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A MANUAL OF PHRENOLOGY AND PHYSIOGNOMY

(THE SCIENCE OF CHARACTER READING BY THE
HEAD AND FACE),

Comprising an account of its history and
Principles, with plain instructions for
readily attaining a knowledge
of the Science.

BY

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“This is the truth, though at enmity with the philosophy
of ages.”—GALL.

“But so far the facts of experiment and of disease favour
the views of phrenologists—namely, that with the develop-
ment of the anterior part of the brain—there is a corresponding
development of the higher intellectual powers.”—Prof. FERRIER

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INTRODUCTION.

THE aim of the author in presenting this book to the public at this juncture of time, is, that they may have in a concise, plain, and simple way as possible, the practical teaching of the phrenology of to-day ; and for this purpose the author wishes to play the part of a sieve to say only what he believes and teaches, and give the reader a general practical knowledge of what to learn and how to practice phrenology, as he himself has practised for many years, without introducing the doubts and fears of ingenious squibblers as to how and why the brain as the organ of mind performs its functions : a subject which has trammelled the

minds of philosophers in all ages, and will continue to do so as long as men will deal with fancies and not with facts.

However, the author does not wish it to be understood that he deprecates research and experiment by those who specially devote themselves to it for purposes of advancing truth and ennobling man's nature, helping him to live on safer and higher moral and scientific ground.

It has been observed that to ascertain facts is the first great business of investigators.

Facts may be divided into the presented and produced. The first being such as nature offers to our notice without any interference of our own; the second being such as occur in consequence of our putting in action causes and agents over which we have control.

Those last-named are usually called experiments, and their production and observation Lord Bacon terms asking questions of nature.

Observation then is the only true method of laying a foundation for the discovery and establishment of truth. We should dismiss from our minds all pre-conceived notions of what *should be* or *might be*, and try carefully to ascertain *what is*.

Every one must agree that the knowledge of man is of the deepest interest to natural philoso-

phers, anatomists, physiologists, physicians, artists, teachers, moralists, and legislators.

Reflecting men in all ages have thought it especially worthy of their attention ; they have taken notice of the actions of the most remarkable individuals as well as of men in general ; they have enquired into the number and nature of the faculties of man ; and they have invented systems respecting the causes of his actions.

Spurzheim says " man must be considered as a being of creation, and the study of his nature requires the same method as the examination of every other natural being." Thus it is necessary to study in man :—First, the structure of the whole body and that of each part in particular ; secondly, the functions in general and those of every part in particular ; also the mutual influence of the different parts and their functions as well as their relations between man and all the beings around him.

The fact that " knowledge is power " is forced upon our notice daily, and human happiness is enhanced in the ratio that knowledge is brought to bear upon the practical affairs of daily life.

Thus our increased knowledge in chemistry, in agriculture, and mechanical improvements, all tend to enhance and cheapen the comforts of

life. And so it is with all other kinds of knowledge, and as it increases from age to age, human happiness will be proportionately multiplied.

Hence to enlighten man in a knowledge of the laws of things so reduced to system in science, is the only sure way to reform and perfect him.

The wise men of ancient Greece deemed self-knowledge the most important, and the maxim "know thyself," was written in gold upon the temple of Delphos as a beacon for unborn generations.

Self-knowledge is our knowing the most efficacious means of increasing the conditions for prolonging life, health, and happiness. It points out our natural capabilities, our virtues and vices, and liabilities to err, and those spheres and occupations in which we can and cannot succeed. In short, to know ourselves perfectly, is to know the laws which regulate every condition of happiness and every cause of suffering ; and to practice such knowledge is to live in obedience to those laws that regulate every department of our being.

THE AUTHOR.



X

History of Phrenology.



It is acknowledged on all sides that what we know of one of the most important branches of science, namely, the science of mind, is derived from Dr. Gall's enquiries into the relationship of the various actions of man and animals, and certain parts of the brain. Spurzheim tells us that Dr. Gall from his earliest youth was very attentive in noticing the difference which existed between his brothers and sisters, and his school-fellows. He was particularly vexed that while several of his school-fellows learned by heart even things which they did not understand, with great facility he had the utmost difficulty in engraving in his memory a smaller number of words. On the other hand, however, he found that he excelled them in the powers of reflection and reasoning. He afterwards observed that in those individuals who had so great a verbal memory, the eyes were very prominent, and this observation was the

commencement of all his future enquiries into psychology.

Studying medicine he learned that the functions of the brain were not known ; but at the same time observing that prominent eyes indicate a good verbal memory ; he thought that other internal faculties might perhaps be distinguished by the external form of the head.

Gall for a long time participated in all the errors of philosophy, and he did not leave this false mode of reasoning till he had perceived that all his researches were useless.

At first he had compared the size and form of the whole head only with the general faculties of the understanding ; he looked for particular signs only of memory, judgment, and imagination, and he did not think that the feelings also reside in the brain.

Accordingly, not at all succeeding by this method, he abandoned all the notions of philosophy, and compared the form and size of the whole head with the favourite occupations of each individual. It is generally known that certain persons are naturally endowed with particular faculties. Some are from birth fit for mechanics, or for music, painting, &c. Gall accordingly compared individuals who excelled

in any one kind of functions and examined the whole form of their heads; he consequently for some time believed that great mechanics may be distinguished by a face enclosed between two parallel lines that is equally wide at the forehead and at the jaw bones; and the forehead of great musicians to be triangular. He met however with exceptions and was consequently aware that he had not yet found the truth, for nature makes no exceptions in her laws.

If the eye be the organ of sight, vision can never exist without the eye, and it is the same with the internal organs. If any faculty be attached to a particular organ, this organ can never be wanting if the faculty manifest itself. This truth is indeed as evident as that which states that effect cannot take place without a cause. Gall was therefore obliged to give up his former method of investigating the general configuration of the head to which he had devoted himself during several years. He has remarked, however, that this kind of observation was not entirely useless for him, because he acquired from it a habit of distinguishing the slightest difference of configuration. Bearing then in mind his first observations in which he distinguished a good memory by the development of a particular part

of the brain, namely, by prominent eyes, Gall sought to discover particular organs only by comparing them with the natural vocations of different persons: that is, when for instance, he observed any mechanician, musician, sculptor, draughtsman, or mathematician—endowed with his peculiar faculty from birth—he examined their heads in order to discover a corresponding development of some cerebral part. In this way he in a short time discovered in musicians and mechanics the development of particular parts. He indeed observed that the respective organ is always highly developed when the same great talents are innate while the rest of the head presents very different shapes in different individuals. At first he confined his observations to men of partial genius, and such individuals were indeed most proper, not only because their organs are easily pointed out but also because these persons alone resist the influence of external circumstances and of education. These individuals are also the most proper for establishing the organs and giving conviction to beginners, for in them the organs are most easily distinguished, and the relation between the development of the cerebral parts and the particular manifestations of the mind is most evident. It is also import-

ant to observe the characters of persons who being uncultivated are consequently least capable of dissimulation. Being physician to the establishment for deaf and dumb at Vienna, Gall was for this purpose fortunately circumstanced ; he could observe the natural state of their manifestations and their different degrees of susceptibility of education. With this view he also called into his house common persons from the lower classes and excited them to such conversation and behaviour as might make him acquainted with their characters.

Gall then investigated particular organs according to the principal actions of men, and he named the organs according to these actions. He observed, for instance, individuals who were born mathematicians, mechanics, musicians, philologists, metaphysicians, poets, &c., and if he found a certain part of their brain uniformly more developed than the rest he termed these cerebral parts the organs of mathematics, music, poetry, &c. In the same way did he observe individuals who from birth were stubborn, proud, courageous, thieves, murderers, religious, &c., and if he found the size of some cerebral part correspond with the degree of these actions, he called these parts of the brain the organ of pride,

firmness, courage, theft, murder, religion, &c. Being unacquainted with the special faculties Gall could proceed in no other way, and he erred only in not suspending the denomination of the organs. He was obliged to observe man only in action; but as the actions of man and animals are seldom the result of one single faculty, and as many actions result from an abuse of the faculties, it may easily be conceived that the nomenclature established by Gall was very defective. It is true that in individuals, who for instance have stolen from infancy, notwithstanding the most careful education and the severest punishment, one part of the brain is particularly developed; but all persons in whom this organ is much developed are not therefore thieves.

It is the same with the organ of murder: those who from infancy have a propensity to murder, present one part of the brain highly developed, but all persons who have this organ thus developed have not therefore murdered.

It is indeed evident that no organ should be named according to the abuse of its faculty. In every instance when an individual whose head he had observed while alive; happened to die, he used every means in his power to be permitted to examine the brain, and frequently did so. He

found that on removal of the skull, the brain covered by the dura mater presented a form corresponding to that which the skull had exhibited in life.

Dr. Gall did not, as many have imagined, first dissect the brain and pretend by that means to discover the seats of the mental powers, nor did he as others have conceived, first map out the skull in various compartments, and assign a faculty to each as fancy led him to conceive the part appropriate to the power. He next ascertained by the removal of the skull that the figure and size of the brain are indicated by the external form of the skull. It was only after these facts were determined that the brain was minutely dissected and light thrown upon its structure.

