the face is built gradually in due proportion to the amount of mentality expressed. Babies are born into the world with turned-up noses and no accentuated bony formation in the face. As baby develops and becomes active and grows into boyhood and manhood the nose changes in shape, and the cheek bones and jawbone becomes squared and developed according to resistance, will, enduring powers, protection, aggression and compactness of tissue developed. Many people have great possi-

THE THREE TEMPERAMENTS

bilities in their heads, but the faces show they are using only very few of them. Then, again, people who show very little development to start with in the head, develop a great deal of power in their face. So in the studying of brain power and character, one must consider, not only what man latently possesses, but what he uses. The average man is interested in what man is today, and what he is using today. For this reason the face plays the greatest part in determining character. The doctor or psychologist or those interested in hereditary power and past environment must consider the head as well.

Both the head and face have their respective spheres, and as to man's purpose in utilizing mentality does a knowledge of each depend. The face usually tells the average character reader's story for him, as the face shows the history of the man from his birth.

To determine hereditary power in the head, one should begin by noting the re-

FUNDAMENTAL CHARACTER ANALYSIS

spective size of the three temperaments and finding which is the governing, or greatest one, and which is intermediate as well as the one that is the weakest.

To do this, mentally measure the respective differences of the temperaments as shown in Plate 6, Figs. 2, 3 and 4. Start with the front of the head and draw a line to the line formed by joining of frontal and parietal bones; then another line from this latter point to a line drawn perpendicularly at the point where the back of the ear joins the head; then again from this line to the back of the head. After one has become used to locating the three temperaments, the relative proportion of each soon becomes an easy matter. At first it is well to practice on a person by feeling on the head where the respective dividing lines are. The frontal-parietal line can be felt with one's finger.

The flesh is usually sunken a bit at this point. "Practice makes perfect" 'on this sort of work. The frontal-parietal line may be more confusing than the line back of the

THE THREE TEMPERAMENTS

ear in the beginning, but experiment enough until the location of either is a simple matter.

The measurement should be somewhat horizontal, sloping downward toward the rear. The greatest length of measurement determines the predominating temperament, and the shortest line the weakest. Where two lines are nearly equal or are equal, the man is called "balanced".

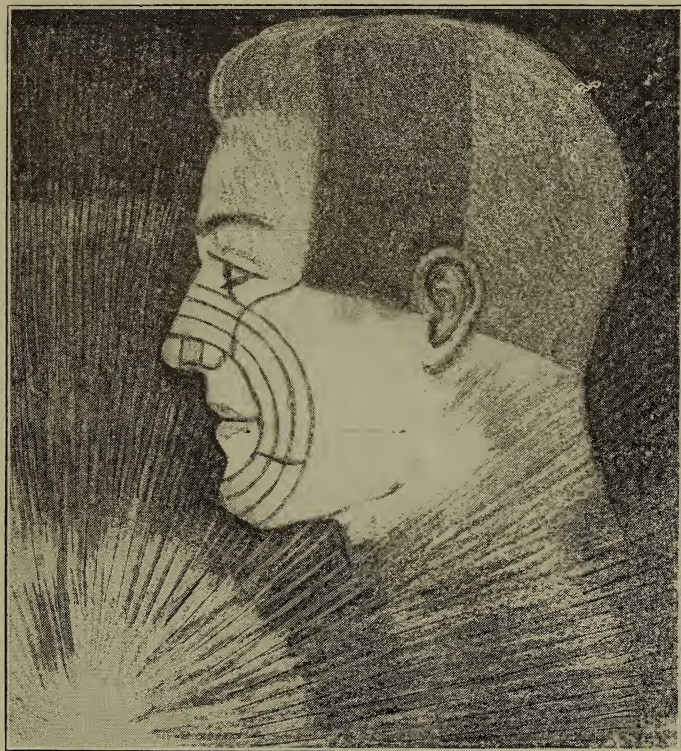
In reading temperamental power on the face, note Plates 5, 6 and 7. Plate 5 shows the respective areas utilized by each temperament. The Red Temperament is expressed by development of the fleshy part of the cheeks. The baby is a good example of this. By referring to Plate 6, Fig. 1 one can see the respective areas associated with bony face formation. Prominent in the green area are the malar and mandible. When one understands that bone is only built by will power and tension, this bony area could only be developed through a predominance of the green power.

FUNDAMENTAL CHARACTER ANALYSIS

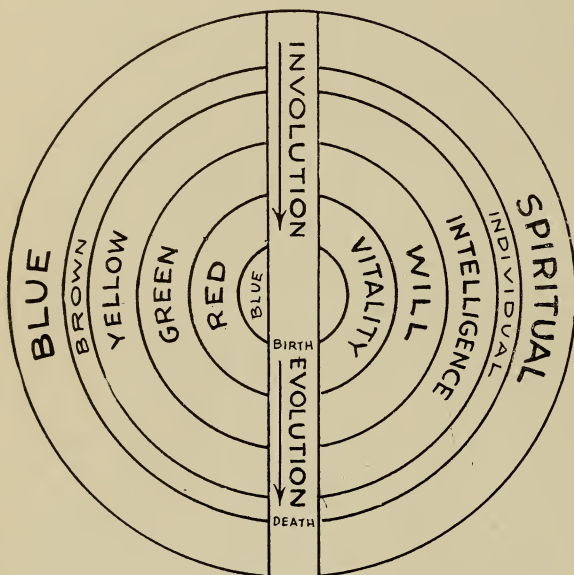
Plate 7 shows the front view of the face with the respective temperamental areas. The yellow temperament has its area in the region of the nose, the jaw is pyriform, or triangular, tapering down to a point, while the cheeks are not well filled out. Plate 7 shows a typical face where the yellow temperament predominates. The green temperament develops the cheek bone and lower jaw, and gives a muscular appearance to the face, while the red develops full cheeks and a rounded condition of the face. Red is typical of vitality and is relaxing, and for this reason we sometimes demonstrate to students in class work a rubber bag filled with water, calling attention to the rounded, filled-out effect. Imagine the body as a big skin sack filled with vital organs and blood. The rounded effect would be similar. But fill that same skin sack full of bones instead and there would be angles, lines and depressions here and there.

Referring again to the mental temperament, yellow is a refining color, and the nose

Illustration Plates



COLOR INVOLUTION AND EVOLUTION



METAPHOR
SYSTEM

PLATE 3

METAPHOR SYSTEM

CHART FOR
TEMPERAMENTAL
HEAD

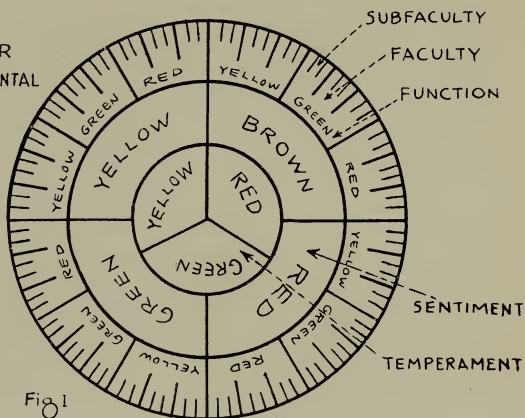
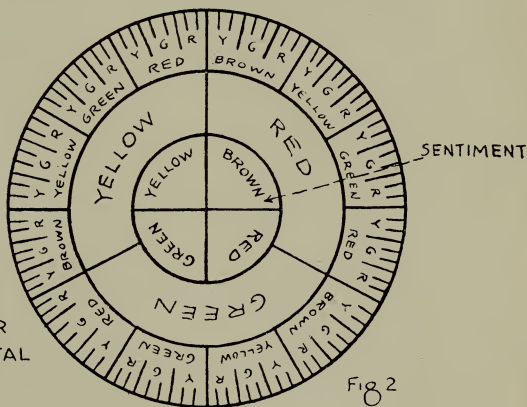
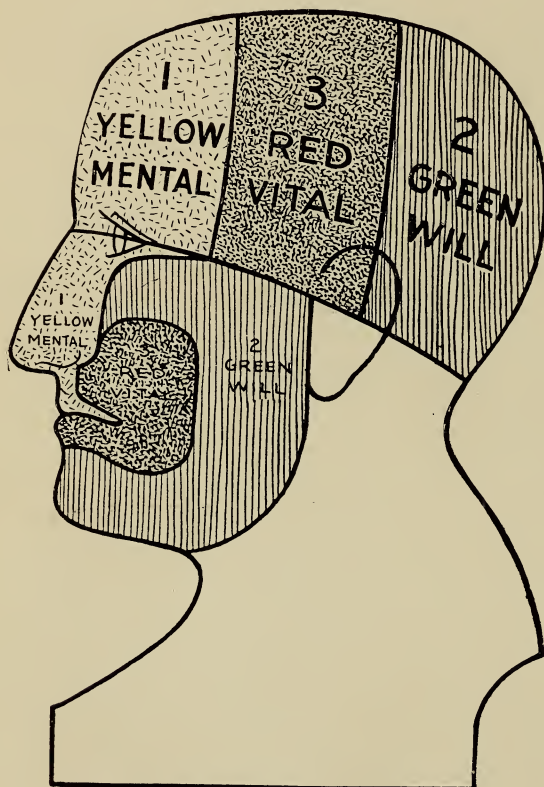


CHART FOR
SENTIMENTAL
HEAD



The TEMPERAMENTS

LOCATION IN HEAD AND FACE



METAPHOR
SYSTEM

PLATE 5

The THREE TEMPERAMENTS

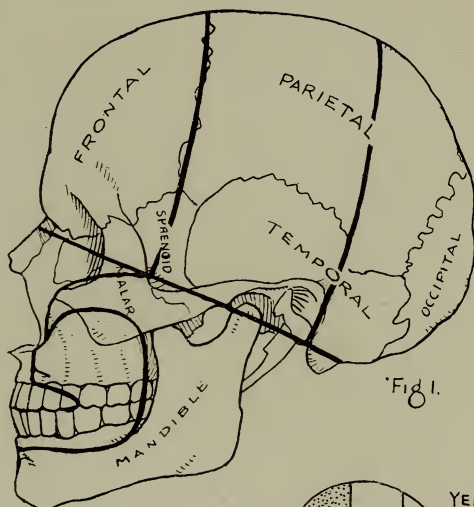


Fig. 1.

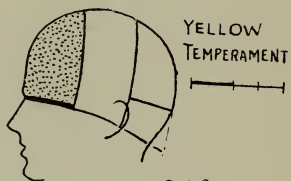


Fig. 2



GREEN
TEMPERAMENT

Fig. 3

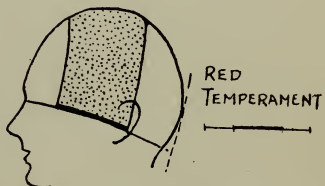


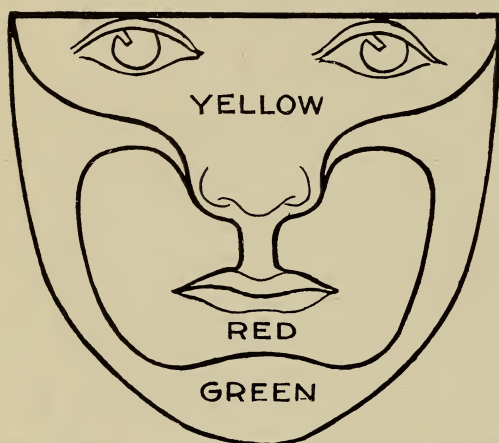
Fig. 4

METAPHOR
SYSTEM

PLATE 6

The THREE TEMPERAMENTS

LOCATION ON FACE
FRONT VIEW



YELLOW



RED



GREEN

METAPHOR
SYSTEM

PLATE 7

The FOUR SENTIMENTS

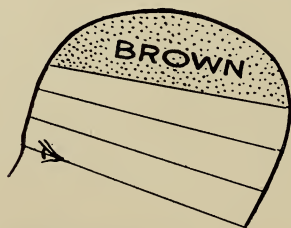
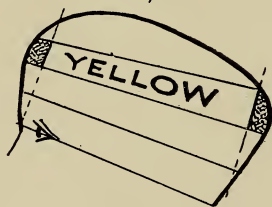
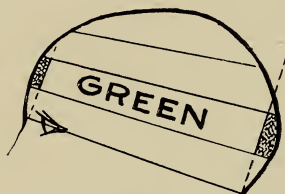
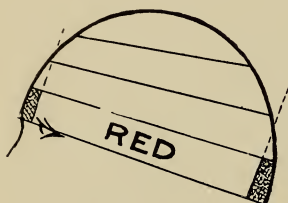


METAPHOR
SYSTEM

PLATE 8

The FOUR SENTIMENTS

TYPICAL DEVELOPMENT

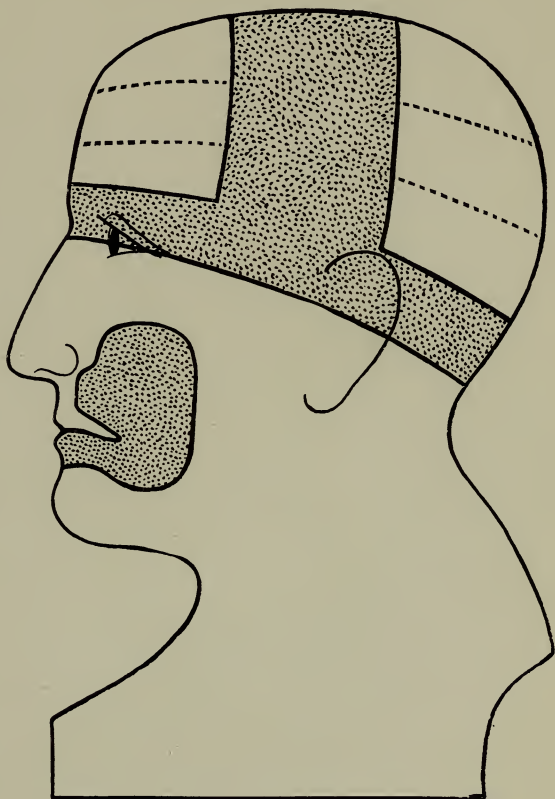


METAPHOR
SYSTEM

PLATE 9

The RED MAN

RED TEMPERAMENT + RED SENTIMENT



METAPHOR
SYSTEM

PLATE 10

The RED MAN

TYPICAL DEVELOPMENT

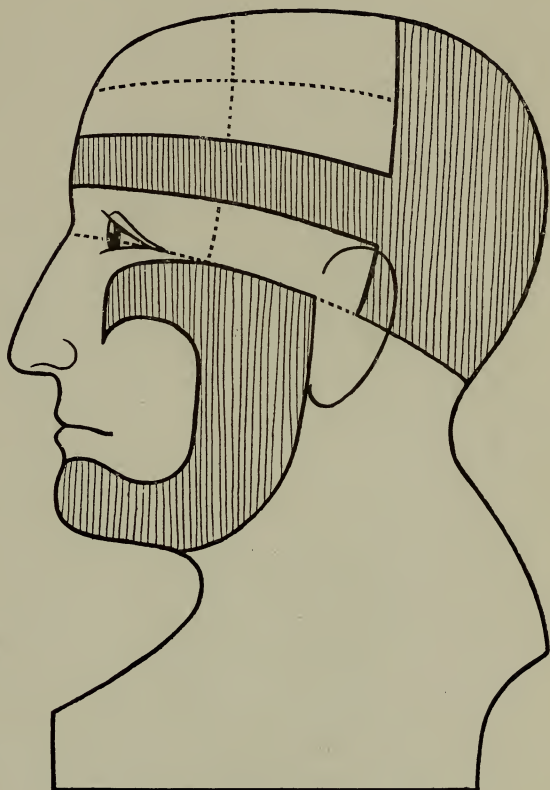


METAPHOR
SYSTEM

PLATE II

The GREEN MAN

GREEN TEMPERAMENT + GREEN SENTIMENT

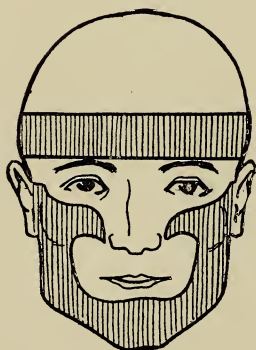
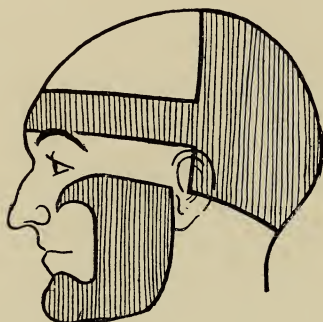


