

Bernoulli

"The countenance is the portrait of the soul,"—*Cicero*.

FACIOLOGY.

"To see ourselves as others see us."—*Burns*.

HUMAN NATURE,
BRAINS AND FORMS,
THE SCIENCE OF CHARACTER.

"The truth, the whole truth, and nothing but the truth."

BY

LA VERGNE BELDEN STEVENS, LL. B.

THIRD EDITION.

NEW, PRACTICAL, SCIENTIFIC, ILLUSTRATED.

EXTRACTS FROM LAVATER.

"Know then thyself, presume not God to scan,
The proper study of mankind is man."

—*Pope*.

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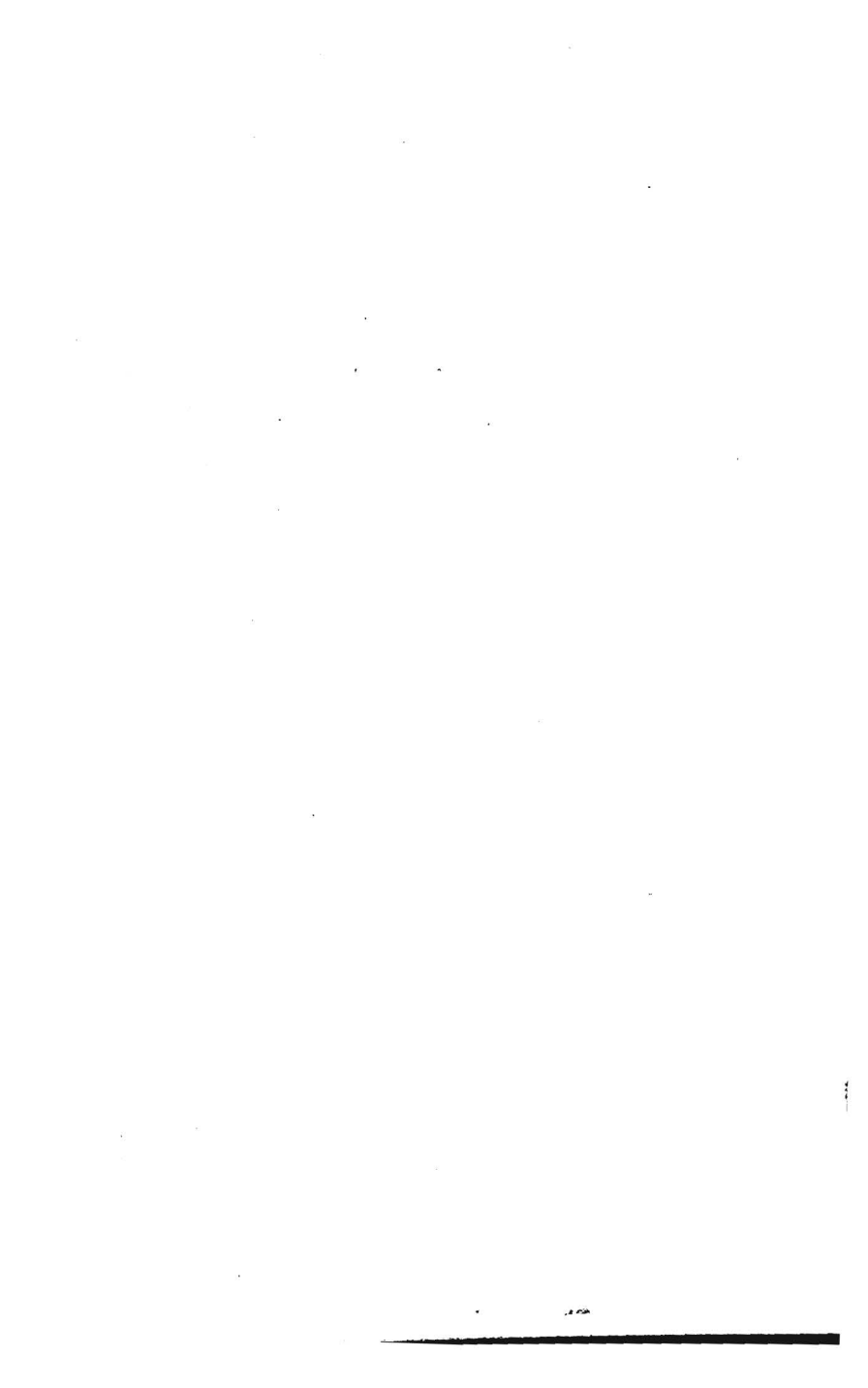
Thomas Briggs

Dedicated.

I inscribe this book
to my kind and loving

Mother,

in remembrance of her noble character, the many kindnesses and valuable lessons I received at home.



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PREFACE.

Although this work is in itself a complete manual to character study, yet it was my original intention to publish it only as supplementary to a more elaborate treatise on "Criminology," as founded on the functions of the brain, but on account of an accident, the publication of this book has been delayed.

The preparation for the companion volumes has extended over a period of a number of years of incessant scientific observation and experience. Learning the true principles of mental science, as discovered by Dr. Gall, when a mere lad, and the art to apply them, and for the reason of my peculiar domicile, early associations and surroundings,* I possessed unusual opportunities to test their truth or falsity.

At the age of seventeen I entered the University of Michigan, where my love for scientific study increased. There was nothing in the curriculum of this great institution that afforded me so much satisfaction as the study of human nature. Here was a broad field for investigation; every individual that was eccentric and peculiar, that had a pronounced fault or weakness, or noted for some abnormal power, I studied closely their craniums and faces, took measurements and made comparisons. Since graduating from the university I have

*My boyhood days were spent in living in a large hotel. The best place in the world to study character; here we meet, congregated together, the greatest variety of the human family, and see exposed more vividly their peculiar natures.

examined professionally over 5,000 heads, brains, skulls and faces; visited State prisons, insane asylums, feeble minded institutes, poor houses, dens of horror and vice, and everywhere I could find rare types of exalted and degenerated manhood and womanhood. My observations have extended into the most prominent public institutions in ten States. Of the inhabitants of foreign climes, I have made special examination of over ten chosen representatives, in different callings and ranks in fifteen nationalities. In all my varied researches I have failed to find any exceptions or contradictions to its fundamental principles.

In the presentation of this volume I have refrained as much as possible from being too scientific, but to be practical and clear has been my object. Each chapter is profusely illustrated, by heads and faces taken from photographs or life, of the most famous men and women, who are noted for abnormal developments, good or bad. I desire to acknowledge my great indebtedness to the works of Gall and Spurheim, Lavater, Geo. Combe, O. S. Fowler, Nelson Sizer, S. R. Wells, in the pursuance of my studies. I have quoted liberally from many authors.

In giving "Faciology" to the thinking public I have no apologies to offer. I am convinced of the great utility and importance of the truths it contains, and if its influence will be such as to induce others to study the science, my object will be accomplished.

AUTHOR.

HUMAN NATURE.

“The still, sad music of humanity.”—*Wordsworth*.

“So much to pardon, so much to pity, so much to admire!”

—*Longfellow*.

“Poor humanity!—so dependent, so insignificant, and yet so great.”—*Mme. Swetchine*.

“Nature hath framed strange fellows in her time.”—

Shakespeare.

“Nature is always wise in every part.”—*Theodore Parker*.

“Come forth into the light of things, let nature be your teacher.”—*Wordsworth*.

“Nature and wisdom are never at strife.”—*Shakespeare*.

Human nature is the noblest study of the world; as much as man transcends all sublunary things, so does the study of man supercede and surpass all other subjects. Anthropology is the science of the sciences. Man studied from any point of view is interesting, instructive and practical; anatomically, he is wonderful; physiologically, he is amazing; each function a volume, each organ an immensity. But the brain is the masterpiece of divine invention, the finest piece of mechanism of a God. “The human brain,” says Schelling, “is the highest bloom of the whole metamorphosis of the earth.” When we touch the dome of the human body, we touch heaven. When we investigate the functions of this organ of the soul, our minds soar away from materialism into the spiritual realms, to something higher than earth. In the language of Pope :

“Pursues that chain which links the immense design,
Joins heaven and earth, and mortal and divine.”

The brain is the dynamo of all mental manifestations; it is the electric motor that controls all physical actions and all physiognomical expressions. The brain is the instrument through which the mind acts, the body is simply the tool of the brain. The basis upon which the human constitution is constructed, mental and physical, is the brain. Therefore, to learn of the mental, to study the spiritual, to know the mind and its divine endowments, we must observe and study the living material temple of the psychic. After centuries of research and costly experience, man has at last been taught the valuable lesson, what was at first blush self-evident; that the immaterial is known by the material, that to know the spiritual we must study the physical.

NATURAL LAWS AND SCIENCE.

The whole creation was instituted on scientific principles; natural laws govern and control the universe; through them "we live, move and have our being." Science is the cipher to study the hieroglyphics of nature; the alphabet by which we read the wisdom and benevolence of God in all his works. God gave man intellect to comprehend natural laws; reason, to discover science; logic and science are synonyms. Science gave birth to civilization; science is the ship that sails the infinite sea of wisdom; science is the light of truth.

Retrogress the unpaved avenue of time; behold the appalling and ghastly panorama of three centuries ago; observe the world without science—the dark ages—contemplate humanity as we look backward; weak, depraved and degenerate; fear and superstition the only religion, ignorance the only accomplishment, selfish priesthood was the only profession; to think aloud was a crime; to suggest a reform was a penal offense; to

be a philosopher would be to suffer the persecution and fate of Socrates, Galileo, Bruno and all the martyrs of truth and science. Man was prohibited by law from studying his own body. Pope Boniface VIII. issued a bull threatening extreme punishment to any who dare to dismember the human body. Versalus was branded by the inquisition for revealing man to man, as it branded Bruno and Galileo for revealing the wonders of the heavens. Versalus had the boldness to study the anatomy of the human body by actual dissections, a practice absolutely forbidden. He founded a science at the cost of his life. Astronomers were considered enemies to society, their doctrines irreligious; geologists were stigmatized infidels. Thus man's intellect was dwarfed, his higher nature stifled, while his baser elements, the propensities and animal instincts were stimulated, aroused and developed. Human nature must assert itself; from such a brain no good action could originate; cruelty was the only reform; cruelty and crime grow from the same stem; where there is ignorance there is superstition. About the beginning of the seventeenth century people began to think, the mill-dew on the glasses of reason was cleared away, the clouds that darkened man's mental sky were departing and admitting the light of truth, the gray dawn of rising science—the sun of the intellect—began to appear; civilization began to spread; the race began to advance.

“Why is it, man has accomplished more in the last fifty years than any previous thousand?” Simply because he has reasoned, studied natural phenomena, discovered science. Science captured electricity and learned us to use its miraculous powers; discovered

chemistry, showed us how to utilize it in arts and manufactures; founded geology and taught us how to study the strata of the earth; looked at the heavens and wrought astronomy and unfolded the laws governing the earth, sun and planets; conceived mathematics and revealed its uses in commercial life; established physiognomy and phrenology and how to apply them for the amelioration of man. What do we possess in the living world that is good and great, that is not directly the result of science? "The scientific study of nature tends not only to correct and ennoble the intellectual conceptions of man; it serves also to ameliorate his physical condition." Science is knowledge, all other thoughts and conceptions of the human mind is nescience or conjecture; science is exchangeable word with truth, and the only reliable information; while nescience consists of opinion, myth, doctrine, dogma, speculation and is unreliable thought. Science is nature; nature is infallible. Theories are human, facts are divine.

Natural laws are unchangeable; they are inexorable. Jesus told his disciples that "it is easier for heaven and earth to pass away than for one tittle of the laws to fail." Throughout the universe "every effect has a specific cause and every cause its own legitimate effect." Human nature has been the same since the fall of man; everywhere in God's kingdom the infinite mind breathes with impartiality, unbiased and unprejudiced. Before the age of Copernicus the heavens were as celestial and sublime to the eye as now, and the sun, planets and universes passed through space with as much harmony and order; but they appear different to the intellect, because reason has discovered the science of their mo-

tions. Apples fell from the trees before the days of Newton, and the laws of gravitation, that drew them to the mother earth was the same. Newton's intellect only discovered their principles. The laws of heredity and environment have existed since the birth of the first child, but man all the centuries was ignorant of their purposes; science today is revealing their high importance. Prior to the birth of Gall (1758—died 1828) the brain was the seat of intelligence, sentiment, passion and propensities—the medium of mental action. But their functions were a profound secret encased within the skull. Gall and Spurzheim, his pupil and apostle, eminent philosophers and scientists, only held the mirror up to nature and recorded her laws, nothing more. Their discoveries were at enmity with the philosophy of the ages, but true because founded on nature. God's laws are the same "today, yesterday and forever." If we could search the whole world through, we would find that "there is no variableness nor shadow of turning," no exceptions, no repealing, no setting aside, no miracles, but all are simple, positive and just.

Man's constitution, like all other divine creations, is governed by natural laws; science entwines his life; philosophy is the art of living and the rule of all life. These laws are wise and beneficial provisions for man's happiness; every pain of the body, every anguish of the soul, are penalties for violating some divine mandates; disease, crime, insanity, comes only from disobedience of God's ordinances. Conformity to these pre-existing laws gives health, pleasure and contentment. Oh, how glorious and luxurious is life; how sweet and heavenly is existence; what a paradise is earth, to those who know and follow the philosophy of nature.

THE UTILITY OF SELF KNOWLEDGE.

Human science is obviously the most important of all sciences; first, because it teaches man himself, the most essential of all knowledge; secondly, because it enables man to know every other man, to read human nature. "Know thyself," says Seneca, "this is the great object." All other information is subordinate to this. Unless man knows his own deformities and weaknesses; unless he has power to examine his organism and learn what talent is sick, what faculty lame, what power excessive; unless he knows his own plan of construction, what poor work will he make in the rebuilding of his nature. To educate yourself, to improve yourself aright, you must first possess the indispensable ability of knowing yourself. "Who has deceived thee so often as thyself?" says Franklin. Every individual is peculiar to himself and requires special remedies. Every person is adapted to follow some particular vocation better than any other, but unless we understand the science of ourselves, it is luck if you pursue the right course. Man may be as profound as Plato, as brilliant as Voltaire, as learned as Gladstone; unless he has tested his powers or knows the philosophy of his own mind, understands the language of his own nature, he will not know what faculties are weak or strong, or how to cultivate or restrain them; whether he is fit for the pulpit, or the bar, or the farm. "It is seldom," wrote Bovée, "we find out our great resources until we are thrown upon them." The building of a good character is every individual's paramount duty; every one should be ambitious to make the most of themselves; our highest aim should be to employ our own God-given forces to their utmost capacity; we are failures in this life, to the amount we fall short of this

standard, no matter what is accomplished. Every man should seek his level best.

The great Scottish bard evidently understood the significance and utility of being able to know one's self, when he wrote :

“ O, wad some power the giftie gie us,
To see oursel as ithers see us ;
It wad frae monie a blunder free us,
An' foolish notion.”

God answered this poetical prayer when man was made; but this divine truth remained a secret of nature until a little more than one hundred years ago when Dr. Gall made the discovery, and gave the world the only true mental science. God never intended man to be ignorant of man; Providence wrote the character of all things—stones, grass, plants, birds, animals and man—on their constitutions, their face and their body, in a plain legible hand, and gave man reason, the key to translate this language. The wisdom of the infinite Being is nowhere more truly exposed, than the relationship of man to his environments. God gave man enough, but no more than man needs. Man has power to philosophize and invent, to investigate natural phenomena, and he is compelled at his peril, to use this function for his benefit. Every faculty of our minds was given for an express duty; all these powers must be properly used or abused; man without reason is but little, if any, higher than the monkey.

God never does for man what man can do for himself. Nature never grows the varnished furniture, only the tree; man never digs from the bowels of the earth gold and silver coins and watches, merely the raw ore; man does not resurrect from the quarries polished

statues, but rugged boulders; telephones and telegraphs are not constructed by God; He only furnishes the power; Providence never gave man steamboats and railways, only invention and reason; man does not receive from the silk-worm, ready made, the beautiful patterns of brocaded silk. Heaven aids man, but man must also help himself. Grapes in their natural state were sour, olives were bitter; the wild rose was single leaved; the horse was untamed. Every improvement and reform of the world has been the offspring of man's intellect, with science the father.

Man likewise was born to the earth, an unfinished product, possessing a deformed brain, an imperfect mind; as the diamond must be cut and polished, as the marble chisled and sculptured, as the ore smelted and moulded, as the horse haltered and broke, so man may be developed, educated and refined in the school of life. Man, unlike all the other beings of the earth, possesses a constructive force within himself; man has power to correct himself, each organ of the brain, as each function of the physiology, is capable of being developed and augmented by proper use; the perception, reason, memory, love, hope, conscience, faith, worship, firmness, self-esteem, etc., all the faculties of the mind, can be enlarged and strengthened, the character rounded and perfected, by exercise, drill and culture. Self-knowledge with self-discipline will transform the work of nature, and defy the fate of heredity. The thought "I was born so and cannot help it" is no longer admissible. Had Socrates, Demosthenes, Jeremy Taylor, St. Paul, Julius Cæsar, Pope, Descartes, and hundreds of others famous as im-

mortals in the world's history, when young said: "I am what I am by reason of birth," and rested their efforts there, the globe would be minus her brightest lights and most influential characters. Man is a self-determining-being; he is his own architect, the father of his own destiny, the builder of his own fortune. "The fault, dear Brutus is not in our stars, but in ourselves that we are underlings." "This is the seal of the absolute and sublime destiny of man," says Hegel, "that he knows what is good and what is evil; what his destiny is; his ability to will either good or evil." Man should be master and not a creature of circumstance. The orange left alone would never become sweet; the horse would never have harnessed itself; the ape is always an ape, nothing higher. But history convinces us that man has been continually emerging from barbarism, although he has never been perfect, he is progressing.