For the first time, Dr. Gall delivered lectures on his discoveries, at Vienna, in 1796 ; but he failed to give system to the facts which he had discovered. In 1801, John Gasper Spurzheim, also a German, became the pupil of Gall ; and in 1804, was admitted as his partner. Spurzheim greatly improved the nomenclature and classification of the organs which Gall had discovered, and also contributed much towards giving a philosophical account of the anatomical structure of the brain.

Spurzheim's partnership with Gall ended in 1813, and in 1814, Spurzheim visited England, and lectured in the principal cities and towns.

During his visit to Edingburgh he had the good fortune to make a convert of Mr. George Combe, a gentleman who has since distinguished himself as an able and eloquent expounder of Gall's facts. In 1817, Spurzheim returned to Paris. In 1824, the lectures of Gall and Spurzheim at Paris were prohibited by an order of the government. Spurzheim again visited England in 1825, where he afterwards spent most of his time, until June 20th, 1832, when he sailed from Havre, and arrived at New York, August 4th. He remained in New York until the 18th, when he proceeded to Newhaven. On the 16th, he left for Hartford, and from that city he went to Boston, where he arrived on the 20th. He gave a course of Lectures at Boston and another at Cambridge. This was the last labour of Spurzheim in the cause of science. A slow fever, not at first considered dangerous, finally proved fatal, and he died at Boston, November 10th, 1832. But phrenology did not die with Gall and Spurzheim, but has continued to live and thrive, and has become a power in the world, overcoming all the prejudices of ignorance and scepticism of its

opponents by the bold and honest conviction and teaching of such men as George Combe, O. S. and L. N. Fowler, Wells, Bridge, and Nicholas Morgan, with others too numerous to mention, and is destined to take a high rank in the history of this country by putting on a higher and safer footing, knowledge of the physical, moral, social, and mental character of human nature.

Principles of Phrenology.

Phrenology teaches that the brain is the organ of the mind, and this may be taken as no longer doubted by scientists. Professor Huxley says we have arrived at the remarkable result that the brain is the seat of all sensation and mental action and the primary source of all voluntary muscular contraction, and there is probably no physiologist of any repute but takes this view.

Even Dr. Clelland in his physiology while not a friend to the phrenological teaching of the functions of the brain, yet makes the statement that the cerebral hemispheres are the parts of the brain connected with the higher operations of intelligence. Professor Ferrier says in his functions of the brain, while their investigations of the frontal and occipital lobes of the brain does

not throw much light on what their functions are, yet it is evident that the frontal regions of the brain (which are much larger in man than in other animals) are associated with higher intellectual functions. What is the physiological explanation of this function we are at present unable to say. But so far the facts of experiment and of disease favour the views of phrenologists, namely, that with the development of the anterior part of the brain, there is a corresponding development of the higher intellectual powers.

However, while phrenologists accept the acknowledgment of physiologists in these statements, they go further and affirm that the brain is composed of a congeries of organs, each having its special function, and that these functions are to manifest the separate mental faculties. Phrenology teaches that the size of an organ indicates its power of manifestation, other conditions being equal. By other conditions we mean temperament, quality of brain, the general organisation, the condition of the nutritive organs, the state of health, age, &c. In consequence of difference in these particulars, there are differences in the way the mind manifests itself. So in applying phrenology it would be absurd to give an opinion without this knowledge. Dr. Macnish is right in saying that large brain persons (other con-

ditions being equal), acquire a natural ascendancy over other persons whose brains are smaller. Phrenology points out that the brute creation possess no organ which produces the desire of progression — man alone has ideality. The former have no faculties which could give the capacity of improvement. Man has not only the wish to advance, but the powers necessary to gratify the desire. At the end of a hundred years the brute has no wish to be more, or other or better than it is. At the end of a thousand ages man would have exhausted worlds and then imagined new.

Phrenology proves that every exertion of moral greatness, and every act of vice has its cerebral effect, and transmits to posterity a vitiated or improved mental constitution.

The Temperaments.

The first condition to be noted in the study of character through its physical manifestations, is temperament, which is defined as a particular condition of the constitution, depending on the proportion of its different masses and the energy of its different functions. No two persons are found with precisely the same physical constitution. We are indebted to the Fowler Brothers

and Wells, of America, for the most scientific classification of the temperaments, namely, the classification based on the three systems of organs—First, the motive or mechanical system ; second, the vital or nutritive system ; third, the mental or nervous system. On this natural anatomical basis rests (says Mr. Wells), the most simple and satisfactory doctrine of the temperaments, of which there are primarily three, corresponding with the three systems of organs just named and called—

1.—THE MOTIVE TEMPERAMENT.

2.—THE VITAL TEMPERAMENT.

3.—THE MENTAL TEMPERAMENT.

These temperaments are determined by the predominance of the class of organs from which it takes its name.

1.—THE MOTIVE TEMPERAMENT
 can be determined by the bony framework of the body overlayed with muscular fibres and cellular tissues, and constitutes the mechanical and locomotive apparatus, and gives power of constitution and strength of character combined with a restless activity when accompanied with much muscular development. A large development of the bony framework disposes to lethargy, and needs rousing ; but when roused thoroughly, are very

energetic, and drive everything before them. Those in whom it predominates possess strongly marked characters, and are the acknowledged leaders and rulers in the sphere in which they move, and is the temperament for rare talents of the executive kind.

X 2.—THE VITAL TEMPERAMENT.

This temperament is distinguished by the preponderance of the vital or nutritive organs which are in the great cavities of the trunk, and known by a breadth and thickness of body. The thorax and abdomen contain the nutritive organs, which are the heart and lungs in the thorax, on which depends the functions of respiration and circulation; and the organs of absorption and assimilation of nutriment are contained in the abdomen.

This temperament is indicated by plumpness of person, firmness of flesh, light hair, blue eyes, fair complexion, and ruddy countenance.

Persons of this class have an active circulation of blood, and are fond of exercise, and are liable to be carried to excess in the indulgence of their propensities.

X 3.—NERVOUS TEMPERAMENT.

A predominance of the brain and nervous system indicates the nervous or mental tempera-

ment. The head is large, the face oval in shape, the forehead is high, with delicate and fine features; slender neck, and moderate chest. The hair and skin is soft and fine, and delicate in texture. Persons so constituted are refined and sensitive in feeling, clear and vivid in thought and conception, and often intense in mental operations. In speaking of compound temperaments, L. N. Fowler says "The mental predominant with a large share of the motive and vital, combines a great amount of power and endurance of mind and body."

The motive, combined with the sanguine form of the vital, is frequently coupled with some manifest deficiency.

The mental motive unites great power with great activity, and, although it seldom gives brilliancy, it produces that kind of talent which will stand the test, and shine in proportion as it is brought into use.

The Brain.

In speaking of the brain as a whole, we may call it an oval mass, both filling and fitting the interior of the skull, and is of two substances, a grey-ash-coloured portion and a white fibrous portion. It is divided in form and function into

two masses, called the cerebrum and the cerebellum. The cerebellum lies at the back part of the head, behind the ears. Its under surface is convex and rests in the occipital fossa. It is divided into equal lateral hemispheres. It is composed of white and grey matter in such a way that a section of it gives the appearance of a tree well branched and covered with foliage, and named *arbor vitæ* (tree of life.) It is separated from the cerebrum by a strong membrane (the tentorium—a tent.) The cerebrum is that portion of the mass above the level of the tentorium. The cerebral hemispheres in man forms by far the most bulky part of the brain. They are covered with a thick coating of grey matter of stratified structure. This grey matter is thrown into a number of convolutions arranged on a definite plan. It is arranged in convolutions or folds, for the purpose of increasing the superficial extent of the brain, and consequently its functional power, without enlarging its absolute size.

It is accepted as true that there is a correspondence between extent of convoluted surface and mental power, from the fact that the folds increase as we ascend in the scale of beings.

The skull is a strong but changeable covering, and shields the brain from injury: it accommo-

dates itself to the growth and development of the brain. A process of absorption and deposition is constantly taking place in the substance of the skull, so that when the brain presses from within the renewing particles arrange themselves according to this pressure, and thus the form of the brain and of the skull correspond.

For further information on the brain and skull I refer the reader to a cleverly-written work by Nicholas Morgan, who deserves great praise for his book on the skull and brain.

Students will be much assisted in their learning phrenology by the model head, beautifully got up by L. N. Fowler.

Classification of the faculties.

The classification of faculties now generally followed by phrenologists, is that by the Brothers O. S. and L. N. Fowler, and spoken of as the social affections which embraces

- 1.—Amativeness : love between the sexes.
- (A.)—Conjugality : the pairing instinct.
- 2.—Philoprogenitiveness : love of children.
- 3.—Friendship : love of kin and company.
- 4.—Inhabitiveness : love of home and place.

SELF PROTECTING FACULTIES.

- (E.)—Vitativeness : love of life.

- 6.—Combativeness : resistance, courage.
- 7.—Destructiveness : force, executiveness.
- 8.—Alimentiveness : appetite, desire for food.
- 9.—Acquisitiveness : to accumulate.
- 10.—Secretiveness : power to conceal.
- 11.—Cautiousness : watchfulness, fear.

SELF-CONTROLLING FACULTIES.

- 5.—Continuity : application.
- 12.—Approbativeness : love of display.
- 13.—Self esteem : dignity.
- 14.—Firmness : perseverance.

MORAL SENTIMENTS.

- 15.—Conscientiousness : sense of justice.
- 16.—Hope : expectation, anticipation.
- 17.—Spirituality : faith.
- 18.—Veneration : worship, respect.
- 19.—Benevolence : kindness, sympathy,

PERFECTING GROUP.