METAPHOR
SYSTEM

PLATE 12

The GREEN MAN

TYPICAL DEVELOPMENT

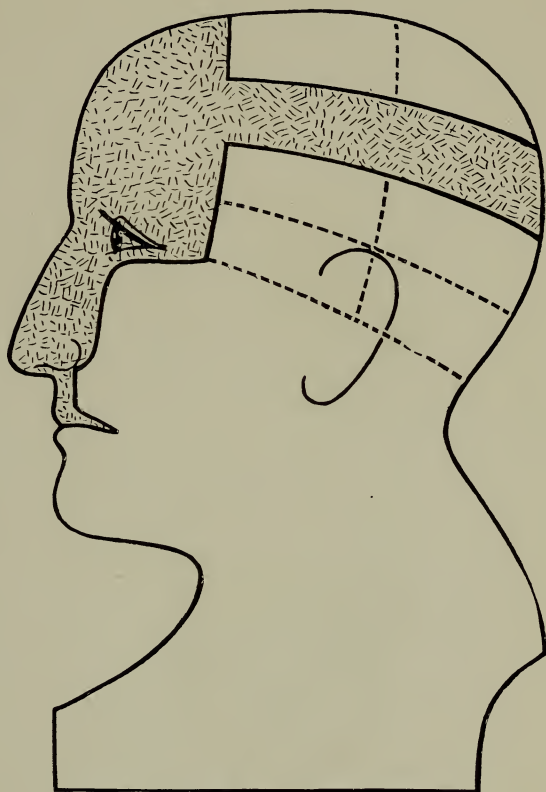


METAPHOR
SYSTEM

PLATE 13

The YELLOW MAN

YELLOW TEMPERAMENT + YELLOW SENTIMENT

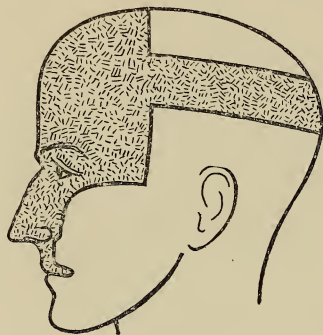


METAPHOR
SYSTEM

PLATE 14

The YELLOW MAN.

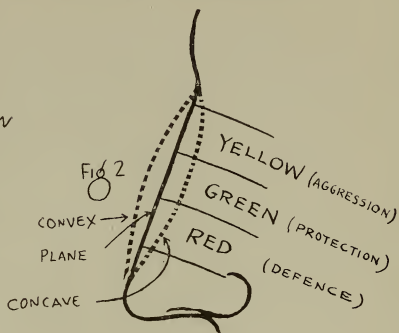
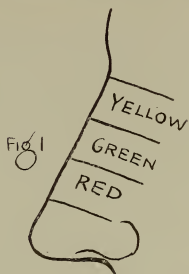
TYPICAL DEVELOPMENT



METAPHOR
SYSTEM

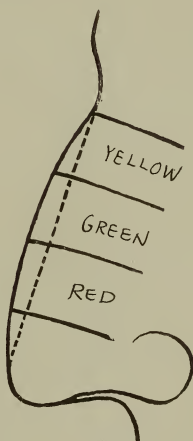
PLATE 15

FUNDAMENTAL NOSE DEVELOPMENT



FEMALE
(RED)

FIG 4



MALE
(GREEN)

METAPHOR
SYSTEM

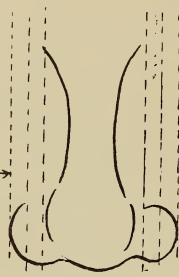
PLATE 16

TYPICAL NOSE DEVELOPMENT

RED



RED →

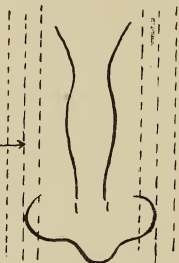


RED NOSE
(VITAL)

GREEN



GREEN →

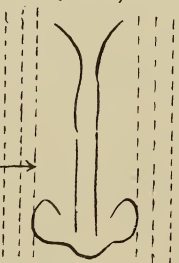


GREEN NOSE
(WILL)

YELLOW



YELLOW →



YELLOW NOSE
(MENTAL)

METAPHOR
SYSTEM

PLATE 17

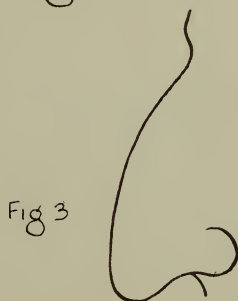
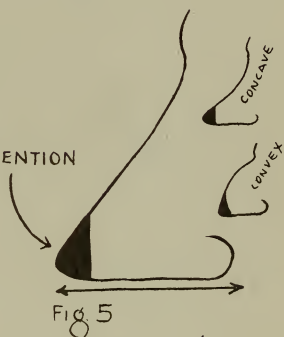
TYPICAL NOSES (TIPS)



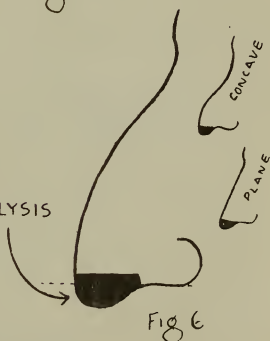
INSTINCTIVE
OBSERVATION



ATTENTION



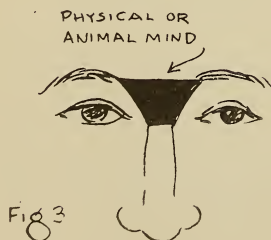
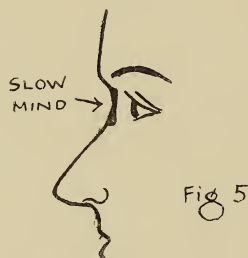
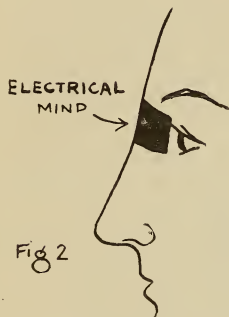
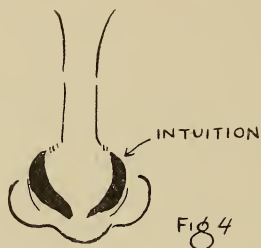
ANALYSIS



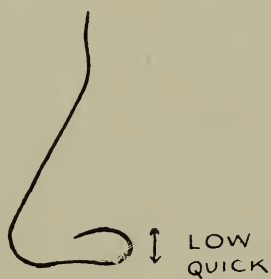
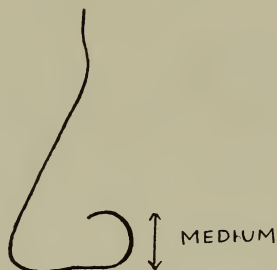
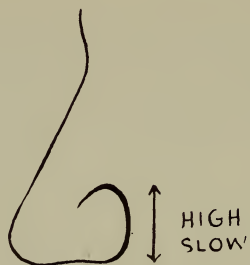
METAPHOR
SYSTEM

PLATE 18

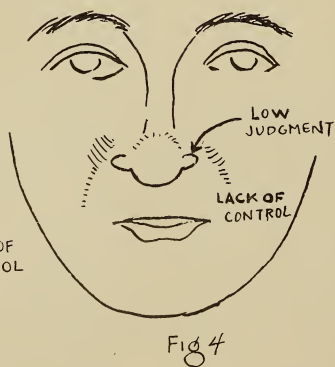
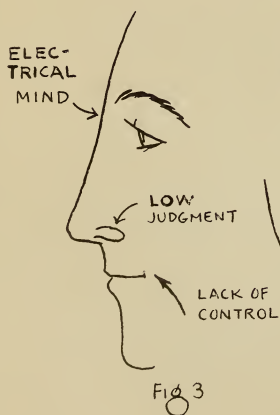
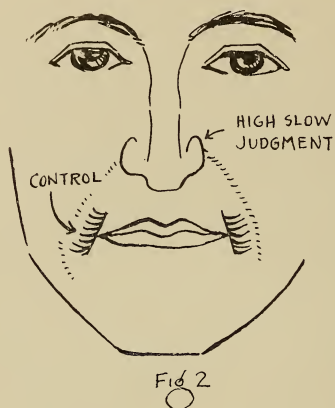
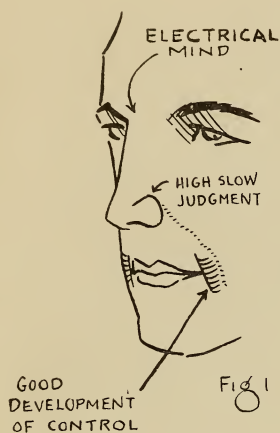
THE NOSE



THE LINE OF JUDGMENT



THE ELECTRICAL MIND



METAPHOR
SYSTEM

PLATE 21

MIXED TYPES



RED AND GREEN



RED AND YELLOW



GREEN AND RED



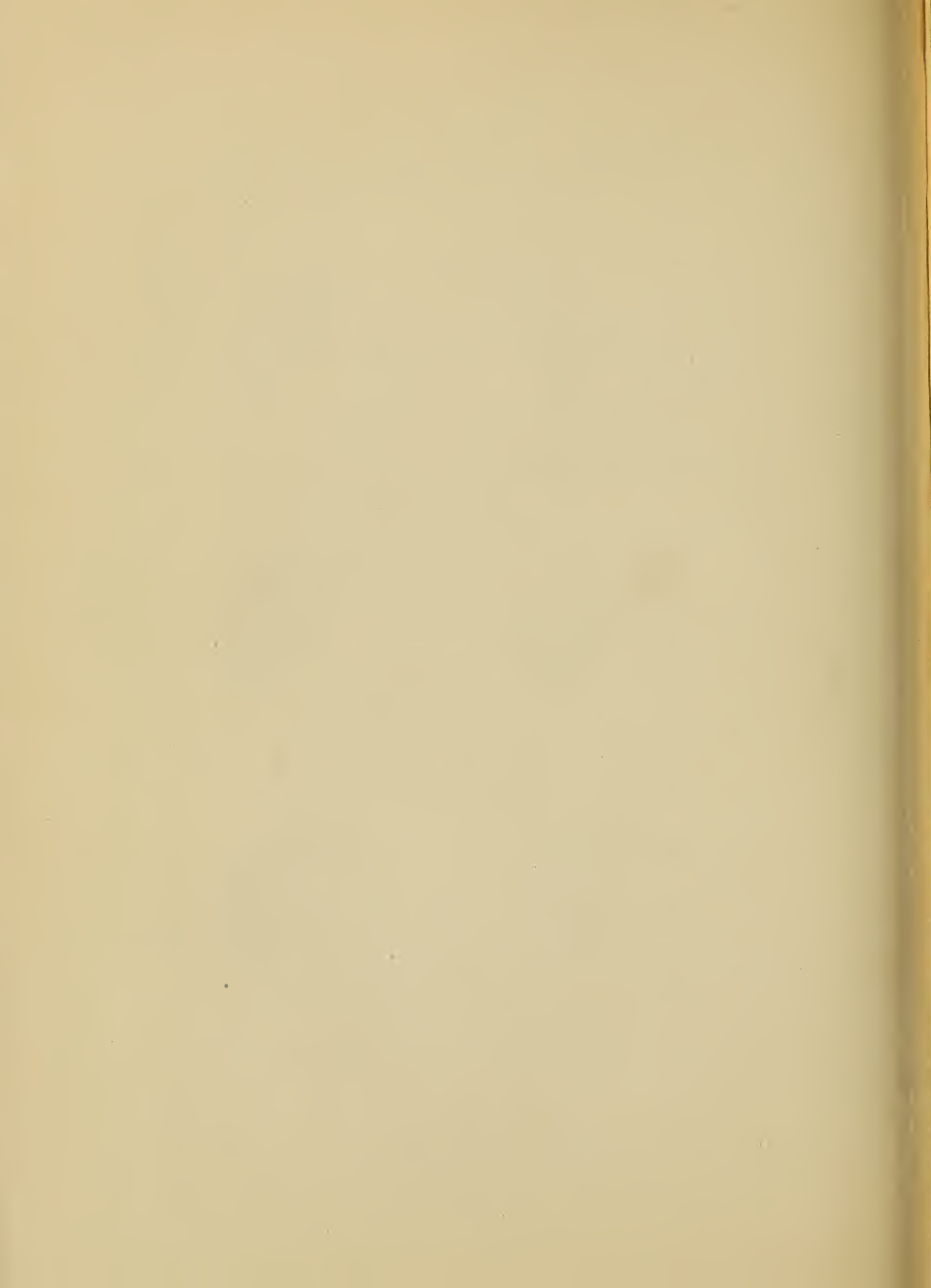
GREEN AND YELLOW



YELLOW AND RED



YELLOW AND GREEN



THE THREE TEMPERAMENTS

shows refined as well as prominent development. The nose is usually slender, somewhat long and of very fine tissue construction. In studying the face, note the respective development of the temperamental areas, and base conclusions on the relative strength. If the red is strongest, it controls the others. If the green is strongest, it predominates.

Many times the head and facial developments agree, then again there are many variances. The head may show the red temperament in the lead, while the face shows the predominating one to be green. This means that the man was not satisfied with his past development but went into the green area and developed it into a governing power. Again, one might see the red development in both the head and face, and at the same time the yellow area is well developed. This means that the man is vital, but interested in the mental field as well. Where green predominates in the head formation, but red shows leading in the face,

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that same man is depending mostly on red at the time being and lives and acts like his red brother. If the yellow predominates on the face, he is living like his yellow brother.

One must correctly determine the temperament in order to know the **ruler** of the body. Is the ruler red, green or yellow? Is he guided by intellect, force or vitality? Is he living in his own natural sphere or has he added "new pastures"?

The strong utilizes the weak, and by noting the ruling color one can see where the man lives and the purpose for which the other brain areas are being used. Red utilizes functions and faculties peculiar to itself, just as green and yellow have definite uses for certain functions and faculties. To find the cause back of an effect, study the ruler and where he lies, and what he likes and what he doesn't like.

By noting the temperamental areas, the physician can tell whether his patient is running to excess or deficiency in any color

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vibration, and can check or build accordingly.

When a baby is born into the world it may have inherited a yellow, green or red temperament. However, every baby is born with the red temperament showing in the face, which may change as the baby grows older. The baby is naturally interested in building vitality, and in eating and sleeping. As baby grows older the green temperament develops, and he is able to move about more, to exercise more and gain strength of muscles, bones and ligaments. Then the yellow temperament develops and the youngster has better comprehension of his surroundings and wants to know the why and wherefore of things. He becomes a self-investigator.

A tiger is born a tiger, and remains a tiger, a lion is born a lion and remains a lion, and a certain type of human is born and remains that type. But in each there must be the environmental stage of development as well as the hereditary. That is necessary for evolution.

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Therefore no matter what temperament is inherited, the baby human must pass through the red, green and yellow temperaments in respective order environmentally. But a child born in the green temperament will develop the green temperament faster in the face than the red temperament child. Likewise the inherited yellow temperament will reach the yellow environmental stage in the face quicker than the green or red. This is true under ordinary circumstances.

The yellow temperament boy at the age of ten years may have a keener intellect than the red temperament man at twenty years of age. So-called age is a matter of development—not years. Some men at thirty are sixty, while some men at sixty are thirty.