Man was created in the image of God (Christ truly said, "He that seeth me seeth him that sent me.") Depraved, polluted, defiled, weakened, yet retaining all the characteristics of a God-head. Man with such a likeness must have undaunted sway in the world; with all the elements of the infinite mind he must have unrestricted correspondence with the whole universe. Man's intellect cannot be determined; there is nothing in the broad expanse of nature beyond his comprehension. Man's brain makes him the informer and reformer of the globe; gives him "dominion over the fish of the sea, and over the fowls of the air and over everything that moveth upon the face of the earth." Yet, after all, of how little consequence is this imperial authority unless man is first king of himself. "The world's

greatest conqueror is the man who conquers himself;" the greatest general is the one who can marshal his own forces to their best advantage; the philanthropist who can reform the world and not himself is weak indeed. "Show me a man who is not passion's slave and I will press him to the heart of hearts." What man is great? The man who subdues his own passions. Who is strong? The one who foils selfishness and guides the propensities by the lights of moral sentiment and reason. Man's animal nature, the baser elements of the brain, rule only when reason is dethroned and morality seduced."

How much wiser is the man who knows the science of himself, than the philosopher who knows the universe. Man may study geology until his frame withers with age, and he will be as ignorant of human nature, the causes of mental action, a knowledge of himself, as when he began. One may study astronomy until their hair grows silvery, and they will be no nearer the science of life, than when he first saw the stars. How immeasurably greater is the science that studies and dissects the globe of the brain and reveals man his true self, his good and bad qualities, the strong and weak faculties, and prescribes the remedies for their improvement, to reform our deformities, to enlighten the intellect, to stimulate our benevolence, to brighten our conscience, to purify our loves; than the science that dissects the globe of the earth and analyzes the rock, or amputates the blossoms and numbers the petals of a flower. The material sciences are interesting and practical, wonderful and profound, their study should be encouraged in so far as it benefits man; "A rational nature" writes Antonimus, "admits nothing but what

is serviceable to the rest of mankind." I would not rob them of a scintilla of their usefulness in the realm of learning, but as much as man is superior to the plant and the rock, so the study of man surpasses the physical sciences. Botany teaches the florist to cultivate the vine and the flower, to perfect the rose; zoology the study of animals and fishes, their natures and how to improve their growth. How superlatively more practical and instructive is the science whose whole aim and object is to ennoble womanhood, exalt manhood, to raise the standard of the race. "I am a man," says Torrence, "and nothing which relates to man can be a matter of unconcern to me." To know one's self is to know mankind. "If man should commence by studying himself he would soon see how impossible it is to go further" wrote Pascal. "I love my country better than my family; but I love human nature better than my country," says Fenelon.

BRAIN AND CHARACTER.

The nation is developed in proportion with the nation's brains; to enrich the world we must first enrich man. Nothing is educated or cultivated, improved or elevated, except by the touch of man's master hand. The brain is the standard of the man. Man is good, benevolent, intellectual, mean, dishonest, criminal by virtue of his brain. Man always has and always will act according to the shape of his skull. The difference between the Mongolian of the far west, who rears his miserable wigwam of twigs and turf, and the civilized Caucasians, from whose hands spring palaces of crystal, is but a matter of brains. The progress of the world from savagery to civilization, each degree, is marked by the conformation of the cranium.

It is a well established fact that every function and

power of nature operates through a special organ, endowed with a definite constitution, by virtue of which, it performs in a particular way. The same function everywhere uses the same instrument; one power never borrows the tool of the other; the eye is the seat of vision, the ears of hearing, the nose contains the sense of smelling, the teeth, stomach, veins, glands, lungs, etc., throughout the animal world have the same duties to execute. No law of providence is more clearly proven than this. The brain is the seat of the mind of all beings and creatures—birds, fishes animals and man. This fact is no longer controverted but conceded by all authorities. The mind consists of a plurality of faculties, the brain necessarily is composed of a congeries of organs. On the principle that each force of nature must have its own instrument, therefore the brain should have as many organs in its construction as there are faculties of the mind. Reason, love, conscience, benevolence, tune, color, etc., all must have individual organs to manifest their functions, as each power of the body has its own functionary, digestion, circulation, locomotion, respiration, etc., are all performed by separate organs. Man's mind possesses more faculties than the animal, therefore his brain is the more complex and larger. The organs of the brain as the functions of the body, work independent of each other. In the body one set of muscles may be strong while another set weak; the blacksmith's right arm is much larger and more powerful than his left. So the stomach may be relatively stronger than the lungs; the eyes good and the ears deaf; all men and women are stronger in some functions than in others, no perfect individual ever lived. Likewise the brain is constituted; man may

be well developed in the social proclivities and deficient in intellectuality; one may be a philosopher and small in the pushing powers and combative talents; one may be learned and profound and yet unable to whistle a tune or understand a note; one may be a poet and so devoid of calculation as not to master the multiplication table; some people are color blind, unable to see the beauties of the rainbow, and smart in other directions; there was an idiot in Barnum's circus that was so large in the faculty of tune that he conducted the band in marvelous time, but he knew not a note, could not reason or speak an intelligent word. This plurality of the mind and independent manifestation of each individual faculty is what causes the Dr. Jekyl and Mr. Hyde in human nature, the versatility of character, the differences between men.

“Tis education that forms the common mind,
As the twig is bent so is the tree inclined.”

Man is a creature of both heredity and environment; to a great extent he is the model of his ancestors; the child is guilty of the faults, diseases, appetites and excesses of the parents. “Like parents, like progeny,” this is an incontestable fact. The laws of growth and development are the greatest known to science. Circumstances may be more influential and powerful in moulding the character than the effects of birth. Surroundings and education properly administered will, to a marvelous extent, develop or restrain the child's inherited weaknesses and excesses. The mother by the aid of the simple doctrines of mental science, as she holds her babe in her arms can survey the head and learn what will be the child's life and character in its future career, if allowed to continue in its natural

course. If the brain is too large for the body she knows the remedy to counteract and secure harmony; if the propensities are predominating she will know how to cultivate the higher nature and curb the lower; if intellectual, she can smooth his pathway in a lofty career; if a natural criminal she can thank heaven that she has the principles to make her child an honest, moral and intelligent citizen; if she desires him to be an artist, lawyer, doctor, preacher, merchant or musician, she knows how and what powers must be specially developed to be successful in that particular calling. If this is true, what study, what science, what knowledge, what information is of any comparison to this? What mother does not desire above all things of earth, healthy, beautiful, intelligent, moral children. No duty will be too irksome for the undying love of a mother to accomplish this high object. Yet this science is within her competent research, and easily acquired. This is the only system of education founded on the nature of man, therefore the only true and scientific method of constructing the brain and educating the mind.

THE PRACTICAL BENEFITS OF MENTAL SCIENCE.

“Faciology” opens up an old, familiar and picturesque field of observation in a new and scientific light; it gives one a mortgage on man, a *quasi*-ownership in every creature and individual that comes within our range of contemplation; this science stimulates our observation and augments our reason; it teaches us to interrogate the causes and meaning of human actions; this study intensifies our interest in humanity, and fills the heart with a higher and more ardent devotion to philanthropy; a knowledge of human nature makes us more reverential to all that is

sublime, great and good in character, and benign, benevolent and gentle to all that is weak and depraved in human nature. When we are conscious of the fact that this meanness, that peculiarity, this eccentricity, that weakness, is the result of physical conditions, deformed brains, we will possess a more humane feeling, a tenderer regard for the misdoings and criminal actions of others.

There is nothing frivolous, useless or trashy, within the broad domains of this science ; but all is interesting, instructive, practical, ennobling, full of flesh and substance. That this subject is legitimate and proper cannot be doubted. What science or study could be more so? What course of investigation and thought is more exalted and dignified than the study of man—God's masterpiece? What methods of pastime affords so much scope for amusement? The theater presents no such dramas, comedies and tragedies as the stage of real life ; the episodes and romances in genuine human affairs are stranger and more entertaining than the most fanciful creations of the most gifted imagination; more instructive, because true and tangible, while those of the novelist are fictitious, false and lead one to reach false conclusions about human nature. The works of ancient and modern authors that have been most extensively read are such works as Pilgrim's Progress, Shakespear's dramas, the novels of Dickens, Lytton and Hawthorne, because these authors have been masters in picturing character, in detailing human traits. But after all the real substantial benefit derived from psychological studies from creations of the imagination are seldom helpful, if not injurious. Why not learn the science itself, that God has bequeathed to man for

his use and benefit? If young women and young men would pursue this study with one-third the vigor that they now peruse cheap novels and worthless literature, they would soon become expert in one of the highest branches of learning, namely, the science of knowing man and the philosophy of their own characters.

That lamentable period is past when it was necessary for a young man to go out into the world and spend fruitlessly the best years of his life—the building time—to learn human nature; and after years of painful experience was no wiser of the desirable information than when he left his paternal roof. Why? Because he had no scientific basis upon which to found his observations. The young lady, perhaps, more unfortunate than her brother, was left to the fate of destiny. The teachings of a loving mother were based on her own ignorance of the wants and nature of her daughter. Luck was the pilot that directed her frail craft along the voyage on the sea of life. In accepting a husband—for she could not choose—it was a lottery to win or lose, to “bliss or blister.” But now the tide in the affairs of her life is changed. The flattering tongue of the villainous monster may plead in vain; the oily dross of style and fashion will have no currency; money, upon which character has been based so long can no longer be the standard of manhood. Nature has given you a true and reliable guide to direct cupid’s dart from your heart; to found your love; to establish your associations in pure friendship. If you but study and listen to her laws, written so plain and readable, you can make no serious mistake. Make the face and head your criterion and you will never be deceived.

To write of the practical uses for such knowledge

would consume a volume for each profession and vocation; there is no life but what would be improved and benefitted by this science. Imagine yourself wearing the mantel of a lawyer, a doctor, a teacher, a merchant, what an acquisition of learning to be able to know at a glance upon the face, the true character of your client, patient, pupil, patrons, customers. How it would facilitate business to know whom to trust and distrust, how to cater to their likes and dislikes, by knowing their weaknesses and excellencies. Is there any accomplishment that surpasses this?

When this science becomes popular, when the ability to read character is as common as the power to analyze a flower, to tell the composition of a rock, to point the position of the planets, what effect will its universality have upon humanity? Each individual will know that their faults are read, their weaknesses are exposed, their secret sins no longer can be veiled; if they are self-respecting they will immediately resort to the proper means, which God has given them, to edify, purify, ennoble and educate themselves, that they may present a better face for the world to behold. The petty vices and little crimes—contempt, scorn, jealousy, envy, avarice, sensuality, pride, etc.,—that so disfigure the countenance of man, and causes so much displeasure and annoyance in the social world, would soon clear up and pass away. Public opinion, that great preserver of purity and virtue and preventer of crime, would make life exceedingly unpleasant to those who would not reform.

If this philosophy of the mind is true, the world should know it; no human hand should place any impediment in the way of its rapid extension. If not

true, the sooner mankind is informed of it the better, for many are living under its deceptive teachings. He who can disprove its principles can make himself an immortal benefactor to the race. No truth is clearer to reason ; no science is better established ; although gray haired history scorns to mention it; its doctrines may be at enmity with the philosophy of ancient sages; the doors of the great seats of learning may be closed against its admittance, yet it is the truth, a science founded on the immutable laws of nature, written on the tablet of creation by God, and will be as eternal as the heavens.

SCIENCE OF PHYSIOGNOMY.

BIBLICAL TESTIMONY.

“The countenance of the wise showeth wisdom, but the eyes of the fool are in the ends of the earth.”

“A naughty person—a wicked man—walketh with a froward mouth. He winketh with his eyes; he speaketh with his feet; he teacheth with his fingers.”

“Where there is a high look, there is a proud heart. A wicked man hardeneth his face. There is a generation, oh, how lofty are their eyes! and their eyelids are lifted up.”

“The heart of man changeth his countenance, whether for good or evil; and a merry heart maketh a cheerful countenance.”—*Ecclesiasticus*.

EMERSON.

“Neither Aristotle, nor Leibnitz, nor Junius, nor Champollion, has set down the grammar rules of this science, older than the Sanscrit; but yet they who cannot 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 power and disposition? One would say that the persuasion of their speech is not what they say—or, that men do not convince by their argument, but their personality.”

“Lavater advises us to observe the speaker's face quite as attentively as his words, if we get at the gist of the man and his matter.”

MONTAIGNE.

“You will make a choice between persons who are unknown to you—you will prefer one from another; and this not on account of 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.”

ADDISON.

“Every passion gives a particular cast to the countenance, and is

apt to discover itself in some feature or other. I have seen an eye curse for half an hour together, and an eyebrow call a man a scoundrel."

LAVATER.

"What knowledge is there that man is capable, that is not founded on the exterior—the relation that exists between the visible and invisible, the perceptible and imperceptible."

"Physiognomy," continues Lavater "whether understood in its most extensive or confined signification, is the origin of all human decisions, efforts, actions, expectations, fears and hopes; of all pleasing and unpleasing sensations that are occasioned by external objects. From the cradle to the tomb, in all conditions and ages, throughout all nations, from Adam to the last existing man, from the worm we tread upon to the most sublime of philosophers, Physiognomy is the origin of all we do and suffer. What judge, wise or unwise, does not sometimes decide of criminals by their appearance? What king would choose a minister without examining his exterior? An officer will not enlist a soldier without thus surveying his appearance, putting his height out of the question. What master or mistress will select a servant without considering his exterior?"

Physiognomy is a term derived from two Greek words, signifying "to know nature." More strictly speaking, it is the art and science of studying natural objects, whether animate or inanimate, by their shape, form and configuration. As applied to man it may be defined as a knowledge of the relationship of the psychic principle and the corporeal nature; the art or science of judging the characteristics of the mind through the body. Physiognomy in its most popular acceptance is the revelation of character in the face; but in this practical treatise I desire to extend and grasp the "whole man," to comprehend man all in all—the language of the face, the chart of the head, the laws of temperaments, to include phrenology, physiology, psychology and physiognomy.

Physiognomy is no chimera, black art, patent nostrum or fanciful humbug, to impose on public credence, or to

pollute public thought ; but a science founded on a pedestal of truth, evidencing the relationship between form and function, spirit and matter, mind and body—though imperfect and incomplete it possesses all the elements of a philosophy, all the possibilities of a perfect science—it challenges the thinkers, the scholars, the lawyers, the doctors, the ministers, the business man to investigation, to examine its credentials, cross-examine its witnesses, impeach its testimony, give it a fair trial before a competent and impartial jury, that it may secure an honest verdict. It is significant of a little, narrow, bigoted mind that will denounce, ridicule, condemn a new thought or theory without first properly respecting its merits. There exists a prevailing propensity in mankind to speak profanely of a subject before they are acquainted with its nature.

Physiognomy is the code to study all nature, but its most exalted field of utility is the investigation of man himself ; therefore the subject is worthy of man's best thought and highest energy ; it deserves more than a casual look and a passing glance ; it must be treated with the high respect due its inherent dignity. Physiognomy is no modern science, but ancient as man, the art of character reading antedates memory itself ; the philosophers of every age and clime made it an important study, but like all other sciences, its progress has been slow and fluctuating ; it had to crowd itself into public recognition, it had to overpower the force of established thought and inherited prejudice. As far back as the fourth century, B. C., Aristotle attempted to place the subject on a systematic basis before the ancient world. Galen, Cicero, Seneca, Pliny, Quintilian and many other classical writers wrote upon this theme and

testified to its scientific truth. But for its advancement we are especially indebted to J. Baptista Porta, who presented some new light on the subject, by some valuable investigations of comparative resemblances of the faces of animals and man; and to Lavater, perhaps more than any other writer, ancient or modern, who published his "physiognomical fragments," which were extensively read, made the subject popular, but his works are of but little scientific value, as they were unmethodical and incomplete.

Bacon classes physiognomy among the sciences, and he remarks in one of his works "that it is founded on observation and ought to be cultivated as a branch of natural philosophy."

All things natural are scientific; all of God's creations are governed by a system of laws; by these natural laws all things are begun and consummated. There is no clearer truth in the realm of human knowledge than the science of physiognomy. Science itself is but the embodiment of truth. Physiological expression is the great prolific source of all information. Physiognomy is the grammar to the character of all things and beings. From the potent and faithful language of the exterior, we glean all our knowledge of the interior. All the things in the world have their peculiar physiognomies; the rocks of the earth, the plants of the glen, the myriad leaves of the forests, the fishes of the sea, the birds of the air, the animals of the lair; all objects in nature possess their own individual form and shape, so too, every man has his own unique body. Every spirit born into mortal existence is given an appropriate garb, a suitable vehicle, made to order and constructed and planned by the spirit itself, adapted for its own private use.