- 20.—Constructiveness : ingenuity.
- 21.—Ideality : love of the beautiful.
- (B.)—Sublimity : sense of the grand.
- 22.—Imitation : the copying instinct.

THE PERCEPTIVE FACULTIES.

- 24.—Individuality : observation.
- 25.—Form : perception of shape.

- 26.—Size : relative dimensions.
- 27.—Weight : balance.
- 28.—Colour : sense of colour.
- 29.—Order : power to arrange.
- 30.—Calculation : arithmetic.
- 31.—Locality : memory of places.
- 32.—Eventuality : memory of events.
- 33.—Time : of duration.
- 34.—Tune : sense of harmony
- 35.—Language : speech.

THE REFLECTIVE POWERS.

- 36.—Causality : perception of causes.
- 37.—Comparison : reasoning by analogy.
- 23.—Mirthfulness : humour.

INTUITIVE POWERS.

- (C.)—Intuition : perception of character.
 - (D.)—Agreeableness : courtesy.
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X The Organs and their Functions.

It is very necessary to know where the organs are on the head, and their influence on the character of the individual examined ; and we now purpose to find their locality and state what they do.

The countenance is that by which we readily know each other ; and the organs of the forehead

are those which impress us as to the ability of the person.

The Perceptive Faculties.

These are the organs that take notice of the existence and quality of objects and their relation one to another.

INDIVIDUALITY.

This organ is in the lower part of the forehead, above the root of the nose. Persons having this organ well developed are attentive to everything about them, to every object and every fact. It desires to know all by experience and consequently puts every other organ in action. It wishes to hear, see, smell, taste, and touch, and to know all the arts and sciences; fond of instruction, collects facts and delights in practical knowledge.

This organ is early developed in children because they are obliged to acquire knowledge of their surroundings by this faculty, and parents who have inquisitive children should not snub them when they enquire about the nature, use and value of what they observe, for this organ is the great educator of the child's mind.

There is a vast difference in persons according to whether they have the organ large or small. Those persons who have small Individuality have

little power to observe, and use their eyes to little or no purpose. They should therefore make an effort to examine everything about them, and attentively note details of what they observe.

FORM.

This organ is situated below Individuality, and its size is indicated by width between the eyes, and when large, there is great external breadth across the nose. A large development of the organ tends to force the eye downwards and outwards. Spurzheim says "it seems to be the essential and fundamental power, which takes cognisance of configurations generally, and whose peculiar application is recollection of persons; for persons are only known by their forms." A large development of this organ is necessary for the portrait painter, the sculptor, comparative anatomist, botanist and engraver.

SIZE.

This organ is situated at the inner side of the arch of the eyebrow, on each side of Individuality: when large it pushes the inner portion of the eyebrow outwards. The function of the organ is to perceive proportions, dimensions. It gives talent for perspective. Persons having this organ large have an excellent eye for measuring distan-

ces, angles, and of the harmony of different parts of a thing, and are annoyed by disproportion in architecture. It is an essential faculty for architects, machinists, sculptors, builders, &c.

WEIGHT.

The organ of Weight is situated near the centre of the arch of the eyebrow, immediately on the outward side of that of size, and its power is indicated both by the extent of the eyebrow and by the projection of the brain outward above. It gives the sense of equilibrium, and its higher manifestations are seen in dynamics and knowledge of the application of mechanical forces. Persons who manifests great facility in judging of momentum and resistance in mechanics, or as billiard players, or can ride a fractious horse without fear of being thrown, or walk on the house top with safety, or good marksmen, have this organ large. It was large in Chalmers, Brunel, and Sir Isaac Newton.

COLOUR.

This organ is situated in the middle of the eyebrows, between the organs of Weight and Order. This faculty gives the power to distinguish colour. Persons who have this organ large are passionately fond of, and have a natural talent

for whatever appertains to colours and an instinctive perception of their harmony. This faculty is often larger and more active in women than men, and necessary for artificial flower makers, milliners, and dress makers.

ORDER.

The situation of the organ of Order is the outer angle of the eyebrow, next to colour; and its size is indicated by the projection of the eyebrow at this part outwardly. It is an organ upon which method and arrangement of things depends, and there is a great difference in the habits of persons just in proportion as they have this faculty large or small. Those who have it large are very fastidious, and annoyed at seeing things out of order or badly arranged; and those who have the organ small are untidy in their person and their work. This faculty should be cultivated in children, for when properly carried out it is a great saver of time and labour.

CALCULATION.

The organ of Calculation or Number is situated at the outer extremity of the eyebrow, adjoining order. According as the eyebrows are long and extend outwards, will the organ be more or less developed. Its function as its name implies, is

to compute and is adapted to the numerical relation of things, and gives talent for mental arithmetic. Dr. Gall did think it was the organ for mathematics. However, Spurzheim limits it to arithmetic, algebra, and logarithms. Ample size of this organ is necessary for bankers, accountants, and mercantile clerks. Persons in whom this faculty is large have great pleasure in keeping accounts. Mr. Combe found it very large in Bidder. It was also large in Colburn, the American calculator.

LOCALITY.

— This organ is situated on each side of Individuality, immediately over Weight, and when large, forms two marked prominences, running upwards and outwards; and gives the talent for judging the relative position of things, and for remembering places. It is a very necessary faculty for geographers, astronomers, navigators, civil and military engineers, explorers, and landscape painters. Dr. Gall one day met a woman at Vienna, who had this organ largely developed, so much so, that her face was deformed by it; and on speaking to her, he learned that she had the greatest propensity to travel, that she had left her parents at Munich, solely in order to see foreign countries; that she never lived long in the same

house or place, because she liked change, and her greatest pleasure consisted in travelling. Such men as Columbus, Cook, Park, Kepler, Galileo, Newton, and Scott had it large.

EVENTUALITY.

This organ is situated in the middle of the forehead, and when well developed gives it a round and full appearance. Its function is to take notice of the events, changes, or active phenomena which take place. Spurzheim says "this faculty recognises the activity of every other, whether external or internal, and acts in its turn upon all of them. Eventuality seems to perceive the impressions which are the immediate functions of the external senses, and to be essential to attention in general." This organ is generally a marked feature in children who desire to know everything and are fond of general instruction, and are delighted with stories. Thackeray, Dickens, Darwin, and Coleridge, had it large.

TIME.

The organ of Time is outward from Locality, above the middle of the eyebrow, and when large, gives fulness to that part of the forehead. It gives the power to judge of time and of intervals of duration. Persons who have it large are

punctual in keeping engagements, and can wake up at any hour. Some persons are so highly endowed with this faculty that they can measure time accurately under all circumstances, and can tell the time even when waking in the night. Persons in whom the organ is small are unpunctual and procrastinate.

TUNE.

This faculty adjoins time, and when the two organs are large they give breadth and fulness to that part of the forehead. Mr. Combe says "this organ bears the same relation to the ear, which the organ of colour does to the eye." The ear receives the impression of sounds, and is agreeably or disagreeably affected; but the ear has no recollection of tones, nor does it judge of their relations; it perceives not the harmony of sounds. Harmony is the agreeable combination of various sounds. Melody consists in the succession of simple sounds. Persons with the organs of tune large are passionately fond of music, and have the ability to learn tunes after hearing them a time or two. Tune gives the sense of emphasis and pronunciation.

LANGUAGE.

Fulness and prominence of the eyes of the

under eyelids manifests the organ of Language. This faculty gives verbal memory, and persons who have it large readily remember words, and learn by heart with great facility.

Dr. Gall relates an anecdote of a man who was one day presented to Frederick second, endowed with such a memory that he recited by heart a considerable piece which he had never read but once. The same day Voltaire had to read some verses to the King. Frederick concealed the stranger behind a screen, and when Voltaire had finished reading he told him that the piece was neither new nor his composition ; and his accomplice appeared, who recited it and maintained that he himself composed it twenty years before. Let the reader judge of the fury of Voltaire.

There is a great deal of interest attached to the organ of Language, because those anatomical opponents of the phrenological doctrine of the division of the brain are obliged to bow to the fact that it has been proved without a doubt there is a special cerebral organ for the manifestation of Language, the disease of which results in what is called Aphasia, or loss of speech.

Reflective Faculties.

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These powers constitute what is called reason. They compare one thing with another, and trace the relation between effects and causes. It may be asked in what way is man superior to the brute? The answer is simply this:—that while man has those organs that animals have, he possesses faculties they do not, and these faculties are for adapting him to the surroundings of life in knowing how, why, and what for, and also the nature, use, and value of what he has to deal with. The intellectual qualities are most distinctively human.

COMPARISON.

The organ of Comparison is situated in the middle of the upper region of the forehead, immediately above Eventuality. When large it gives a rounded fulness to this part of the forehead.

Comparison is the inductive faculty and reasons by analogy, resemblances, and differences. Persons who have this organ large will trace resemblances between objects and events, which would entirely elude the notice of others with a smaller endowment. If a new object is presented to us, Comparison immediately compares it with

what we know, in order to find the class to which it belongs. It is the inductive faculty and confers the critical talent.

CAUSALITY.

