

Chapter 5

Significance of Body and Head

IT HAS NOW become quite evident to material science that the conspicuous properties of the electrons, positrons, neutrons, atoms and molecules of matter are due to the immaterial Boundary-Line energy associated with them. Certain immaterial fields hold these particles apart and prevent the collapse of the matter composed of them. Otherwise the material of our earth, shrinking to a small portion of its present size, would be comparable in density to that of the white dwarf stars, and an amount such as could go handily into the pocket of a coat would weigh tons. Still other immaterial fields provide the chemical affinity of the atoms which holds them together in molecules. And immaterial gravitational fields attract the objects built up of molecules each to the other. Likewise it is the immaterial fields of the thought-cells which determine the form into which any living organism shall grow.

The thought-cells are composed of the psychoplasm formed on the astral plane by states of consciousness derived from any and all experiences. According to the type of experience which organized them, these thought-cells belong to one of ten thought-cell families. And these various thought-cell families have been organized by the experiences that brought them into existence into definite thought structures. The sum total of the thought-cells and thought structures associated with an organism, and their relation each to the other, constitutes the character, or soul, of that organism.

Thought-cells and thought structures, residing in a realm where the velocities are greater than that of light, cannot exert an influence directly upon matter which has a velocity much less than that of light. But where the essential conditions of contact are present they can, and do, exert a directing and molding force upon matter through Boundary-Line energy which has a velocity approximately that of light.

The physical body of living organisms is composed of protoplasm and its secretions. Protoplasm is a complex mixture in which the elements carbon, oxygen, hydrogen and nitrogen are always present, and in which many other elements such as sulphur, iron, calcium, phosphorus and iodine frequently occur. These elements appear in three complex classes of chemical compounds, and in many others which are intermediate, or which are waste products of organic chemical processes.

The three classes embrace the proteins, the carbohydrates and the fats. The proteins are composed of carbon, hydrogen, oxygen and nitrogen and usually sulphur. The carbohydrates and the fats both contain carbon, hydro-

gen and oxygen, but the carbohydrates contain the hydrogen and oxygen in the same proportion as does water, while the fats contain relatively a much smaller proportion of oxygen. In the muscular type of person the proteins are more in evidence, while in the fat type of person the fats have a more outstanding role. The proteins are chiefly materials of construction. The carbohydrates and fats are energy sources.

In protoplasm these materials are associated in that finely divided condition known as the colloidal state, in which the extensive surface contacts of particle with particle or with surrounding fluids facilitates all the chemical interactions of which they are capable. Some of the proteins in both the nucleus and the cytoplasm of a living cell are in a colloidal state in which matter is suspended as small drops having high electric charges which are variously distributed in the interior or the drop or on its surface according to the special kind of protein. In other words, the structural materials of the body, the proteins, as they are formed from the amino-acids, not only are in the special condition which facilitates every chemical change of which they are capable, but they are so charged with Boundary-Line energy that these chemical changes and the distribution of the proteins about the body most readily can be, and are, directed by the thought organization of the astral body.

Proteins from dead organic life when eaten by man are split up into amino-acids by the enzymes in the processes of digestion. The amino-acids are carried by the blood stream to every part of the body, and accompanying the lymph seep through the tissue walls and thus are brought into contact with the walls of all the cells. They penetrate the walls of every living cell and enter into its cytoplasm.

Twenty of these amino-acids are known, and they enter into combinations which build up an infinite variety of proteins. The proteins of the body are not all alike, some being suitable for building glands, some for building one organ and some for building another. To form them the amino-acids combine with each other not only in various amounts but in various relations to each other. And the thought organization of the astral body not only has all the facilities at hand for determining which proteins shall be formed, through manipulating the fields of the protein drops already present, but the high electric charges of the small suspended drops when formed permit them to be guided, and the form composed of them to be molded, with great ease.

In chapter 6 more about the electrical properties of colloids, and how fats are handled, will be explained. The information it is here sought to convey is that the thought structure of the astral body, or soul, determines—to the extent the physical building materials furnished are able to duplicate that thought structure—the form and structure of the physical body, through exerting an influence upon the electric fields of the particles of which the physical body is composed as tissue is built or replaced.