Cause and effect, ways and means, adaptation and harmony, seed and fruit, exist throughout all nature, therefore through external and internal man, between mind and body, character and form. No operation takes place in the mind without a corresponding manifestation in its tool, the body. No change takes place in the conformation of the constitution without a corresponding change in the body's essence, the mind. The varieties of bodies represent the varieties of minds.

The scientific principle upon which physiognomy is based is one grand law, that the differences in external form are the result and measure of the differences of internal character. The difference in body is the difference in character; configuration corresponds with function. Each form, novice, undulation, swelling, wrinkle, feature of the body represents some trait of the soul; over each physical function presides a mental power.

The character of all things and beings of every department of the natural world, whether mineral, vegetable, animal or man, is indicated, known, classified, studied and judged by their shape, size, color, temperament, in a word by their physiognomy. Nature has labeled all her works for man's benefit, and obliges each to carry their character in full view. All of God's creations bear the impress of their nature upon their face. Examples of this proposition are too numerous and too common to cite many; we judge the landscape by its features; we prophesy the weather by the complexion of the sky; we determine the qualities and kind of wood by the bark; we note whether anything is inviting or loathsome by its appearance; the animal

is considered gentle or savage, tame or wild, intelligent or dumb, well bred or coarse, by his expression; the ripeness and palatability of fruit is adjudged by its color. This is nature's universal law. Man is no exception. We naturally estimate a person's character, old or young, good or bad, bright or dumb, moral or immoral, well or ill, miserly or benevolent, ignorant or intellectual, beautiful or ugly, by their external superficies. This assertion is axiomatic and needs no demonstration or illustration, to establish its truth, the fact has testified in the knowledge and experience of all. There is nothing more difficult than to demonstrate a self-evident truth.

"Human character does evermore publish itself," says Emerson. "It will not be concealed. It hates darkness—it rushes into light. The most fugitive deed and word, the mere air of doing a thing, the intimated purpose, expresses character. If you sit you show character; if you act you show character; if you sleep you show it."

Nature has given man the inalienable right to know every other man, stranger, acquaintance, friend or love. Each individual must wear his native flag; show his mental colors; exhibit his true character, to all who care to observe. Nature is unbending and inflexible. Nature is always true to herself, she never deceives us; the external is faithful to the internal. How frequently it is said that "appearances often deceive us," this is a false idea, sometimes this seems to be true, but it is our powers of observation that are deceitful. If we but scrutinize again, with informed eyes, we will discover that appearances are true to the character of the object we look at. Counterfit is impossible, artificial dross is impotent, no paint can disguise the native hue to all who read character by God's own infallible

cipher. How perfectly nature has revealed the key to unlock the character of man is shown in this great science of physiognomy.

“Dreadful limits are set in nature to the powers of dissimulation. Truth tyrannizes over the unwilling members of the body. Faces never lie, it is said. No man need be deceived who will study the changes of expression. When a man speaks the truth and the spirit of truth, his eye is as clear as the heavens. When he has base ends and speaks falsely, the eye is muddy and sometimes asquint.”

Emerson, (Essay on Spiritual Laws, 141.)

“If you would not be known to do anything, never do it. A man may play a fool in the drifts of a desert, but every grain of sand shall seem to see. He may be a solitary eater, but he cannot keep his foolish counsel. A broken complexion, a swinish look, ungenerous acts and the want of knowledge, all blab. Can a cook, a chiffinch, an Iachimo be mistaken for Seno or Paul? Confucius exclaimed: “How can a man be concealed! How can a man be concealed!”

Emerson, (Essay on Spiritual Laws, 143.)

The hypocrits, dissimulators, and falsifiers are skillful in their art; they study to deceive, and frequently accomplish their purposes. But does not the methods they devise only tend to prove the truth of the science? The confidence man appreciates the fact that in order to pass for a certain type, to represent a certain character, he must assume as near as possible the mantel, the expression and make-up of the subject he desires to impersonate in order to be successful in his calling. But he who reads character by the configuration of the head, the size, temperament and quality of the body, the complexion, size, height, length and color of the features of the countenance, can never be deceived. No maniac can wear the expression of a sane man; the fat man cannot appear lean, vice versa; no surgery will develop a small head into a large one; a wise man cannot look foolish; there is no process to enlarge

the forehead but the evolution of the intellect. What will change the height of the head but brain development. "For which of you by taking thought can add one inch unto his stature." What process is there that will change the color of the eye? What cosmetic will change the quality of the hair? There is no art that will give beauty and expression to the mouth but right living; there is no science that can change the formation of the chin, and make a weak chin a strong one; a wise man cannot look ignorant; a sick man cannot look well; a pugilist never has the expression of a divine; the drayman never bears the countenance of a poet. A laugh unless the offspring of an internal emotion is unnatural. "Always" says Emerson "as much virtue as there is, so much appears; as much goodness as there is, so much reverence it commands."

The actor, declaimor or elocutionist, to be successful in his art, must for the time being assume in reality, the character he desires to depict, or he fails in the act; this is the reason why acting becomes a violent strain on both the mentality and bodily functions. One could not assume the noble character of Brutus and play the villainous part of an Iago; one could not don the garb and air of a philanthropist to play the character of Shylock. Assumed facial expressions and bodily movements like affectations in speech and unnatural tones of voices are readily noticed, the false from the natural. Miserly persons cannot look benevolent; none have lovely faces that have not lovely souls looking through them; the good cannot look bad until they become bad; the criminal cannot look good until they reform their minds.

"Though the wicked man constrain his countenance, the wise can distinctly discern his purpose."—Prov. XXI, 29.

Physiognomy is the shorthand of the mind, every mental operation has its own individual language, as discovered in pantomime, and evidenced in facial expression, and bodily movements and gestures. Every sentiment, passion and propensity, every mental faculty discloses its own unmistakable tongue in the various movements and attitudes of the head and body. The physiognomy is a grand spectacular theater, where each function of the mentality plays a prominent part. "The mind in motion shines through the body like the moon through the ghosts of Ossian," magnifying and materializing its manifold characteristics, exhibiting with equal clearness and legibility, its beauties and deformities, the good and bad, strong and weak faculties and functions.

A knowledge of human nature is as old as the race ; all men of all abilities, at all times and in all climes, were apprised to a greater or less degree, with this divine gift ; therefore, we conclude, that this universal ability and desire must be the result of a special mental faculty, the organ of this power has been established and located in the brain by phrenologists and called intuition or human nature. Physiognomy is a natural science, not acquired, but intuitional ; not artificial, but native ; an inborn mental trait. It is primitive in the human mind. It is inherent in man's constitution. As every reasonable person is a musician in a greater or less degree, intuitively, without instruction ; as every intelligent person is a mathematician in some perfection, naturally, without studying arithmetic ; as every person can reason, judge colors, imitate, love, combat, be friendly, eat, drink, etc., intuitively, likewise every individual is a physiognomist, a reader of

character by nature, by intuition, by a special mental talent. I do not mean to infer by this that every person is a Lavater or a Shakespeare in the art of delineating character, any more than because every intelligent person reasons that they are a Socrates or a Galileo, or because every person is a musician that they play like Hayden or Mozart. But every person, however ignorant, has some knowledge of this science of man. This power varies in different individuals as other faculties of the mind. The sweet little speechless babe in the mother's arms, is a physiognomist, she smiles approval, and the child is encouraged, she frowns disapproval, and the child obeys. The most primitive savage found it necessary to gaze upon the countenance of a brother savage to discern the threatening love, passion, desire, motive or sorrow. The animal learns from the expression of his master's countenance and gestures, whether he is pleased, angry, kind or good. How common it is for lovers to despair, to grieve, to resent, to scorn, and even die over a look or a glance of the eye, a gesture or expression of the mouth. "What is love at first sight, but a proof of the silent language of physiognomy." The physician in diagnosing the affliction of his patient examines closely the appearance, complexion and expression; these silent, but infallible symptoms, go farther in locating the disease, than the feeble words of the patient. The farmer with anxious eye looks on his growing crops, and from their color, size and form judges their advancement and foretells their production. The equestrian and stock buyer judges the breed, blood, stock, power, strength and endurance of the animal in question by its physiognomy and purchases on the evidence. We estimate, analyze

and classify fruits, cereals, woods, solely by their appearance and tell their ripeness, maturity, condition and quality. In fact it is through physiognomy that we are guided in all things; the botanist, zoologist, and geologist knows that which belongs to his respective department by external signs, and by like means the physiognomist studies man.

Through the power of expression we receive sympathy, our sufferings are mitigated, our pleasures enhanced, our passions aroused, our friendships are made, our loves are won. Psychological expressions give emphasis and energy to words, and more faithfully reveal the intentions and thoughts than the real words which are so often falsifiers and makes the common proverb: "that actions speak louder than words" a truism. When we meet a friend or love it is the pleasant illuminating face, the generous smile, the pleasing salutations, we desire to see. It is the hostess with a mouth wreathed with the emblems of hospitality that gives the best welcome.

There is no science taken in a comprehensive sense, so vitally necessary, so fruitful of instruction, so fascinatingly interesting, as the study of the mind through the body. Suppose for a moment we rob the mind of all knowledge of physiognomy, what a catastrophe, what a damper to learning, what a check to human progress. It would steal from life all its romance and beauty; life would not be worth the living. It is necessary as language. Physiognomy distinguishes the good from the bad; that which is permanent from that which is habitual; that which is artificial from that which is natural.

Man without exception, judges all things by their physiognomy. When one comes in contact with a

stranger, we immediately, in the classical vernacular of the slang, size him up, that is we unconsciously scrutinize the individual and at once, form a decision as to his character, whether intellectual, ignorant, proud, affable, healthy, as to beauty, purity, race, etc. How our actions, motives, loves, passions are swerved, and guided by these unaccountable decisions. Then is it not of the highest importance to know the science of judging correctly.

What a grievous offense to misjudge an acquaintance; what an injustice to them; what an injury to ourselves. Mistakes in reading character are perhaps the worst of mistakes, since they contribute to the unhappiness of two persons, the observed and the observer.

PHRENOLOGY.

All my life long I have been in the habit of using Phrenology as that which solves the practical phenomena of life. I regard it as far more useful, practical and sensible than any other system of mental philosophy which has yet been evolved. Certainly Phrenology has introduced mental philosophy to the common people. REV. HENRY WARD BEECHER.

FUNDAMENTAL PRINCIPLES.

Phrenology is a term derived from two Greek words *phren*, mind, and *logos*, discourse or treatise, signifying the discourse of the mind. This science consists of certain cause and effect, relations existing between certain configurations of the skull and their corresponding mental manifestations, thereby disclosing the abilities, natural talents and proclivities, from the shapes, sizes and other organic conditions of the head.

Phrenology is science based upon certain definite fundamental doctrines which are as comprehensive and clear as are the laws of natural philosophy, the science of astronomy. Each principle is established and verified by an array of uncontroverted facts, and supported by unquestionable evidences and experiences of more than one hundred years.

The natural fundamental principles of phrenology are :

1. The brain is the organ of the mind ; that every trait of character, every flight of the imagination, every talent, every propensity, every sentiment manifests itself through this instrument of the mind—the brain.

2. That the mind is composed of a plurality of faculties ; and that every mind consists of the same number of faculties, but in different degrees, hence the infinite variety of human character.

3. That each mental faculty has its separate and individual organ in the brain, its own instrument to operate with, as all other functionaries of the body. As the eyes have their organs of vision, the ears their instruments for hearing, etc. So, too, reason, love, ideality, music, worship, benevolence, friendship, etc., are distinct faculties and have their separate tools to use.

4. That all the faculties that are related to each in function, whose duties tend to a common end, are congregated together in groups, hence the head is divided into sections.

5. That size is the measure of power, other things being equal.

6. For absolute test of power we must study the temperaments and physiological conditions of the body.

7. That every faculty of the mind can be enlarged and improved by cultivation and right use, and may deteriorated through neglect and non-use, as all the muscles and organs of the body.

8. That every faculty though normally good is liable to perversion and excess in action.

9. That each faculty of the mind is represented in the brain by two organs; located in the same position on each side, or hemisphere of the head. Just as we have two eyes, two ears, two arms, two lungs, etc., we also have two faculties of reason, benevolence, faith, hope, love, etc., in the brain. This is one of the wisest and most beneficent provisions of nature, for in case of accident or disease of one organ, the other performs the duties of both.

CRANIOLOGY.

BRAINS AND SKULLS, AND HOW TO STUDY THEM.

“I pay more attention to the form and arching of the skull, as far as I am acquainted, than any of my predecessors. * * * I have considered this most firm and least changeable, and far best defined part of the human body, as the foundation of physiognomy.”

Lavater.

The skull is the throne room of the soul; the brain is the organ or servant of the mind; the brain is the seat of sensation, emotion, thought and intelligence. That the brain is the function of the mind is no longer controverted and it is universally admitted by all great physiologists. The conformation of the cranium indicates the developments and shape of the brain, as the skin conforms to the shapes and sizes of the muscles and bones, shows their capacity and protects their delicate nerves and fibres, so too it is the office and primary function of the skull to protect the most important organ of the body, the brain. It adheres as perfectly to its contour as the skin to the apple, the peel to the orange, the bark to the tree. So we can accurately judge the size and capacity of the brain from the shape and size of the skull.

Phrenology promulgates the doctrine, and proves beyond a reasonable doubt and cites thousands of illustrations, that the mind is made up of a plurality of faculties, each having its own individual organ in the brain, and each faculty having its own duties to per-

form. The brain is composed of a congeries of organs--as many functions as there are powers in the mind.

Phrenology further reveals the marvelous fact that the mind is divided into sections or divisions; the intellectual faculties located in the forehead; the moral sentiments in the top or coronal region of the head; the selfish propensities located in the side above and back of the ears; the aspiring or governing faculties in the crown of the head back of the moral sentiments; the social proclivities in the lower back head. The divisions of the brain are represented in cut (1).

In each of these sections of the brain are clustered together groups of organs or families of faculties; that is all the organs of the brain that are related in function, that manifest like duties, that have common tendencies are congregated together in a group. To illustrate: all the social organs are situated in the lower back head. They are composed of Amativeness, the love of the opposite sex; Conjugality, the mating instinct; Adhesiveness, the love of friends and society; Philoprogenitiveness, the love of offspring; Inhabitiveness, the love of home and country. This section embraces all the social proclivities of the mind, which make up man's social nature, are associated together, and those whose duties are nearest related to each other, are the nearest neighbors. In a similar manner all the different sections of the brain have their different members so grouped together.

The appropriateness and ingenuity exhibited by God in grouping and locating the functions of the brain, with reference to their relative importance, is one of the most convincing proofs of Phrenology. The same skill is manifested throughout the entire man.

In examining the head to diagnose character, we must note this fact, that the character is proned or inclined in the direction of

the predominating section or division of the brain. If the head predominates in the top head or coronal region, that is, high and broad in the location of the moral sentiments, we discover an individual that is benevolent, religious, noble and humane. If a person is broader through the basilar

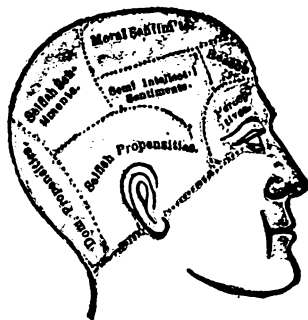


FIG. 1.
Mental faculties as they are divided into groups or divisions.

portions of the brain than the other sections, the division of the selfish propensities, we know at once that person is selfish, avaricious, energetic, economical and worldly minded. So too if a brain is predominating in the crown of the head, the location of the aspiring faculties, we see one who loves to manage, loves authority, to govern and rule; one that is ambitious. If an individual's head is largest in the lower back head, the section of the social organs, we have the evidences of sociability, such person's tastes and talents are of a domestic nature. When the forehead is predominating over the other divisions of the brain, we behold a person that is essentially intellectual; such a one loves mental pursuits and occupations. The forehead will be discussed more extensively in another chapter.

The most superficial observer must have taken cognizance of the variety of shaped heads. If we could examine the heads of all the inhabitants of the earth we would find no two alike in contour. How easy it is

to detect a mistake in putting on another's hat, although the same size in circumference ; how different in shape, how awkward it feels to any head but the wearer's.

The size and capacity of the brain is not determined, as is commonly supposed, by the bumps and novices on the cranium. "Bumpology" has no place in the category of the sciences. The term had a slanderous origin, used to throw a ridiculous light on the noble science. Expert char-

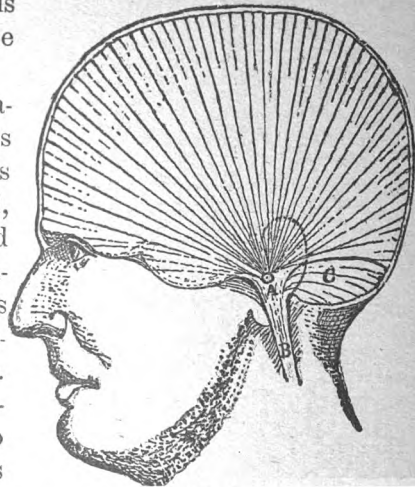


FIG. 2.

A. Medulla Oblongata, where the fibres start. B. Spinal Cord. C. Cerebellum.

acter readers pay but little attention to the hills and bumps upon the skull. Some of the finest brains are surrounded by craniums almost as smooth as billiard balls. Upon what law then could the mere head feeler rest his decisions? The novices of the head, however, have some significance; they indicate an eccentric brain, a mind that is stronger and more active in some faculties than others, for if all the functions were equally strong the skull would be even. The faculties outlined by the hill or elevation on the head will be found to be more active and larger than their neighbors.