THE RED TEMPERAMENT

The red temperament is the Vital Temperament. Without the red color vibration there would be no vitality, no vital organs, no blood supply, and no nutrition. Upon the red temperament depend the vital

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processes of life, including metabolism digestion, absorption, assimilation, secretion, circulation and reproduction. It tells man when he is hungry or thirsty, and when he requires certain food elements to meet the bodily demand. It gives one the power of feeling, tasting, smelling and an impressionistic sense. It gives him warmth so the vital processes can be made possible. It gives one the power of relaxation and sleep, in order to build vital processes torn down by the green temperament in action.

The Red Temperament is female in action, and without it there would be no wives, no mothers, no sisters, no daughters. There would be no reproduction or power of growth. Take away the Red Temperament and one has removed the female, or negative power. This temperament is magnetic and has the power of attracting things to it. It regulates the chemistry of the body. It determines the blood supply and nutrition. It feeds all parts of the body, and repairs that which has been torn down in action.

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Dependent upon the Red Temperament are the medulla, stomach, liver, pancreas, spleen, intestines, lungs, kidneys, heart, glands and all depurative organs of the body. Reduce the power of the Red Temperament and the particular vital organs are reduced accordingly in power. Increase the power, and the vital organs are made respectively more efficient.

THE GREEN TEMPERAMENT

The Green Temperament is the Will Temperament. Without this temperament there would be no will power, no contraction or tension in the body, and no density of body structure. There would be no relative degrees of hardness and compactness as seen in the muscles, ligaments and bones. This temperament gives the body the power to stand erect; the power to hold its minute structures together to blend into one; the power of mobility and equilibrium. Without green a man would be like a helpless mass of jelly. He would have no muscles,

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ligaments, organs, blood vessels, glands, bones or tissues. Man would be without framework or structure. Man would have no will power, no force, no resistance, no repelling power, no activity, no power to work and exercise, and no defence.

The Green Temperament is male in action. It protects whatever the female (red) creates. It gives the body protective defence and the ability to use power and force. It is a cooling power and acts as a balance to the warmth of the Red Temperament.

THE YELLOW TEMPERAMENT

The Yellow Temperament is the Mental Temperament. It is the intelligence of the body, the temperament that gives man the great power of comprehension. Without it there would be no brain power nor nerve force. There would be no arrangement of cell structures, no distinct functions, no especially designed systems for carrying on the processes of life.

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It differentiates between digestion, respiration and sexation. It is the intelligence in the liver and makes the liver do its respective duty and things characteristic of a liver. Through the Yellow Temperament every cell is enabled to carry one definite work adapted to its kind. It enables the brain grow brain cells, a bone to grow bone cells and a kidney to grow kidney cells. It marks the individuality of a body structure.

Without yellow there is no thought and no intelligence, and man would be without nerve force. Take away yellow from the body cell, and it has lost its selective power and its power of growth. It loses intelligence and decays. All wisdom, all knowledge, all consciousness, all recognition and all creative and constructive power is dependent on the Yellow Temperament. It is man's greatest refining influence. As the yellow increases, coarseness disappears. It is truly the good in man.

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Remove the yellow vibration suddenly from the universe and life would pass in the twinkling of an eye. Without intelligence, nothing progressive is possible.

The Yellow temperament controls the nerves and the entire nervous system. This temperament distinguishes man from the lower types of life, and enables him to progress. The animal is at the same stage of development as it was centuries ago, because it lacks yellow—intelligence.

CHAPTER VIII

THE FOUR SENTIMENTS

In the study of man, two distinct types stand out very clearly, namely, the round head and the long head. The former is round in appearance, when one looks from above downward on it. It is about as wide as it is long. If one were to take a tape measure and place it almost horizontally around the lower part of the head, one would find that the tape measure forms a line like a circumference to a circle, indicating a circular head. The round head contains a great deal of red vibration, as it is very wide between the ears, and greatly developed in the red areas.

The round head is called the **temperamental** head, as it is read according to the temperamental laws, as described under the Three Temperaments. All extra developments are called "pluses".

If the red temperament leads, the round head is analyzed as red; but if the green

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temperament leads, it is analyzed as green and red. The red vibration must always be considered in the round-headed man. It modifies either the green or yellow temperaments in this individual.

The long head is called the **sentimental** head and represents a different form of development. It is long from front to back, but narrow between the ears. In other words, it is considered longer than it is wide. Looking from above downward, the head is oval, or rectangular, in shape.

It is very important to note the difference between the round and long head, and it is very easy to do in most cases. Whereas the round head is greatly governed by the red vibration, the long head is governed by the green and yellow vibration. The long head is the result of evolution and progress, and the development of the green and yellow temperamental areas.

In order to figure out the mentality of the long head a system called sentimental laws is utilized. These sentimental laws deter-

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mine the formation of four divisions of the brain known as the four sentiments. A sentiment is the result of evolution and environment. It expresses a certain stage in the development of man; and is used to measure and distinguish a similar grouping of effective faculties and functions in the reproduction of desire and action toward environment. Included in a sentiment are three functional areas, nine faculties and twenty-seven subfaculties.

Plate 8 shows the arrangement of the four sentiments starting with the Red, or Commercial Sentiment, as the base, and building one upon the other until the Brown, or Individual Sentiment, forms the top.

These sentiments are built stage by stage. The Red, or Commercial Sentiment, being the first in the scale of evolution. The Green, or Domestic Sentiment, was built next, then the Yellow, or Evolution Sentiment, and finally the Brown, or Individual Sentiment.

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THE RED SENTIMENT

In the development of man he had to first provide for his food, had to recognize surroundings, to move about, and learn what was good for his vital comfort and what was bad. He became a trader, and traded one thing for another. He became a commercialist through this form of exchange. Thus the Red, or Commercial Sentiment, was developed.

The red sentiment is also known as the Commercial sentiment. It acts as a basis for the exchange of commodities, for supplying the body with material needs, and has the power of trade, mobility, and human interchange.

It is the magnetic sentiment which attracts those things which supply material comfort. It enables man to detect those things necessary for his nutrition, and his bodily upkeep; to distinguish the things he needs through the function of sensation and ART, hunger, taste, smell, touch, heat,

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weight, feelings, impressions, form, color, size, measuring and numbers.

This sentiment also embodies aversion, dislike, destruction, rigor, exchange and the power of mobility and travel. It is prominent in animal life, as the animal is guided by sensations, impressions, feelings and appetite. It judges things as they appear. It deals with the present only, and the effect of the momentary condition on mentality. It gives one the power of recognition, to determine how far, how long, how deep, how thick, how big, how heavy, how much, how strong, how hot, how cold, how hard, how comfortable, how tasty, how healthy, how thirsty, how hungry, how pleasant, and how pleasurable things are. The red sentiment depends upon the momentary perception of the senses, such as the impressions gained through seeing, feeling, tasting, smelling, hearing, and the interpretations of hunger, thirst and sensing the nerve force and character of things.

If nature demands that man have proper

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nutrition and supply of bodily needs, she must also supply means of knowing these needs, and the ability to recognize the proper things for supplying these needs. When man requires food the sense of hunger manifests itself. He looks about for food. Perhaps he see an apple on a tree. Its form, color, size and appearance attracts him. He climbs the tree and picks it, or knocks it to the ground with a club. The apple smells good, and when he bites into it, the taste is appealing, so he eats it. Were the apple not the proper food, man's power of aversion would have protected him through the disagreeableness of the food to the senses.

This is the sentiment of Christianity. It endeavors to save man, to bring him greater comfort, greater satisfaction, and the realm of eternal happiness. It appeals to the "heart" and teaches love, attraction without aggressive force, and the safety of man through the protection of vitality. It is impressionistic, emotional and has great feeling. It has sympathy and great fatherly

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and motherly care. It tries to take from man those things which destroy and to give man the constructive. In the spread of Christianity the red sentiment has played a vital part.

This sentiment is also that of Chemistry, which deals with the attraction and repulsion of chemical elements in the processes of life. It is the sentiment of "life forces."

The red sentiment is emblematical of the south point of the compass, suggestive of warmth and those things of which the South is productive.

It is "female" in action, and electro-negative.

THE GREEN SENTIMENT

The green sentiment is the Domestic or Protective sentiment. It has arisen from man's protective necessity. Having had to fight the elements and the destructive features of nature, man has developed those brain areas which will aid in his defence and protection. He has had to develop observa-

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tion, mental focus and a keenness of vision into the activity of things. He has had to bring forth memory to protect him against repeating those things which once caused discomfort and pain. He touched fire and it burned. He must remember that fire is hot and burns. To further his protection, man has evolved system and order out of chaos. He has found it necessary to arrange sounds, words and music in such order that men could interpret each other readily. He has developed mental and physical aggressiveness, protection and defence. His rash steps developed the necessity for care, secrecy and caution. Periods of famine, draught, and floods made him realize the importance of economy, saving and being selfish for self preservation. If he gave everything away he would have no emergency rations for himself when he needed them most. The elements made him seek refuge in a tree or cave, but as time went on, he built a house to live in. He built a home to protect his mate and then had to

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provide for that home. With the coming of children, came parental love and the protection of the weak.

Man found love of kin necessary, the necessity of establishing clans and tribes and the organization of a nation. He found protective power in reverence, modesty, respect and fidelity. In his work, he required help and he showed authority and the ability to get others to help him. His method of leading, teaching, and "bossing" won respect and obedience. Being obedient himself, he demanded the same of others. In ownership man found power, and as his work continued until he accumulated more land and wealth. He wanted the protection that wealth gives. He liked to handle property and own property and valuables. He used application and utility and acquired business sense. He became a financier and a judge of financial value. He established a monetary system of trade. He sought out various means of business and protection and security for it.

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The green sentiment forces its opinions upon others. It is significant of the philosophies of Moses. "It is the sentiment of commandments." "Do this and do that. Don't do this and don't do that." It makes laws and wants those laws enforced. It is the sentiment of the Jewish religion. It preaches protection, defence and care.

The green sentiment is also the sentiment of Geology, which studies the structure and mineral constituents as well as the changes, features and conditions which effect these structures.

This is the sentiment of militarism which forces orders from commander-in-chief to private and demands obedience.

On the compass it is emblematical of the West. As man has moved westward, he has gone through strange country and met many obstacles, which has called out the necessity of fight and protection. He has made conquest, conquered and pushed forward in spite of obstacles and barriers. He has gone westward across the ocean to find

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new trade and new land in spite of mystery, danger and evil predictions.

This is the sentiment of FACTS. It demands proof—material proof.

It is materialistic and bases its knowledge in the “school of hard knocks.”

The green sentiment is “male” in action, and electro-positive.

Man had to protect himself, and had to develop keener memory, observation, a language to understand his fellow man, a home to protect his family, methods of aggression, protection and defence, caution, secrecy, ownership and all those things for his domestic protection. Thus the second sentiment of protection was developed.

The Yellow Sentiment.

The yellow sentiment is the Evolution or Creative sentiment. It is interested in the intellectual side of life and those things which impart wisdom. In the scale of progress, man finds that after building the red

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and green sentiments, that he wants to know the difference between the true and the false, the good and the bad, the constructive and the destructive, and the cause of certain things. He endeavors to improve his surroundings. Instead of a hut he wants a well designed home with conveniences. In place of crude boards for a table he wants a table of beauty. Instead of doing work by hand, he invents machinery to do the work. He seeks variety, novelty and a better way of doing things. He experiments with one thing and after finding its solution, he starts to work on something else. In his work he strives for greater beauty and more artisticness.

This sentiment, being creative, advances many theories. It searches here and there for better things. It is the brain medium of soul expression. It is the student in man. It is the SELF INVESTIGATOR. It utilizes inspiration, foresight, reason, judgment, imagination, invention and skill. It pays attention to causes and effects; to results and

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consequences. It deals with laws, principles and arguments. It deals with things not directly observable. It endeavors to see the reason why one thing has a different action and reaction than another. It is interested in solving the problems of science and philosophy. It reads lessons from the past and notices the effect of things happening time after time in the same manner, and varying effects from a seemingly same action. It is interested in mental science and the development of mentality. It studies the power of mind over matter, or mind in matter.

Here lies the laws of marriage and the higher love of man, with caressing, luxury, constancy, romance, desire, virtue and devotion. It seeks to mould the minds of man and woman together in equality. It brings out wisdom in love for which the world hungers. It gives a broadmindedness and an expansiveness of thought. It seeks the grand and the magnificent. It takes interest in the endless and infinite. It seeks

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mental power and the expression of such power.

This sentiment expresses the desire for liberty, independence and equality. It calls for industry, utility, hardihood and efficiency, backed by justice, honor and balance, as expressed by the laws of integrity. It seeks UNDERSTANDING in order to shape mankind and his environments to meet the greatest happiness of the mind.

As Christianity evolved from the red sentiment, and Judaism was based on the green sentiment, just so is Buddhism the result of the yellow sentiment, involving the philosophies of self-denial, virtue and wisdom.

The yellow sentiment is the basis of the laws of Biology, a science of life in the study of living matter as distinct from that not living, and the study of the origin, structure, development, function and distribution of animal and plant life.

According to the compass the yellow sentiment is emblematical of the East.

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"From the East," it is said; "comes the intelligence that spreads over the world."

As man evolved he wanted to comprehend more, and to better understand his surroundings and his life. He wanted to know the cause back of effects. He became a self-investigator. He deviated from custom with his experiments and findings. He became more refined and sought a better and more efficient way of doing things. He craved greater liberty and greater knowledge of obtaining it. He reasoned, he progressed, he found new ways of doing the old with greater speed and efficiency. He invented new instruments and evolved new systems of education. And thus came the Yellow, or Evolution sentiment, into power.

THE BROWN SENTIMENT

Brown is the Individual Sentiment. It is the result of the intermingling and reproduction of the other three sentiments. It is the product of the blending of the sentimental laws of red, green and yellow. It is

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the MASTER sentiment, the highest sentiment in man. It is here that the masters have drawn their individual knowledge. It is closely in touch with the infinite, the soul of the universe.

This sentiment is the most UNSELFISH of all the other sentiments. It is happiest when it has made others happy. It is God loving, humanitarian, seeking to do the highest and noblest deeds. It is the God spirit in man.

Here lies the master faculty of man, amity, under which comes truth, kindness and hospitality. Truth is the great interpreter, the most powerful vibration of the universe. It is the key to understanding. The individual intelligence is a magnet of truth in the universe.

In this sentiment is born the real spirit of progress, of improvement and development. From here comes the great power of communication with others, agreeableness, candor and mirth. Here it is that culture is born. As man grows older he feels that

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life does not end with a few passing years, but that he is eternal, that his soul goes on and on. From here arises the great hope of immortality, the power of aspiration and zeal, the highest love in man, good will, trust and philanthropy. Here faith is born, with worship, belief and love of Deity.

In this sentiment lies true rulership that finds out the endurance of things and the amount of energy required to rule. It is the sentiment of the leader who is guided by stability, perserverance , firmness, energy, power, self esteem and pride. It is here too that dignity and laudation evolve.

From the brown sentiment the worship of three gods arises, the God of Intelligence, the God of Love, and the God of Power. In a balanced condition of the sentiment there is one God who embodies intelligence, love and power.

This is also the sentiment from which arises occultism, mysticism, spiritualism, and such kindred arts. It is interested in the future. When this sentiment is not well

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supported by the others, fanaticism may arise, associated with dreamy, impractical doctrines and cults. Such people like to deal with the invisible, the unreal, and the supernatural.

It is the religious sentiment. It studies the spiritual. It is the sentiment of Metaphysics and the study of life beyond. From the standpoint of the compass it is emblematical of North. The brown sentiment may mean not only birth, but also a dying condition. Just as the strong brown bark of the tree is significant of maturity and may mean the power of a tree to withstand the elements for years, just so does brown denote the falling leaves of autumn. It stands on a pinnacle between life and death. Supported by the three color sentiments, red, green and yellow and well nourished thereby, it denotes the MASTER strength and power. But unsupported it cannot stand. Being born of the three colors it depends upon them for material sustenance.