The circumstance that an individual is lean and lanky, therefore, indicates that his thought-structure on the inner plane, his character, has a quality which expresses through this particular type of physical form. And when an individual has poor health we may know also that this is the outward expression of discords within the thought structure of his soul. While the physical structure is limited to the material available for its building, such materials as are used will tend, in the shape they are given, to be an expression of the more pronounced traits of the character.

At first thought, and without investigation, one familiar with astrology might think that as there are ten distinct thought-families there should be ten

distinct types of people that could easily be distinguished from each other by their bodily proportions. And while it is true that the structure of the physical body responds in its shape to each of the ten families of thought-cells in relation to their comparative dominance, and thus reveals how prominent each family is in the character, the indications revealing the relative prominence of the Power thought-cells, the Individualistic thought-cells, the Utopian thought-cells and the Universal Welfare thought-cells are to be found in more special regions of the body rather than in its general proportions and contour. Thus in classifying the general build, we employ but the five types mentioned in chapter 4.

The five types of body chiefly relate to the prominence of the bony system ruled by Saturn, the muscular system ruled by Mars, the alimentive system ruled by the Moon, the circulatory system ruled by Venus and Jupiter, and the nervous system ruled by Mercury. Or to convert into birth-chart terminology, a dominant Saturn tends to the bony type, a dominant Mars tends to the muscular type, a dominant Moon tends to the fat type, a dominant Venus and Jupiter tend to the vivacious type, and a dominant Mercury tends to the mental type.

A dominant Sun does not express as a distinct type of body, but it does express height of the head above the ears. Responding not only to thoughts of the Mercury type, of which we are objectively conscious, but also to unconscious trains of thought and feelings aroused through the thought-cells receiving the energy of progressed aspects, the secretions of the endocrine glands exercise a controlling influence upon both bodily functions and the trend of objective thought. The system of ductless glands which pours these hormones into the bloodstream in response to the activities of the thought-cells within the soul, is ruled by the Sun.

Through the suprarenal glands it regulates the supply of blood that goes to the various organs of the body. Through the thyroid glands it regulates the vitality, and hence the rapidity of growth of the tissues. Through the thymus gland it regulates the development of the sex organs. Through the pituitary glands it regulates sex differentiation and the growth of the skeleton. Through the gonad glands it regulates the growth of those bodily characteristics associated with one sex or the other, regulates the sex instincts, and controls the mental and nervous vigor. And through the parathyroid glands it regulates the calcium and phosphorus in the bloodstream and through manipulating its chemical balance controls the stability and sensitivity of the nervous system. This system of ductless glands, only a few of whose functions I have mentioned, controls practically all the processes of the body. It is an expression of the Power thought-family within the astral form, mapped in the birth-chart by the Sun.

The three families of thought-cells ruled by the three upper-octave planets are related in their expression more closely to man's finer forms. The Individualistic thought-cells ruled by Uranus have a powerful influence upon the electromagnetic form. The Utopian thought-cells ruled by Neptune have a special affinity for, and influence upon, the astral form. And the Universal Welfare thought-cells ruled by Pluto are related closely to the spiritual body. The activity of any one of these three super-material systems, however, is difficult to discern from the physical form. To detect them we must look to other physical characteristics such as the brilliance of expression of the eye, the actions, and any other manifestations which will give us a clue to the strength of these thought-cell families as influencing the character.

As already explained in chapter 4, in our endeavor to read character instantly we utilize the principle that the soul's experiences in lower forms of life have built into the astral body groups of mental energies. The sum total of these mental energies residing in the astral form constitutes the character at this time. These mental energies, which comprise the character, are also the energies that mould the form of the body as it grows or as new tissue replaces old. Mental energies of a certain type, which are likewise phases of the character, tend to produce a physical form also of a certain type. We strive, then, to recognize such physical characteristics as may be observed instantly, that experience has shown us to be the manifestation of certain mental energies, and in this manner determine the character.