The true and positive rule to measure the organs of the brain is to determine the distance from the center

of the ear, which represents the axis of the brain, the medulla oblongata, the place where the fibers of the brain start to the surface over the faculties desired to be measured. This process of measurement is illustrated by Figures 2 and 3.

Thus, a person who measures more above and in front of the ears has much talent but little force; in another, where the distance to the moral sentiments is longest we see one generous, dignified but with little energy and worldly tact; in another, the distance is short to the forehead where the intellect is located, but well developed above and back of the ears, we behold one that is cruel, combative, selfish and destructive, without reason or mercy. Rarely we meet a harmoniously developed head, where the sections of the brain seem to be balanced, where no division predominates over the others. Such a person will exhibit mental manifestations equally even and harmonious in every direction. This is undoubtedly the best development; such persons have sufficient force and energy, ambition and sociability, moral sentiment and intellect to make the happiest, the most congenial, the most contented of people; they are never eccentric or peculiar; they are as strong and good in one sphere of activity as another. Where the head is longest the mental characteristics will be strongest in that section

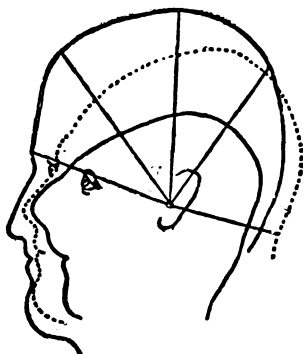


FIG. 3.

This cut represents the relative sizes of the heads of an idiot, criminal and poet, illustrating the proper method of measuring the brain.

A knowledge of this sectional development of the brain is highly necessary to determine the inclinations of the mind, and the general characteristics of an individual. To learn the capacity of special faculties and talents of the mind, it would necessarily require a detailed investigation and description of every faculty which will be found under another head.

Another fundamental principle of human nature is "that the size of the head determines the mental power, other things being equal." But understand this important qualification, for the absolute test the temperament, quality and physiological conditions must be taken into consideration. To illustrate, suppose there are two persons with equal sized heads, one has coarse skin and hair, rough, unpolished and unrefined organization, a poor temperament; while the other has a refined constitution, an active temperament, a quick, responsive quality, fine hair and active skin, the latter will manifest the greatest mental power; will have the richest and most active mind. So a good temperament and good physiological conditions are about as essential to determine mental power as size.

There are eminent men, men whom the world desires to call genius, brainy, smart, intellectual, that have only average size brains, but they will be found to possess a physical constitution adapted to make the most of the brain they do possess. There are others who have large heads and yet manifest no superior ability in any direction, except obtuseness. Such persons will be found to have a low physical make-up, a coarse, rough quality, a poor, sluggish, lymphatic temperament. The greatest men have always had the largest brains and finest organizations. Simpletons,

weak-minds and idiots, unless caused by disease, have small brains and poor physical attributes.

Mark well this fact, the size of the head is the test of mental power, other things being equal; it has been so from the genesis of the race, it will be so as long as the world lasts. The enlightened head will be master of the unenlightened head. A man with a large head unenlightened will be superior to a small head unenlightened and must govern. It is a survival of the fittest.

The size of the brain, other things being equal, is the great scientific condition upon which mental strength and capacity is determined. When we observe the infinite variety of shaped heads, some long and narrow, broad and flat, high and round, and reflect a moment, we will at once see that the volume of brain cannot be estimated by simply measuring the circumference of its base with a tape, or judge the quantity from the size of the hat. Reformers, philanthropists, moralists, usually have high, broad, top heads; the coronal region of the brain, where the moral sentiments are located, is always large, while the base of the brain, where the propensities are organized, will be small in comparison. A pugilist, a criminal, a purely worldly-minded individual, frequently wears large-sized hats, but the quantity predominates in the selfish faculties, while the top head is low and deficient. The minister may measure less around the base and yet possess the greater mass of brain. The shape of the brain is a more potent factor in delineating character than size. Sometimes a head will be very elongated in the rear, and short in length to the intellect; while the brain of another will be longest

from the axis to the forehead. The first will be strong socially, but very moderate in learning and brilliancy; the second will be more powerful in the intellectual faculties, but deficient in the social proclivities. The circumference of the head might be the same, and wear the same size hats, yet how different will be the character of the two persons.

Good business men usually have large perception, better observers than thinkers, they are more brilliant than profound, have more tact than talent; they possess plenty of energy, combativeness, and most always have large social natures. The brain will be large around at the base. A poet, author, scientist, may not have so large a head in circumference, but the reasoning organs, the semi-intellectual faculties, will be full and large. The forehead of the business man will be retreating, while the brow of the poet will be more perpendicular, and the skull will be broader at the top. The brain of the latter will be the larger. But both may have good heads for their respective callings. As the brain is developed the manifestations of the mind will be accordingly.

Experience has taught us not to look for fair talents in the head of an adult that will measure around the base less than 20 inches. Moderate talents will be found from $20\frac{3}{4}$ to $21\frac{1}{4}$; average abilities, $21\frac{1}{4}$ to 22; good developments, 22 to $22\frac{3}{4}$; large brain, $22\frac{3}{4}$ to $23\frac{1}{4}$; a very large head, $23\frac{3}{4}$ to 25. Female heads can be estimated one-half to three-fourths below these averages. The average male brain weighs more than that of the female; the male brain of Europeans is estimated to average about 49.5 oz.; female, 44 oz.; The brains of

idiots vary from 8 oz. to 27 oz.. The brains of insane people usually weigh less than those of sane persons, (many exceptions.)

The weights of brains of several distinguished men :

Cuvier	64.5 oz.	Abercrombie.....	63 oz.
Daniel Webster.....	63.5 "	Lord Campbell....	53.5 "
Agassiz.....	53.4 "	De Morgan.....	52.7 "
Spurzheim.....	.55 "	Benjamin Butler..	57 "

Some of the great men whose heads were examined, have here appended their measurements :

Names.	SIZE FROM EAR TO EAR OVER PERCEPTIVES.	SIZE FROM EAR TO EAR OVER FIRMNESS.	SIZE AROUND THE BASE.
Wm. Corbett, M. P.....	13¼	15	23¼
Henry Clay.....	13¼	14¾	23¼
John Quincy Adams.....	13	15	22½
Daniel Webster.....	13½	15	25
Thomas H. Benton.....	13½	15	23
Robert Burns.....	13½	15	23½
Napoleon.....	14¼	*	*
Lord Wellington.....	13¾	*	*
Henry W. Grady.....	15½	24
Chief Justice Gibson, of Pennsylvania.....	24½
Lord Eldon.....	13	14¾	23½

HATS AND HEADS.

SIZE HAT.	HEAD, INCHES	SIZE HAT.	HEAD, INCHES
6.....	19	7½.....	22½
6½.....	19¾	7¾.....	23
6¾.....	19¾	7¾.....	23¾
6¾.....	20¼	7¾.....	23¾
6¾.....	20¾	7¾.....	24
6¾.....	21	7¾.....	24½
6¾.....	21¼	7¾.....	25
6¾.....	21½	8.....	25¼
7.....	21¾		

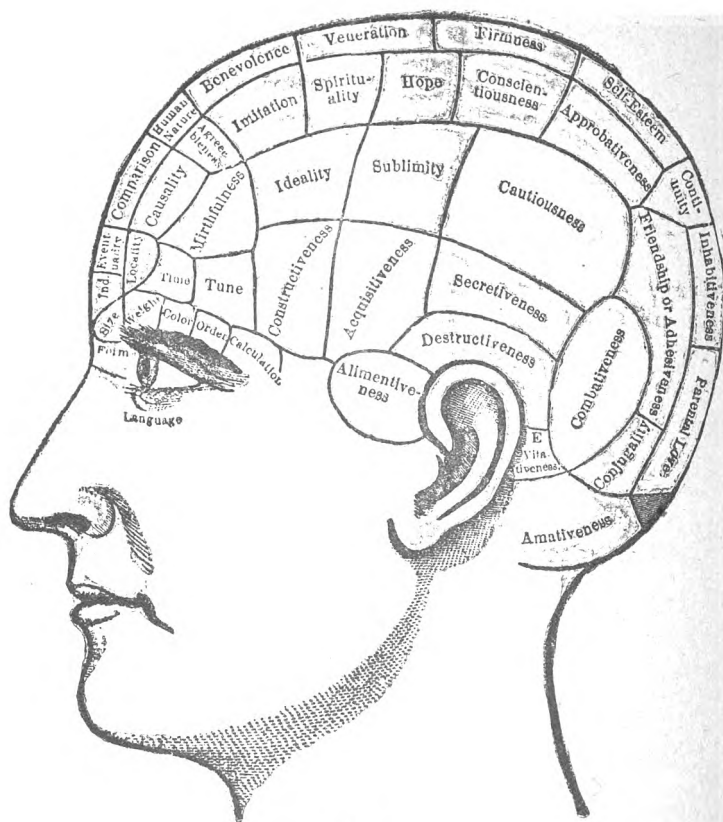


FIG. 4.

Model Head. Mental Faculties as they are located on the skull.

MENTAL FACULTIES BRIEFLY DESCRIBED.

THE SOCIAL PROCLIVITIES.

This group of faculties are located in the lower back head and when large give fullness in this region.

AMATIVENESS—The lover; the Creator; connubial love; the attachment of the sexes; sexual admiration, courtesy and harmony; adapted for the continuance of the race. Excess or perverted: Licentiousness; prostitution; sensuality. Deficiency; no desire to marry; indifference towards the opposite sex; lack affection.

CONSTANCY—Fidelity; conjugality; a desire of union for life; a disposition to live with the person loved forever. Excess: Great difficulty in transferring your love from one of the opposite sex to another. Deficiency: capriciousness in love; lack conjugal affection.

PARENTAL LOVE—The nurse; Philoprogenitiveness; attachment to one's offspring; the love of children, pets, the young and helpless.

Large.



Fig. 5.

Small.



Fig. 6.

Victoria:—Large social, moral and intellectual head. Affectionate wife and devoted mother.

Johnson:—Social proclivities, very small. Fine intellectual powers.

It is the faculty that

cuddles and babies. **Excess:** Causes parents to spoil children by too much indulgence and excessive caressing. **Deficiency:** Makes careless and neglectful of the young.

FRIENDSHIP—The confider; sociability; love of friends and associations. **Excess:** Extremely fond of society, when perverted leads to bad companionship, and unworthy attachments. **Deficiency:** No lover of social ties; neglect of friendly associations; the hermit disposition.

INHABITIVENESS.—The patriot; the love of home and country; fondness for the place where living, patriotism, etc. **Excess:** Homesickness when away from home; prejudice against foreign places. **Deficiency:** Causes the roving disposition; a disregard for home and associations of the homestead.

CONTINUITY—The one-thing-at-a-time faculty; the ability to concentrate the mind on a subject until it is completed; it gives unity and connectedness to mental operations. **Excess:** Prolixity; excessive amplification. **Deficiency:** Excessive fondness for variety; inability to apply one's energies and forces to one particular thing until it is finished; seldom complete anything; always have several irons in the fire at once.

ASPIRING GROUP.

These faculties are located in the crown of the head, and when large give elevation upward and backward from the ears.

APPROBATIVENESS—The aristocrat. Pride of character, love of publicity and popular applause, praise, display, fame, esteem, fashion, social position, etc. **Excess:** vanity, self-praise, extreme sensitiveness to comment.

Deficiency: causes one to care little for public opinion, disregard for fashion, society, or personal display.

SELF-ESTEEM—The leader. Dignity, manliness, self-

Small.

Large.



Fig. 7.

Governing faculties weak; lack self-reliance, dignity and self-esteem.



Fig. 8.

Aspiring organs large; dignity, authority, self-esteem very large.

elevating and commanding instinct, love of authority. Excess: causes an arrogant, domineering spirit, imperiousness, too authoritative. Deficiency: Poor appreciation of one's own abilities; lack dignity and self-reliance.

FIRMNESS—Decision, stability, steadfastness, tenacity of purpose, capacity to endure, reluctant to yield.

Excess: Stubbornness, obstinacy, self-willed. Deficiency: Causes one to be fickle-minded, instability of character, no mind of his own.

SELFISH PROPENSITIES.

These organs are located in the side-head, a little above and around the ears. When large they give great breadth to the head in the basilar region.

DESTRUCTIVENESS—The murderer. The faculty gives executiveness, thoroughness and severity, the love of exterminating, tearing down, destroying that which impedes or obstructs; the cut-right-through faculty. Excess: Causes one to be malicious, revengeful, retaliating; cruel, murderous disposition. Deficiency: Causes tameness, inefficiency, want of resolution and executive ability.

COMBATIVENESS—The defender; gives force of character, courage, snap, self-defence, love of competition,

resistance; makes one energetic. Excess: Makes one contentious, pugilistic, fiery, quick tempered. Deficiency: Makes cowards, lack courage and pluck, never contend or argue, inability to defend one's self, would not be efficient in any calling.

Small.



Large.



Fig. 9.

Pugilist:—Propensities large; moral nature, small.

Fig. 10.

Moralist:—Very large moral sentiments; selfishness, deficient.

gevity, toughness of constitution. Excess: Fear of death, extreme clinging to life. Deficiency: Causes one to give up too easily; inability to fight disease; lack love of life.

APPETITE—The eater. Desire for food; love and enjoyment of food and drink. Excess: Causes intemperance, gluttony, drunkenness. Deficiency: Poor appetite; indifference to food and drink.

ACQUISITIVENESS—The banker. Economy, thrift, the love of wealth; a disposition to save and accumulate. Excess: Makes one miserly and avaricious; thieving and selfish. Deficiency: Prodigality, spendthrift, inability to appreciate the value and usefulness of money.

SECRETIVENESS—The concealer. Causes one to use policy; tact, self-restraint, cunning. Excess: Makes the liar, hypocrite, double-dealing, concealer. Deficiency: Lack tact, policy; too frank, too out-spoken; no self-restraint.

CAUTIOUSNESS—The sentinel. Circumspection; looking before leaping; carefulness, watchfulness; appre-

hension of danger ; prejudice, fear. **Excess:** Procrastination, cowardliness, timidity. **Deficiency:** Carelessness, imprudence, heedless, reckless, too hasty.

MORAL SENTIMENTS.

This group occupies the coronal region of the head, and when large gives height and fullness to the top head. See figure 10.

CONSCIENTIOUSNESS—The judge ; the justice-bar of the soul ; an intuitive appreciation of right and wrong ; moral sentiment ; integrity ; scrupulousness in matters of duty and obligation. This faculty proves one to be true to his convictions. **Excess:** self-condemnation ;

Large.

Small.



FIG. 11.
Benevolence and moral nature very weak. Cruel, vicious destructive and murderous.



FIG. 12.
Intellectual, moral, benevolent. Selfishness deficient. Mental temperament.

an undue censure of others ; remorse ; censoriousness. **Deficiency:** no penitence for crime or compunction for sin ; a self-justification for all things, whether right or wrong.

HOPE—The anticipator ; the faculty that sees a silver lining in every cloud ; expectation of future success ;

happiness; confidence of immortality. Excess: building castles in the air; extravagant expectations. Deficiency: despondency; melancholy; gloom.

SPIRITUALITY—The clairvoyant; an intuitive belief and appreciation of spiritual existence; a prophetic guidance; a second sight. Excess: belief in apparitions and ghosts; superstitious. Deficiency: makes skeptics; incredulity; inability to believe in spiritual existence; lack faith.

VENERATION—The preacher; devotion; the worshiping faculty; love of prayer; reverence for religion and things old and sacred; respect for old age and great men. Excess: idolatry; worship of images and idols; undue distinction of persons. Deficiency: disregard for matters sacred and religious; lack religious tendencies and powers to worship.

BENEVOLENCE—The philanthropist. The faculty that proves one to be kind, humane, benevolent, charitable and sympathetic. Excess: too easily pained and touched by the afflictions of others; morbidly generous; give to the undeserving. Deficiency: extreme selfishness; indifference to the sufferings of others; unkind, unsympathetic, uncharitable.

SEMI-INTELLECTUAL, OR PERFECTIVE FACULTIES.

They are located in the region of the temples, giving breadth and fullness to that part of the head.

CONSTRUCTIVENESS—The inventor; mechanical ingenuity, the ability to invent, the tool-using faculty, power to construct. Excess: attempting impossibilities; impractical contrivances. Deficiency: inability to comprehend the mechanism of machinery; lack the skill to use tools; no mechanical skill or aptitude.

IDEALITY—The Artist; this is the æsthetic faculty that

loves the beautiful and perfect in nature and art. It is the poetic faculty; it causes the idealist; it gives re-

Small.

Large.



FIG. 13.
Japanese Woman. Perfecting and intellectual powers small. She possesses poor taste and but little refinement.

FIG. 14.
Elizabeth Canning. Large intellectual and perfecting faculties. A face full of intelligence and culture. Mental temperament.

finement, finish and polish to all that it does. Excess: causes fastidiousness; a dislike for the common things of life; makes romance. Deficiency: such are unable to appreciate the beauties of the works of God or man; they perceive no excellence in poetry, art, sculpture or scenery; beauty has no value to them; it causes roughness, vulgarity, poor taste.