This organ is at the outer side of Comparison, and is the faculty which traces out the reason or cause of things, and the connexion which exists between causes and effects. Causality lays hold of abstract principles and deduces effects from them. Dr. Gall was a striking example of one having large Causality. It is the work of Causality to trace the relation among phenomena which constitute cause and effect. It forces us to think that every event has some cause, and thus by successive steps, we arrive at the conception of a first cause of all. It gives facility in judging the motives of men, and is an essential element of a profound and comprehensive intellect. We find many persons who appear smart and brilliant but have small causality or the faculty for the philosophy of what they know by their perceptive faculties. We have only to look around us amongst the men of science and politics to find many splendid examples of large reflective faculties.

MIRTHFULNESS.

The organ of Mirthfulness is at the side of Causality and immediately before Ideality. This faculty produces great amusement and a love for fun and drollery, and a disposition to say humorous things on all occasions without regard for time or place. I am acquainted with a Primitive Methodist Preacher who is a capital expounder of the truths and teachings of the Saviour in his sermons ; but having wit and humour large often excites the humour of those who hear him by the funny way he puts his expositions. Charles Dickens and Thackeray are striking examples as having this faculty very large. We have John Bright, Sir Wilfred Lawson and Spurgeon—men of the day who are largely gifted with this faculty.

HUMAN NATURE OR INTUITION.

This organ is just above Comparison, and when large, gives height to the centre portion of the upper part of the forehead. The faculty of Human Nature is adapted to the reading the motives and character of persons, and gives a natural sagacity for dealing with men. A person to be a good phrenologist must have this organ both large and active. All such men as Shakespeare, and Dickens who portray the character of human life in their writings have this faculty large. We have

pleasure in giving the credit of discovery of this organ to L. N. Fowler.

AGREEABLENESS.

This organ is on the outer side of Human Nature. It gives blandness, agreeableness, and youthfulness of character to those who possess it large. There is a vast difference in persons in proportion as they have this faculty large or small. Persons who have it large are able to introduce themselves pleasantly and have a persuasive address and are able to smooth the asperities of life and hide what is rugged and ungainly.

Moral Sentiments.

BENEVOLENCE.

This organ is in the front portion of the middle of the top of the head against Human Nature, and extends downward to the top of the forehead. This faculty gives the desire to promote the happiness and welfare of others. It disposes to acts of kindness and humanity, and inclines to tenderness and compassion. It is the faculty of charity and forms an important element in being polite and liberal.

The story of the good Samaritan is a fine speci-

men of benevolent feeling.

One of the most beautiful instances on record occurs in the history of Sir Philip Sydney, who, when mortally wounded at the battle of Zutphen, and labouring under the torture of excessive thirst, presented the water which he was in the act of raising to his mouth, to a dying soldier whom he saw eagerly eyeing it, saying "take it, your want is greater than mine."

VENERATION.

The organ of Veneration is seated behind Benevolence on the middle line of the top of the head. It gives roundness and fulness to that part of the head when well developed. It is the organ which gives deference and respect for the opinions, experience, and counsel of those older than ourselves; and the principal source of that natural religion which seems to be inherent as a quality of the mind. Persons who have little veneration are very sceptical and doubtful and as a rule have a strong self-opinion.

SPIRITUALITY.

This organ is at the side of the front part of Veneration and Mr. Fowler divides it into three, faith, trust, wonder. Some phrenologists call this organ Marvellousness. The name Spirituality

now generally given to it, recognises as a fact the existence of a spiritual state or condition of things to which the faculty is adapted. Spurzheim says there is a sentiment, which exerts a very great influence over religious conceptions, and which in my opinion, contributes more than veneration to religious faith. It may be called the eye of faith, the spiritual eye, the window of the soul.

HOPE.

This organ is situated on the side of Veneration just behind Spirituality, and against Conscientiousness. Its name sufficiently defines its function, which is the earnest expectation of what appears good and desirable.

Mungo Park, in his desolate journey in Africa ; and Sir John Ross, in his miserable Polar solitude of four years, must have been powerfully supported by the influence of this organ. When persons have hope very large it paints the future in gay and fascinating colours, looks forward to to-morrow with unbounded expectations, and very liable to build castles in the air. On the other hand when this organ is deficient the mind droops and there is strong tendencies to despondency.

CONSCIENTIOUSNESS.

This organ is situated on each side of Firmness

and immediately before Love of Approbation. When large it gives height and fulness to the back and lateral parts of the crown of the head. This organ was discovered by Spurzheim, who says that the sentiment of duty and obligation arises from a primitive power of mind. The function of this organ is the sentiment of the sense of moral obligation which produces the feeling of duty or obligation, independently of fear of punishment, hope of reward, or any extrinsic motive. It is to the reciprocal action of conscience and intellect that we owe the ever increasing freedom and toleration, which characterises the relations of men to men.

Perfecting Group.

CONSTRUCTIVENESS.

This organ is situated before Acquisitiveness and above the outer angle of the eye, and when large, gives fulness and breadth to the head above the zygomatic arch. The function of this organ produces the desire to construct or the ability to fashion by putting materials together as in buildings, and making machinery, or the work of carving, sculpture, modelling, &c., or any of the processes discovered by the other intellectuall

faculties, as in drawing and painting. This organ is of great service to engravers, cabinet makers, tailors, and dress makers.

IDEALITY.

This organ is located above Constructiveness, and gives breadth to this part of the head. The function of the organ is to give the perfecting sense. It imparts the higher and finer feelings of human life by giving an instinctive love of beauty and perfection, and is an important element in the poetic gift. Ideality gives taste in furniture and dress, and elegance in general. This organ gives us the disposition of making and thinking everything better than it is ; whatever is seen is enhanced and magnified. It exalts the delight of every organ, enhances all the emotions, and beautifies the relations of all our perceptions.

SUBLIMITY.

The organ is situated backward of Ideality and between it and Cautiousness (being bounded below by Acquisitiveness and above by Hope.) The function of Sublimity produces the feeling for the vast, the illimitable, and omnipotent, and derives pleasure from mountain scenery, tempest, vast and magnificent prospects. This faculty gives scope and expansiveness of mind, and has to do

with the poetic faculty. It is an essential faculty in the astronomer to enable him to comprehend magnitude.

IMITATION.

The organ of Imitation is situated immediately upon each side of Benevolence and Ideality. Dr. Gall first noticed the organ of Imitation on the head of a friend of his, who had it large, and afterwards went to the deaf and dumb institution to examine a boy who had been admitted six weeks before, who had attracted notice by his amazing talent for mimicry. A little play was performed at the institution, in which he so perfectly imitated the gestures, gait, and looks of the director, inspector, physician, and some women of the establishment, that it was impossible to mistake them. Gall found the organ of Imitation in him large. It is an essential faculty for theatrical performers and was very large in Garrick, Foote, and Matthews.

This faculty can be much abused. When large and not under proper control it leads to aping unbecoming manners, and a slavish copying of others. It is the essential faculty for the caricaturist.

Self-Controlling faculties.

CONTINUITY.

This organ gives that power of mind which inclines us to an undivided and continued attention to one subject until it is exhausted. It gives patience and concentrativeness. This organ is on the middle upper portion of the back of the head below Self-esteem. Persons who have small Continuity are flighty, superficial, and lack connectedness of thought and permanency of feeling; they pass easily from one idea or emotion to another. However when it is very large it makes persons very tedious and prolix.

APPROBATIVENESS.

This organ is situated on each side of Self-esteem. When large it displays great fulness and breadth in the upper and back parts of the head. It is the organ which inspires us with a desire for the good opinion of others. When fully developed, and under the influence of moral power, it is highly useful, and is productive of very many advantages. When very large and not influenced thus, it produces ambition, envy, and excessive vanity. Dr. Gall said he loved vanity, because it gives rise to a thousand artificial wants, augments the comforts of life, embellishes our habitations,

and employs and gives support to the industrious. It is to it in a great degree, that we are indebted for the flourishing state of the arts and sciences, collections of sculpture, of paintings, of natural history, of books. Our gardens, our monuments, our palaces, would be either paltry or altogether wanting, without the inspiration of the love of distinction. In some persons it reaches the height of a passion and then fame or glory is pursued at the expense of almost every other consideration ; and we see men disregarding comfort, health, wealth, and hazarding even life itself for the bubble of reputation.

SELF-ESTEEM.

The organ of Self-esteem is at the back part of the head between Firmness and Continuity. It produces love of self in general. It inspires the mind with a degree of confidence in its own powers, and when combined with superior sentiments gives a dignity and greatness to the character. When large and not regulated by the higher powers, it manifests itself in arrogance, pride, and conceit.

“That man is too proud to be vain,” was the remark of Dean Swift, and is founded on a correct view of human nature.

The proud man is penetrated with a sense of

his superior merit, and from the height of his grandeur, treats with contempt or indifference all other mortals ; the vain man attaches the utmost importance to the judgment of others, and ardently seeks for their approbation. The proud man expects that the world should come and discover his merit. The vain man strikes at every door to draw attention toward him, and supplicates even the smallest portion of honour. Dr. Adam Smith in his theory of moral sentiments, remarks, that it is better for an individual to have too much rather than too little of this feeling, because if we claim more than we are entitled to, the world will give us credit for at least what we possess ; but if we pretend to less, we shall be taken at our word, and mankind will rarely have the justice to raise us to our true standard.

FIRMNESS.