We must be careful, however, not to overreach and read into a particular form a meaning foreign to the soul's past experiences that now result in this structure. We are not justified, for instance, in drawing the conclusion that because a muscular body is the manifestation of strong aggressive thought-cells that the muscular person will always be courageous, and that the bony person, showing as he does strong safety thought-cells will always lack courage. The bony person may also have aggressive thought-cells strong enough in his astral body to give him resolute and dogged courage, which will externalize in the body as a deep square-set jaw (more common to the muscular type), yet these thought-cells not associated with active aggression and therefore not evident in the development of the muscular system. If we are to avoid errors of judgment we must try not to judge too many qualities from a single indication, but rather learn to look for the one special indication that signifies the presence or absence of the quality we are looking for.

People, by temperament and natural endowment, are adapted to certain kinds of employment, to associate with certain kinds of people, to take pleasure in certain kinds of amusement, to thrive under certain modes of living and in certain environments. They are not so well adapted to some conditions, and still others cause them suffering. To find where his natural abilities lie is not the only factor in a person's success and happiness, but it surely is a factor of the very highest importance. Let us consider, therefore, the peculiarities and aptitudes of the five common types of people.

Characteristics of Bony People

The typical bony person has a strong influence of Saturn in his birth-chart. Of all the types he is the most steady and reliable, the least apt to lose his temper at trivialities, and the least responsive to the ideas and persuasiveness of others.

He is punctual, orderly and extremely systematic. He is a plodder. Slow in his movements, he is thorough, and finishes what he starts. Change irritates him. Too many irons in the fire confuse him. He is the type that does one thing and does it well. He has concentration and does best specializing along some one line. Mining and agriculture and wholesale dealing in building materials and products of the soil are pursuits to which he is adapted. He also may become a hardheaded business man. He attracts responsibility and likes it.

He is not a good "mixer" socially, and his vocation should not require that he should entertain or be entertained. Instead, it should be something in which system and order may be used to advantage. He is not given to trying to please others of either sex.

Such a person cannot be influenced through sympathy, but he may be influenced through an appeal to justice, or to utility. He likes others to be thorough, neat and punctual. Above all else he dislikes to be hurried. He also dislikes to be opposed in either his views or his plans.

He is not particularly apt at acquiring money, but he is a good saver and seldom is without some funds. He tends to be close in money matters, drives a hard bargain and plans ahead for a rainy day. He is exacting with others, yet pays his own bill when due. If he is an employee he should be given the responsibility of one department and then permitted to do his work in his own way. He resents suggestions from others. If he is an employer, his employees to give satisfaction should be prompt in going to work, and should take orders without argument.

The bony person makes few friends, but is very loyal to that few. Triviality of any kind disgusts him. Display and flourish are annoying. He expects good service from others, and endeavors to render good service in his turn. He is thoroughly conservative in his views, and is the last to adopt new methods or new fashions.

He should not undertake work requiring versatility, responsiveness, or sociability. His work must be something in which system and persistence are the chief requisites. His viewpoint is that of utility, and he likes very much to have his own way. Therefore, in trying to persuade him, he should never feel he is being crowded into something? but that he has become interested in it because of the sound practicality of the proposition. He will take plenty of time to make up his mind, and will be more apt to look with favor on the proposition if he feels he has made the decision apart from outside influence. If unduly urged he becomes obstinate. When his mind is made up for or against a thing he will take his stand against the whole world. Of all the types he cares less for the opinions of others and is less moved by flattery or criticism.

The typical muscular person has a strong influence of the planet Mars in his birth-chart. The aggressive thought-cells thus indicated demand that he shall have a broad field for physical activity. He is apt to lose his temper rather quickly, and if he has been injured he will not forget it until there has been a settlement but he does not hold a grudge a lifetime as the bony person often does.

The muscular person is naturally a worker. He likes activity, and is always busy at something. He is dextrous with his hands, and those occupations, from mechanics to wielding an artist's brush or manipulating the keys of a piano, that require manual dexterity should be filled by those having the muscular element as at least the next strongest factor in their makeup.