SUBLIMITY—The lover of the stupendous in nature or art; the ability to appreciate the grand and sublime, the wild and romantic; such works as mountain scenery, the vastness of the ocean, the Niagara Falls excite this function. Excess: extravagant representations; exaggerated statements. Deficiency: manifest an indifference to the mighty elements of creation, inability to appreciate the grandeur of a great thunder storm, the lightning chain, the roaring artillery, etc.

IMITATION—The Actor; elocutionist; this is the

copying ability; it gives the sculptor power to imitate his model; the actor to impersonate; the artist to pattern; it aids one in society by copying manners, habits and customs. Excess: mimicry, servile imitation. Deficiency: inability to copy, imitate or conform to manners and customs of society.

MIRTHFULNESS.—The Comedian; the fun making faculty; wit, humor, the ability to joke, and enjoy a laugh. It aids reason by pointing out the ridiculous, absurd and incongruous. Excess: improperly making fun of sacred things or the infirmities of others; too funny. Deficiency: excessive sedateness, too much gravity and seriousness, inability to make fun, to crack a pun or a joke, no love for comedy.

REASONING FACULTIES.

They are located in the upper region of the forehead, when large give fullness and squareness to that section.

CAUSALITY—The Thinker; the ability to reason; to think abstractly; to comprehend principles; to understand the why and wherefore of subjects; to deduce conclusions from cause to effect. Excess: too theoretical, too much thinking over impractical philosophy. Deficiency: poor reason, no originality, no ability to plan, think or philosophize; weak judgment.



FIG. 15.
Reflectives large;
perceptives small;
more theoretical
than practical.



FIG. 16.
Perceptives large;
better observer than
thinker; brilliant but
not profound.

ment. See figure 12.

COMPARISON—The Critic; the analyzing faculty; power

to criticise, to illustrate, to contrast and compare; power to use metaphors, parables and proverbs; reasons analogously. Excess: captious criticism. Deficiency: inability to reason by analogy, poor critic, no power to deduce conclusions from comparisons.

HUMAN NATURE—The Physiognomist; ability to read character by intuition; a natural ability to discern and judge men by their looks and actions. Excess: induces intense personal prejudice; derogatory criticism of character. Deficiency: all people look alike; an indiscriminating regard for everybody.

URBANITY—Mr. Suavity; agreeableness; the ability to speak effectively and winningly; a persuasive manner; makes disagreeable things sound agreeable; power to make the rough appear smooth. Excess: affectation; blarney. Deficiency: disagreeable in manner.

LITERARY FACULTIES.

They are located across the middle section of the forehead and when large give fullness in that locality.

EVENTUALITY—The historian, the ability to remember stories, anecdotes and experiences. The record-keeper of the mind. Excess: tedious relations of stories and anecdotes. Deficiency: a poor historical memory; poor relator of stories and experiences; inability to remember events.

TIME—The mental watch. A consciousness of the duration of time; tells the time of day; gives memory of dates; aids the musician to keep time. Excess: undue particularity as to matters of time. Deficiency: inability to keep time; poor memory of dates.

TUNE—The musician. The memory and appreciation of tunes and sounds; ability to learn music by

ear. **Excess:** a disposition to play or sing, without regard to place or time. **Deficiency:** inability to learn music; unable to distinguish or appreciate different tunes.

EXPRESSION—The orator. This faculty is developed by the lobe of the brain, immediately behind the eye, when large, makes the eye prominent or forming a sack under it. It gives fluency in the use of words. Quick ability to learn languages. **Excess:** verbose; more words than thoughts; garrulity. **Deficiency:** deficient in the powers of expression. Poor memory of words.

PERCEPTIVE FACULTIES.

These organs are located at the lower section of the forehead, and when large gives length from the opening of the ears to the brows. (Figure 16.)

INDIVIDUALITY—The observer. A desire to see things and to recognize points of thought; power to individualize. It gathers knowledge for the other faculties to examine and classify. **Excess:** an impertinent eagerness to see; a prying curiosity and too inquisitive. **Deficiency:** poor observer. Attention must be directly drawn before it sees and particularizes.

WEIGHT—The balancer. It enables man to keep his equilibrium; it adapts him to the laws of gravitation; makes one a good shot, horseback rider, bicyclist, ropewalker; it enables one to judge the weight of anything by lifting it. **Excess:** a desire to mount high places, perform difficult feats of balancing, hazardous as ropewalking, etc. **Deficiency:** ungraceful walker and dancer; poor balancer; inability to judge the perpendicular of anything.

FORM—The carver. When large makes the eyes

appear far apart. Ability to remember faces and countenances, shapes and figures. People who draw from eye have this sign large. Excess: aggravated at the appearance of lack of harmony in forms, figures and faces. Deficiency: inability to remember faces, figures and countenances; cannot draw with skill or accuracy.

SIZE—Ability to judge and estimate things and distances by their measurement. Excess: a constant comparison of sizes of things and persons. Deficiency: inability to estimate distance or judge quantity by size.

COLOR—The painter. The ability to discriminate hues and tints and remember colors. Women have it larger than men, therefore are more fond of colored attire. Excess: fastidiousness as to colors. Deficiency: inability to distinguish colors, color blindness.

ORDER—The House-wife. Methodical, systematic, regular, neat, tidy. Excess: waste time in constant arrangement, undue neatness. Deficiency: slovenliness, irregular, unmethodical, untidy.

CALCULATION—The mathematician. An appreciation of numbers; ability to learn arithmetic. Excess: a desire to calculate and reckon everything. Deficiency: no memory of numbers. Inability to learn arithmetic.

LOCALITY—The traveler. A disposition to travel and explore; ability to remember places and localities; a good geographical memory. Excess: a constant desire to travel, a roving disposition. Deficiency: poor geographical ability, easily lost in strange localities.

HUMAN FORMS.

THE LAWS OF TEMPERAMENTS.

From the soul the body form doth take,
For soul is form and doth the body make."

—*Edmund Spencer.*

The study of the laws of temperaments is the most interesting, most practical and most valuable branch in the curriculum of human science. In contemplating mankind we at once take cognizance of the fact that there are no two individuals constructed in the same proportion. There is an infinite variety of human shapes, while the constituent elements in every human being are the same. Each have the same number of bones, the same number of vital organs, the same number of physical functions and mental faculties, but in different degree of development. Some are tall, lean, short, fat; some have large bones, others small, some are coarse and strong, others fine and delicate; some are active and energetic, others sluggish and inactive. The variety of dispositions and physical organizations are caused by a predominance of some vital organ, or system of organs, and the element predominating is called the temperament.

Many years of experience and observation have taught us to associate certain mental traits of character and dispositions to certain or corresponding physical combinations. Mental science teaches and proves that the mind moulds and shapes the body, therefore by a

study of the different physical conditions we can determine the mental conditions which certain physical states confer and represent. In brief, the constitution of the body determines the constitution of the mind. Every internal change, condition or operation of the mentality has a corresponding external expression on the physiognomy.

With a refined mind we find a refined and polished body. A coarse body is the consequence of a coarse, untutored mind. To make this idea practical let us illustrate by supposing a man who, in performing his occupations of life has never to any extent brought into activity his spiritual nature, the mind has remained dormant, as the Indian, barbarian, and frequently the inhabitants of rural districts, many even in our cities and towns. Cowboys are good examples of this type. We discover on examination of their physical attributes that the hair is bristly and coarse; we observe how rough and unrefined is the skin; witness the hands, feet, limbs, features of the face how well and truly do they represent the life he has lived. The fibres and texture of his muscles are harsh and coarse. The whole make-up is profane, unpolished and jagged like a piece of rough marble.

Compare and contrast this uncouth, uncultured individual with a man whose vocation in life has been of a thoughtful, studious temperate nature as the lawyer, doctor, editor, literary man, business man, etc., whose mind is trained, cultivated and tutored; whose life has brought into activity the functions of the brain, as well as the body; what a different picture we have presented. In this organization we note how fine and magnetic is the hair; how clear and active is the skin; observe too, how

brilliant and luminous are the eyes; see how expressive is the mouth; behold how intelligent is the countenance. Reason itself would not permit us to look for wisdom, learning, brilliancy, eloquence or refinement in the former, or ignorance, profanity and vulgarity in the latter. Their physiognomies tell the truthful tale of their lives, and writes their biographies in plain legible language on the exterior. The body being the machine of the mind must exhibit its peculiar character.

The philosophers of ancient Greece ascribe the diversity of disposition to the texture of the frame, not to the features, nor to the proportions, or the shape of the skull, but rather to the mixture of the elements of the body, and more to the fluids than to the solids. Hippocrates treated these humors under four heads: sanguine, phlegmatic, choleric and melancholic. People in those days accounted for man's temper by the humor he was in. Their theory has long been exploded, yet it has given color to our language, and we still speak of a person in a peculiar humor, as they did in the times of Hippocrates. Horace spoke of his "liver swelling with bile in a fit of jealousy." Shakespeare describes a coward as "lily-livered" and "lacking gall to make oppression bitter." All physiologists recognize different temperaments in the human body, but differ mainly in the manner of classification of the organs or functions that produce them, and causes the different influences on the mind. The most popular classification in Paris was arranged by Dr. Thomas, *i. e.*, the abdominal, thoracic and the cephalic. Andrew Jackson Davis, of New York, in his work "Harmonial Philosophy" makes seven divisions *i. e.*, the nutritive, motive, muscular, mental, spiritual and harmonial.

There is another called the European classification and was introduced by Dr. Spurzheim, one of the founders and first expounders of phrenology viz.: Lymphatic, Sanguine, Bilious and Nervous; this division is perhaps the most popular in England. The most practical and most scientific classification was made by O. S. and L. N. Fowler in 1839, two expert phrenologists and of world wide experience, viz.: Vital, Mental and Motive, these names are based upon natural division of the bodily systems, and the very names define the functions and characteristics of each, this may be called the American classification, and I believe the most practical and scientific.

THE VITAL.

The vital temperament comprises the nourishing apparatus of the entire system, the lungs, the stomach, the liver, the glands, veins, arteries and the whole alimentary canal. It embraces all the organs within the trunk. The functions of this temperament is to provide fuel and nourishment to sustain the brain and body, to manufacture vitality, to oxygenate the blood, to create and sustain animal life. It fires, stimulates, intensifies and electrifies the body, builds up torn down tissues expended from mental and physical labor.

A person with this temperament predominating is characterized by a deep chest, large abdomen, stocky form, broad and deep, short and thick, full round face, breadth of nose indicating great breathing capacity, flushed complexion, red, brown or sandy hair or whiskers. They manufacture more nutrition than is necessary to carry on the operations of mind and body, consequently they take on flesh and become fat and heavy. Such persons are prone to enjoy life, pleasures,

are gay and festive livers, good feelers, easy goers. Individuals thus constructed possess happy, placid and contented minds and faces. In spirit they are amiable, impulsive, candid, practical and conceited, more business than study, more practical than scientific. Such persons with this temperament predominating learn more from observation, experience and conversation, than mental drill, abstruse reasonings, long meditations. They manifest more fondness for stirring out-of-door life, more commercial than literary. Usually shrewd, plenty of tact, sociable and friendly.

Persons in whom this is the leading temperament, and only a moderate degree of the mental, are lovers of excitement, amusement, fast driving, theatres and social pastimes. This physical type usually possesses or accompanies very large amativeness, therefore are very ardent lovers, large social proclivities, large selfish propensities, a head more broad than high in proportion, excellent powers of observation and good, practical reasoners. For the reason of their strong vital system and their powerful social natures, they are more predisposed to dissipation, more subject to perversions of the passions and appetites. Sports, gamblers, harlots, etc., are usually perverted examples of this combination.

The occupations most frequently found in are hotels, restaurants, butchers, grocers, saloon-keepers. When united with a strong mental temperament we find lawyers, doctors, orators, politicians, of which professions we have many illustrious examples. A healthy development of this temperament is essential to all literary pursuits, in fact all occupations and

callings in life, for upon this vital system all the functions of brain and body depend for life and animation.



FIG. 17.

Vital Temperament, excessively developed. Large perceptives, executive ability, firmness and amativeness. Great capacity to endure mental labor.

The vital temperament represents what was formerly called the Lymphatic and Sanguine temperaments by the old phrenologists. I am of the opinion that there does not exist a lymphatic influence, that can be properly called a temperament, but it represents more fittingly a diseased condition of the vital, and not a normal condition. It is characterized by a fullness and

rotundity of form and limbs, sallow, thick, leaden, inexpressive features; thick lips, full blunt chin, light sparkless eyes, pale complexion, thin soft magnetic light hair, circulation feeble, muscles soft and plastic, vitality languid, a lifeless wreckless appearance to the whole physiognomy. It is produced by a predominance of the stomach. Never look for a great mind with these external symptoms. They prefer resting to working, or even to playing, they would rather sleep than think; they are lazy, worthless lubbers, with hardly energy enough to laugh heartily; they are incapable of anything severe, intense, ardent in any manifestation of mind or body. Such people excel in sleeping and eating, in feasting and fattening; they are usually gluttons, but good-natured and harmless, slipshod, go-easy people. If perchance, as I have observed, this temperament, or rather condition, is joined with a good brain, such never over-work or worry, but sleep and eat well in the greatest crisis. Instead of being fleshy and rosy as in health they are fat and pale.

The vital temperament is peculiarly the temperament of woman. Women in whom this temperament is deficient have small narrow chests, poor necks, and straight and shapeless limbs and arms, almost destitute of the elements that give beauty to the form and grace to the body.

Some of the world's celebrities with a strong vital temperament are: Victoria, Bismarck, Cleveland, Martin Luther, Tom Reed, William McKinley, Robert G. Ingersol, Ignatius Donnelly.

THE MOTIVE.

The Motive Temperament comprises the mechanical



FIG. 18.
Charles Stratton "Tom Thumb." Motive Temperament small. About three feet in height.



FIG. 19.
Abraham Lincoln. Motive Temperament large. Height about six feet, five inches.

apparatus of the man—the locomotive functions of the body. It constitutes the framework or the skeleton, bones, muscles and tendons. It gives form, size, shape; it enables us to walk, move, stand and sit; it makes us strong, enduring and tough. Individuals in whom this temperament is predominating are physically peculiarized by a muscular bony appearance, spare and lean, rather than plump and fat; large bones, prominent joints, broad shoulders, angular face, high cheek bones, large nose, usually Roman or Jewish type, large jaws, strong teeth, homely features, hard coarse hair.

This temperament governing produces toughness, endurance and perseverance, and obliges one to follow pursuits requiring activity and locomotion, energy and authority. Such persons are distinguished for their force of character, executive ability, usually authoritative and domineering; they love to boss and manage. The brain of such people is usually high and long, large perceptive, firmness and combativeness.

All the great generals, from Julius Cæsar to Grant have been gifted with highly developed motive temperaments. The leaders, overseers, managers in every calling in life, where the employment demands thought and action, perseverance, power, toughness and endurance, will be found to possess an inordinate degree of this temperament, whether on the battle field, in commercial, professional or literary strife and activity, or on the farm.

All historical tribes and races that have manifested warlike inclinations have possessed this motive element; cowboys, indians, inhabitants of the rural districts have this temperament largely predominating; it confers the very qualities that enables them to successfully carry on that calling.

This temperament is more common to man than woman ; it is peculiarly the masculine temperament. Women in whom this temperament is predominating are well known by their manly appearance, their unusual pluck, energy, perseverance, endurance ; they love authority and independence ; they are ambitious for commercial occupations and enterprises of a masculine nature. Women that are a success as traveling agents will be found to possess this temperament ; such women love to govern their own households and manage their own affairs.

Individuals with this temperament predominating are predisposed to a special class of diseases, as rheumatism, indigestion, imperfect circulation of the blood, derangements of liver, bilious tendencies, piles, gravel and chronic troubles. This temperament was formerly called the bilious temperament, as such people were more naturally subject to bilious disorders. The diseases of the vital temperament are more acute than chronic, as fevers, inflammations, diseases of the heart, apoplexy, rush of blood to the head, etc., while in the motive they are more lingering than inflammatory. Disease takes a powerful hold on this type of people ; but they possess greater toughness to endure it. Some of the noted personages who possess this temperament predominating are: Duke of Wellington, Lord Brougham, Gladstone, Oliver Cromwell, Lincoln, Sherman, Meade, Faragut, etc.

THE MENTAL.

The mental temperament comprises the brain and nervous system—the organs of mental manifestation. Through this system we feel, smell, hear, taste and see. It produces intelligence, intellect, thought, feeling,

passions and propensities. The characteristics of the persons in whom this mental temperament is predominating, are frail bodies in proportion to the size of the head, a forehead high and broad at the top, face oval, hair soft and fine, usually brown or light, muscles small and compact in texture, countenance mobile, strong, intellectual expression, a serene and thoughtful look, eyes blue or gray and luminous, skin clear and transparent, light and fragile active form.

Such persons are naturally studious, sensitive and refined, highly susceptible to mental impressions, love mental labor and pursuits, desire to think and study; they are noted for their clearness, precision and activity; they think, love and aspire with great ardor and devotion; they enjoy extremely and suffer intensely. The mental is obviously the most important tempera-



FIG. 20.
A licentious and brutal flat head Indian man, of Cape Flattery, Washington Territory, America. Mental Temperament small. This face is sensual, low, coarse, cruel, perverted type.