This organ at back part of the top of the head behind Veneration and in the front of Self-esteem, on the middle line, is the one which gives firmness of purpose and resolution. The importance of this organ in the formation of character cannot be overrated. Without a due endowment of perseverance nothing can be accomplished. Many persons succeed not from superiority of mental and physical qualities, but from the steadiness

with which they pursue an object. Obstinacy is an abuse of the faculty Firmness, and the result of a large development with only moderate or small conscientiousness and veneration.

Most of the men who have made a name or place, or acquired a deal of wealth for themselves in this world have succeeded against great odds and have been characterised by Perseverance. This faculty is strikingly large in the portraits of Sir Wilfred Lawson, Charles Bradlaugh, Darwin, and Spurzheim.

Self-Protecting Faculties.

VITATIVENESS.

Vitativeness is situated behind the ear, below Combativeness, and gives fulness and breadth to the head at this part. It gives the love of life, desire to exist, tenacity of life, and enjoyment of life. Persons are able through the sustaining power of Vitativeness to bear up against the assaults of time and disease where others would fail. It gives also the recuperative energy.

COMBATIVENESS.

This organ is situated about an inch behind the ear on the level with the top of it. It has

been called by some Opposiveness. Its function is to give courage, daring, resistance, the disposition to encounter opposition, to defend oneself and belongings when unbridled and not under the control of the higher faculties it gives rise to contentions, disputations, and a contradictory feeling. Without a large endowment of this faculty, Martin Luther would never have succeeded in the work of reformation.

DESTRUCTIVENESS.

This organ is situated immediately above the external opening of the ear, and extends a little backward and forward. This faculty was first noticed by Dr. Gall, who found it large in the skull of a highwayman. Mr. Bridge says, "its size can only be correctly estimated by the width of the head over the ears, and the degree of the angle from the eye to the opening of the ear;" and by the personal observations I have made for some years in a large practice, I find it the safest method of judging of the faculty of Destructiveness. The organ is adapted to man's need of using force to hold his own and enables him to kill in so doing if found absolutely necessary. If man had not this faculty of destructiveness he would not be able to kill a rabbit that ate his crops, or a rat infesting his house. Children as

a rule show the action of this faculty in destroying the play things they have.

ALIMENTIVENESS.

This organ is in the front of Destructiveness and below Constructiveness. The function of this organ is the instinct that leads to the selection of food, and prompts us to take food. Some observers—Mr. Fowler among the number—conclude that the front portion of the organ has to do with the appetite for liquids, and have called it Bibativeness.

ACQUISITIVENESS.

This organ is on the line of Constructiveness and nearer the top of the ear over Destructiveness. Acquisitiveness accumulates. The objects of Acquisitiveness may be various. In one person for money, in another books, in a third lands and houses. An excessive development of the organ leads to a greedy grasping disposition. The right use of the faculty stimulates to industry and thrift, and is one of the first elements of peace and civilisation. Spurzheim says "It seems to me that the special faculty of this organ is the propensity to gather and acquire—to covet without determining the object to be acquired or the manner of acquiring it." This faculty gives a desire for all

that is desirablé, money, property, animals, servants, land, cattle, or any thing upon the earth. This faculty produces egotism and selfishness; and persons endowed with it in a very high degree will never forget themselves, but the objects they desire and their manner of acquiring, whether by industry, commerce, gaming, or stealing, depend on the influence of all the other faculties. It is in consequence of this faculty also that we ask "what is this or that object good for?"

Lavater speaks of a physician who never left the rooms of his patients without putting something into his pocket, as keys, scissors, knives, spoons, thimbles, buckles, and boxes, but sent them back again to their owners.

SECRETIVENESS.

This organ is situated above the back part of Destructiveness and behind Acquisitiveness. Its function is to produce an instinctive tendency to conceal the various thoughts, emotions, and desires that arise in the mind, until judged of by the understanding. It gives prudence to the character by imposing a restraint upon the other faculties, and serves as a defence against prying curiosity. It enables man and animals to avoid the assaults of enemies, when they are unable to

repel them by force. In writing it leads to irony, and combined with humorousness, to sly jokes. When this organ is very energetic, and not regulated by strong intellect and moral feeling, it will give rise to cunning, instead of prudence, and may lead to the practice of lying and deceit, and combined with acquisitiveness, to theft.

CAUTIOUSNESS.

This organ is situated just above Secretiveness, on the upper back part of the side of the head. It cautiously guards against danger, it considers consequences and produces hesitation. It is adapted to the circumstances that man is surrounded with dangers, and that it requires constant watchfulness on his part to assure his safety. It causes a person to mistrust an untried course or way, and makes him hesitate before he acts, having an apprehension of consequences. A full development of this faculty is necessary to a prudent character. It produces a cautious and considerate cast of mind, and disposes the individual to make provision for the future. When the organ is very large it produces a doubting, wavering disposition, and in many instances absolute incapacity for vigorous and decided conduct. The mind is in a state of constant apprehension, and the individual never decides on

the most trivial concerns, without unnecessarily extended consideration. Caution is powerfully excited by sudden and imminent danger, and individuals become panic-struck from violent excitement. When this faculty is small the person is imprudent and is rather too confident.

The Social Affections.

The organ of Amativeness occupies the whole of the cerebellum or little brain. The cerebral mass of which the organ is composed, is greater than that of any four or five of the other faculties. It is situated at the back part of the base of the brain, immediately below the insertion of what is termed the occipital bone at the root of the neck. The size of Amativeness is generally indicated by the thickness and breadth of the back part of the neck immediately below the occipital bone. It was discovered by Dr. Gall, by chance. Being physician to a widow who was subject to very strong hysterical fits, during which she drew her head backward with great violence. Gall sometimes supported her head with his hand, and in doing so observed that her neck was very large and hot. He was acquainted with her character as well as with this fact, and he accordingly considered in

connection her passion. This magnitude of the neck and the consequent development of the cerebellum, he was naturally led to inquire whether there might not be some relation between the magnitude of the cerebellum and this particular propensity. This organ gives rise to the sexual instinct to love, between man and woman and is adapted to the continuance of the species. This faculty is one of the most important and influential in the human economy, and is therefore deserving of special attention. It exerts a quiet but effectual influence in the general intercourse between the sexes, giving rise in each to a sort of kindly interest in all that concerns the other.

CONJUGALITY.

This organ is above Amativeness and below Friendship. The function of this organ is to give the pairing instinct and desire to mate, to develope oneness of attachment, and to show fidelity in love. It stimulates to companionship, to permanent union, to connubial friendship ; and is the foundation of the marriage relation. The feeling is one of the strongest and most beautiful in our nature.

PHILOPROGENITIVENESS.

This organ is situated above the occipital bone. The function of this organ bestows the love of offspring and children in general. It is largest in the female. The organ is adapted to the care of the young. Were it not for the tender solicitude of parents for their children, but few of the animal world would live to reach maturity, and of human beings none. Its size must be judged by the general fulness and protrusion of the head above the occipital bone.

FRIENDSHIP.

This organ is situated above Conjugality, and at the side of Philoprogenitiveness and Inhabitativeness. It gives the social feeling-desire for companionship, attachment, devotion to individuals and society, gregariousness. Dr. Gall discovered this organ. He was requested to take the cast of the head of a lady, who was known by a great many persons to have been what was called the model of friendship. She had herself been subject to great vicissitudes of fortune. She had been rich, and then poor, and rich again; but amid all these changes she remained firmly attached to her friends. Dr. Gall on examining the cast which he had taken, found two projections at the back part of the head towards the

sides. Persons who have small Friendship may have a very many acquaintances, but not many real friends.

INHABITIVENESS.

This organ is situated above Parental Love, and beneath Continuity. It is the faculty adapted to the necessity of man having a settled place of abode where he may concentrate his thoughts and efforts to develope the arts and sciences of civilised life. Persons who have it large are strongly attached to home and country, and when away from home are soon home sick. Persons deficient in this faculty are naturally wanderers and will prefer a rambling life.

How to find the Organs.

Having described the organs and their functions, and as it is very necessary to know where the organs are, I have concluded it is the easiest and most scientific method to begin at the forehead, thus :—Draw a line with your eye from the root of the nose to the bony process at the back of the head, called the occipital spine, over the top of the head, and the breadth of thumb on each side of the line at the root of the nose will

be the organ of INDIVIDUALITY. The organ of FORM is in the width of the root of the nose, between the eyes, making them wide apart or nearer each other, according as the organ is large or small. Depth of the internal angle must also be considered.

SIZE is the next organ : if the ridge of the eyebrow be divided into four parts from the internal angle of the eye to the outer angle of the eyebrow, there will be found Size next to Form.

WEIGHT next to Size.

COLOUR next to weight ; and the organ of

ORDER at the outer angle of the eyebrow ; while

CALCULATION is a little lower down and on the side of the head, giving fulness if large to this part.

LANGUAGE as has been already described, is indicated by fulness or protrusion of the under eye-lid.

EVENTUALITY is in the middle of the forehead, on the line already described, and is about the width of two fingers broad.

LOCALITY is the next organ to Memory, on each side of it, and about three-fourths of an inch broad and about the depth of Memory.

TIME is on the outer side of Locality, the same length and three-fourths of an inch wide.

TUNE is on the outer side of the organ of Time and reaches over Calculation a little on the side of the head.

COMPARISON is on the central line described, above and over Eventuality, and about the same size.

CAUSALITY is on each side of Comparison, and of the same depth, but rather wider ; giving width to the forehead ; while

MIRTHFULNESS is on the side of Causality, on the outer angle of the forehead.