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Then came a time when man wondered if this life was all there was to the universe, and if there wasn't some great power in control of the world. He began to worship an entity outside himself and pray to a god that he felt must be somewhere beyond. He felt that his life must be eternal and his soul would pass on to another plane when he died here. When his loved ones died he tried to comfort himself with the fact that the parting was only temporary, and he would see them again in the next life. He found faith, love and hope as a means of making life more pleasant. He developed amity, culture, stability and self-confidence. He felt a great power surging within him. He felt he was a master and a leader meant to carry forth a great message. He marked himself as an **individual** in the steps of advancement. He developed a definite personality peculiar to himself. And thus was brought into use the Brown, or Individual Sentiment.

In order to determine the sentiment in

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which the long-headed man lives, note the profile of the head as shown on Plate 8. Then turn to Plate 9 and see the relative development of the four sentiments. To figure the greatest sentiment, note which one is the longest. In the first, the red sentiment is the longest, which tells one that the long-headed man is living in the Red, or Commercial Sentiment. In the second figure the green is the longest; in the third the yellow is the greater, and in the fourth the brown is the best developed. In determining the brown sentiment one must consider height as well as length. In many cases this sentiment may be very high but not very wide or very long. Being on top, it has the opportunity to spread out in three directions.

The strongest sentiment is the ruler. It sacrifices or utilizes other sentiments for its particular needs. When the yellow sentiment gets control the red and green become smaller, and down through the generations the shape of the head adapts itself

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accordingly. Skull formation does not change in a day. It requires a long time to build a certain type of skull.

When a man is prominent in the yellow sentiment, it signifies that he has passed through the green and red stages and is gradually discarding the latter through his development of the intellect. He depends on intelligence rather than physical protection and animal instinct. He has learned that he can influence people greater through the intellect than through physical opposition and force.

If the sentiments have a similar development, and they are difficult to distinguish in their relative powers, give the man the credit for the highest, and the fact that he has not sacrificed his others in the building of intellect.

The well-balanced man has a relatively strong development of all the sentiments. The green and red sentiments are necessary to hold man on earth, and unless carefully guarded and cared for man is apt to die be-

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fore his earthly time is completed. When they are weakened a person is apt to become very extreme and preach that mind is all, and that there is no matter. He longs for other worlds and dies from lack of vitality and force.

On the face, read the sentimental man the same as the temperamental man. Depend on the signs and laws in the face for reading any man. Differentiation should be made on the head but not the face.

On the head we note the records of the past. The face tells the story of the present.

CHAPTER IX

THE THREE BASIC TYPES

Red, Green and yellow, each having definite characteristics, form the basis of the three types of man. Each type is respectively determined by the color vibration that predominates.

The man best developed in the red temperament and red sentiment is governed by the red vibration, and is called the **red man**. Plates 8 and 9. In speaking of the red man, it does not mean that he has a red complexion, or red hair, but it refers merely to the fact that he has his greatest development in the areas governed by the red vibration, and presents or expresses the characteristics of the red color. As man can only express that which is within, an individual based on the red color will express himself accordingly.

Every man must have a basic color, and no matter how many "pluses" are added from the other colors he is still known by

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that same type characteristic of his fundamental makeup. "Pluses" are the result of development. Should the man deteriorate and cease development he would drift back to the fundamental type again. A tiger is always a tiger, just as a horse is always a horse. They can be trained and educated. The tiger can be tamed and made a useful trained circus animal. But should the tiger run across sudden emergency that over-balances its training, it has the same wildness and ferociousness of the days gone by.

When a basic type of man adds other color vibrations to modify his basic color, he must be given credit accordingly. If a red man goes through a process of development and progress by the addition of activity and intellect, he must be judged accordingly. Any man can develop, and it is the plan of nature that he does improve himself. A red man in his natural state hasn't the mentality of the red man who has added yellow, or intellect, nor has he

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the power of the red man who has added the green vibration. In judging men, note the relative development. First pick out the base, and modify according to the influences of the other colors. If he is well balanced, give him credit for characteristics of all three colors. If red and yellow lead and are about equal, figure the man in both red and yellow. We commonly say "The red and yellow man". If the red man has a strong development of the green, but is weaker in the yellow we call him "The red and green man".

Plates 10 and 11 show the areas of the head and face predominating in the **green man**.

Plates 12 and 13 show the predominating development of the **yellow man**.

In the three following chapters the **red man**, the **green man** and the **yellow man** will be discussed according to their respective characteristics. In studying each,

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it is well to refer again to "The Characteristics of Vibration". By knowing the fundamental causes, one can have good basis for determining effects.

It is very important to the student of Character Analysis to always consider that any type can add a color to his make-up which is entirely different from his hereditary vibration. For instance a green man can become red, by acting and expressing himself like a red person, in this case the face of the individual will show this change in its appearance. Always judge by the color on the face, because each type will express himself according to this color.

CHAPTER X

THE "RED" MAN

The red man is the vital, or magnetic, man. He has a predominant vital system, and is magnetic because of his power of attraction and absorption. Such a man is materialistic, interested in the physical and governed by the animal laws of self-preservation. He is a man of impression, feeling, appetite, emotion and impulse. He is interested in physical pleasure, material comfort, recreation and sleep. He likes the gratification derived from eating and drinking. He likes laughter and funny stories and any entertainment which does not require much mental energy.

Enjoying comfort as he does, he is very fond of sleeping, and as the digestion of food requires considerable energy, he enjoys a nap after eating. And as activity of mentality and of the muscles uses up a considerable amount of vitality, he is willing to let others do the work for him. For this

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reason he depends on others. Having good powers of absorption he utilizes that which others have worked out. He prefers to follow his instinct and come to his conclusions intuitively instead of by the process of reasoning.

He depends upon "authorities" and believes them whether they are correct or not. The greater physical impression the "authority" makes, the more the red man will believe in him. He absorbs what the "authority" says, and should the red man's dignity be well developed, which is usually the case, he wants people to believe that he is highly intelligent and passes the information of the "authority" as his own. Chaff, wheat, dirt and all go together when man's separator (reason) is not at work. The red man is like a phonograph record that gives out that which has been recorded thereon without paying any attention to the contents of this mental record. He is satisfied that he expresses truth, if he considers the source of his information an authority on the subject.

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Let a so-called "authority" give a red man a picture and tell him it is an original, painted by a prominent foreign artist, he will believe it, and will be anxious to tell his friends, so as to let them know he possesses something they haven't and that he is acquainted with the "great authority."

"See this wonderful picture Professor So-and-So gave me. It is an original painting made by a great French artist. The Professor and I are such close friends (maybe they met twice) that he made me a present of it. It cost the Professor hundreds of dollars."

Should one of these constructive reasoners of an artistic yellow type look at the picture and criticize it, he would say, "That is no original painting, it is just a cheap printed copy. One can see the half-tone screen marks that are used in color printing."

"Oh, no—no—no—no," says the red man, "it's an original. Professor So-and-So said it was, and I know it is myself. Pro-

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fessor is a great man, president of the Ancestor Worshippers, has had his picture in the papers, and written a lot of books, and a teacher in a big college. He says it is an original painting and it must be so."

"Well," continues the yellow man, "believe what you desire, but I know there is a difference between printer's ink and oil paint, and a half-tone screen and a brush mark."

In spite of the yellow man's explanation the red man will usually believe the "authority" anyway, and perhaps yet angry at his yellow neighbor because he dared criticize the Professor's opinion and differ with him.

This is only typical of an "authorities" influence on the red man, and as the result of such belief there are many beautiful shares of mining or oil stock tucked out of sight under a desk; "sure thing" tips played on races that are running yet; special auction sale "antiques", made two weeks before the sale for \$2.75, and sold

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“valued at \$200 at the reduced auction price of \$100”; not to say anything about the philosophies, religions, cults, patent medicines and bottled health that find favor and support almost everywhere, whose followers never question the “authority” upon which they are exploited. It would be safe to say that eighty per cent of the so-called knowledge of the world is non-veritable, and thus one can see that the greater part of humanity indulges in the red mentality.

As real reasoning and creative experimenting take considerable energy from the vital functions it is much easier to depend on the opinions of “authorities”. The red man therefore depends on the doctor for his health and advice, on the minister for his religious guidance, and on the members of the various professions and trades for the information they have obtained. He learns a great deal by conversation, and as he likes to talk and hear others talk, he absorbs a great deal of information in that

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way. As for the written word, that which is written is written and must stand. A man who can write a book "must be a great man". It is surprising to note the number of people who take the written word for truth, when in reality it may be gross falsehood.

The red color has short vibrations and for this reason the red man cannot see beyond a certain limited circle, and for this reason is apt to be "penny wise but dollar foolish". He is a man of the present and judges from what happens before his eyes. Observation is greater than reason. He sees symptoms rather than causes. He has not the penetrating ability to look behind the scenes. He accepts what he sees, or is told him by "authorities", satisfied it is the truth, and remains so convinced until a greater "authority" comes along. Where such a condition develops into gossip many a good character has been injured because Mrs. So-and-So's opinion was given more credit than the true conditions of things.

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The red man is more or less superstitious, and if he visits a medium in a darkened room and she moves phosphorescent veils and tells him it is the "spirit" of his grandmother, he believes it. He "knows" it is a "spirit" because he saw it with his own eyes, and it talked to him and said, "I am your grandmother." Besides, the medium told him who it was. Mystery appeals to the red man, and whatever he doesn't understand he attributes to the supernatural, the working of some power greater than himself. Ghosts, hob-goblins, witches, unlucky thirteen, looking over the left shoulder at the moon, Friday the thirteenth and similar superstitions have found a terrible reality in the red man's mind. He preaches that angels have wings and white gowns and play harps while they go singing through the sky all day long; and that the devil has a long tail and carries a pronged fork with which he pitches sinners into a burning realm. The red man "knows" this is so because he saw pictures of angels and

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Satan on a Sunday School chart, in books and in plays. Then, too, the minister described them in just such a manner.

Mysticism has greater power in the red man's mind than natural law. If he sees a magician, he feels the magician used some magic power or hypnotism, otherwise he could not have done what he did. Or else he may pretend to know how a magical experiment is performed and loudly proclaims the fact to those around him.

In the red man dignity is usually very prominent. He likes to be well thought of and to be held in high esteem in the minds of his fellow man. The more praise and appreciation he gets, the better he feels. He depends greatly on the opinions of others. He likes to possess things that others value highly. He wants to be famous, to be popular. He desires reputation, laudation, titles, compliments, applause and public distinction. In order to attract these things, he is very pleasing in company, and jolly and good-natured. He tries to be polite and

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agreeable so as to make friends. He is nice to people so that they will be nice to him. He prefers not to express his opinion if it displeases someone for fear of censure, except when he lacks control. He would especially dislike to oppose an "authority". The red man is very sensitive to reproach, criticism, ridicule, blame, censure, reprehension, abuse, sarcasm and irony. Fame gives him pleasure, but defamation cuts him severely. He dislikes to take the offensive in trouble.

A red man judges by impressions, and tries to influence others in a similar manner. For this reason he may be as dignified as a lord, head up and chest out, and yet not have as much real knowledge as a schoolboy in the fourth grade. (All dignity is not true dignity, and only when dignity is backed up by real power can one give credit to the man. False dignity fears public opinion, while true dignity believes in self in spite of the opinions of others.) The red man is greatly satisfied with himself. One must respect his knowledge and his "authorities"

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to gain his favor. When he tells you about something, he wants you to believe it and to value his information highly. He resents being criticized and cornered. His tendency is to hide behind dignity or self-importance which may or may not have tendency is to hide behind dignity or self-importance by showing that it has no foundation, and he is lost for the time being. He will go around and talk and talk, will try to justify his position, that he is right and the other fellow is wrong, that he himself is a great man and knows a lot and is superior to the other man, because his grandfather was a very rich man and his ancestors came over on the Mayflower. On such occasions if his friends do not pat him on the back and cheer him up, he may seek a fortune teller to tell him what a great man he is and how many great possibilities are in store for him. When things go wrong in business he appreciates a fortune teller's opinion. He is moved by feelings and impulses, and those things which act through

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these to make him feel better are truly appreciated.

Unless the faculty of Caution (green) is well developed, the red man tells the greater part of what he knows. He is like a child that has not developed reasoning and protection. He hears something and repeats it. He can take one idea and repeat it over and over until his listeners think it is part of him. Of course, this in turn has its value, as the great art of advertising endeavors to "hammer and hammer" upon a subject so as to impress people, and the red man unconsciously uses this principle.

The red man is a utility man. He can use and apply the inventions of the yellow man. He is an imitator and not a creator, and while the yellow man is spending years in working out an idea, the red man can spend that time in the profitable use of an idea, that he absorbed from the yellow man.

The red man is interested in money making and usually enters the commercial field or at least a field where money is attached.

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Money is necessary to obtain his material comfort and the impressions he wishes to give out. Early in life he starts to barter and exchange. He wants his bread basket well filled. A good bargain, and "much for nothing" interests him. He is on the lookout for something for nothing. A great value at a low price interests him. He is not bothered about the great law of compensation. He feels he must make money and profit in some material way. His business must be profitable, otherwise he will worry himself sick. Perhaps no one feels the weight of failure so keenly as a red man of the executive type. He wants to improve, uplift and bring results, and his worry is terrific when he fails. He will always blame others for his failure.

It is very important for the red man to be in the right vocation, and a paying one, otherwise he is apt to become a grouch, is hard to live with, is irritable, irrational and suffers from a chain of mental and physical disturbances, from indigestion to high

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blood pressure and nervousness. In the right vocation he stands a good chance of becoming wealthy, or at least to have enough for material comforts. He can stick to one job for years and perform monotonous duties day after day. It is usually the red man that starts as an office boy and becomes owner of that firm after many years of duty. It is the red man also who one sees running an elevator in a building for twenty or thirty years.

When the functions of culture and future are well developed on the red man there one finds humanitarianism and philanthropy; likewise the desire to serve others and make them happy. It is there one finds faith, hope and love. It is the unselfish part of man. The red man with a high top head is usually a pleasing companion and a good man to do business with. He is interested in the other man's welfare as well as his own. He can put men to a better use than they can put themselves, even if he might only know a thousandth part as much

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as they. He can make a paying use of things. Here again one is impressed with the old saying, "It isn't so much what one knows, but how much use one can make of it."

Such a red man in business watches things with an eagle eye. He desires possession and has the vitality to push on, in order to get it. His trading ability and utility enables him to commercialize the products of the mental toilers. He is a good organizer and can enthuse others. He talks from the heart and sweeps men with his whole-souled personality. Many of the greatest orators, impressionists and singers are of this type. Language and music are typical of the red man, and he has the power to make much use of either because of his great amount of vitality. When the red man has a strong individuality or "plus" he becomes a power in that respective individuality, or "plus".

With a poor development of the functions of the future and culture, the red person is very selfish. He accumulates money and

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physical possessions at the expense of others. The suffering of others means nothing to him providing he does not suffer himself and his greed is satisfied. The world is a storehouse upon which he must draw, remaining within the law if possible, or else having a lawyer figure out a way he can evade the law. If he can avoid paying bills and making payments, so much the better. He is interested in war only as he can profit by it. If he could make a billion he would encourage two nations to go to war. He is a coward when it comes to fighting, and often uses underhand methods to secure his selfish ends and to get rid of an offending power. He will not come out in the open to fight like the green man, but hires someone else to do it with a gun or a bomb in the middle of the night. He bosses by bullying and tries to push a man to the wall, to get an unfair position. He will not tolerate interference with his plans.