All kinds of mechanical work, surgery, manufacturing, metal-working, and construction work, appeal to the muscular person. He loves the strenuous life, and gauges success by accomplishment. He puts force into all he does, and tends to overwork. If his work is somewhat sedentary it is unusually important that he have frequent vacations in the open. The strenuous sports appeal to him. He has little use for mere appearances. He demands that those who deal with him live up to their promises, and that those who work for him get their work done. Routine and detail do not seem particularly important to him. What seems important is that the work be accomplished. He therefore judges people not by their ancestry, but by what they have done. He resents snobbery, and will go out of his way to antagonize it. He is democratic at heart, and as a consequence, while not a brilliant "mixer" like the vivacious type, yet he gains considerable pleasure and profit in dealing with other people.

He is a practical person, and seeks durability and service rather than show and pretense. He wants necessities, not frills. At the same time he is generous to a fault, and often becomes a "free spender." He is inclined to argue, but has

Characteristics of Muscular People

a warm heart and may be moved by an appeal to his sympathies, or better still to his sportsmanship. He loves sports of all kinds. In this he is quite the opposite from the bony type and the mental type, who look upon sports as a whole as useless expenditure of time and energy. He likes very much actively to engage in sports as well as witness them, and in this he differs from the fat type) who likes to be entertained by watching the efforts of others.

The muscular type is a worker, a fighter, a builder, and often a driver both of himself and of those who work for him. Those who work for a muscular employer not only must accomplish what is required, but they must keep actively busy. He will not tolerate loafing, even when there is nothing to do. Those who have muscular people working under them will do better not to make their superior position too great a barrier. The muscular workman does not like to be bossed, but at the same time he likes to see his employer, and others, interested in his work, and he likes to talk it over with them, and give and receive suggestions as to how best his work may be done. He will take suggestions about his work if they are good, but he also expects his employer to adopt such suggestions from him as are meritorious.

To interest the muscular person, talk sport, action and work. To influence him treat him as an equal, and appeal to his desire for accomplishment. He will respond to enthusiasm, also to an appeal to his fighting qualities. He makes up his mind quickly. Therefore, in obtaining his support of any proposition, it should not be allowed to drag.

Characteristics of Fat People

The typical fat person has a strong influence of the Moon in his birthchart. This signifies that the domestic urges have largely been responsible for the form of his body. These domestic urges have to do with the home life and problems of nutrition and comfort. The fat person, therefore, whenever possible avoids strenuous work, avoids serious responsibilities, avoids strife and seeks comfort and enjoyment. Comforts and enjoyment, from his point of view, largely depend upon the things that money can buy. As a consequence, and because the thought-cells that have given him this particular form of body were largely organized in connection with providing nourishment and shelter, he is apt at acquiring money. It is the one thing to which he devotes considerable serious thought.

The fat man is naturally the middleman. He stands between the producer and the consumer as a go-between, taking a royalty for his services. He is a trader. He likes money, and dislikes hard work. So he finds a way to make money through dealing with others. He likes comfort, therefore he does not think about his troubles, neither does he tell them to others. He is an optimist, ever looking on the brighter (the more comfortable) side of things. He is a "jollier." He likes to joke and tell funny stories. He is deliberate and good-natured and people like him. And because people like him he gets along well in the world.

He has a pleasing personality and is a good "mixer." This helps him not only in business but in politics. When working for others he dislikes the hard work so strives to get a position as foreman. He is a good foreman, too, because he has a faculty of getting other people to do what he wants them to go. His strongest asset is his personality. His greatest fault is his tendency to self-indulgence. He will seldom take the blame for his own mistakes, usually passing the blame to another. He hates worry, loves to mix with people socially, does not hold a grudge long, and will have luxuries even when he cannot afford them.