HUMAN NATURE is on the central line, over Comparison, where the head rounds off from the forehead to the top of the head.

AGREEABLENESS is on the outer side of Human Nature.

BENEVOLENCE is on the central line of the head, just behind Human Nature, and on the front part of the top of the head.

IMITATION is on each side of Benevolence.

VENERATION is on the middle line of the head, and in the middle of the top part of the head.

SPIRITUALITY is on the side of Veneration, in the front part of it.

HOPE is behind Spirituality and at the side of Veneration.

FIRMNESS is at the back of the top of the

head, on the middle line already described.

CONSCIENTIOUSNESS is on each side of Firmness, on the top of the head.

ALIMENTIVENESS is on the side of the head, in front of the ear, just over the hinge of the jaw, called the zygomatic arch.

DESTRUCTIVENESS is indicated by the depth of the ear, on the side of the head, and also by the fulness over, and a little forward and backward of the ear.

CONSTRUCTIVENESS is in the forepart of the side of the head, just above the organ of Tune.

ACQUISITIVENESS is behind Constructiveness, and above the front of the ear.

SECRETIVENESS is behind Acquisitiveness, on the back part of the side of the head, above and behind the ear.

IDEALITY is above Constructiveness and at the top of the side of the head, in the front part.

SUBLIMITY is behind Ideality and above Acquisitiveness, on the side wall of the head.

CAUTIOUSNESS is behind Sublimity and at the outer angle of the back part of the head, on the side wall of the head.

VITATIVENESS is behind the ear and just below the mastoid process.

The middle line of the head described above,

terminates at the back part of the head, at the bony process called occipital spine.

AMATIVENESS will be found on each side and a little lower than the occipital process.

PARENTAL LOVE is on the middle line of the head at the back part, commencing from the occipital spine, upward to Inhabitiveness.

INHABITIVENESS is on the middle line at the back part of the head, above Parental Love.

CONTINUITY is on the middle line on the back part of the head, above Inhabitiveness.

CONJUGALITY is at the side of Parental Love and above Amativeness.

FRIENDSHIP is above Conjugalitv and at the side of Inhabitiveness and Continuity.

COMBATIVENESS is on the outer angle of the back part of the head surrounded by Amativeness, Conjugalitv, Friendship, Secretiveness, Vitativeness, and Destructiveness.

SELF-ESTEEM is on the middle line of the head, where the head rounds off from the top to the back.

APPROBATIVENESS is on the side of Self-Esteem, giving width to the head in this part.

How to Read Character by Personal Appearance.

WHILE Phrenology and Physiognomy are not identical in the general sense in which they are understood, yet it is impossible to separate the two; for strictly speaking we have to judge and delineate character, even when doing so by phrenological organs of the head, by the external appearance, or in other words, by their Physiognomy, which simply means a knowledge of nature by the forms of things, the configuration of natural objects, whether animate or inanimate.

Popular usage limits the signification of the term still more, and makes it mean simply the art of reading character, by means of its signs in the face.

Physiognomy attracted much attention among the ancients, but with them it was rather as a fanciful art than a natural science. Pythagoras believed and practised it. Aristotle is said to be the author of a treatise on it. Among the Romans, Physiognomy had its professors. During the dark ages, Physiognomy like most other branches of knowledge, became greatly obscured. It was generally connected with astrology and

magic.. In 1598, Baptista Porta, in Naples, published a work on Physiognomy, which is said to entitle him to be considered the founder of modern Physiognomy. In 1778, Lavater's magnificent and celebrated work was published and soon translated into all the languages of Europe, attracting universal attention. Since the days of Lavater, many writers have touched upon the subject of Physiognomy ; among them Camper, Blumenbach, Sir Charles Bell, Spurzheim, and Alexander Walker. The subject is now attracting more attention than ever—and if not yet entitled to the dignity of a science, it has at least the elements of a science in it.

Emerson on Physiognomy.

Neither Aristotle, Leibnitz, Junius, nor Champollion, has set down the grammar rules of this science, older than the sanscrit ; but they who cannot yet read English can read this :—Men take each other's measure when they meet for the first time, and every time they meet. How do they get this rapid knowledge even before they speak of each other's powers and disposition. One would say that the persuasion of their speech is not in what they say—or that men do

not convince by their argument—but by their personality.

Montaigne says “You will make a choice of persons who are unknown to you, you will prefer one to another, and this not on account of mere beauty of form. Some faces are agreeable, others unpleasant. There is an art of knowing the look of good natured, weak-minded, wicked, melancholic, and other persons.”

It is as necessary to be able to distinguish traits of character in the face by physiognomical rules as to delineate character by phrenological rules, and for this reason I submit a few of the leading traits of character found in the face, as taught by Lavater, and which I have been at some pains to verify by experience.

General Rules.

If the first moment in which a person appears in a proper light be entirely advantageous for him, if his first impression has in it nothing repulsive or oppressive, and produces in thee no kind of restraint, if thou feel thyself in his presence continually more cheerful and free, more animated and contented with thyself, though he does not flatter thee or even speak to thee, be

certain that he will always, so long as no person intervenes between you, gain upon thee and never lose. Nature has formed you for each other. You will be able to say to each other much in a little. Study, however, carefully, and delineate the most speaking traits. Some countenances gain greatly upon us the more they are known, though they please not at the first moment. There must be a principle of disharmony between thee and them to prevent them from producing their full effect at first, and a principle of harmony, by which they produce it more and more every time they are seen. Seek diligently the trait which does not harmonise with thee. If thou find it not in the mouth, be not too much disheartened. Shouldst thou find it there, observe carefully in what moments and on what occasions it most clearly displays itself. Whoever is most unlike, yet like to himself; that is as various, yet as simple as possible; as changeable yet unchangeable; and harmonising as possible with all animations and activity, whose most movable traits never lose the character of the firm whole; but are ever conformable to it, let him be to thee sacred. But whenever thou perceivest the contrary—a conspicuous opposition between the firm fundamental character and the movable

traits—then be ten-fold on thy guard, for there is folly or obliquity of understanding. Observe the moments rapid as lightning of complete surprise. He who in these moments can preserve the lineaments of his countenance favourable and noble, he who then discovers no fatal trait, no trait of malignant joy, envy, or cold contemning pride, has a Physiognomy and a character capable of abiding every proof to which mortal and sinful man can be subjected. Very discreet, or very cold, or very dull; but never truly wise, never warmly animated, never capable of fine sensibility or tenderness, are those the traits of whose countenances never conspicuously change. Very discreet when the lineaments of the countenance are well proportioned, accurately defined, strongly pronounced. Very dull when the lineaments of the countenance are flat without gradation, without character, without flexion or undulation. Of him whose figure is oblique, whose mouth is oblique, whose walk is oblique, whose handwriting is oblique—that is, in an unequal irregular direction—of him the manner of thinking, character, and conduct are oblique, inconsistent, partial, sophistic, false, sly, crafty, whimsical, contradictory, coldly sneering, devoid of sensibility.

THE FOREHEAD.

When a finely arched forehead has in the middle, between the eyebrows a slightly discernible perpendicular, not too long wrinkle, or two parallel wrinkles of that kind, especially when the eyebrows are marked, compressed and regular, it is to be ranked among the foreheads of the first magnitude. Such foreheads beyond all doubt appertain only to wise and masculine mature characters, and when they are found in females, it is difficult to find any more discreet and sensible, more betokening, royal dignity, and propriety of manners. That forehead betokens weakness of intellect which has in the middle and lower part a scarcely observable long cavity, being itself consequently long—I say scarcely observable for when it is conspicuous everything is changed. Foreheads inclining to be long with a close-drawn wrinkleless skin, which exhibit no lively cheerful wrinkles even in their few moments of joy, are cold, malign, suspicious, severe, selfish, censorious conceited, mean, and seldom forgive. Strongly projecting in the upper part, very retreating foreheads with arched noses, and a long under part of the countenance, continually hover over the depths of folly. Every forehead which above projects, and below sinks in toward the eye, in a

person of mature age, is a certain sign of incurable imbecility. The fewer hollows, arches, and indentations, and the more smooth surface and apparently rectilineal contour, are observable in a forehead, the more is that forehead common, mediocre, destitute of ideas, and incapable of invention. There are finely arched foreheads that appear almost great and indicative of genius, and yet are little other than foolish or only half-wise. This mimicry of wisdom is discernible in the scantiness or in the wildness and perplexity of the eyebrows. Long foreheads with somewhat spherical knobs in the upper part, not commonly very retreating, have always an inseparable three-fold character—the glance of genius with little of a cool analyzing understanding, pertinacity with indecision, coldness with impetuosity. With these they have also somewhat refined and noble oblique wrinkles in the forehead, especially when they are nearly parallel, or appear so, are certainly a sign of a poor oblique suspicious mind. Parallel, regular, not too deep wrinkles of the forehead, or parallel interrupted, are seldom found except in very intelligent, wise, rational, and justly-thinking persons. Foreheads the upper half of which is intersected with conspicuous—especially if they are circularly arched

wrinkles, while the under is smooth and wrinkleless—are certainly dull and stupid, and almost incapable of any abstraction. Wrinkles of the forehead which on the slightest motion of the skin sink deeply downward, are much to be suspected of weakness. If the traits are stationary, deeply indented, and sink very deeply downward, entertain no doubt of weakness of mind or stupidity, combined with little sensibility and with avarice. But let it be remembered at the same time that genius most luxuriant in abilities, usually has a line which sinks remarkably downward, in the middle, under three almost horizontal parallel lines. Perplexed deeply indented wrinkles of the forehead in opposition to each other, are always a certain sign of a harsh, perplexed, and difficult to manage character. A square superficies between the eyebrows or a gate-like wrinkleless breadth which remains wrinkleless when all around it is deeply furrowed—Oh ! that is a certain sign of the utmost weakness and confusion of intellect. Rude, harsh, indelicately, suspicious, vain-glorious, ambitious, are all those in whose foreheads are formed strong, confused, oblique wrinkles, when with side-long glance they listen on the watch with open mouth.