It is such a man who slaps a soldier on the back and cheers him when the soldier

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goes to battle for him; then when the soldier comes back after the war is over, haggard and worn and suffering, he growls because the soldier asks him for a few pennies to get a bite to eat or a few dollars to give him a chance to recuperate. Here is the two-faced man, the double-dealer, the man who likes you and cheers you when you are helping him, but who avoids you when the danger is over. Down through the ages this type of man has held sway. The finest men of the age have been destroyed through his selfishness and his intolerance. Thousands of little children have been sacrificed on his altar of commercialism through denatured foods and his misrepresentations. "Get the money" is his motto; "no matter how you get it—you must get it." Down through the ages this man has held sway because of his dignity and his impressions. Others have feared him. But the thinkers of today, well equipped with a knowledge of human nature, will gradually eliminate the selfish profiteer. Through a knowledge

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of mentality comes the solution of world problems, and the mountains of yesterday appear as ant hills today. When the world becomes equipped with the true knowledge of reading men, a transformation will take place undreamed of by the average man of today. There is power in truth.

In the high type red man the home and reproductive impulse is very prominent. He is patriotic, stands by his country, his home and his kin. He is a good provider in a vital sense. He is interested in the vitality of humans and the vitality of animals. He understands animals in a sense of pedigrees and value and use and selling properties. Where the laws of sex come into the practical life of animals he can make good use of them. He is a good breeder of live stock.

The red man is quite amorous at times and craves the association of the opposite sex in abundance. He is hungry for love and sympathy. He likes to pet and be petted. He loves romance. When he falls in

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love, he falls in love heart and soul and wants to marry quickly. Then he cools down again. His strong impulses and feelings of the moment may lead him into an unhappy marriage.

The red man is cumulative and climatic. His blood and vitality throw new life into centers that piles up higher and higher until some sort of an explosion or climax is reached. He has his zenith in love, business, diseases and everything else.

When the red man becomes sick, he becomes very sick, and is quickly well again as a rule. He feels as if he is going to die unless something unusual is done, and he rushes mother, daughters and the family here and there. He may have half a dozen doctors and as many nurses. He groans and grunts and feels it is his last. His fear of death and danger is typical of the vital man. But early the next morning he may be out again and eating the same shrimps, rye bread, mince pie and doughnuts, or doing the same thing that brought

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on his sickness in the first place. Sickness makes him nervous, and he gets angry at trifles that do not quickly yield to him. He will explode over some little interference.

If he has an operation for appendicitis he wants his friends to know how much he suffered and how many nurses and doctors he had. He will put a bigger bandage on a scratch on the hand than the green man will on a sprained limb. When sick or hurt the red man wants sympathy. The doctor who will not sympathize and take a great deal of time and care with a red type of patient is apt to lose that patient. The red man hates gruff, cold, matter-of-fact doctors who treat him in a professional way. He wants attention and appreciation and sympathy, and plenty of it. He wants the doctor to stop everything else so as to tend to him. The green man or woman wants plain, straightforward treatment without trimmings, but the red type wants the trimmings. Red people want a big name for their condition. "Gastritis" means more to

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them than "pain in the stomach". The bigger and more complicated the name the doctor gives them for the cause of their trouble, the greater doctor they think he is.

A red man hates to be told that it was his own fault that he got sick. He wants to lay the blame on something else, and the germ theory or any other theory of disease that takes the responsibility off self appeals to him. A system of treatment that requires the giving up of his bad habits is worthless, in his estimation. He wants treatment that will cause him no pain, no discomfort and will necessitate no change in his ways of living. Vicarious atonement interests him. He is looking for miracles. He expects Nature to do for him in ten minutes that required him ten years to undo.

In health building the red man will not reason, and the real health builder would go into bankruptcy waiting for him to reason. He has to study up various sorts of counterbalancing methods to get the red

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man to carry out instructions, and make him like it.

Unless he is acutely sick the red man puts off going to the doctor or dentist for fear of pain. He fears anything that hurts. He may start to the dentist's office and lose courage when he gets there and go home without treatment. He goes back when the pain is so severe that something has to be done for relief. Then after the treatment he goes out and tells his friends how brave he was, and explains what the dentist said and did detail by detail; how it hurt, that he can stand more pain than anybody, and how calm he was in the operating chair.

The red man is built for comfort, and not for speed. Hurry makes him worry, and if one forces him he "explodes." He must be given time to accomplish things. Rush excites him, and he becomes flurried. Force a red man too far and he becomes temporarily insane and loses all power of reason.

The red man wants plenty of time to entertain, or to carry on his business. He

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wants to make things about him comfortable. He enjoys lunching with customers and friends. He feels good after a fine meal (active green and yellow people may feel worse). He eats slowly, as a rule, and sips his drink in a like manner. He likes to get all the pleasure out of eating that is possible. Unless his protective faculties are developed he eats much more than he requires.

He loves luxury and those things that go to make up luxurious surroundings. In buying he is a great deal more governed by the price of an article than true value. He will oftentimes show poor judgment in selection because of the price. He will be more impressed with the fact that a suit of clothes cost eighty dollars and is made of imported cloth and is the kind that the president of the United States wears, than the real adaptability of the suit. He figures the greater price attached to a piece of goods the better it must be.

A red person is much interested, as a rule, in knowing what Christmas presents

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cost that his friends give him. He can appreciate their value more by knowing their cost.

"Where the truth hurts," said Mark Twain, "it is better to erase the 98 cents on the tag of a Christmas present and make it \$4.50, and then erase that slightly, but not enough to eradicate its visibility."

When the red man makes you a present he wants you to thank him profusely and make a great fuss over it. He hates ingratitude. When his picture appears in the paper he wants you to take particular note that it was HIS picture that appeared; or if it is a poem, or an article, or an illustration, he wants you to pay unusual attention. He likes to see his name in print. He will buy many copies of a paper that has an article about him, and mail them to his friends. A red father or mother may write to the biggest magazine or newspaper in the country and enclose a drawing by their eight-year-old son and tell the editor how glad he ought to be to publish their son's first drawing.

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Certainly the editor would be proud in after life to think he printed this boy's first drawing. Needless to say, except in rare instances, the drawing never appears in print.

The red man is religious so HE will go to heaven; he saves the world to be saved himself; he becomes a helper of humanity in order to be remembered as a benefactor; he praises because he expects to be praised in return; he gives money to the church to buy a privilege in heaven and to be better thought of by the church members. His thoughts and actions are governed by the outside world. He wonders "What will people say?" A red woman will marry a man without love for him because he courted her for a certain length of time and she fears public opinion if she does not marry him. A red man may not marry the woman he really loves because she is not of the same social standing, and he will sacrifice the happiness of a life-time to satisfy the public which requires him to marry caste; that same red public believing that a marriage

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with money and social standing is all that is required for marital bliss. Tell a red person that a girl married a man worth a million dollars and he will say, "How lucky she is, and what a fine match she made!" as they may not stop to consider the character of the real man himself. Money talks. A red man or woman gauges success by money.

The red man lacks will power. He is easily led. He will oftentimes change his vote at an election for a cigar. In his endeavor to please he does things he would not do otherwise. He believes in "authorities", and these same "authorities" lead him at beck and call. He enters into temptation because he doesn't want to be laughed at. He sacrifices himself for fear of public opinion.

The red man should learn to depend on himself and learn true values, instead of depending on mere opinions of others. Only as he knows others to be correct should he put dependence in them.

At the basis of the red man is power—life

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power— and when combined with the belief in one's own ability instead of so much in others, stability, and the power of the intellect and of reason—the man becomes a giant of value. Intellect is the great guiding power of man. It enables one to know the difference between right and wrong, between success and failure. Given intellect and force the red man has within himself the essence of great possibilities. Through intellect, backed by force and vitality, man is led upward step by step through the path of progress.

CHAPTER XI

THE "GREEN" MAN

The green, or will type, is the opposite of the red, or vital type. It represents the male side of nature, the protective, the defensive and the aggressive. It protects that which the red, or female element, produces. Being on the defence causes the green man to become very suspicious, skeptical and cautious. He is truly "a man from Missouri". He believes in material realities that he can investigate and see for himself. He will only consider the evidence when it is sanctioned by his senses. Belief without seeing is not a green man's trait. Unlike the red man, he does not believe in so-called authorities, unless they can prove their claims. Because a certain great man said so is not enough to convince him. He will start analyzing what the man said. He is very critical. He is a man of FACTS. He is not interested in mere theories, he wants practical things with facts. The red man's god does

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not satisfy the green man. The red man has strong belief; but not so with the green man. He starts to investigate the evidence. The red man says "Everything is all right unless it is shown to be wrong," while the green man says, "Believe nothing until you know it is so."

The green man is interested in activity. He likes to see things in motion. He is the man who preaches conquest, work and exercise. He is the man who builds strong muscles, ligaments and bones. He gets restless when confined to a small place. He wants to have plenty of room in which to move about. He is the man of the out-of-doors. As a boy he climbs trees, takes interest in active sports, and those things with plenty of motion. While the yellow boy is burying himself in a book, and the red boy is eating a lunch or taking an afternoon nap, he is out playing baseball or giving a circus in the barn. He gets very restless when he cannot use speed and activity. If he drives an automobile, he wants to go fast. Automobile

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racers are green. The red man can get interested in inanimate objects, but the green man wants more action. He is very much like a cat playing with a mouse—as soon as the mouse is dead his interest is lost. He looks for results, and his occupation must hold new points of interest. The yellow man can dream in the future, but the green man lives in the realities of the present.

The green man is a natural boss. He has the power of getting other people to carry out his ideas. He usually knows how to command obedience. He wants to be the general and to lead. His ability to force his ideas on to others, and his own ability to accomplish much through practical application, oftentimes causes him even unknowingly to impose heavy burdens on others. When he gives orders he expects them to be obeyed. He is firm and positive in giving commands. If he is a father and says to his boy, "John, get in some kindling wood", John will do it, or suffer because of his disobedience.

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Because of his coldness, his outspoken frankness, he does not make as many friends as his neighbor the red man does, who uses heart warmth. He does not bow and scrape and use a great deal of effort to make friends. He feels if people want to be his friends, all right, and if not, he can get along without them. He is very independent. He has great confidence in his ability to manage his own affairs, and strongly resents any interference with their management. He says, "Take care of your own business and I will take care of mine."

The green man does not respond well to laudation. Praise him, and he gets suspicious and feels the praiser has a selfish reason for doing so. He wants facts and not sham. The people who give "trade lasts" to each other are red, and not green. One can easily make a green man uneasy by telling him how Mr. or Mrs. So-and-So said what a fine man he was and how nice he looked in his new suit of clothes, and that

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his new hat was the most becoming he ever had.

“What difference does it make as to what kind of clothes I have on, or the kind of a hat I wear?” he says. “It doesn’t make the man inside any different. A piece of glass is a piece of glass even though it is mounted in a ring, and a diamond is a diamond whether it is in a stick pin or mixed up with the baby’s marbles.”

The green man wants to be free to live his own life without bothering about public opinion. He will express what he wants to express whether it hurts another’s feelings or not. He isn’t afraid of the devil nor the so-called authorities. If he is dissatisfied he can voice discontent, and will try to force down opposition. The harder he is opposed, the more force he gives back. He believes in justice and his rights, and if anyone interferes with his rights he will suffer and move mountains to regain them. It is almost unbelievable what a green man will go through with and the punishment he will withstand

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to hold on to that which he believes he is entitled to. Green men have suffered burning at the stake, the torture racks and painful death rather than "give in". Oppose a green man and he stands with the resistance of rock. Opposition only arouses the force within him, and he will fight to protect himself. He thinks best during combat and when aroused. Combat and struggle bring out the best in him. It is the green general in battle who strikes hardest when one least expects, and who springs and strikes with the activity and speed of a tiger in attack.

The green man is a true military man. He can fight and keep on fighting. Only death can really stop him. Tell a green man to cover three miles in battle and he may cover six. One green man easily captured twenty red soldiers and marched them into camp as prisoners. He commands obedience. He fights to suit himself when given opportunity.

He may learn special tactics in camp under instructors, but in the showdown he de-

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pend on his own initiative. Indian style fighting suits him nicely, as he has a greater chance to outgeneral the enemy. He is more interested in the goal than the method of getting there. Many green men never know their power until they have been put to the test of great responsibility, a critical emergency or a supreme crisis. It was the responsibility of a nation in peril that furnished sufficient concussion to ignite the powder in Abraham Lincoln to become one of the greatest men that America has had. Many of our greatest business men never got an insight into real power until they came in contact with a great panic or misfortune that swept their business away. "Necessity is the mother of invention," and it is necessity that calls out the best within the green man. The red man, because of his emotion, and the yellow man because of his sensitiveness, are easily upset, but not so with their green brother. It takes danger to bring forth the best in him, and many times terrific circumstances; but when

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aroused the resistance and force he expresses in return is powerful. He is the man for strong emergencies.

A green man is not afraid of danger when an emergency arises. While the red man looks on and sees a burning building, the green man rushes inside to help put the fire out, or to see that no one remains inside to be hurt.

He can go into perilous places and undertake hazardous adventures. He has the strength of a tiger to fight his way through. He is equal to "hair-breadth escapes". His lack of fear and the chances he takes in danger is amazing to the red man. Who but a green man could do what Houdini or Douglas Fairbanks does? Who but green people could loop-the-loop in an aeroplane, swing from trapeze with a double somersault, win records in athletics, do steeple-jack work, do difficult dances and acrobatic stunts? It is the green boy who is the athlete with the speed, the balance, the strength and the swiftness of the Indian.

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A green man, because of his serious-mindedness, usually has a serious look, and many people think he is very pessimistic and cross, which is seldom the case. He might appear to be under great worry and not worrying at all. He is a hard person for the red man to understand because he does not always express externally what is going on inside. His desire to protect oft-times develops caution and secretiveness to a great degree, he represses emotions and feelings. Hand in hand with this is firmness, which gives him steadiness, tenacity, will and stability. The fact that the green man is frank and outspoken and says what he wants to regardless of surroundings, occasionally leads him into serious difficulty, and he learns by experience that it is best to see much, hear much and think much, but to say little. Then it is that secretiveness and caution are in evidence. In the study of the green man one will note that while he might be outspoken on some things, yet he holds enough in reserve for powerful emer-

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gency. The fact that he is this way makes him valuable when a pressing necessity arises.

When a green man becomes a scientist he searches for facts and records them. If he makes what he thinks is an important discovery, he is not afraid to advance it, whether other scientists or so-called authorities agree with him or not. He will argue and present his side as he sees it. He will study up various methods at the same time to protect well his argument and work. If someone says he can't do a certain thing, he puts forth unusual efforts to do that very thing. When he firmly makes up his mind to do a certain thing, he does it or else loses his life in the attempt.

Doctors have told green men that they could not live more than a week or two, and those same men (out of contrariness, perhaps) have lived to attend the funerals of those same doctors many years later. Even when life seems to have gone and someone places a sheet over him and says, "At last,

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Jones is dead", he may get up and live another year for spite work. It is the green man who during a duel is shot through the heart, but who, even then, takes deliberate aim and kills his opponent before he dies.

Green men have made the greatest detectives known. They can see and sense danger, and know the habits of the underworld. They sense evils and forbodings of approaching danger. If a criminal is green with well developed intellect he is the hardest kind of a man to catch. He can live and hide in places that one would little imagine man could live. His ability to withstand pain and hardships is greater by far than that of the red or yellow man.

Children who predominate in the green vibration are usually restless, and from the moment they are awake until they are asleep they are active. Since the child has not the cautiousness and reasoning power of the adult, he will very often be in trouble. His restlessness, his desire for activity and the desire to see what makes a thing go,

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causes the green child to try to operate a street car while the motorman steps out to move a switch. Or he will operate elevators, machinery or anything that moves. Motion and activity attract the green youngster, as he is forever in motion and anything that moves is a friend; but anything slow, lifeless or inactive is a bugbear.

Green children are seldom praised by teachers, as they have too much will of their own and create too much disturbance through their activity. They may be pulling someone's hair, throwing "spit balls", putting tacks in the teacher's chair or hiding a cat in someone's lunch basket. If they enjoy a certain study they will do remarkably well, but if they dislike it they will not make any effort to master it. Teacher, punishment, praise or promises will be of little or no avail. Whatever the green person dislikes he will not do. He can well be compared with a mule. If a mule decides not to move, you can hit him, pet him, pray to him or swear at him without getting him to

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budge. Build a fire under him and he will move just far enough to keep from being burned. With the green child, severe punishment may prevent a repetition of an offense for awhile, but when the pain is gone the offense is easily repeated.