FIG. 21.
Dr. Spraker, President of Wittenberg College, at Springfield, Ohio. He has studied, taught, lectured and preached all his life. Mental Temperament large. Observe the pyriform shape of the face. Broad, deep forehead.

ment that belongs to the combination of man, for with the brain weak, all others are worthless and valueless. This confers the poetic and artistic elements in man;

it deals entirely with the mind; it is the medium of the intelligence and spiritual action; its habits and tastes are purely of a mental nature. This temperament produces the geniuses, philosophers, scientists, poets, authors, etc. It causes the dreamer, the idealist. All the great lights of the world have this temperament well developed. The brainy people live in a realm, a separate existence, from the rest of mankind; they soar higher than earth; everything to them is poetic; all they feel and do is like flaming passions to them. The beauties and blessings of this temperament are indescribable; they are known only to those who are fortunate to possess it in a healthy degree. The diseases that persons with an excess of this temperament are most subject to, are brain and nervous diseases, dyspepsia, consumption and spinal complaints.



FIG. 22.
Napoleon I: Short in stature, but broad and thick. A large brain, classic nose, good constitution. Mental-Vital Temperament.

Some of the great representatives of this type are: Whittier, Holmes, Alex. H. Stephens, General Fremont, George Combe, John B. Gough, Horace Greely, President Benj. Harrison.

Every person must possess some of all three of these

temperaments; each is a vital constituent in the life of man; each temperament performs and executes different functions; each defines its duties by the organs

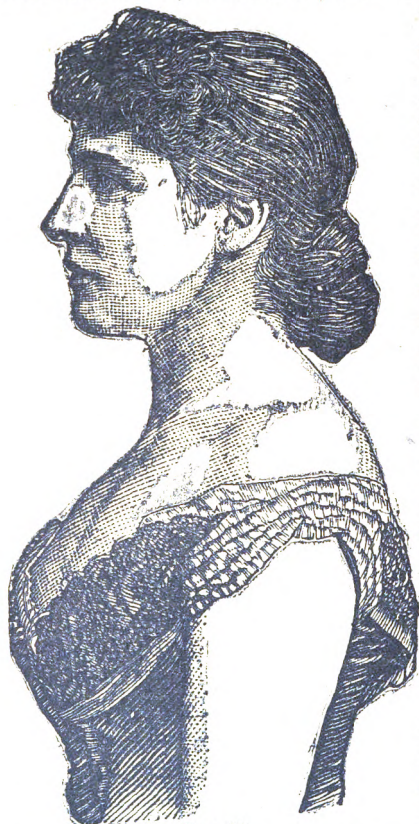


FIG. 23.

Mrs. Lily Langtry. Well proportioned Temperament, with strong Vital development.

which compose it, and the characteristics it produces; each has inclinations the other is incapable of; each temperament is good or bad, bitter or sweet in proportion as they are mixed and harmonized; each temperament is greater than the other; each executes a special life's work, the Vital provides the fuel and gets up the steam, the Motive gives the strength, power, locomotion and endurance. The Mental is the highest temperament of the organization, indispensable and invaluable to the others, for it is this system that operates both of the others; the motive and the vital are but its tools, the others are subordinate and inferior to it; all the functionaries of the body are but servants of this mental system; when the brain is deficient the

which compose it, and the characteristics it produces; each has inclinations the other is incapable of; each temperament is good or bad, bitter or sweet in proportion as they are mixed and harmonized; each temperament is greater than the other; each executes a special life's work, the Vital provides the fuel and gets up the steam, the Motive gives the strength, power, locomotion and endurance. The Mental is the highest temperament of the organization, indispensable and invaluable to the others, for it is this system that operates

others are weak, the reason for this is plain, it is the temperament that characterizes and gives power to the mind. The more brain the more mind.

THE HARMONIOUS TEMPERAMENT.

In nearly every individual some one temperament is usually predominating, and it is the variety in degree of these combinations that causes the variety in human shapes. The temperament predominating has an overwhelming influence on the individual's careers in occupation, health, mind and happiness. The most satisfactory mixture of these physical elements is a harmonious development of all three temperaments, this is the best combination for highest enjoyment and efficiency; it makes an all-around man, it gives general genius and true greatness; it gives strength and harmony of character; it gives consistency as well as power; it makes one large but not too large; strong, but not coarse; plump, but not too plump; emotional, but not erratic; animative, but not excitable. Such characters are seldom. We find good illustrations in the figures of Washington, Adams, General Lee and Grant.



PART II.



PART II.

"Expatlate free o'er all this scene of man:
A mighty maze! but not without a plan."

—Pope.

THE HUMAN FACE

"THE MIRROR OF THE MIND."



1. Darwin.
2. Socrates.
3. Blaine.
4. Corregio.
5. Gladstone.
6. Andrew Jackson,
7. Duke of Wellington.
8. Robert G. Ingersoll.
9. Thomos D'Urfey.

"The outward forms result from the degree of development of the contained organs."

—Sir Charles Bell.

"A face that had a story to tell. How different faces are in this particular! Some of them speak not. They are books in which not a line is written, save perhaps a date."

—Longfellow.

INITIAL.

"To find the mind's construction in the face."

—Shak.

The first scene as the virgin eye opens to the light is a face; the most interesting picture in the panorama of life is the face; at last, when death summons us hence, in the supreme moment, the glassy eyes roll about their orbs and receive their last benediction from the human face. More picturesque than the Alps; more beautiful than the landscape; grander than art. Here in this palace heaven is enthroned and satan is housed; where the angels smile and the devil rages.

In the countenance each mental faculty has its citadel; each physical sense its seat; each vital function its pole. Phrenology is a noble science, physiognomy is true, physiology exact; but in the face we have the key to each and the compendium of all.

To read faces is as necessary as to read books. Its language should be embraced in the education of every young man and woman. Faciology is the greatest of the natural philosophies, because true and the most practical. More people can mark their downfall in social and business life from ignorance of this subject than from any other cause. The face is the most used and most misused; the most observed and least studied.

Why should we believe the botanist, geologist, evolutionist, naturalist, and not the faciologist? His claims are as honest, better established and more easily verified. The phrenologist, without the aid of the countenance, would be impotent; the physician could hardly locate a disease. We read the laws of temperament more clearly from the face than the whole body;

here we judge the quality of the brain; the shape of the face indicates the shape of the skull; the face registers all the conditions of the constitution—health and disease. Phrenology, to be useful, we must witness the contour of the head, which is so frequently hidden by the hat, or, as in case of woman, by fashioned hair; but the face—the brow, eyes, nose, cheeks, ears, mouth, chin, are always on the witness stand and the veracity of their testimony cannot be impeached by those who understand their language. In studying character by the face do not judge the man by one feature or two, but by the whole countenance. In the last chapter I have recapitulated the natural principles on which faciology is based. The author makes no pretensions as being the discoverer of all the signs of character compiled in these chapters; but he does modestly claim to have discovered some, and to have verified all, with few exceptions, by hundreds of like coincidences.

THE REVELATIONS OF THE FACE.

THE PHILOSOPHY OF BEAUTY.

"The countenance is more eloquent than the tongue."—*Laotzer.*

"The countenance is the portrait of the soul."—*Cicero.*

"The face is the index of a feeling mind."—*Crabbie.*

"Oh, that deceit should dwell in such a gorgeous palace."—
Shakespeare.

"A sweet expression is the highest type of female loveliness."—
Dr. J. V. C. Smith.

"A face without a heart."—*Shakespeare.*

"Alas, how few of nature's faces are to gladden us by their beauty."—*Dickens.*

"God has given you one face, and you make yourselves another."—
Shakespeare.

"Some women's faces are, in their brightness, a prophecy; and some, in their sadness, a history."—*Dickens.*

"A February face, so full of frost, of storm and cloudiness."—
Shakespeare.

"Features are the great soul's apparent seat."—*Bryant.*

"The tongue is more easily controlled than the features of the face; and though the heart be secret, the face is transparent."—
Helen Hunt.

What a noble and intellectual pleasure is the study of the "Human Face Divine." How wonderful, how marvelous, when we hesitate to consider out of all the millions of inhabitants on the face of the earth, there are no two faces alike; each is unique, each is peculiar. How impossible it would seem, at first blush, to think of a space not a foot square, to change into all these

millions of countenances, each distinguishable from all the others, and each bearing the resemblance of a human being.

The prettiest picture in all the world is an expressive face. The face is the photograph of the mind. Every person discloses their image in the countenance. Every life is a fairy-tale written in eloquent language on the face. What a man is or has been is evidenced in this small confinement. In these fair embellishments, the hills and valleys, the forests and glens of facial beauty, we trace every mental condition, anger, pain, love, despair, hope and despondency. The face records man's whole biography, it relates the varied story of life's experiences. The face indicates the active qualities of the mind, its present condition, it exhibits both the pleasant and unpleasant thoughts and emotions, success, failure, happiness, subordination, humiliation, purity, sensuality, wisdom, ignorance, these are all alike impartially manifested in the countenance. Each with its separate and unique accent make their appearance in picturesque scenes of facial expression.

Who would be so absurd as to doubt that the mind manifests itself in the face. See how the eyes snap in anger; how the lips pout in contempt; in joy how the face wreathes with smiles; how grave the face in sorrow; how calm and soothing the melting eye of love; how gladness illuminates it; how sadness draws it; how hatred hardens it; how love softens it; how sympathy expands it; how frivolity fades it; how meanness deforms it, and evidences too numerous to mention. In view of these and hundreds of illustrations our conclusions must be, that the mind and face are interrelated; that every mental operation

is signaled in the countenance; that the face is the kaleidoscope of the mind.

There is perfect duality between the face and the mind, every faculty of the mind has its facial pole, its physiognomical sign in the countenance; all perhaps have not been discovered as yet, but that they are there, I truly believe. The development of the mind is shown by the development of the face; an idiotic mind, an idiotic expression; a baby mind, a childish face; a feeble mind, a weak face, etc. When the moral sentiments are the predominating faculties of the mind, we have the spiritual and benevolent look; when the selfish propensities are the ruling powers of the soul, we have an avaricious, selfish, worldly face; when the social proclivities are the largest and most active, we have the affectionate and friendly countenance to behold; when the intellect is the strongest division of the mind we have associated with it a wise, intelligent face; a harmonious mind, a well proportioned face.

The weakness and strength of all the faculties of the mind are accurately reflected in the face. A deficiency of any power of the mind will cause a corresponding weakness or vacancy in the face; an excessive development of one function will be represented by a relative feature in the face equally abnormally developed. A healthy and natural action of all the faculties of the mind and all the physical functions are necessary for the highest type of beauty, as a harmonious and healthy action of all the functions of the body are essential for complete health and happiness. A perversion of any mental faculty is manifested in the face. Love is one of the greatest beautifiers of the

soul, it spreads over the countenance, affection, amiability, attractiveness, persuasiveness; it sweetens the voice, makes the eyes lustrous; and makes kissable the lips. Although a person may be intellectual and religious, the brain that is deficient in amativeness has always a weakness in the face, a vacancy causing a cold frigid, chilly, unaffectionate expression. Without love no face can be truly beautiful. Love, the greatest of decorators, is, when perverted, the greatest destroyer of beauty. It gives the face a sensual, low, animal appearance; it makes red the lids, and blurs and dims the eyes; it changes the loving expression of the mouth, to something vulgar; it clouds the complexion and mars the beauty of the whole countenance. Observe the faces of libertines, prostitutes, pimps, to see how perverted love kills beauty.

Criminal.



FIG. 25.
Louis W. Jackson, who murdered a man in Illinois for \$500. He possesses a low, coarse mental and physical make-up.

Preacher.



FIG. 26.
A Great Divine. A natural preacher, a reformer and moralist. What a noble countenance. How large the intellect; how high the moral sentiments.

There is nothing superfluous in man's nature; every function of his anatomy. every faculty of his mind is

necessary to his enjoyment and perfection in mind and body. Man is naturally selfish, and these propensities are as essential to his welfare as his moral sentiments or his intellect; but their functions are not so lofty and noble as the moral and intellectual powers, lower in their nature, animal and worldly in their objects. Man in order to exist must attack, defend, destroy, secrete, acquire, etc., but these selfish elements must never predominate, they must be subdued, they must be governed by the higher powers of the mind; God indicated by their position in the basement of the brain, the relative importance of their functions. A face without a due development of the selfish nature is weak, lacks energy, force, courage, perseverance, combativeness;

Conscientious.



FIG. 28.
Good boy: Broad, intelligent brow;
all the higher departments are large.

Dishonest.



FIG. 29.
Bad boy; Observe how narrow
and flat his forehead, and how large
the propensities are. How truly
his face indicates the low, mean, ig-
norant nature.

they are deficient in aggressive and executive ability. In this gold-mad country of ours, where the dollar is the greatest God beneath the sun, where wealth is character, where the highest ambition is to hoard the shining gelt, we will not wonder that this selfish nature in the American brain is largely predominating; that it

is the ruling passion. Yet how lamentable is the truth; how observable in the faces of the purely worldly minded. Look at the face of the Jew, how supremely self sits on that countenance (exceptions, but as a class); how subordinated are the higher natures.

Contrast the face of the philanthropist with the miser; the gentleman with the criminal; the glutton with the abstemious; the inebriate with the temperate; the moralist with the sensualist; the minister with the pugilist, the lady with the prostitute, and you will detect and distinguish the noble from the low, the intelligent from the ignorant, the moral from the immoral, the gentle from the cruel, the honest from the liar, passion's slave from passion's ruler. It does not require an expert's eye to decipher these differences; but they are so noticeable that the most inexperienced reader of character can mark them. How perverted destructiveness gives a cruel, savage aspect to the face, as in the Indian, murderer, barbarians. How perverted secretiveness shows itself in the squint of the eye, the foxy look and stealthy walk. How perverted combativeness makes the look of the fighter, the pugilist, the town bully. Appetite uncontrolled gives the face an animal appearance, gross fat jaws, blotted, shapeless inflamed cheeks, large protruding lips. How perverted intellect causes the face to be "sickled o'er with the pale cast of thought." "How many have I seen in my time,"

A Selfish Face.



FIG. 27.

Observe the breadth of head between the ears. Selfish nature predominates. See how the face corresponds.

says Montaigne, "totally brutified by an immoderate thirst after knowledge." Thus we could go through the alphabet of faculties and find the abnormal action of every power manifesting its condition in a legible language in the face.

A face to be the highest standard of beauty must be the picture of a mind developed in every department morally, intellectually, socially and selfishly. The mere silent prestige of features alone will not make a face handsome, any more than man can be eloquent by the aid of speech alone. Snakes have pretty skins, but we shudder at their sight. I have seen faces most excellent in outline, beautifully chiseled features, flowery complexion, but, like pieces of statuary, they were expressionless, soulless. Who would consider a corpse beautiful, however exquisite was the contour of the face. Physical beauty cannot be over-estimated, but it is the mind that gives value to the countenance, it illuminates, brightens it, animates it, electrifies it, gives it a mental dress. The life of beauty consists in expression. Physical beauty attracts, mental charms; personal beauty will please the eye, but it is the intellect that wins the heart. Common beauty is youthfulness and health, but true beauty is gracefulness and sweetness of expression. Mental beauty is eternal, physical beauty is divorced with wrinkles and age.

No language can fitly estimate the true worth of a handsome face; letters of credit are valueless in its comparison; riches have no such currency; dignity has no such station; rank, titles and social positions must give way to a noble expression, a beautiful face. All men instinctively admire a handsome form and face. People congregate to the most popular churches,

theatres, streets, wherever people gather, to feast upon human beauty. Probably no gift has been so universally desired by all mankind as that of personal beauty. Wealth and power have not been as hungered for. All human beings, the rich and the poor, high and low, civilized and savage, have longed for and craved a handsome physiognomy. The criterion of beauty varies with the centuries and races, the standard that was eagerly sought in one generation is found ungainly in another; the style of features adored by the Chinese would appear ridiculous to an American; what would be esteemed loveliness by the savages would be crude and outlandish to civilized eyes. Man as well as woman is afflicted with this common aspiration of humanity.

Oh, beauty, what a powerful weapon thou art! The bravest men are made cowards in its presence; the strongest fall smitten by its mighty power; all other ambitions are cast aside to pay homage to their shrine of beauty. Can we wonder that every conceivable device, contrivance and expedients are resorted to for the purpose of prolonging its joyous spell? Is it any wonder that complexion specialists, quacks, impostors who advertise "a thin form made plump," "a plain face made beautiful," "freckles removed in three days," find dupes to make them rich? Every one naturally loves the beautiful, there is something hypnotizing in beauty that electrifies and awakens the innermost recesses of the soul.

The saying, "beauty is only skin deep," is but a skin deep saying. A beautiful face is a silent commendation. It speaks of health, virtue, purity, morality and intelligence; while a homely, vacant, ugly, distorted face indicates something negative, denotes a deformed,

eccentric mind, and disproportionate soul and body. The face is the thermometer of both the mind and body. Any disproportionment of the physical functions is clearly indexed in the face; all the conditions of our vital constitution in health and disease are signaled on the countenance. A well proportioned face signifies that all the temperaments are harmoniously blended together. A face with the physiognomical signs well balanced denotes a well balanced mind. Woman, who possesses more beauty, symmetry and harmony in form than man, also possesses more perfection in character. Woman is not so strong and powerful as man, but possesses a more refined organization, a higher quality, and more susceptible minds. They are man's equal, mentally and physically. What they lack in size they make up in quality. The more beautiful the form, the more harmonious the character. Irregular features indicate an ill balanced mind. If the features are strong in a particular member, you will find traits of character strong in a given direction. Extremes in features, extremes in mind. Very frequently we find with a homely face a benevolent heart, with distorted features, a talented mind; with uneven features, a sweet disposition; but always in such people the mind will be unevenly developed in some direction. As the face is so is the mind. A strong face denotes a strong mind; a weak face, a feeble mind; a bright face, a bright mind; a dumb face, an obtuse mind; a sensual face, a sensual mind; a criminal face, a criminal mind, etc.