THE EYES.

Eyes that are very large and at the same time of an extremely clear blue, and almost transparent when seen in profile, denote a ready and great capacity; also a character of extreme sensibility, difficult to manage, suspicious, jealous, and easily excited against others; much inclined likewise by nature to enjoyment and curious inquiry. Small black sparkling eyes under strong black eyebrows, deep sunken, in jesting, laughter are seldom destitute of cunning, penetration, and artificial simulation. If they are unaccompanied by a jesting mouth they denote cool reflection, taste elegance, accuracy, and an inclination rather to avarice than generosity. Eyes which seen in profile run almost parallel with the profile of the nose, without however standing forward from the level of the head and projecting from under the eyelids, always denote a weak organization, and if there be not some decisive, contradicting lineament, feeble powers of mind. Eyes which discover no wrinkles or a great number of very small long wrinkles, when they appear cheerful or amorous, always appertain only to little, feeble, pussillanimous characters or even betoken total imbecility. Eyes with long, sharp, especially if horizontal corners, that is, such as do not turn

downward, with thick-skinned eyelids, which appear to cover half the pupil, are sanguine and indicative of genius. Eyes which are large, open, and clearly transparent, and which sparkle with rapid motion, under sharply delineated eyelids always certainly denote five qualities, quick discernment, elegance and taste, irritability, pride, and most violent love of women. Eyes with weak small eyebrows, with little hair, and very long concave eyelashes, denote partly a feeble constitution of body, and partly a phlegmatic, melancholic weakness of mind. Tranquilly powerful, quick glancing, mildly-penetrating, calmly-serene, languishing, melting, slowly-moving eyes; eyes which hear while they see, enjoy drink in tinge and colour, their object like themselves, and are a medium of voluptuous and spiritual enjoyment, are never very round nor entirely open, never deep sunken, or far projecting, never have obtuse corners, or sharp ones turning downward. Deep sunken, small, sharply delineated, dull blue eyes under a bony, almost perpendicular forehead, which in the lower part sinks somewhat inwards, and above is conspicuously rounded are never to be observed in penetrating and wise; but generally in proud, suspicious, harsh, and cold-hearted characters

The more the upper eyelid or the skin below or above the ball of the eye appears projecting and well-defined, the more it shades the pupil, and above retires under the eyebrow, the more has the character of spirit refined sense, amorous disposition, true, sincere, constant, delicacy. Eyes which in the moment when they are fixed on the most sacred object of their adoration express not veneration and inspire not seriousness and reverence, can never make claim to beauty, nor sensibility, nor spirituality. Trust them not. They cannot love nor be loved. No lineament of the countenance, full of truth and power can be found with them.

And which are such eyes? Among others, all very projecting rolling eyes with oblique lips, all deep sunken small eyes, under high, perpendicular hard bony foreheads, with skulls having a steep descent from the top of the head to the beginning of the hair. Eyes which show the whole of the pupil and white below and above it are either in a constrained and unnatural state, or only observable in restless, passionate, half simple persons, and never in such as have a correct, mature, sound, unwavering understanding. Fixed, wide open, projecting eyes, in insipid countenances are pertinacious, without firmness,

dull and foolish with pretension to wisdom ; cold, though they wish to appear warm ; but are only suddenly heated without inherent warmth.

THE EYEBROWS.

A clear, thick, roof-shaped, over-shadowing eyebrow, which has no wild luxuriant bushiness, is always a certain sign of a sound, manly, mature understanding, seldom of original genius, never of volatile, aerial, amorous tenderness and spirituality. Such eyebrows may indicate Statesman, counsellor, framer of plans, experimentalist ; but very seldom a bold aspiring adventurous mind of the first magnitude. Horizontal eyebrows rich and clear, always denote understanding, coldness of heart, and capacity for framing plans. Wild eyebrows are never found with a mild, ductile, pliable character. Eyebrows waving above the eyes, short, thick, interrupted, not long, nor broad, for the most part denote capacious memory, and are only found with ingenious flexible, mild, and good characters. Thick, black, strong eyebrows, which decline downward and appear to lie close upon the eye, shading deep large eyes, and accompanied by a sharp indented, uninterrupted wrinkle of the cheek, which on the slightest motion manifest contempt, disdain, and

cold derision, having above them a conspicuously bony forehead, are only to be consulted for advice when revenge is sought, or the brutal desire of doing injury to others entertained; in other respects they are to be treated in as yielding a manner as possible—and that yielding as much as possible concealed.

THE NOSE.

A nose physiognomically good is of unspeakable weight in the balance of physiognomy; it can be outweighed by nothing whatever. It is the sum of the forehead, and the root of the under part of the countenance. Without gentle archings, slight indentations, or conspicuous undulations, there are no noses which are physiognomically good or intellectually great. Without some slight sinking or excavation in the transition from the forehead to the nose, though the nose should be considerably arched; we are not to conceive any noses to be physiognomically great. Noses which are much turned downward, are never truly good, truly cheerful, or noble, or great. Their thoughts and inclinations always tend to earth. They are close, cold, heartless, incommunicative, often maliciously sarcastic. ill-humoured, or extremely hypochondriac or melancholic. When arched in the upper part they are

fearful and voluptuous. Noses which are somewhat turned up at the point and conspicuously sink in at the root (or top), under a rather perpendicular than retreating forehead, are by nature inclined to pleasure, ease, jealousy, pertinacity. At the same time they may possess refined sense, eloquence, benevolence, and be rich in talents. Noses which have on both sides many incisions or lines that become more visible on the slightest motion, and never entirely disappear even in a state of complete rest, betoken a heavy, oppressive, frequently a hypochondriac, and frequently a maliciously knavish character. Noses which easily and continually turn up in wrinkles are seldom to be found in truly good men, as those which will scarcely wrinkle even with an effort, are in men consummately wicked, When noses which not only easily wrinkle but have the traces of these wrinkles indented in them, are found in good men ; these good, well-disposed men are half-fools. Turned up noses in rude choleric men, under high—in the lower part arched—intelligent foreheads, with a projecting under-lip, are usually unsupportably harsh and fearfully despotic. A hundred flat snub-noses may be met with in men of great prudence, discretion, and abilities of various kinds. But

when the nose is very small and has an inappropriate upper lip, or when it exceeds a certain degree of flatness, no other feature or lineament of the countenance can rectify it.

THE CHEEKS.

The trait or lineament extending from the sides of the nostrils toward the end of the mouth, is one of the most significant. On its obliquity, its length, its proximity to, or distance from the mouth, depends the evidence of the whole character. If it is curved without gradation or undulation, it is a certain sign of stupidity. The same when its extremity joins without an interval to the ends of the lips. When in laughter, three parallel circular curves are formed, there is a fund of folly in the character of the person.

THE MOUTH.

Every mouth which is full as broad again as the eye, that is, from the corner toward the nose, to the internal end of the eye, both measured with the same rectilinear measure denotes dullness or stupidity. When the under-lip with the teeth projects horizontally; the half of the breadth of the mouth seen in profile, except allowing for other gradations one of the four

following qualities, or all the four :—stupidity, rudeness, malignity avarice.

Never entertain any prejudice against a man, who, silent and speaking, listening and inquiring, answering and relating, laughing and weeping, mournful and cheerful, has, an either graceful or at least guileless mouth, which retains its fair proportion, and never discovers a disgusting and malignant trait. But whoever trembles with his lips, especially the one half of the upper-lip, and endeavours to conceal that trembling, though his satirical ridicule may be instructive to thee, it will deeply wound thee.

All disproportion between the upper and under-lip is a sign of folly or wickedness. The wisest and best men have well proportioned upper and under lips. Very large though well proportioned lips always denote a gross, sensual, indelicate, and sometimes a stupid and wicked man. He who has contempt on his lips has no love in his heart. He, the ends of whose lips sink conspicuously and obliquely downward has contempt on his lips, and is devoid of love in his heart, especially when the under lip is larger and more projecting than the upper. In proportion to the cavity in the middle of the under lip in a person not otherwise deficient in the signs of intellect

is the fancy, the sarcastic wit, the coldness of heart, and the watchful cunning. When in a person who in other respects exhibits proofs of intellect and a powerful character, we find not far from the centre of the middle line of the mouth an opening which scarcely or not at all closes and suffers the teeth to be seen, even when the mouth is shut, it is a sign of cold unmerciful severity and contemning malignity, which will seek its advantage by injury done to others. Sharply delineated lipless middle lines of the mouth which at the ends turn upward under an improper upper lip which seen in profile is arched from the nose, are seldom found except in cunning, active, industrious, cold, harsh, flattering, mean, covetous characters.