If a girl is green, she will act like a boy and is known as a "Tomboy". She would rather climb fences than play with dolls. She usually plays with boys, and boys do not mind playing with her, because they consider her a boy. Those same boys, however, would not think of playing with "girls" (the red type), especially between the ages of seven and fourteen, when to play with girls is commonly called a "sissy" affair and considered a disgrace. Green girls like to wear boys' clothes, and inwardly feel sorry they were not created boys.

Green children should be treated more like grownups than like children, then they are easier to handle. They want responsibility conferred upon them, such as protecting something or someone. Show them that

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you are dependent upon them and they will "go the limit" for you. Tell them they **MUST** do a certain thing and they will rebel and use their defence against you. Always remember that each type wants to use those brain faculties and functions which are most strongly developed, and it is for this reason the green person wants to use his protection and defence. Give him the occasion to use it and he will use it, for you or against you, just as you influence him. The more opposition he has the better he likes it. The green, or male, likes to fight and conquer. It is the caveman in every male slumbering, only too glad to be awakend.

The green man likes law and order. He writes the laws and enforces them. He systematizes and puts things in order so he can utilize them quickly. System and order are protection for him. It saves lost time in looking for things when he needs them. He can judge things according to practical value. It was the green in man that evolved the monetary standard of exchange. The

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green man is the true financier. He knows where money can be made and profits by it. He has the power of acquisition of wealth. The great bankers and financiers are usually green men. The successful speculators are usually of this type. In his desire to protect himself against the future, the green man may become a large property owner and have large savings. He has the power of economy and the ability to make a little money go a great way.

The green man wants power, he wants control, and he wants to be the executive and leader. He likes those that aid him in the accomplishing of these things. He wants to be an authority. He is usually a hard worker and can work hour after hour, day after day, with but little sleep, until Nature forces a balance and he must rest. He preaches "work", "exercise" and "activity". He is apt to expect too long hours from the red and yellow man, and cannot understand why they tire so easily. He most generally credits it to laziness. He hates lazy people

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as he hates artificial praise. It is only when the green man is enervated and has overworked and depleted his vitality that he becomes inactive. Rest is important in Nature's plan of recuperation, and she protects the green man through lessened activity.

The green man dislikes fakirs and artificiality. The wise salesman never tells a green man how wonderful he is, nor depends on cigars and taking a man to lunch or to shows to get an order. He never slaps a green man on the back with a loud guffaw, nor shakes his hand like a pump handle. The wise man knows better. The green man feels he can take care of himself without others interfering. He is interested in values and facts, not time wasting. He says that he can buy his own cigars and lunch. The green man leans on himself, not upon tables, chairs, drygoods boxes or people. It is his own business what he does and no one else's. He usually pays as he goes.

The green man has a good memory. He cannot learn as rapidly as the yellow man,

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but he retains impressions longer. He remembers an evil deed long after it has been done. Memory is a great protective faculty in man, and through it man can recall his previous mistakes and profit thereby. "A wise man," 'tis said, "makes mistakes, but does not repeat them."

When the green man is low in yellow, he is apt to become a tyrant in the forcing of his opinions. He has not the sensitiveness of the yellow, and his feelings are coarse and hard to hurt. Obstacles fall off his back like water off a duck. He lacks consideration for others. A green man with small intellect is a dangerous proposition at times. Force without intellect becomes destructive — it causes action without reasoning. The average green man is usually strong in reasoning, as it is a protective faculty in the yellow, and he makes use of this intellectual protection. But when reasoning is low, the green man will not listen to reason and does what he pleases regardless of result. He inflicts strong, un-

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reasonable punishment upon those who will not obey. Like a tiger, the green man can strike when one least expects. Like a cat, he can sit for a long time and then spring suddenly with a terrific force.

Because green is cold, on the defence, frank, and demands facts, the green man is sometimes very irritating to the red man. It is only when the yellow is well developed that understanding comes between them. The red man explodes under the green man's speed and cool action. Green and red, minus yellow, forms violet, which is without reason. Violet, which signifies both birth and destruction, in this case spells destruction and insane desires. It is the yellow that harmonizes the green and the red, or the male and the female, and for this reason must be well developed and better developed in man's upward ascent in progress. When yellow intellect does hold its just development, then the green man and the red man can work together with the power and harmony that comes from understanding.

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O threats of Hell and Hopes of Paradise!
One thing at least is certain—THIS Life flies; .
One thing is certain and the rest is Lies;
The Flower that once has blown for ever dies.

Strange, is it not? that of the myriads who
Before us pass'd the door of Darkness through,
Not one returns to tell us of the Road,
Which to discover we must travel too.

The Moving Finger writes and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a word of it.

And that inverted Bowl they call the Sky,
Whereunder crawling coop'd we live and die,
Lift not your hands to IT for help—for It
As impotently moves as you or I.
OMAR KHAYYAM.

CHAPTER XII

THE "YELLOW" MAN

Yellow is the great refining influence in man. It is interested in culture and progressive development. It works for perfection. It is the self-investigator that searches out the truth of natural laws. The yellow man is interested in development and a knowledge of the underlying laws and principals that cause development. He is interested in the artistic, the beautiful, the idealistic, the scientific, the philosophical, the cultured, the educated. He sees great possibilities in things. He has the power to look into the future and see big results in insignificant things. For this reason many of his enterprises are visionary and impractical, or else too far advanced for the average human of the world. Yellow men usually live years ahead of their time, and it is usually many years after they are dead and gone that people can appreciate their ideas, and it is then that monuments are

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erected and large editions of their written ideas are spread broadcast. The yellow man is an originator and a creator. He craves new things. He wants novelty and variety. He is interested in mental science more than the physical. He has a powerful brain and nervous system, but as his vitality and force are weaker he strikes for things that will increase mentality and will do away with as much physical work as possible. It is the yellow in man that invents easier ways of doing things. He presses a button and the house is flooded with light. Rather than use physical effort to go to the next town and talk to a man, he invents the telephone. The yellow man plans and schemes and thinks up ideas for eliminating physical effort. "It is too much work to turn a washing machine," he says, so he attaches an electric motor to do the work. The red people are orthodox and follow the same old thing year in and year out. But not so with the yellow and green man. He is continually progressing and looking for better ways of doing

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things. He invents and shows his inventions to the red and green type, and they in turn put them to use. He suggests palaces instead of log cabins and huts. He designs clothes from rich fabrics instead of crude skins and rough cloth. He puts fine tableware before man to use instead of his fingers in eating. He figures out a system of language that man can better express himself; he brings forth a system of mathematics that man can figure in numbers; he evolves a system of colors in which man can express himself in the artistic. He figures out new religions and new cults. He goes into the mysteries of life and comes back with new material for the red and green men to utilize. He is interested in the occult and mysterious, but, unlike the red man, does not believe they are supernatural. He figures that everything is based on law, and if he doesn't understand the mystery he says he has not interpreted the law. But he studies and works until he solves his problems. He is never satisfied until he has ob-

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tained the knowledge he desires. He eats knowledge like a red man eats food. He is a keen thinker, and a rapid thinker, and is oftentimes very theoretical because he lacks the power of application. He can explain to others how a thing should be done and may not be able to carry out the thing himself because he lacks the vitality and force. The world has lost heavily because it has judged through the impressionistic eyes of the red man and judged by appearances only. It figures if a man has something good he ought to be able to show the effect of it on himself. But this is not always so, just because the great mentality lacks the power of utilization. The greatest inventions the world has ever known have been sneered at and laughed about, until a red or green man with a great mentality put the ideas to use, or they got into the hands of a balanced yellow man who also possessed a great amount of force and vitality. The red and green in man cannot see far ahead. Only the yellow has the power of far-sightedness. The red

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man can interpret only that which is under his nose and which he can feel, see, hear, smell or taste, but the yellow man has the power to travel out as far as thought travels and where the limits of thought are man has not comprehended. Were it not for the yellow, man would never advance. He would still be back in the primitive. He is interested in the why and wherefore. He wants to know why a certain thing is so. He looks for truth. He cares little for money; in fact, if it was not necessary to have money to live he would scarcely think of it. He is usually a poorly paid office worker for this reason. He wants TRUTH and will sacrifice much effort on a product if he finds it is wrong. He wants things RIGHT. The red man picks up and makes money off the things the yellow man discards. Only in the yellow is one able to detect right from wrong, as it is intellect, and only in the intellect is mental consciousness possible. Right and wrong can only be interpreted and differentiated in mental consciousness.

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The yellow man is very sensitive. He cannot tolerate rough people, nor rough environments. He despises rough treatment and cannot stand heavy blows. He is built like a fine watch—delicate in organization. He uses his mentality to avoid the hard knocks of life. He builds a house to protect himself from the wind and the outside storms and cold and sleet. He cannot protect himself very well in a combat with a strong physical person, so he designs means to win based on scientific vital points instead of strength. He picks out the vital points of man and strikes there in misdirection. The yellow man designed firearms for protection, and as his red and green brothers utilize his inventions against him, he has to think out new methods of combating the old. Instead of gunpowder he uses dynamite, then instead of dynamite he uses T. N. T., then he invents an electrical scheme that will shatter the very mountains. In the military field the yellow man thinks out the method of fighting and the green man uti-

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lizes it. The green man is a fighter. The yellow man hates fighting and bloodshed and fights only when he has to do so. The yellow man quivers at the word of physical combat, and many a great intellect has been suppressed through the harsh force of the green man. The yellow man wants to work under harmonious conditions. He is very sensitive to environmental conditions. If he employs destructive measures it is for the purpose of creating peace and harmony.

The dreaming of the yellow man is difficult for the practical red and green brothers to understand. He is called lazy and impractical. The red and green interpret work through the physical, and the yellow through the mental. How a man can work by sitting still with his eyes closed is beyond the comprehension of the red and green. The yellow man thinks best when lying down, and for this reason with his active brain is apt to suffer from insomnia. With his eyes closed and environment quiet, his mind has a chance to work full force. The

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red man can go to sleep soon after his eyes are closed because when his observation is shut off he ceases to think. To see a yellow man lying down and thinking is too much for the activity of the green man, and he "knows" that the yellow man is a lazy, good-for-nothing. The green man believes in work. He preaches it and feels that anyone not using plenty of physical exercise is lazy and a disgrace to the community. But in spite of public opinion, the yellow man comes out with a new idea or invention or plan or art work or literature that may prove a masterpiece in human evolution. In going back to the old home town of a prominent yellow man, one oftentimes hears the inhabitants speak of him in his younger home-town days as "the smartest kid in school but an impractical, lazy, shiftless sort of feller. Always riggin' up some fool contraption or upstairs readin' when he should have been out hoeing potatoes."

The yellow man has great faith in Providence and in the future. The Almighty is

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not to be feared in his mind; he is to be loved. He preaches "God is Love" and that love and harmony is the solution of all troubles. He preaches optimism—he creates an optimistic religion. Inwardly the yellow man becomes quite pessimistic because of his lack in force and vitality. His liver and vital organs are small, and the powerful brain uses up vitality faster than the weak vital organs can manufacture it. As a result, the broken-down brain products overcrowd the eliminative organs, waste matters are not thrown off rapidly enough and become irritating to the nerves. It is then difficult for him to sleep because the irritation only makes the brain still more active, If the yellow man could sleep and recuperate quickly, he would avoid much trouble. Relaxation of the mind is an important element in life building for the yellow man to accomplish. In his gloomy and pessimistic moments he seeks solace in an optimistic religion or philosophy. Yellow people often preach that "thoughts are

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things" and that mind is everything and that all bodily ailments can be cured by mental suggestion. He loves life and studies means of prolonging it. He dreads dangers more before they come than when they are actually happening. He is very sensitive to harsh criticism and hates to be forced. One can take unfair advantage of him because he is interested in everyone's welfare but his own. Yellow people are very submissive and gentle, and for this reason their intellect is often suppressed by force. Force has kept down intellect in too many cases. The old saying that "Force is might" is very dangerous unless guided by intellect, because it becomes tyranny. Throughout the ages intellect has struggled to gain a foothold and to take the place of intolerance and improperly directed force. Force without intellect is eventually destruction. Vitality without intellect likewise results in disintegration.

The yellow man is very versatile and many-sided. He craves change and variety.

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Because of his lack of physical endurance he soon tires and wants a mental and a physical change. He has many hobbies. A yellow woman may be an artist a writer, a magician, a lecturer, a physician, an entertainer and a musician and an expert in each of the branches. The red man is a "one-idea" man, and he pushes that idea day after day until he is recognized by it. The yellow man scatters his ideas. He demands variety and a broad scope of mentality. The yellow man learns rapidly providing it is a subject he is interested in. He can go through three schools while the red or green man is going through one, but in doing so he burns up vitality and force too quickly through his intellect.

Sleep is very important for the yellow man, though it is difficult for him to sleep. When overtensed he should loosen up the muscles and ligaments of the spine. He should give his spine a good dry Turkish-towel rub. The muscles in the neck should be relaxed. Manipulative treatment works

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wonders for both him and the green man, and especially when the man or woman is strongest in the yellow and green. Such people get very tensed through their enthusiasm and their strong dislikes. They can lose more energy in five minutes through enthusiasm or dislike than some people do in half a day.

The yellow man is apt to lose too much nerve force over insignificant things. This is because of his sensitiveness, strong sympathies and undernourished vital organs.

He is subject to self-pity and hungers for sympathy, love and appreciation. He dislikes harsh criticism because he lacks the fighting power of resistance as in the green man. He retains personal feelings. Because of his imaginative ideas an ant hill of trouble may grow into a mountain of the same. He sees so many possibilities from a condition which causes him to worry over things that would not effect the red or green man.

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Each type is apt to go to extremes in making use of their peculiar typical power; because they show their greatest interest in the things represented by their particular color. The yellow type therefore is apt to exert himself greatly in doing intense mental labor, and in order to be capable to devote more time to the things he loves he will avoid activity in every possible way, and take very little time for eating and sleeping. Rather than miss the mental excitement, he craves and replenish his red and green through activity, food and rest, he becomes an inebriate and uses drugs, opiates, etc., to whip the weakened and neglected vital organs, which refuse to function properly, into action.

When the yellow man's vitality is lowered to the extent of forcing him to use the needle in place of health building food and rest, he becomes eccentric in his expression, action, and desires. Most sex-perverts, dope-fiends, and authors of morose sex literature come from the ranks of yellow men and wo-

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men, who have over-developed and over-stimulated their yellow power at the cost of vitality and activity. (Red and Green). The unbalanced yellow man will astonish one by his wonderful cleverness and genius in the production of creations of the mind, whipped into action by habit producing stimulants; and again at a later moment one will turn away with disgust and pity from the wretched creature. When the temporary strawfire of genius, kindled into a large flame by drugs, has died out; then the yellow man pays the price for the exploitation and over stimulation of his natural resources, by becoming the slave of the drug that stimulated his powers to awe inspiring possibilities.

The yellow man has a keen sense of selection. He picks his companions, friends, books and studies. He is exclusive in nature and does not associate in a general sense. He craves companionship, as a rule, but a companion of refinement, of his choice, and one who understands him. It is difficult

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for a yellow man to save money. He usually spends as he goes. He wants the best of things, and these cost money. Through spending money in dribbles he is apt to live beyond his means. Trusting in the future, as he does, he may spend his present money and then find future plans miscarried. The yellow man believes in integrity, justice and honor, and in mental industry, liberty, equality and independence, and expects others to believe the same. Because of this he is apt to trust others too much. In business, in his desire to help others, he is apt to extend credit where credit should not be given. The yellow man tends to give out more than he receives, and should develop the green and red as a material protection and accumulation power.