To work successfully for a fat employer, save him as many steps as possible, and as much discomfort as possible. Do not tell him your troubles and do not worry him with difficulties, but solve them yourself. Do him favors when you can, and receive favors from him; for he likes to be helpful to others. If you have a fat person working for you, do not hurry him—as no fat person likes to be hurried—but at the same time insist on punctuality and adequate service. His tendency is to be late at work and to sidestep that which is disagreeable.

The fat person, unlike the vivacious type, is not a faddist nor a reformer. He is a leisurely, peace-loving, family man. He is good-hearted and sympathetic, and his best sphere of usefulness is where he can meet people both socially and in business. He thus often becomes a good salesman.

To interest him, talk about shows and entertainments, and good things to eat? and tell him funny stories. To influence him give him a good time. Take him to a banquet, to a good show, and in every way make him comfortable. He will then listen to an appeal to his heart, to his sympathies, or to a moneymaking scheme. But if there is an obligation on his part the agreement should be made binding enough so that he may legally be compelled to do his part.

The typical vivacious person has a strong influence from both the planet Venus and the planet Jupiter in his birth-chart. The social urges thus indicated demand constant intercourse with other people to satisfy them, and the religious urges demand an expression that will place the person prominently and favorably before the attention of others. These urges are not so much toward power, as toward seeking approbation and plaudits. The vivacious person likes to be in the spotlight, and the one thing he cannot endure is to go unnoticed.

He is the best “mixer” of all the types, because he not only enjoys being with people, but enjoys entertaining them. And the people he particularly likes are those who are responsive to his entertaining qualities, and the people he most dislikes are those who are cold and unresponsive. He likes variety and change, and is a great hand to lead in reforms of all kinds. Monotony kills him. In everything he does there is quickness and dash. He is fastidious in personal habits, lives well up to his income, and likes to dress in the height of fashion, adopting the very latest fads, and even inclining toward flashy dress.

He is buoyant, optimistic, rebounds instantly from reverses, and has a quality of elasticity and resilience that prevents him from taking his failures seriously for long. Consequently he suffers from few regrets. The present is too interesting.

Whatever he feels he shows for all the world to see. Whatever he plans or thinks he tells all his acquaintances about. He becomes confidential on short notice even to the point of telling all his family history and affairs. And because he is so interested and feels so keenly, people quickly become interested in what he tells. He is a great talker, and cannot endure to be alone long. Companionship is the essential part of his life.

He has a keen sense of humor, loves the dramatic, and is a seeker of thrills and excitement. He likes to hear about adventures, and because he enjoys variety, the vaudeville appeals to him as an entertainment. He is very sensitive to his environment, and must have his surroundings just right to do his best work.

In spite of being temperamental, he is the most popular of all the types

Characteristics of Vivacious People

because of his personality. His conviviality, frankness, and spontaneity win instant admiration. He has not, however, either the application or the shrewdness to succeed in the trades, in those arts requiring long training, or in business. Of the arts—for any of which he may have a flare—dramatic work comes easiest, and when there is some other type in his makeup almost equally as strong, he often succeeds in vocal work. His best field, as a rule, is in advertising, decorating, window display, or the professions. He is extremely skillful and quick with his hands, so that dental work and surgery come within the scope of his abilities. The main essentials in the vocation he should follow are that there should be plenty of variety and change—such as in traveling salesmanship—and that he may capitalize his personality.

To work successfully for a vivacious employer, dress neatly, keep things clean, make a good showing, and do not be too sparing of praise for him and his abilities. He likes to be appreciated.

The vivacious employee likes to do nice work, if there is not too much routine about it. Many barbers and beauty-parlor employees are of this type. He can make things look attractive, and if praised enough will work hard. His best efforts, however, are in short active spurts, not in sustained endeavor. Above all things he dislikes drudgery and any kind of work that soils his clothing, or otherwise detracts from his personal appearance.

To get the interest of a vivacious person, give him a Joy-ride, or other thrilling experience, entertain him, talk adventure, reform, and sports to him, and still more important, be a good listener and appreciate his ability as a “good fellow” and entertainer. To convince him, appeal to his enthusiasm and sociability. And if there is any matter of importance, get his signature at once, for if delayed he will change his mind.