He is certainly of a base and malignant disposition who laughs or endeavours to conceal a laugh when mention is made of the sufferings of a poor man or the failings of a good man. Such characters have commonly little upper or under-lip, a sharply delineated middle line of the mouth which at both ends turns disagreeably upward, and fearful teeth. A small narrow mouth under a small nostril with a circularly arched forehead, is always easily intimidated, fearful, feebly-vain, and ineloquent. If accompanied by large pro-

jecting dull eyes, and an oblong bony chin, the signs of imbecility—especially if the mouth be open—are still more decisive. But if it only approaches to this conformation the character is economical, useful, and prudent.

THE CHIN.

When the Chin decisively indicates good sense, the whole will certainly have the character of discernment and understanding. That Chin decisively indicates good sense which is somewhat incurved or indented in the middle of which the underpart somewhat projects, which is marked with various gradations, incurvations, and lines, and below sinks in somewhat in the middle. A long, broad, thick chin (I speak of the bony Chin), is only found in rude, harsh, proud, and violent persons.

THE FOREHEAD AND MOUTH.

Observe the Forehead more than any other part of the countenance, when you would discover what a man is by nature, or what he may become according to his nature; and the motionless closed mouth when you would know what he actually is.

The open Mouth shows the present moment of habituality. A calm uncontracted, uncon-

strained mouth with well proportioned lips, under a characteristic, retreating, mild, tender, easily, movable, finely lined, not too sharply-pointed Forehead, should be revered as sacred.

STUPIDITY.

Every countenance is Stupid—the mouth of which seen in profile is so broad that the distance of the eye measuring from the upper eyelid to the extreme corner of the mouth is only twice that breadth. Every countenance is stupid—the under part of which reckoning from the nose is divided by the middle line of the mouth into two equal parts. Every countenance is stupid—the under part of which taken from the end of the nose is less than a third part of the whole:—if it is not stupid it is foolish. Every countenance is stupid—the firm underpart of which is considerably longer and larger than either of the two upper parts. The greater the angle is which the profile of the eye forms with the mouth seen in profile, the more feeble and dull is the understanding. Every countenance is by nature dull and stupid—the forehead of which, measured by a pliant close-fitting measure, is considerably shorter than the nose measured in the same manner from the end of the forehead, though measured perpendicularly it should be of the

same length. Every countenance is stupid in which the distance from the corner of the eye to the middle of the side of the nostril is shorter than from thence to the corner of the mouth. Every countenance is stupid in which the eyes are discernibly more distant from each other than the breadth of an eye.

folly.

He who laughs without an object, with oblique lips, who often stands alone without any determinate tendency or direction, who salutes by only nodding his head forward while his body remains erect, is a fool.

Knaves.

Small, weak, ill-defined eyes, with a watchful glance, a leaden-coloured complexion, smooth, short, black hair, a turned-up nose, a strongly projecting under-lip, which turns upward, accompanied by a well-formed intelligent forehead, are seldom found except in consummately subtle, shameless sophists, obstinate wranglers, artfully knavish, caballing, suspicious, self-interested, mean, abominable men.

Women.

No forward confident woman is formed for friendship. Such a character no woman can conceal, however prudent or artful she may be. Observe only the sides of the nose and the upper-lip in profile when mention is made of a female, whether a rival or not a rival who excites attention. Women with brown, hairy or bristly warts on the chin—especially the under parts of the chin or neck—are commonly industrious, active, good housewives; but extremely sanguine and amorous. If the manner of walking of a woman be disgusting, decidedly disgusting, not only disagreeable, but impetuous without dignity, contemptible, verging sideways, let neither her beauty allure to her, nor her understanding deceive thee, nor the confidence she may seem to repose in thee betray thee. Her mouth will be like her gait, and her conduct harsh and false, like her mouth. She will not thank thee for all that thou may do for her; but take fearful revenge for the slightest thing thou may omit. Compare her gait with the lines of her forehead and the wrinkles about the mouth, and an astonishing conformity will be discovered between them. Women with rolling eyes, tenderly movable, wrinkly, relaxed, almost hanging skin,

arched nose, ruddy cheeks, seldom motionless mouth, a conspicuous under chin, a well-rounded wrinkly, tender skinned forehead, are not only of persuasive speech, prolific in imagination, ambitious, and distinguished for capacious memory; but also by nature extremely inclined to gallantry, and easily forget themselves, notwithstanding all their good sense. Be on your guard against every one who speaks mildly and softly, and writes harshly against him who speaks little and writes much, against every one who speaks little and laughs much, and whose laughter is not free from superciliousness and contempt. Such characters are distinguished by short foreheads, snubbed noses, very small lips, or projecting under-lips, large eyes which never can look directly at you, and especially broad, harsh jawbones, with a projection in the underpart, firm fat chin.

The Smile.

He who gains on you in a smile and loses in a laugh, who, without smiling appears to smile condescendingly, and when silent conciliates to him all around him, who, when he smiles or laughs at what is witty or humorous betrays no cold condemning derision, who smiles with pleasure when

he observes the joys of innocence or hears the praise of merit, will have in his physiognomy and his character everything noble, everything harmonizing.

Persons to be Avoided.

Be circumspect as possible in the presence of a corpulent choleric man, who continually speaks loud and never at his ease, looking round with rolling eyes, who has accustomed himself to the external parade of politeness and ceremony, and who does everything with slovenliness and without order. In his round, short, snubbed nose, in his open mouth, his projecting protuberance, producing forehead, his sounding step, are contempt and harshness, half-qualities with pretension to supereminence, malignity with the external appearance of civility and good humour. Avoid every one who discourses and decides in a stiff constrained manner, speaking loud and shrill, and without listening to what is said by others, whose eyes then become larger and more projecting, his eyebrows more bristly, his veins more swelling, his under-lip more advanced, his neck swollen, his hands clenched, and who as soon as he sits down, becomes courteously cool ; whose eyes and

lips as it were, recede when he is interrupted by the unexpected presence of a great man who is thy friend.

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Thinkers.

There is no attentive just thinker who does not show that he is such between the eyebrows and the descent of the forehead to the nose. If there be no indentations or cavities, refinement or energy we shall seek in vain in the whole countenance, the whole man, and in all the acts and operations of the mind for the thinker, that is, the man who will not be satisfied without true, clear, definite, consequent, and connected ideas.

To be Avoided.

Whoever without squinting is accustomed to look on both sides at once, with small clear eyes in unequal directions, who has besides black teeth, and whether of high or low stature, a bowed back, and an oblique contemptuous laugh—him avoid—notwithstanding all his acuteness, knowledge and wit as a false and mean person, destitute of honour, shameless, crafty, and self-interested. Avoid great eyes in small countenances.

ces, with small noses in persons of little size, who, when they laugh evidently show that they are not cheerful, and amid all the joy they seem to manifest at your presence, cannot conceal a malicious smile. Large bulky persons with small eyes, round, full, hanging cheeks, puffed lips, and a chin resembling a purse or bag, who are continually occupied with their own corpulence, who are always hawking, spitting, smoking, and chewing tobacco, blowing their noses, and on every occasion consult their own ease without regard to others, are in reality frivolous, insipid, powerless, vain, inconstant, imprudent, conceited, voluptuous characters, difficult to guide, which desire much and enjoy little, and whoever enjoys little gives little.

However intelligent, learned, acute, or useful a man may be, if he continually estimates or seems to estimate his own value, if he affects gravity to conceal the want of internal active power, if he walks with measured steps, never forgetting self for even a moment; but exhibiting self in his head, in his neck, in his shoulder blade, and yet in reality is of a light inconsiderate and malicious disposition; and as soon as he is alone lays aside all dignity, gravity, and self-display, though at no time his egotism—he will never be thy friend.

Cautions.

When a hasty, rough man is mild, calm, and courteous to thee alone, and continually endeavours to smile, or excite a smile, say to thyself "we can have nothing in common," and hastily turn from him before he can make the lines and wrinkles of his countenance again pleasing to thee. The line or wrinkle of the forehead and that of the cheeks, which immediately precede his artificial counterfeiting, and which in this moment almost always exhibit themselves strongly are the true ones. Delineate both these and call them the warning traits in thy physiognomical alphabet. If thou hast a long, high forehead contract no friendship, with an almost spherical head. If thou hast an almost spherical head, contract no friendship with a long, high, bony forehead : such dissimilarity is especially unsuitable to matrimonial union. Form no connection with any person who has in his countenance to thee a disgusting trait, however small it may be, which displays itself at every motion and seldom entirely disappears ; especially when this trait is found in the mouth or the wrinkles about the mouth. You will certainly disagree, though in other respects there should be much good in his character.

Avoid him who has a conspicuous oblique look, with an oblique mouth and a broad projecting chin, especially when he addresses to thee civilities with suppressed contempt. Remark the lines in his cheeks, which cannot be concealed. He will trust thee little, but endeavour to gain thy confidence with flatteries, then seek to betray thee.

Manly Character.

Almost wrinkleless, not perpendicular, not very retreating, not very flat, not spherical ; but cup-formed foreheads, thick, clear, full eyebrows, conspicuously defining the forehead, above more than half-open, but not entirely open eyes, a moderate excavation between the forehead, and a somewhat arched, broad-backed nose, lips observably waving, not open nor strongly closed, nor very small nor large, nor disproportioned, a neither very projecting nor very retreating chin, are together decisive for mature understanding. manly character, wise, and active firmness.