The yellow man is a high-grade lover. There is refinement and intelligence in his love. He carries devotion and the higher power that true love gives. There is a sense of worship for his loved one. He may not express his love much physically, but he car-

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ries it in his mind nevertheless. From the yellow man one can expect culture, unless the nerves are too badly undernourished, and through lack of energy he becomes slovenly and degenerated. At the same time no matter how far down in the world the yellow man may get, there is a sense of refinement and delicacy not found in the other two types.

When the yellow man develops positiveness, self-esteem and self-protection and conserves his nerve force and builds his vitality, he becomes a great man. He must believe in himself. As a rule he does not do this, because, as the old saying puts it, "The more you see, the less you know". The yellow man sees and realizes how much there is to learn, and it is difficult for him to carry dignity when he knows it is false. Because he does not carry dignity, as a rule, the world of red people, who judge by impressions, misunderstand him. The man whom they consider a tramp, "a little queer" and an eccentric genius may be the

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very man that humanity will build a monument for fifty years afterwards. Let the yellow man put on the dignity of the red man and the protection of the green man and keep still about the things he doesn't know but accentuate the things he does know, and he has a following he little dreams of. The yellow man little realizes his value. He may possess diamonds of knowledge in his brain which may seem but mere trifles to him. He might give away a thousand dollars worth of information without knowing it or collecting for it. He owes himself the power of self-appreciation and the true value of intellect. He must believe in himself so that he will outwardly express that which will make others believe in him. Like attracts like, and power at- in him. "Hide not thy light under a bushel."

CHAPTER XIII

THE NOSE IN CHARACTER ANALYSIS

No other part of the human face can outweigh the importance of the nose. For that reason we cannot ignore it and feel it our duty to devote some space to it. As evolution of type and development of the nose go hand in hand, in all animal life, we will therefore make a study in the evolution or development of the noses in animals.

When examining animal noses, we must admit that the nose of the elephant takes first rank on account of its length and flexibility, his proboscis on the end of his nose excites our attention, being not only nose, but hand, and capable of many diverse intelligent acts. Compare the mind of the elephant with the size or length of his proboscis, and we shall find that its intelligence, reason and intellect are in direct relation with this feature.

No other animal possesses his memory, carefulness, and fidelity, for length of nose

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is indicative of all these qualities; most particularly of Cautiousness, as shown in the long noses of the Hebrew races, one of the most provident, far-sighted, and cautious of all races.

Horses and some species of dogs come next in rank in the size of nose, shown mainly by length. We find that the short nosed dog is not as intelligent as the long nosed one; they are less careful, also. Compare the multitude of trained horses and dogs with the absence of trained short-nosed animals, like cats, cows, etc. We might continue the analysis of the nose as related to animal intellect indefinitely, but we must pass on to the human nose.

The first appearance of the nose in the human embryo shows the same form which persists for life in fishes, in form of two simple grooves or pits in the skin of the upper surface of the head. This rudimentary stage and appearance has its counterpart in the faces of some individuals of the undeveloped races, whose pictures by writers on

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ethnology show their noses to be little more than two round holes in the plane of the face where the nostrils are usually situated. Compare the different steps from this low form of noses up to the perfect nose of the scientist and philosopher and note the increase in mentality.

Again in speech and vocalization we find the prominent part the nose plays. The pug-nosed savage tribes have a language lacking in resonance and musical quality. Their vocabulary is very simple, being limited to a few hundred words at most; incapable of expressing or comprehending ideas involved in the languages which the highest races use. Mind and nose develop hand in hand, and when they are on a low grade, both mentally and physiologically, their noses and mouths disclose their low mental as well as low linguistic status. The imperfect structure in the nose in the infant, prevent the perfect enunciation which characterizes their later efforts, while these same organs in the feeble-minded and

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idiotic are very far from the normal standard of form and size.

The more developed the nasal organs, the more comprehensive and fluent the language. The development of the nose from childhood to adult stage is most instructive. In the infant it has the form which characterizes the races that never arrived at a highly developed stage, like the Mongolians, the native Australians, the Negros, the Malays, the Esquimaus, etc.

The shape of the nose we find, is the result of the mentality the individual has EXPRESSED. It shows the stage of his mentality and therefore it is a quick guide in knowing man.

When we consider that there are in the world no two noses exactly alike, it is evident that nothing less than the application of basic principles would be adequate to discover their meanings. We find this basic principle in the application of colors as taught in the Metaphor System to the shape and form of the nose; in fact, the

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shape of the nose will often reveal the color which is governing a person's mentality.

There are three types of noses the red, the green, and the yellow, or the female, the male, and the resultant evolution or mental nose. Plate 16 and 17 shows the fundamental nose development of the different types each nose is in turn subdivided again into red, green and yellow divisions, to enable the student of human nature to detect which part of the mentality of the object is developed most. Like the mentality on the forehead of the individual develops from the red to the yellow stage, so does each individual sign in the face originate from a red basis, for this reason all infants are born with a red (vital, female) nose, see plate 17 figure 1 and 2. If you compare this nose with the green and yellow noses, Plate 17, figure 3, 4, 5 and 6, you will notice a decided difference.

By practical application you will note this vital nose, Plate 17 figure 1, not only on infants, but also on immature adults, such as

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the feeble minded, dwarfs, and savages, which proves our conclusion that "the size of the nose, controlled by quality (color), is the measure of mental and physical power."

In the normal adult we note three basic forms of noses, when seen in the profile. See Plate 16, figure 2, 3 and 4. All others are modifications or compounds of these primitive forms,

The female (red) nose No. 3, concave in appearance, found on adults, denotes an absorbitive type of mind, which is lacking in originality. You may find authors with these noses but their books are not original, they contain absorbed information. They are organizers and are very useful in collecting and arranging scattered information.

Where the female nose presents a concavity from the root of the nose to the tip, like we find in the animal, it denotes an immature mind, incapable of reasoning but only acting by instinct and impulses.

Plate 16, figure 3, shows a female nose

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which is longer than the baby nose, and shows a certain development in the red, the green and the yellow division. The part of the nose which is most concave, denotes the greatest lack, the highest part of the bridge, denotes the greatest development of the mentality represented by that part. In the illustration No. 3, we find the highest development in the red portion of the nose, which stands for defence. (see figure 2.) The lowest development we find in the green partition of this nose, which stands for protection. Noses that are depressed at the root or point of junction with the forehead are not to be classed as concave or female noses, if the rest of this feature rises well above the plane of the face.

Often long female noses are found in the faces of many excellent artistic minds, quite skillful in painting and music, yet not greatly executive, or with only very limited powers of command and self control. The different areas of the nose develop step by step from the concave to the plane and all babies

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irrespective of the development of their parents are born with the concave nose predominating in the red part (defence). As age advances the depressions become less marked, and as ossification of the bones ensues, the bridge of the nose rises and assumes either a straight or convex form. Bony structure of the nose shows the natural trend of the Mental Qualities, while the muscular tissue indicates the EXISTING attitude of the mind. The concave form is thus shown to be Nature's method of revealing undeveloped, immature, or non-mental conditions. This law applies to all features which are normally full and round.

The next fundamental type of nose to consider is the straight or male nose. Figure 2. The straight nose is characterized by a perfectly straight outline of the bridge throughout its entire length, from the root to the tip. It presents no undulations except in some cases at its junction with the forehead. This nose indicates refinement, sense of fitness and propriety, aesthetic tastes, art

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capacities, and a certain degree of will power. In order to estimate the quality of the different male (green) noses and their comparative power, we must consider the length mainly, because a long nose will contain more of the red (defence), green (protection), and yellow (aggression), see Plate 16, figure 2.

We will now give you the meaning of what each color in the different divisions of the nose designates.

Red, Defence, this is the lowest power on the nose, is simply the instinctive desire of self-preservation. This part of the nose you will find on everybody, on man as well as animals, as life is dependent on this faculty. But if it is not counteracted by the higher faculties, which are found in the yellow and green partition of the nose, it tends to make the individual extremely selfish, and lacking in command and self-control. It is the quarrelsome trait which has earned for these noses the term "pug-nose," since pugnacity is the verb expressive of a quarrelsome dis-

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position. (See Plate 17, figure 1). All pug-noses are more or less concave in their outline. The lower the concavity, the lower the character, morally and mentally. This nose is never found associated with the highest moral and intellectual character.

Green, Protection, is the faculty that stands not only for self-defence like the lower red faculty, but also for the protection of women and children, the weak and poor. It gives the owner moral as well as financial responsibility. It is the part of the nose which signifies and stands for all the green or protective qualities in man. You will find this faculty only on the higher, most perfected races, as it is the result of evolution from the savage. It is the sign of obedience and systematic order.

All commanders are heavy in this part of the nose, because obedience and command go hand in hand. Unless the commander has obedience (protection) his commands will not be obeyed. People lacking in this faculty, have little influence over others.

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The true soldiers for the rights of humanity has this green part of the nose very well developed. They submit to law and order and respect them as such with self-control.

Children lacking in this faculty are impudent, saucy, and defiant, and show disrespect to their elders, they are very willful. Parents and teachers should never be lenient with children lacking in this faculty after they reach the age of seven, and they should always enforce the laws and regulations, and prescribe a course of discipline which should be enforced whenever the rules are trespassed. Love very seldom sways this type, and the rod should not be spared if parents want to hold the love and the respect of this sort of a child. If a deficiency of protection is found in adults, they are very impertinent, rude, and devoid of respect and feeling for others. They will create contempt for laws, propriety, and freedom of the individual ideas of those who have different opinions than they hold.

Children will often develop this green

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faculty of protection very early, when they have much responsibility in youth, in which case they become very industrious and begin to worry about the financial affairs of their parents. They are interested in the cost of things, and are constantly taking sides in controversies, trying to protect one of their friends and family. Children of that type will nurse sick dogs and cats of the neighborhood and are very attached to their home and kin. They usually have little trouble when grown, because they learned their lesson while young, but the child lacking in protection on account of his impudence in youth, will have to take a back-seat when grown; paying the price by being meek and lacking in force and expression.

An over development in protection tends to make the individual extremely careful and suspicious. The Jewish race is typical for a heavy development in this faculty, because for centuries they have been persecuted and have to make use of their pro-

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fective faculties in life as well as in finance. We find more of these typical noses heavy in protection on Jewish immigrants from Russia, Poland, Roumania, than on the Jewish immigrant from more civilized European countries where there are no more pogroms and other persecutions taking place. The student of human nature may be confused when he finds a nose extra long and heavy in protection on Jewish children born and raised in America, where no enmity to races is shown to the extent of endangering life and limb. The reason for this is found in the home surroundings of the child. If the parents have been immigrants, the child is constantly reminded through stories and examples by their elders of the dangers and suffering of their race in the old country. The impressionistic mind of the child magnifies these dangers and mentally constructs ways and means for protection. Another cause for development of the protective faculties of the native born Jewish child is the constant dis-

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cussion of business and financial problems in the home, which plays a great part in the child's imagination.

Parents can readily see what a tremendous effect environmental conditions have on the mentality and on the forming of facial expression of their offspring. Be careful what you say and do, for your actions have as much effect on the living child, as the thoughts of the mother on the developing infant under her heart.

The yellow division of the nose is called aggression. Being a yellow faculty it stands for mentality or mental-aggression, not to be confused with defence the red faculty, which stands for physical aggression. The red man with the female nose defends himself with his fists, while the yellow man uses his mentality or reason. See Plate 16, figure 2.

Aggression is a unit of the will highly perfected by evolution. The possessor of this faculty is a person of finely developed character and high ideals. This develop-

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ment is found on many great statesmen, orators, generals and captains of industry. The evolution nose is commonly referred to as Roman Nose; the Romans gained their notoriety through conquest,—AGGRESSION—domination of the world. The reader can readily see that in history as well as in nature, activity, expression and results are relative. Another example to prove this fact is the Greek nose, perfectly straight from the junction of the forehead to the tip of the nose.

The Greeks have made an undying name for themselves, through their art, their mastery in sculpture, painting and literature. The Greek nose is a sign of refinement, good taste, amateness, aestheticism, love of poetry, and fine literature.

Mental aggression results from man's desire for progress and love of his fellowman. It gives the individual the power to plow ahead in the face of every kind of obstacle. People carrying this faculty cannot be discouraged for they will struggle to the end.

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President Lincoln is one of the many examples carrying this faculty. From poverty he fought his way to fame and recognition not only as a statesman but also in literary and scientific fields.

When children exhibit this faculty very marked they are usually the gang leaders in games, and the other children will accept this leadership as a matter of fact.

In emergencies, panics and fires, you will always find the man or woman with the mental aggression stemming the tide of chaos and excitement. The greater the excitement the cooler and more composed is such an individual. They are real heroes and will sacrifice their life and limb for others.

If mental aggression is found to be excessive on the red type it will cause, severity, despotism, and a tendency to monopolize the natural resources of human necessities through "trusts", "rings", "corners", etc., We find that the nose of that type has the

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shape of the beak found on birds of prey and mental aggression stands out prominently above all other faculties.

The student of human nature must understand that man can develop a certain faculty to a certain point which is the zenith of that particular development. After that all development becomes a depression, because as soon as the zenith has been reached one must stand still, or go DOWN—no more progress is possible.

The height of the nose denotes elevation of thought; the breadth determines comprehensiveness; and the length shows caution, and far-sightedness. Thus the three dimensions of height, breath, length, when found combined in the nose to a large degree backed by a yellow or green development of the face, give the world the assurance of a very powerful character.

Always consider the type of man who has a certain faculty and modify your conclusion accordingly. For instance: if he is red, he will use the faculty to accumulate and

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construct mostly for selfish reasons; if he is green the faculty will assist him to protect and defend his responsibilities in a more efficient way; if yellow he will use the additional power derived from any faculty to evolve original ways and means to help humanity and improve his knowledge. It is of utmost importance for the student to always reason according to color and he will never make a mistake in judging men.

Before we close this chapter on noses we would like to give you a few suggestions in regard to the development of the tip of the nose, which is very important in Metaphor Analysis. You will notice from the illustrations on plate 17, that the tip as well as the outline or width of the nose is greatest on the red nose; smaller on the green, and thinnest on the yellow nose. Thinness always denotes sensitiveness, while thickness denotes coarseness and lack of feeling. We find that a man who has a very concave nose and round face, is red entirely; if he has a red face and thin straight nose he is

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red and yellow; if his nose is a little wider but straight and short, he is red and green. If he has a green face and thin, straight nose, he is green and yellow. One can therefore, readily see what a great story the nose tells. See plate 22, figure 1 and 6.

CHAPTER XIV

THE TIP AND THE ROOT OF THE NOSE

We distinguish three different types of nose tips, see plate 18. The observation nose, the attention nose, and the analytical nose. The observation nose, plate 18 figure 1, is called the optimistic nose. This tip is mostly found on female or vital noses. It should really be called the careless nose, because it usually lacks in the faculty of protection. The clown in the circus prefers to wear this nose as it gives his face a stupid expression and signifies the cause for his mirth, ignorance and lack of reason. He lets the mule kick him by standing in back of it. A minute later he makes the same mistake again, but no matter how often he gets kicked, he good naturedly gets up and smiles, only to be kicked over and over again until the audience tires of this entertainment.

The clown is only imitating. His nose is made of putty and you will very likely find

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the nose of an artist or actor under the false one. The man who by nature, wears this concave nose, is not an actor, he is a living clown, optimistic most of the time because he is lacking in reason, analysis and foresight. He will be reckless in many respects. If he has a car he is liable to bump into another car and laugh. He will run over geese and chickens in the country and relate this outrage as an extremely funny incident. People with turned up nose tips are very unreliable, careless, and not well adapted to work which requires attention and care. When one studies these people closely, one finds that in connection with their careless optimism they are very selfish and revengeful. If they have a grudge against any one they will await an opportunity when their victim is unaware and will strike in a cowardly fashion. The observation or optimistic nose is a sign of mental immaturity. Babies are born with "optimistic" noses.