Characteristics of Mental People

The typical mental person has a strong influence of Mercury in his birth-chart. This signifies that the Intellectual thought cells have largely been responsible for the form of his body. These Intellectual thought-cells have to do with ideas. Therefore, the mental person is more interested in knowledge and the exchange of ideas than he is in any physical accomplishment. As a secondary characteristic, or even as the strongest influence in his makeup with one of the other types almost as strong, the mental qualities are the most valuable of all; for they give the ability to plan and scheme how the ends sought by the other types may successfully be achieved. But, according to current standards, the extreme mental type is seldom a success. He is too much engrossed in acquiring knowledge, or in planning how things may be done, to have much time for anything else. Researchers in scientific lines, college professors, in fact, many of the brainiest men of the world, are notoriously impractical and underpaid. They feel amply rewarded for effort if they add something to the sum total of human knowledge; or if, in the capacity of teachers, they are able to communicate knowledge to others.

The true mental type cares little for dress, is indifferent as to his food, cares nothing for the opinions of more worldly people, tends to be unorthodox, and spends as much time in meditation and study as possible. He dislikes business because it takes time and energy he would rather spend learning something. He is clumsy in the use of his hands, and in his movements, because he lives so much in his thoughts. Social affairs are a bore to him. He cares nothing for ordinary conversation, and talks little. If he is asked questions about some serious subject he will talk endlessly about it in detail; but seldom ventures such discourse unless asked, as he feels it will not be comprehended, and furthermore, he is rather timid and lacking in aggression.

He is sympathetic and recognizes the rights of others. He is extremely sensitive, and discord and strife of any kind cause him great discomfort, from which he flees whenever possible. His great diversion is reading. He likes all kinds of reading, likes the serious drama, and the movies. He cares nothing for active sports, but has an interest in mental games. He avoids the spotlight, is shy and reserved, and lives so much in a mental atmosphere that he finds it difficult to adapt himself to the physical demands of life.

The only things the purely mental type has to offer the world are his thoughts. He has not the physique for physical work, and he detests it. It is therefore more important for him than for any other type that he should get an education. And he can educate himself, even if he starts late in life, if he but will. Teaching, lecturing, writing, journalism; anything that essentially is an exchange of ideas, is a vocational field open to him. Less congenial, but occupations that he can follow, are secretarial work, accountancy, typewriting and stenography.

To work successfully for a person having the mental qualities strong, show that you know all about your work, and why things are done as well as how to do them. He feels that people should know the theory as well as the practice of things.

If you have a person of the mental type working for you, do not expect much manual work from him. Give him work that depends upon using his brain, and that does not compel him to mix with people.

To interest the mental type, give him the history of the enterprise at hand, and plenty of theories and reasons. Tell him the how and the why of things. But do not think because he fails to offer argument that he agrees with all you say. Ask his opinion, and then meet it with a logical reply. Enthusiasm will have no effect upon him, but he will accept logic and reason.

To determine at a glance, the power of the Power thought-cells in a person's astral body-represented by the prominence of the Sun in the astrological birth-chart -insofar as they affect the qualities of leadership, rulership, and will-power, observe the height of the head directly over the ears.

The person who is high over the ears is ambitious, craves leadership, has self-confidence and dignity, loves to direct and control others, and dislikes very much being dictated to. He has a restless desire for authority, and if the head is extremely high may be self-willed and opinionated. Such a person, if he also has ideals and intelligence, may become a business executive, a political leader, or with less advantage a shop foreman. To make a good executive, much is required in addition to a head high at the ears, but do not look for an executive in one who is low at this point.

Those high at the ears like to direct and to be served, and they do not like to work in any inferior capacity. Position, honor, authority and power appeal more to them than money or other considerations. These other things, like money, are merely means by which they climb. Therefore, to interest or convince them, appeal to their ambition to rise in the world.