The mind is the great sculptor of the face. He who thinks, reads, studies and meditates will carve the stamp of intelligence on his brow; the soul that is full

of benevolence, love, charity and affection fashions the face in its own angelic likeness. A thoughtless mind

An Honest Face.

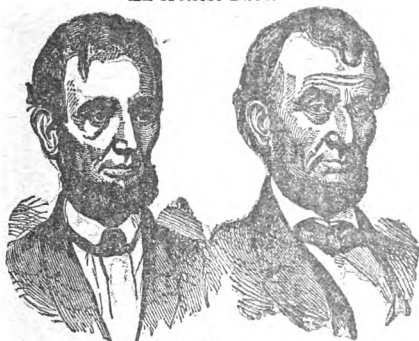


FIG. 30.

Lincoln: Before and after he became president. How care and responsibility tell on the faces of those thus burdened. You who saw president Cleveland before he was president, can observe a wonderful change in his countenance now.

Habitual conditions of the mind stamp analogous expressions upon the face, and frequently changes the original stamp of nature. One who has lived a life of pleasure, health and happiness will show it by a healthful, joyous appearance on the face; one who has lived burdened with cares and responsibilities, will manifest it in the lines of the features; one who has dissipated, been a slave to appetite and passion, will disclose it in the eye, mouth and countenance; one who has allowed anger to reign supreme in his mind, will show it by the scowls of the brow, a belligerent look; one who has spent a life of good deeds and charitable actions will bear a kind, benevolent look; a life passed in ignorance will be known by a dull, stupid expression.

“A man passes for what he is worth. What he is engraves itself on his face, on his form, on his fortunes in letters of light which all men may read but himself. Concealment avails him nothing; boasting, nothing.

takes all the beauty from a shapely face; a sensual appetite deforms the handsomest features; a cold, miserly, selfish soul shrivels and mars the best countenance.

There is confession in the glances of our eyes, in our smiles, in salutations, and the grasp of hands. His sin bedaubed him, mars all his good impressions. Men know not why they do not trust him, but they do not trust him. His vice glasses his eye, demeans his cheek, pinches the nose, sets the mark of the beast on the back of the head and writes, "O fool! fool! on the forehead of a king."—*Emerson* (essay *Spiritual Laws* 143.)

The most moral are the most beautiful. It is true some of the most beautiful are immoral, but it is not because they are handsome that they are wicked, but the fact that they are good looking shows, that they are naturally moral. Like the lovely rose, as soon as you pluck it from its nourishing stem, it begins to fade and decay, so too, as soon as you sever a beautiful face from virtue, temperance and true love, it begins to lose its bloom and beauty. Virtue beautifies; intellect illuminates; ignorance mars; vice deforms. The most moral and intellectual have the most attractive faces. Observe the faces of our greatest artists and poets, and we can trace in the lines and curves of their countenances and discover the rich artistic minds within. Behold the handsome faces of Raphael, Rubens and Vandyke. Study the faces of Burns, Byron, Milton, Lowell, Longfellow, Scott, Shelley. Look at the faces of the intellectual lights of all history, the scientists, philosophers, judges, poets, authors, they have possessed the finest faces. Genius lights the countenance, gives it an enamel finish, an air of learning, a peculiar individuality, a unique expression, which become only those who have traveled over the mountains in the atmosphere of thought and culture.

Lavater says "Who views the antique gems must see enlarged intelligence in Cicero, enterprising resolution in Cæsar, profound thought in Solon, invincible fortitude in Brutus, in Plato God-like wisdom, or in modern medals the height of human sagacity; in Montesquien, in Walker the energetic, contemplative look and most refined taste; the deep reasoner in Locke, and the witty satirist in Voltaire."

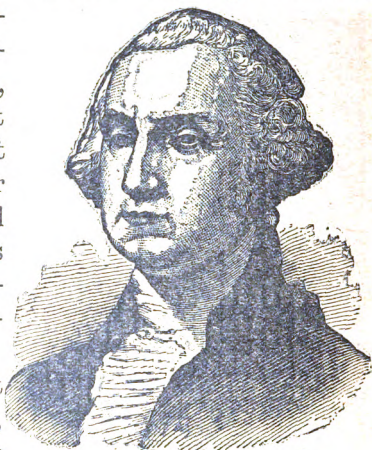
The Ideal Head.



FIG. 31.
The Man of Galilee. The embodiment of human perfection. Nothing excessive, nothing deficient.

"A man's looks" says Montaigne "is a feeble warranty, and yet is something considerable too." Montaigne relates that on one occasion he was taken prisoner by a marauding party, and liberated by their captain because of his countenance. He says men of good looks and handsome persons are, other things

being equal, the natural leaders of men; and Aristotle says "the right to command belongs to them." Bacon in his essay "Of Beauty" writes "that Augustus Cæsar, Titus Vespasian, Edward the Fourth, Alcibiades, Ishmael of Persia, were all high and great spirits; and the most beautiful men of their times." Sophocles and Pericles are as famous for their physical beauty as for their intellectual gifts.



Behold the great Nazarene, by Raphael, what a beautiful picture of love; whether real or imaginary, it is a perfect likeness of the great and sublime character of Jesus. No selfishness reigns on that countenance; no mean traits are visible, the expression is gentle but there is no weakness; in the head the moral sentiments predominate over the propensities. I believe this is a good portrait of Christ. Luke was a painter and other apostles, and undoubtedly they had a desire to preserve the likeness of their Master.

FIG. 32.
Harmonious Organization. A practical intellect, sound judgement, strong firmness, indomitable energy, large benevolence, his leading traits.

What a study is the face of Plato, thought, penetration, culture and harmony so richly displayed. Plato was a great thinker as well as an athlete, and his speech was of such sweetness it is traditionally said, that a bee settled upon his lips while in his cradle. What

matchless beauty do we find in the face of Goethe, "The Shakespeare of Germany," what marvelous powers are here combined; observe the bust of that



FIG. 33.

Gen. Phil. Sheridan. A face powerful in perception, force and strength.

"intellectual spendthrift" Shakespeare. What a complete man! A mental prodigy. Who can fail to recognize in the face of Newton that broad, deep, philosophical mind? Who can behold the magnanimous countenance of Washington, and not see congregated benevolence, wisdom and bravery? Who can view the head of Adams and doubt his marvelous intellectual powers; who can look upon the massive brow of Webster and fail to discern that intellectual giant? Who ever beheld the grand countenance of James G. Blaine and did not see reflected the greatest statesman

of his time? Does not the face of General Phil. Sheridan place him Chef d'œuvre of fighting Generals of modern times; what keen perception; what penetrating eyes; what decision, determination, combativeness is shown in this face. These are but few renowned

A Great Writer.



FIG. 34.

Goethe: A handsome man; large brain; great intellect; Harmonious Temperament.

examples from the gallery of immortals, whose faces are silent witnesses of the great minds within. Who would look for a Hamilton, an Adams, a Webster, a Blaine, a Longfellow in a face like this (figure 35). Reason and sense revolt at such a thought; who would be so devoid of judgment to think a great spiritual nature could dwell behind such a face. Imagine Cæsar with so little resolution; Napoleon with so little firmness; a Socrates with a forehead like that. This is a face without a mind, to give it brightness and illumination. It is the mind that makes the face beautiful and body graceful. If you would improve the face you must first improve the mind. Oranges do not grow on apple trees, neither shall we look into a thoughtless face for an intelligent mind. Iniquity never shines through a polished countenance. Vice and ignorance never blossom on an attractive face. Attractiveness of face does not depend wholly upon regularity of features, for how many common faces are made pleasing by rays of a cultured mind sparkling through them.

Vice distorts, and incessantly repeated produces durable scars and indelible disfigurements. Noble



FIG. 35.

Tommy: Whose brain was so small, that he could not succeed in any calling. Note how inexpressive is the face—idiotic.

and benevolent conditions of the mind improve and beautify the countenance, and let me write that inseparable truth, that it renovates the entire system, the mind and body. People who are unfortunate to be born with ugly bad faces, can beautify and improve them only by virtue, morality, culture and self-mastery; by combating the passions, appetites and ex-

cesses. The ancient physiognomist, Zephyrus, said of Socrates that he "was stupid, brutal, sensual and addicted to drunkenness," and the disciples of the great philosopher ridiculed the opinion as altogether wrong, the latter said: "He is right. By nature I am addicted to all the vices and they were only restrained and vanquished by the continual practice of virtue." Socrates possessed a massive brain, a broad deep forehead, but a face ugly and distorted, a confirmed snub nose, his features however were greatly modified and improved by culture. I have known children born in a hut of vice, nursed on the bosom of ignorance, inhaled the breath of crime, adopted into a well regulated family, with divine influences, refined asso-

ciations and healthful environments, and noted the results.

“ Sown in dishonor but raised in glory.”

They not only became handsome in person, but their whole character was changed, industry, temperance and studiousness was produced; a good face and complexion, bright eyes, a well formed body, active and supple.

Have you never witnessed the reformation of a drunkard? How his dissipated, haggard countenance changes in expression; how the inflamed stagnate complexion whitens and assumes the tint of normality, as the system carries away the poisonous deposits; see how the eyes clear up, as the beautiful sky after a heavy rain; observe the mouth, how its beauty is enhanced by a temperate life; listen to his voice, the



FIG. 36.

Sarah Smith: an ignorant, coarse, stupid face. The result of a wild growth.



FIG. 37.

Elizabeth Cady Stanton: A face full of intelligence, culture and refinement.

harsh grating sounds that were wont to be, ring now like a neglected instrument put in tune; notice his

whole physiognomy, what a transformation takes place in the man.

Man's degeneration is as rapid and apparent as his evolution. Man is either progressing or retrograding, going forward or backward. Man may fall as well as rise. Debauchery and excess will disfigure and totally change a lovely countenance.

We are all witnesses of this truth; too many examples are constantly before our gaze. How many young men do we know that are bright, promising, with strong native powers, great possibilities, that are staggering and grappling under the sins of intemperance, and how truly we can mark each degree of their down-fall by the face, the dissipated expression, blurred eyes, shameful look, infirm step. Beware young man of the picture you make.

The beauty and deformity of the face is the true index to determine the intellectual and moral purity of the mind. Compare the physiognomies of the inmates of our reformatory institutions, for boys and girls, and prisons and houses of correction, for men and women, where we discover every type of degeneration, the criminal, the stupid, the indolent, the vulgar, the brutal, the vicious; with the young and old in our colleges and universities; with those in free, cultured and enlightened homes and communities; what marked contrasts we note in the development of the faces, what a boon in favor of culture, virtue and morality; what an array of facts and proofs to corroborate the great science of faciology. How man has lived is written in his countenance and is more reliable and more truthful than their autobiography.

Look upon this picture (38), then upon this (39), a fair

representation of two boys, both naturally bright and intelligent, the one brought up and nurtured under benign influences, benevolence and parental love, in



FIG. 38.

FIG. 39.

refinement and culture; the other has been subjected to the caprices of a brutal father and ignorant, vicious mother, and in evil associations; he never experienced

the divine blessings of a mother's love, her cautious watchfulness for his welfare; or had the advantage of fatherly advice, kindness and protection. The one has lived in sunshine, pleasure and love; the other has lived in deforming influences of vice, ignorance, anger and passion. How biographical are their physiognomies. The one has a face kind, loving, intelligent—eyes bright and sparkling, countenance open and features smooth. The other, how different! The face is wrinkled and scowled, lips pouting, forehead with frowns of anger, eyes fiery, his countenance badly marred and disfigured from the life he has lived.

As we develop the brain we shape the face; as we educate our minds we mould the countenances. Ministers, doctors, lawyers, actors, artists, poets, business men, farmers, all professions, are known by peculiar physiognomies, expressive of their particular vocations. The reason for this is obvious. One in following a certain trade or calling brings into constant use certain faculties of the mind more than others, and as a matter of natural law the activities and conditions of these powers of the soul must be reflected in the mind's mirror, the face. All ministers have a clerical appearance that distinguishes them from the doctor, the lawyer, the business man. Clergymen possess large and active moral sentiments. They may differ essentially in all other developments of the brain, yet because, as a class, they use these religious endowments more than other professions, this habitual exercise paints a noble, benevolent, gentle, humane expression on the countenance. True, there are men wearing the mantle of Christ whose facial visage is cold, austere, selfish, ambitious, minus of the kind and

philanthropic expressions that should characterize the countenance of one in so high a calling. The heads of such ministers will differ in shape from their noble brothers' as widely as their appearances. The expression that is predominant in the face will determine the faculties that are predominant in the mind. The man who seeks the pulpit, whose head is too broad for its height, where the propensities are large and sentiments small, he may be learned and sociable, but to do good will not be his ruling passion. He will utilize the ministerial profession to gratify personal ambitions. Preachers as a class have the best brains and finest faces, and are unselfish people.

Poets and artists usually have beautiful faces and show a strong resemblance. The same powers of the mind that paint the landscape with the brush, describe the scene with words. They are both artists, they differ only in the tools they use to construct their ideas and imaginations. Ideality is the seat of art, beauty and poetry. This perfecting faculty of the mind adds an æsthetic charm to the face.

“Faciology” corresponds with craniology; like brains like faces; as the mind differs in character the face differs in expression. There are no two persons alike in nature; there are no two persons alike in appearance. All criminals have mean, low, base looks, yet the face of the murderer, liar and thief show that different propensities predominate, causing their different dispositions in crime. But the selfish department of the brain is larger and stronger than the higher natures in every case, and the faces in all indicate great deficiency in moral rectitude and intelligence. A person may look smart and mean at the same time. An intel-

lectual villain, the head will be low in the crown, broad around the ears and a good forehead. Sometimes we see a face that looks ignorant, obtuse, yet it possesses no mean qualities, but appears good and kind. Servants often have such faces who have small brows, no education or culture, but their heads will be high in benevolence and conscience, and small at the base, the region of the propensities. From the face alone we can determine man's whole phrenology.

The only way to look bright and intelligent is to develop the intellect; to look moral, good and kind, is to exercise and use the moral sentiments; to appear friendly, amiable, affectionate, is to augment the social nature of the brain. Individual beauty is wholly a condition of mental growth. God gave each one that wonderful power, of being the architect of their own facial edifice, as they desire to appear.

Education, circumstances, associations, occupations, have a more potent power in changing man's facial beauty than heredity. Environments good or bad, happy or dull; the associations, moral or immoral; the home enlightened and attractive, or full of meanness and ignorance, are as influential in changing the face as the mind, the brain as the character.

Animal nature and human nature are the same so far as they possess like functions; the same natural law effect both in a similar manner. Take the animal from his native wilds, change his habits of life, give him new associations and different diet, we soon thereby change the character of his mind and you will also observe a change in the physiognomy. Darwin tells us how domestication changes their natures, and in so doing reforms the foundation of all, the brain; and has pro-

duced endless modifications of the external appearances. The newfoundland, bull dog, greyhound and pug are undoubtedly from the same remote ancestry, but so different in characteristics, that it seems absurd and unwise to consider them from a common species. Take the wild plant from its natural soil, how cultivation, improved nourishment, changes its type and foliage. But in order to change the external conformation, we must change the internal characteristics. To change the face we must change the mind.

“Cleanse first that which is within, that the outside may be clean also.” Matt. xxiii: 20

PHYSIOGNOMONICAL ANECDOTES.

I.

I require nothing of thee, said a father to his innocent son, when bidding him farewell, but that thou shouldest bring me back this thy countenance.

2.

A noble, amiable, and innocent young lady, who had been chiefly educated in the country, saw her face in the glass, as she passed it with a candle in her hand, retiring from evening prayer, and having just laid down her Bible. Her eyes were cast to the ground, with inexpressible modesty, at the sight of her own image. She passed the winter in town, surrounded by adorers, hurried away by dissipation, and plunged in trifling amusement; she forgot her Bible and her devotion. In the beginning of spring she returned again to her country seat, her chamber, and the table on which her Bible lay. Again she had the candle in her hand, and again saw herself in the glass. She turned pale, put down the candle, retreated to a sofa

and fell on her knees.—“ Oh, God ! I no longer know my own face. How am I degraded ! My follies and vanities are all written in my countenance. Wherefore have they been unseen, illegible till this instant ? Oh, come and expel, come and utterly efface them, mild tranquility, sweet devotion, and ye gentle cares of benevolent love ! ”

3.

“ I will forfeit my life,” said Titus of the priest Tacitus, “ if this man be not an arch knave. I have three times observed him sigh and weep without cause ; and ten times turn aside, to conceal a laugh he could not restrain, when vice or misfortune were mentioned.”

4.

A stranger said to a physiognomist, “ How many dollars is my face worth ? ” “ It is hard to determine,” replied the latter. “ It is worth fifteen hundred,” continued the questioner, “ for so many has a person lent me upon it to whom I was a total stranger.”