The attention or straight tipped nose is

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also called the Artistic nose. See plate 18, figure 2. This tip denotes the power of concentration of the individual. He is able to concentrate on and recall anything that ever came under his eyes. It signifies mind in action. We find this tip on most writers, artists, actors, orators and all those who depend on their memory or attention to create or construct from natural life.

The green type with the attention nose is interested in all activity, such as reading, writing, etc. On the yellow man this nose causes him to be interested in all physical beauty, as well as in all wonderful mental creations of the mind, poetry, drama, etc.

On the red man this straight tip of the nose denotes much interest in other peoples affairs and since the red man is lacking in reason, it must be classed as the master-faculty of the ordinary gossip. In this case the red man absorbs facts and fancy and after adding some of his own ideas to put the finishing touches to the story, spreads

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the news broadcast or if a woman, she will use it for back-porch consumption.

The Analytical nose belongs to the thinker see plate 18, figure 3. Often this nose is referred to as the pessimistic nose, because the owner of this nose considers cause and effect of almost everything. He has the power of reasoning introspectively, and analyzing things down to the smallest details. People with the analytical tip of the nose are very careful and conscientious. They often see too far ahead, are easily depressed, and often referred to as crepe hangers. All deep thinkers and scientists as well as great detectives have this analytical tip of the nose. Women with this tip seldom get married because they find too much fault with men and always note points where improvement is necessary. On the yellow man analysis, signifies mind over mind. It is one of the highest mental achievements and when found on the yellow type, it denotes an exceptional degree of wisdom and inspiration.

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On the green man, analysis on the tip of the nose, gives him great foresight and he becomes a powerful man in making plans for protection as well as for business enterprises in the financial world.

Very seldom do we find analysis on the red man. If it is present we find him very critical and nothing is good enough for him. If his mind is not occupied, he begins to analyze himself and perhaps he finds his heart beating too loud or he hears of an epidemic of a certain disease, and he watches for the symptoms until he gets the disease from fear. When he has a little cold he calls his family to the bedside and prepares for his death, but very seldom dies, when he expects to. In general people that carry analysis are very bad cases for the average doctor. They tend to hamper his work in health building, by constantly worrying and counteracting any suggestion of recovery by thinking depressing thoughts.

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The round tip of the nose has a meaning all of its own. Activity, attention and alertness of the things which are happening about the individual, tend to make the tip of the nose thin and pointed; the opposite is true of the round or intuition nose, see plate 19, figure 1 and 2. Whenever we find a nose that ends in a tip like a ball, we know that all faculties above this ball are sleeping and that the owner of this nose is only physically living on this earth, but mentally far away from his material surroundings.

No matter how wonderful a man's mentality may be, when he becomes interested in Mysticism, Occultism and the supernatural, his mind becomes dull and dreamy and attention (a pointy nose) turns into intuition and this fact is indicated by the little ball forming on the tip of his nose. This round tip is also often a sign of melancholy. A husband may lose his beloved wife, a mother her only child and in their grief they will stop taking interest in their

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surroundings, and begin to dwell in their memory with the departed one and try to figure out their whereabouts in the land of the shadows. From the time these bereaved people begin to grieve and think about the departed their nose will gradually change from the original shape to the ones indicated on the illustration plate 19, figure 1 and 4. The Mediums going under the control of outside influences will always display the intuition nose, unless they are deceiving their audience by imitating the orthodox medium. Like the medium the person who has an intuition nose is in a passive, subconscious or unconscious state. Their reasoning power is impaired, in fact an impairment of the mental faculties is desired by them in order to experience the products of their illusions more distinctly. It is always a lack of green, activity and fighting spirit which causes an individual to sink into this state of stupor and lassitude when he lets his phantastic dream pictures take the place of reality and consciousness. It is easy for

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these people to say good-bye to this world and throw all their hopes into a promised land of happiness, a nirvana of which there is no material proof. No one ever returned from the banks of the river Styx, and only a disheartened, wretched being will allow himself to sink into motionless passivity and let the stars guide his ship instead of steering his own vessel back to happiness on EARTH.

Intuition is generally found on a red man or woman. Most mediums are red. It is easy for the red man or woman to ascribe manifestations to supernatural causes, since they usually lack the ability to reason, and believe the word of "would be" authorities. Under the circumstances seances are held, fraud is easily possible. Attention is the cure for intuition. If the round tip of the nose has been developed through grief, the owner must understand, that we live for experience and that life without pain and disappointment would be as uninteresting as a world of sunshine without shadow.

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How beautiful is the sun after a rainy day. How long could man be happy, if there was no disappointment and strife, think of the monotony of a smooth life. The dreamer should think of substituting what he lost with something greater and better, memories will never compensate your losses, but if you seek you will find more compensation in the realities of life than in visions.

CHAPTER XV.

THE ELECTRICAL MIND

When the bridge of the nose at its junction is even with the forehead, it denotes an electrical brain. At first sight this may seem an advantage, but unless this sign is supported by other balancing features of the physiognomy, it is no credit to the owner. In the Metaphor System we call this sign Unity. It enables the individual to think and act instantaneously. People with this sign are fluent talkers, if they have a male nose. They act and move very quickly and impulsively, they think rapidly with seemingly no effort, and in only exceptional cases they are adapted to sedentary or detail work. See plate 19, figure 2, 3 and 6.

We distinguish two types of Unity, the physical or animal type, and the spiritual or artistic type.

The Animal type, plate 19, figure 3, of an electrical mind is governed by instinctive laws and passions. It is indicated by a high,

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BONY ROOT of the nose at the junction of the forehead, with great width between the eyes. If the bridge at this point is higher instead of being even with the forehead it tends to make the individual very emotional. Such people may become dangerous.

The spiritual or artistic type of an electrical mind is distinguished from the animal type by narrowness of the bridge of the nose at the point of junction with the forehead. If the nose at this point is fleshy instead of bony it increases the spirituality. If the bridge is higher instead of being even with the forehead at the point of junction, it denotes that the owner has a highly emotional imagination.

Unity is a very powerful function in the mental machinery and like every powerful machine is very dangerous, if not fitted with a set of reliable brakes that will function properly in cases of emergency. Nature in its infinite wisdom has provided these brakes, which will prevent disaster from the individual, provided he has kept them in

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good working order by regular use. The regular brake is located on either side on the lobe of the nostril. See plate 20, figure 1, 2 and 3. It is called the line of judgment. It tells the student of human nature how long it takes the individual to come to a decision. The higher the line, the slower the decision; the lower the line the quicker the decision. See plate 20, figure 1, 2 and 3. Showing three different speeds. Supposing a person has an electrical mind, (Unity) if he has a high judgment, he will weigh his thoughts and consider cause and effect before he will act. If the judgment line is low he will act instantly on the impulse of the moment. In order to make this point clearer we will illustrate this in form of a little story: A man with the faculty of Unity of the spiritual type, see plate 19, figure 6, has a little garden; his neighbor has chickens in his yard and these chickens at times come into his garden and pick some of the young sprouts. One afternoon while this man is working in his garden, a chicken

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flew on the fence. As soon as the chicken sat on the fence the man's "Electrical" brain began to work, he saw in his mind the neighbor's chicken in the yard picking his young vegetable sprouts. What will he do according to the line of judgment? If his judgment line is high and his nose like plate 19, figure 6, the spiritual type he will say to himself: "The chicken is sitting on the fence. If it should fly in my garden I shall chase it out." If his judgment line is medium he will chase the chicken back before it ever flies into his garden. If his judgment line is low, as soon as the chicken will fly on the fence, he will get angry and without any deliberation will chase it back with an excited, Sh, Sh!

People with a low line of judgment are easily aroused. If they have control see plate 21, figure 1 and 2, they will not allow themselves to commit any rash acts even if angry, but if the control located at the corners of the mouth, in the form of an elevation of flesh, is lacking, they will

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invariably commit acts for which they will be sorry afterwards.

Now let us see how the man with the electrical brain of the animal type will act. We will illustrate this in a different way: He has a little farm close to the city, adjacent to his farm are some woods, his property. Every Sunday during the summer months, city folks come out to camp and spend the afternoon in the open. The farmer had signs erected near his woods reading: "No Trespassing, Private Property." For this reason the parents will keep their children, with them near the edge of the woods. Often the youngsters will not heed the parents and will play under the trees. If this farmer with the electrical animal brain will notice the children in the woods he will act as follows. If his judgment is high, he will not say anything unless the children enter his woods. If they do he will chase them out with curses and maybe throw a log after them. If his judgment is medium he may get angry and catch one of

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the youngsters and thrash him unmercifully. But if he has control, he will be satisfied to let the youngster go after shaking him roughly, and cursing him copiously. If the judgment is low and no control present this man is liable to use a shotgun and deliberately kill a child in his fury.

The Electrical impulsive mind with a low line of judgment and no control, see plate 21, figure 3 and 4, is always a danger signal. These people think and act on the spur of of the moment, they have an uncontrollable temper and they never consider the consequences of their acts until it is too late.

The high line of judgment tells us that the owner considers many points before he acts. It is a sign of deliberation. The student must always compare the line of judgment with the mental speed and control as follows:

Judgment slows the mental speed according to its height, by considering the result of the action. The control enables the owner to stop at any moment after his

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decision, before he acts, regardless of the height of his judgment. Control enables the individual to think clearly while he performs any act, even after he comes to a quick decision.

The line of judgment is variable in clearness on each individual and it may change within a few minutes, if this line is hard to distinguish, it denotes that the thinking process of the owner is confused at the time.

Noses that show a depression at the junction of the forehead denote slowness of the mind according to the depth of the depression, see plate 19, figure 5. A deep depression in connection with a high judgment slows the mentality greatly. A low judgment increases the speed, but lowers the quality or logic of the decision. Red and green people with a slow mentality as indicated above, act and talk slowly. Yellow people with this feature do not speak as coherently and forcefully as the yellow person with the electrical mind.

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When we find a very deep line of judgment, it denotes that the individual has done the same kind of routine work for a long time. Such people are very set in their ways and habits. There are many more points on the nose which will reveal much information about the owner, but space does not permit in this work to go more into detail. In the regular course of the Metaphor System, as well as in the Correspondence Course, these points are illustrated and explained in an easily understandable manner.

CHAPTER XVI.

METAPHOR-PSYCHOLOGY

A fact we have observed continually and verified through actual photos is that it is impossible for any individual to study and apply the lessons of the Metaphor System of Character Analysis without showing a perceptable change and improvement in his looks as well as in his intellect, which noticed by himself as well as by his friends.

Every sense impression or perception, or idea that has come within our individual experience through the education and application of the knowledge we receive by the study of the Metaphor System of Character Analysis leaves its impress upon the brain cells. These brain cells, stimulated by ideas of similar character, reproduce the memory pictures gathered by such experience and this process is what is called thinking. Thinking, in logical sequence, constitutes reasoning.

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Every impression or idea that is made upon the conscious mind of the individual throughout his entire life has been conserved by the neurons, and is one of the factors that, collectively, constitute the training of the subconscious self, or subconscious mind. The Subconscious Mind is the Builder and Rebuilder of our Body. We have no control of our thoughts, because thinking is but a reflex of the sense impressions that have been made upon our cerebral cells by all that has gone to make our experience in life, but we have the power of controlling the impressions we get from without if we know their origin and their true effect upon our subconscious self and thereby improve our assets, as represented by body, mind, and character.

The Metaphor System gives us the true origin of all impressions we receive from without as well as the effect they will produce on our conscious and subconscious self. That which influences us most is what persistently holds our interested at-

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tention. Metaphor Analysis is so fascinating, that it will instantly occupy every spare moment of the user, the kind of thought and endeavor evoked by it will so react upon our bodies and minds that we unconsciously become molded by that particular kind of work. Metaphor Analysis will improve the power of concentration and attention. The man of genius is distinguished from other men only by his exceptional power of attention to one given subject.

We are the result of the particular line of thoughts to which we constantly give our attention. When we apply the Metaphor System, we sharpen our senses of detecting the faults and the powers of ourselves as well as others. This system not only shows the defects it also gives the CORRECT remedy.

The Subconscious Mind is very responsive to the suggestions of the conscious mind; as soon as we become conscious of our faults, the subconscious is informed simul-

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ataniously, and the action of the conscious as well as subjective mind which has charge of all conscious reaction will set in.

The Conscious mind is put on guard and will avoid repetitions of faulty action, the subconscious mind which has charge of all secretions in the body, will produce the substances necessary to effect a favorable result as well as influence the conscious mind during sleep.

When we consider that the subconscious mind governs the following involuntary functions, digestion, assimilation, respiration, circulation, elimination, and all the habitual, automatic activities we get a clearer conception why the study and application of the Metaphor System of Characteranalysis effects such tremendous and wonderful changes in the individual. The subconscious mind accepts any suggestion made to it by the conscious mind and uses these suggestions as a basis of operations. The subconscious mind can only reason de-

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ductively; it will always reason from a given premise, irrespective of the correctness of the given premise.

During sleep or in the hypnotic state we have a efficient way of studying the subconscious. A suggestion made to a man in the hypnotic state that he is blind, will be taken for a fact and the man will act like a blind man. He will not see with opened eyes, if you tell him to walk he will be afraid, and tell you that he is blind. If you encourage him to walk in spite of his suggested blindness he will bump into chairs. Do you note how correctly he reasons, but the original premise is false; he is not blind.

The Metaphor System of Character Analysis prevents the conscious mind from giving suggestions to the subconscious mind which are based on false premises and thereby prevents disharmony of mind and body. Emotional reasoning results in false conclusions of the conscious mind. The colors in the Metaphor System of Character Analysis are a certain preventative of

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emotional reasoning, keeping the mind balanced and preventing possible insanity.

You cannot expect mental power through exercise fresh air and rest alone, neither can you get prosperity, health and happiness, through mental gymnastics like Affirmation, Concentration, Telepathy, Auto-suggestion, Impersonation, or Mental Repetition of Ideals and Ideas alone.

Mental Power is the result of exercising the mental faculties. Fresh air exercise, and rest will assist, but will never alone cause great mental power. Prosperity is the result of the activity of a harmonious body guided by a powerful mentality, or the result of a harmonious constitution well balanced in the three essential colors, red (vitality), green (activity), and yellow (intellect).

This book has shown you that each type will follow his inclination to act according to his typical color. For that reason the red man will try to remedy his trouble through food, sleep and prayer because he is almost

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interested in food and comfort and he hates activity. The green man will use exercise and sports to become successful, because he loves activity best of all. Yellow people will try to reach their goal through mental gymnastics, autosuggestion, concentration, affirmation or anything that will not require them to stop their evil habits of treating their vital and motive organs like step-children.

Every one of the three is using the wrong method of getting what they really desire, because they are cowards, they are afraid of their greatest enemy, their EGO. They are treating symptoms instead of causes, and if they find a remedy that will cure the cause, they are apt to quickly change doctors. Red people don't need prayer and rest, they need aggressiveness and mental action to become successful, but such actions sounds to them like mountains and trees are to a fish. Lack of exercise and activity are not the green man's cause of failure. He must learn to take

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things easy like the red man, and think more profoundly like the yellow man, but Mr. Green Man will tell you that he has not the necessary time. Yellow people don't lack concentration, auto-suggestion, and planning. They fail because they don't put even five per cent of their wonderful ideas into practice. If they are driven by the utmost necessity to put one of their plans into activity, they usually are so low in vitality (red) that they are unable to get great revenue from the product of their over developed mentality. They cannot interest enough people to market their invention.

Only the brave are successful. The heroes that come back victorious from the battle that has raged since eternity, the fiercest, silent war in the deep Abyss of the Ego. They wear the laurels of victory on their face. They return—balanced in red, green and yellow.

The Secret of Success is Balance.

Balance is the result of conquest of the Ego.

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Men Wanted! Enlist in the Metaphor Army! We fight the greatest enemy of man—Self.

This is your opportunity. You have nothing to lose and all to win.

Now, that you know what stands between you and success, what are you going to do about it?

ACT!

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