On the other hand, a person who is low above the ears is quite content to let the other fellow do the worrying. He is willing to serve, if thereby he adds either to his income or to his comfort. He views the struggles of the high-headed type for honor and position as futile efforts. A person low at the ears has little executive ability. If the head is at the same time wide, he will be stubborn and obstinate, but he is lacking in self-confidence and self-esteem.

In appealing to the person who is low above the ears, show him how he will gain materially, how he will have an advantage without increasing his

Height of the Head Over the Ears

Height of the Head Over the Temples

responsibility, for he shuns responsibilities, just as the man high above the ears seeks them. Successful politicians, and all those who govern others, are high above the ears.

When the Utopian and Religious thought-cells are powerful in the astral body—revealed in the birth-chart by the planets Neptune and Jupiter being prominent—insofar as they express through reverence, veneration, benevolence, philanthropy, philosophy, idealism, imagination and visualization, they cause the head to be high and dome-shaped directly over the temples.

The man who is high over the temples is the philanthropist, the idealist, the reformer, the truly religious man. He has both faith and vision. Such a person is ever seeking to live a better and higher life, and to help others live better lives. Whether he is preaching the doctrine of saving mankind from the flaming pits of hell, or, like an Ingersoll, trying to help mankind by banishing the fear caused by a belief in the aforesaid flaming pits, depends upon other things. But the person high over the temples is striving for spirituality as he sees it.

The person who is low over the temples, on the other hand, has little interest in ideals, or visionary projects, of any kind. He lives exclusively in the practical, and looks upon those who have untried schemes of any kind as mentally inferior.

Imagination, vision and planning capacity are great assets in almost any enterprise. The man high above the temples has them; but if the head otherwise is not well proportioned he will never get any further with his ideas than talking about them. He will spend too much of his life telling people just how the world should be run, without doing anything practical to help change conditions.

The successful reformer in any line has intelligence, and is high above the temples, giving him ideals, and high over the ears, giving him the ability to handle others.

To interest or influence a person high over the temples, talk philanthropy and present the religious, the ideal, the humanitarian, side of the proposition. To interest or influence one low over the temples, stick to practical and demonstrated facts, and waste little time telling how it will benefit anyone but himself.

The Width of the Head at the Ears

The Aggressive thought-cells—shown in a birth-chart by the position of the planet Mars—as expressing their influence upon the vitality and the constructive and destructive qualities manifest in the form of the head as the width at and near the ears.

A head wide at the ears indicates great energy and the ability for sustained and active effort. People who are advocates of “the strenuous life” are wide at the ears. They can work hard enough, and long enough hours, to kill a person who is narrow between the ears, and maintain fine health. Courage is indicated also by the height of the head at the ears—by the Power thought-cells—as well as by its width, and also by the set of the jaws. But people who are wide at the ears when aroused are furious, and it takes great punishment to stop them. They have physical vitality and energy in abundance. People who are narrow between the ears are weak in physical vitality and energy, and as a consequence require shorter hours of work, better food and more of the comforts of life, to thrive.

The width immediately above the ears, also slightly in front of them, is an

index of constructive qualities. The person who is wide here has mechanical ability, and the ingenuity and skill to build things. He may build a machine, or build a business, or build a political organization; but he has powers of construction and destruction.

The person wide-headed at the ears hammers his way through opposition, and pays not the slightest attention to discords. He is not sensitive, lacks in diplomacy, is blunt, forceful, and tends to crowd others out of his path with little ceremony. He uses force, and only greater force appeals to him. The person who is narrow-headed at the ears is sensitive diplomatic, considerate of the viewpoint of others and cannot endure harshness and discord. The person narrow at the ears is peaceful and easy-going, and must use tact and cunning when competing with the more aggressive person who is wide at the ears.

The Safety thought-cells and the Religious thought-cells existing in the astral body—indicated by the positions of Saturn and Jupiter in the birth-chart—insofar as they have a determining influence upon commercial transactions, express as width of the head at the temples.

Saturn and Jupiter are the two business planets, and when they are prominent in a birth-chart, the person is quite full at the temples, and as a consequence has a natural instinct for trading and for the value of things. The recognition of the value of material things, from a commercial standpoint, is a special ability. Intelligence in other directions has little or no bearing on it, and many persons almost totally ignorant in other matters have the business acumen to amass a fortune. These persons are wide at the temples. Yet the famous scientist, or artist, or philosopher, whose head shows slight depressions at the temples, has a hard time to pay for his food and clothing.

If you are dealing with a person, and you note that he is slightly full at the temples, it will pay you to be very careful how you trade. He is the man who, even though next minute he gives you part of it back, or turns most of it over to charity, glories in getting the best of a bargain, and knows how to do it. On the other hand, if you are choosing a man to handle your finances for you, either to invest your money, or to guide the financial end of some business in which you are invested, he is the very man. He feels a bargain, and can make money. He is not likely to be led into any wildcat enterprise. But the man narrow, or slightly depressed, at the temples, had better get some man who is full at this point to make his investments for him. He may be a good salesman, or an intelligent organizer and executive, but he does not know how to make money.

The domestic thought-cells, the Social thought-cells and the Universal Welfare thought-cells existing in the astral body—indicated by the Moon, Venus and Pluto in the birth-chart—in their expression as affecting family life and the affections between people, and ability to cooperate with others, tend to cause the head to be long from the orifices of the ears back.

A person who has a flat back-head, the back of the head seeming to be but a continuation of the neck, has neither sympathy nor kindness nor cooperation in his makeup. He is woefully deficient in his knowledge of human nature, and has no conception of what the Brotherhood of Man means.

A true humanitarian not only has a head high at the temples, giving him ideals and inspired theories, but he has a head long from the ears back, indicating that he feels acutely for the sufferings of others, and that he knows how to treat kindly those less fortunate than himself.

The Width of the Head at the Temples

The Length of the Head from the Ears Back

The person with a short back-head, especially if the head is wide, is a ruthless individual, caring nothing for the comfort of his family or anyone else. Such a man values his wife and children much as he does his horses and cattle, by the amount of use they are to him. In his contact with his fellowman he instantly arouses antagonism; for his bluntness, and lack of feeling, soon apparent, are resented. Such a person, therefore, should not be permitted to contact the public. He is better working at some trade where he works by himself, for he is often a good mechanic. He has no ability to cooperate with others.

The person, on the other hand, who is long from the ears back, through his sympathy and kindness, wins people. They like him and will cooperate with him. He is a good family man, and will deny himself that his family and friends may be comfortable. He may, or may not, be a success in life in other ways, but people will call him a good and kind-hearted man. He may, or may not, be a good "mixer" in the accepted sense, but at least he can successfully meet the common people, and thus is well fitted for the retail trade.

By the length of the head from the orifices of the ears forward may be determined the power of the Intellectual thought-cells in the astral body. These Intellectual thought-cells—shown in the birthchart by the planet Mercury—are in many respects the most important of all. They determine the capacity for expression of thought. The person who is long from the ears forward has the ability to think. To what extent he uses this ability depends upon other things, but the length of the head in this direction shows his capacity for intellectuality.

A person long from the ears forward, like the one long from the ears back, is of a friendly disposition. But his friendliness is based more upon the desire to exchange ideas, to learn and to teach, than upon sympathy and emotion. He also understands his fellowman, understands him not so much because he feels with him, but because he has studied his viewpoint. Just what turn his intellectual bent takes must be determined from other things. He may be a scientist, a business man, a philosopher, a preacher, or what not. But if he is long from the ears forward, whatever he does, he uses his brain in doing it.

The person who is short from the ears forward is lacking in true intellectual capacity. He may be very skilled in some certain line, but he lacks the ability to think clearly and protractedly on a variety of subjects. Those short from the ears forward permit others to do their thinking for them.

The person who is short from the ears forward will not be interested in, or impressed by, learning. He must be appealed to with tangible and not to remote advantages. The person long from the ears forward can perceive the advantage of something in the more remote future, and he is interested in the exchange of thoughts and opinions. If a position requires a thinker, the man with a long head from the ears forward is the man.

The Length of the Head from the Ears Forward