5.

A poor man asked alms. “ How much do you want ? ” said the person of whom he asked, astonished at the peculiar honesty of his countenance. “ How shall I dare to fix the sum ? ” answered the needy person : “ give me what you please, Sir, I shall be contented and thankful.” “ Not so,” replied the physiognomist, “ as God lives I will give you what you want, be it little or much.” “ Then, Sir, be pleased to give me eight shillings.” “ Here they are ; had you asked a hundred guineas, you should have had them.”

THE FOREHEAD.

“The starlight of the brain.”—*N. P. Willis.*

“The forehead is the gate of the mind.”—*Cicero.*

“The intellect of man sits enthroned visible on his forehead.”—*Longfellow.*

“God has placed no limit to the intellect.”—*Bacon.*

“On the front appear light and gloom, joy and anxiety, stupidity ignorance and vice. On this brazen table are deeply engraved every combination of sense and soul. I can conceive no spectator to whom the forehead can appear uninteresting. Here all the graces revel, or all the cyclops thunder. Nature has left it bare, that by it the countenance may be enlightened or darkened.”

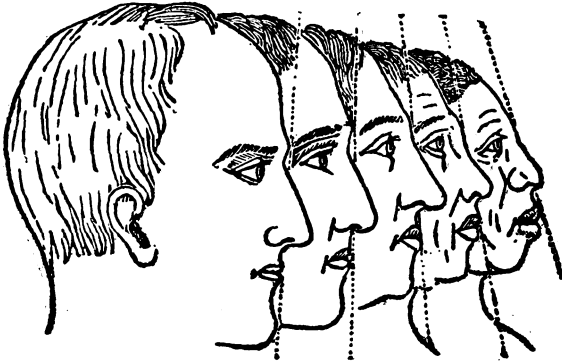


FIG. 42.

Foreheads and Faces expressive of different grades of intelligence.

THE FOREHEAD IS THE SEAT OF THE INTELLECT.

The intellectual greatness of man is evidenced by the brow. The forehead embraces the frontal section of the head above the eyebrows to the coronal region, and not, as is commonly supposed, that which is merely bald; for this may or may not be a positive test. This premature baldness or loss of hair does not indicate intellect, but an unhealthful condition of the scalp or an inherited predisposition to baldness. Nevertheless,

it is a fact that intellectual people are usually hairless to the limits of the forehead, caused perhaps from the excess of heat generated by constant use of these powers of the brain, which is injurious to hair growth. The proper way to determine the capacity of the forehead is to measure the distance from the center of the ear to the arch of the eyebrows, and in the same manner to the arch of the upper part of the forehead, and the amount of surface between determines its size.

This division of the head is the feature of the face which shows most conspicuously the great demarkation between man and brute. It is this part of the facial development that we estimate the intellectual acumen of man; it is the index to man's reasoning, retentive and perceptive powers.

The intellect is man's great propelling force; the beacon light of the mind; the governor of the soul; man's only true guide; it is the dictator over our mentalities. God has defined its high and important power by placing it the foremost part of the brain. God has stamped man's intelligence upon his face for all mankind to behold. The forehead indicates the calibre and true greatness of man.

All great men have good foreheads. Observe the busts, portraits, pictures of the intellectual lights of all history, Socrates, Plato, Dante, Newton, Shakespeare, Bacon, Webster, Clay, Blaine, Harrison and all thinkers, philosophers, statesmen, authors in ancient and modern times who have won name, fame and distinction for intellectual superiority and genius, you will discover the potent fact that they all, without exception have had large broad foreheads; while on the other hand all weak minded people, fools and weaklings of

the race, unless generated by disease, have small, narrow, pinched-up foreheads.

Make a scientific visit to institutions for the feeble minded, State prisons, reform schools, and study the foreheads of the inmates, notice how small, narrow and retreating most all are. Where you discover one above the average in depth and breadth, we will find upon examination this individual will be superior in intellectual power, according to his higher developments. Animals possessing the largest foreheads are the most intelligent and easiest trained. While observing the animals in a zoological garden, an experienced elephant trainer informed me that Asiatic elephants had a sinking in the middle of the forehead and it was impossible to teach them anything; while the African elephants were full in this locality of the front head, and he could teach them many tricks. This observation made by this animal teacher was without any knowledge of science, but from long experience; it nevertheless confirms a great scientific fact.

Man naturally, intuitively, looks for intelligence from a good brow. Painters, sculptors, artists never in drawing from their imaginations paint or chisel an ignoramus with a forehead of a Lowell or a Whittier, or in representing a criminal give him the intellectual stamp of a Beecher or a Swing. What inconsistency there would be in such a production. Common observation is all that is necessary to learn the functions of the forehead.

In order to obtain a comprehensive knowledge of the different forms of foreheads, and their associated characteristics we must briefly consider the phrenological divisions of the intellect, and special faculties or mem-

bers composing these sections, as they are developed by the anterior lobes of the brain and outlined by the brow. There is an infinite variety of shaped foreheads; they are as various as the different people and intellects, some are high, low, flat, retreating, perpendicular, concave, convex, broad, narrow. As the forehead is so is the intellect.

Phrenologically speaking, the forehead is divided into three stories, the first story, comprising the perceptive, is located just above the eyes, they are the

Plato.

Lavater.



FIG. 43.
Observe the high standard of intellectuality represented by the brow; how beautiful, thoughtful, and penetrating are the eyes, nose straight and classical; a mouth expressive of nobleness, love and purity

FIG. 44.
This face possesses many worthy qualities. The eyes luminous with expression; the nose strong and aggressive; the mouth and chin affectionate.

observing powers, which adapt man to the physical world. They give the ability and perception to judge and estimate the quality, size, weight distances, colors, forms, order, and numbers of things and objects. This

perceptive intellect is composed of the faculties of individuality, form, size, color, weight, order, calculation. When these organs predominate or project out beyond the section of the head above, we behold an observer. Such persons are more perceptive than reflective, more practical than profound, good naturalists but poor originators. They possess a great deal of ready knowledge, and found usually in those spheres and occupations demanding practical and ready action.

Make a comparative examination of the foreheads of Lavater, (figure 44) and Plato, (figure 43). You observe the brow of Lavater to be very retreating, the distance from the center of the ear to the perceptive faculties is much longer than to the reflectives, located in the upper region of the forehead. This peculiar type, if the size of the head was very small, would indicate idiocism, feeble intelligence. Many noted personages have retreating brows, but the distance of the head to these intellectual organs will always be found to be long. Always where the observing powers predominate largely over the reasoning organs, as in the case of Lavater, such persons will be good naturalists but poor philosophers; they will possess more brilliancy than profundity; more practical than scientific. Observe Plato's forehead, it measures large to every part; he was an intellectual giant; he was both perceptive and reflective; an observer and a thinker; a naturalist and a philosopher. Lavater was an astute observer; retentive powers and language large; he was a prolific writer, but he was deficient in the logical abilities, in reason, to originate, to investigate the causes and effects of that which he observed. His works correspond with his character, they are fragmentary, without system, method, or science.

Man's reasoning powers compose the faculties of the upper or third story of the brow, and when large give a perpendicular appearance to the forehead, and sometimes when very large it gives an over-hanging cast to that part of the head as in Franklin and Socrates. These faculties make man originate, invent, investigate, philosophize, analyze, discriminate and classify. This reasoning section is made up of the faculties of causality and comparison. Causality reasons from cause to effect; Comparison reasons from analogy. All great philosophers and thinkers have this part of the brain largely developed, it gives breadth, height and prominence to the forehead.

The middle or second story is occupied by the retentives or what they are sometimes termed the literary or historical faculties. They are located between the perceptives and reflectives, and when large, give fullness to the head in this region, and when very large gives a convex shape to this locality, as the brow of Wilkie Collins, the novelist. Fig. 45. Such persons with these faculties well developed have great capacity for literary information, good memory of dates, events, experience, anecdotes and facts in general. Historians and authors possess this type of brow, as Hume, Macaulay, Bancroft are illustrious examples with this group of



FIG. 45.
Wilkie Collins, the novelist, very large literary and retentive faculties. A fine brain and organization.

the intellect very largely developed. This division is composed of the faculties, Eventuality, Time, Tune, Language.

An intellect that is well constructed in all three stories of the forehead, that is harmoniously developed, high, wide and deep; perceptive, retentive and reflective, we have a great intellect. Such persons are philosophers and scientists, thinkers and observers, theorizers and naturalists. We find such brows on the busts of Socrates, Newton, Bacon, Shakespeare, Humbolt, Plato, Webster, Franklin.

I have often in my practice examined heads where the reasoning and observing faculties were large, while the literary or retentive powers were deficient, giving a concave appearance to the middle region of the forehead where this section is located. Such persons are shrewd observers and good logicians, but they are deficient in the power to recall their knowledge readily or express what they have learned fluently and with effect.

A forehead that is unusually small and low will never be found on great or brilliant people, but it truly indicates a weak, feeble intellect and observed only on ignoramuses. There is, however, persons who are developed in the first and second stories, in perception and retentives, and will appear brilliant and scholarly, for they have power to see and learn from observation, also the ability to remember and express the knowledge they accumulate, they will be more brilliant than profound; have more tact than talent; they haven't the reasoning powers to give them originality and depth; they pass for more than their calibre is worth; they merely reproduce what some thinkers have studied and

thought out. A forehead that is very small and very retreating indicates idiocism, and found only on fools, simpletons, and persons of weak mentality. This type of forehead is nearer like that of brutes than man, and almost destitute of the reasoning and higher powers of the intellect, which raise man above the animal and give him his advanced standing amongst the inhabitants of the earth.

THE WINDOWS OF THE SOUL.

THE LANGUAGE OF THE EYE AND EYEBROWS.

- "Sweet silent rhetoric of persuading eyes."—*Sir W. Davenant.*
- "Her eyes are homes of silent prayer."—*Tennyson.*
- "Soul deep eyes of darkest night."—*Joaquin Miller.*
- "Woman's glances express what they dare not speak."
—*Alphonse Karr.*
- "An eye like Mars to threaten and command."—*Shak.*
- "Eyes so transparent that through them one sees the lucent soul."—*Theophile Gautier.*
- "The eyes are the windows of a woman's heart you may enter that way."—*Eugene Sue.*
- "Stabbed with a wench's black eye."—*Shak.*
- "Beautiful eyes in the face of a handsome woman are like eloquence to speech."—*Bulver Lytton.*
- "Guns, swords, batteries, armies and ships of-war are set in motion by 'man for the subjugation of an enemy. Women bring conquerers to their feet by the magic of their eyes.'"—*Dr. J. V. C. Smith.*
- "All the gazers of the skies read not in the fair haven's story expresser truth or truer story than they might in her bright eyes."—*Ben Johnson.*
- "And eyes disclosed what eyes alone could tell."—*Dwight.*
- "The images of our secret agitations are particularly painted in the eyes. The eye appertains more to the soul than any other organ; seems affected by, and to participate in, all its emotions; expresses sensations the most lively, passions the most tumultuous, feelings the most delightful, and sentiments the most delicate. It explains them in all their force, in all their purity, as they take birth, and transmits them by traits so rapid as to infuse into other minds the fire, the activity, the very image with which themselves

are inspired. The eye at once receives and reflects the intelligence of thought, and the warmth of sensibility ; it is the sense of the mind, the tongue of the understanding."

What a wondrous and curious piece of mechanism is the eye. How delicate and complicated in its construction ; how accurate in its delineations ; how comprehensive in its objects ; how prodigious are the functions of this little organ ; how the passions, emotions sensations and feelings are converged in this little receptacle, the eye ; it is the seat of love, anger, pride and avarice ; they are all visible in these small orbs.

The eye converses in all languages ; it carries for no introduction, but kindly opens the soul of man and bids you welcome. It is the portal of the house within, a common thoroughfare where the mind passes in and out. You need not rap at the entrance ; it knows no rank or class ; riches or power, learning or virtue, but you can look into the soul in a moment's time and depart with rich satisfaction of what was lurking within.

It is through this member of the face that we are animated with pleasure, and made pregnant with knowledge. The eye enriches the entire man ; it is to life what the sun is to the world ; it is like a beacon light in the rocky tower lighting the course of the ship, by protecting, guarding and educating surrounding life ; keeping from harm, warning them of danger, leading and protecting them safely on.

Notice how nature has provided the eye with defense ; see how wonderfully this stupendous machine is composed ; how well they are secured in the bony hollow, yet sufficiently prominent to perform its many duties.

How admirably are its movements directed by its little muscles; observe with what perspicuity the humors transmit the light, and how perfectly the rays are refracted by their figure. Marvelous, indeed, when we consider the number of objects the eye is capacitated to view at once, and at the same time distinguish the characteristics of what it sees; the quality, form, shape, color, etc.; it can behold the earth and view the heavens in a moment's time.

So full of meaning, so exuberant with thought, so luminous with love, so fiery with passion, so expressive of mental character, that the student of human nature in order to delineate character with precision and accuracy, must understand the grammar of the eye. Other features of the face may indicate particular traits or powers of the mind, but the eye more than all the others combined, indexes the true character; the eye speaks of the quality and intensity of the mind. The eye foretells the truth when all the other features deceive us. "When the eye says one thing and the tongue another," says Emerson, "the practical man relies on the former." The fair lover, with reproof on her lips, says "I hate you," but the smile in her eye gives him courage.

"Faster than his tongue did make offense
His eye did heal it up."—*Shak.*

All the virtues that emanate from the soul, gather their soft lustre in the eyes. If crime lurks in the mind the eyes are first to tell it. If evil thoughts, sensual desires, base aims, are caged within the brain, the eyes reveal the secret.

"True eyes,
Too pure and too honest in aught to disguise
The sweet soul shining through them."

The eye speaks a beautiful discourse under any condition ; even at rest, it is most interesting and eloquent. A beautiful eye gives currency to an ugly face.

What intelligent person will doubt that the mind manifests the conditions of both mind and body. Why grows the eye hot and fiery in anger? Why melting in sorrow? Why sparkling in joy? Why soft and tender in love? Why mild and gentle in sympathy? Why dim and lusterless in sickness? Why dull and blank in ignorance? Why inflamed in fever? Why cloudy in disease?—and many other evidences to prove the assertion that the mind and body indicate their condition in the eyes.

In observing the eye of another, the first thing that marks our attention is the brightness, or illumination. This lustre is as various as the different passions, emotions and intellects, and speaks according to the predominance of the one or the other. The color of the eye frequently loses its charm in the presence of this lustre. A bright eye is the most infallible index to youthfulness and health, whereas the lack of lustre is the sign of a feeble constitution and are poor windows from which Cupid can shoot her arrows. No wonder the poets have searched all nature for analogies to the brilliancy of the maiden's eye. They have been compared to the beautiful and brilliant things of the heavens and earth, the sky, stars, sun, flowers, diamonds, crystals dew-drops , and all that has beauty, radiance and splendor.

There has been many theories introduced to explain the lustrous dross which gives the eye so much beauty. This freshness is due to the moisture of the conjunctiva. Its brilliancy is greater or less according to the

movements of the eyelids. The conjunctiva consists of six or eight layers of cells. It is an extremely thin and highly sensitive membrane which lines the surface of the eyeballs, as well as the eyelids on the inside. It is in this membrane that we experience so much pain when anything comes in contact with the eye, as cinders, particles of dust, etc. It is these lachrymal glands that washes and cleans and lubricates the cornea, and in strong emotions of the mind, as in grief, sorrow, laughter, consolidates into tears. As the rose is sweeter when washed with dew, so the eye is brightest with a fresh supply of this lachrymal fluid. It is then the eye emulates the diamond. After a refreshing sleep or a walk in the open air the eyes are the most lustrous. After a severe cry the glands are temporarily exhausted and it is with difficulty the lids are raised. When the health is poor, vitality low, these glands, like all the functions of the body, fail to perform well their duties, hence the eyes lose their charm.

The shapely brow may speak intelligence, the nose of force, the mouth of refinement, the chin of affection, but if the eyes speak differently, believe the eyes. When the light glimmers dimly through the well-stained windows of the soul there is no fire within—the light has exhausted the fuel, the soul is dying behind it.

The pupil of the eye is always black in all people and animals. In the middle of the white sclerotic is a membrane which gives the eyes their characteristics, variations of color, the iris or rainbow curtain. No other syllable of the human face has been so eloquently written upon as the color of the eye. The poets and novelists have so beautifully and truthfully extolled

the language of each in their turn, the black, blue, brown, hazel and the gray. The color of the eye is due to small pigment granules in its inner layer. The function of these pigments is to absorb any excess of light which enters the eye. If the membrane was destitute of these granules all the light would be reflected and create a glare and confusion that no object could be seen.

The Albino is an anomalous case where the pigment granules are almost absent, causes a pink color to the iris; and observe that because of this deficiency there is an excess of light, and it is with great difficulty, and then only by partially closing the curtains of the eye, can they see in the daylight. Natural selection makes the eye blacker as we approach the tropics, and it is clearly obvious why the inhabitants of the sunny climes should have more of this pigmentary matter in the eyes. This iris in some is so dark that it is easily confounded with the pupil, but in northern parts the pupil is perceptible no matter what the color of the eye may be. The Esquimax, living as they do in the constant glare and reflection of the ice and snow-fields, is equally protected as the negro on the sunny plains of Africa, and their eyes are equally as black.

“The most common colors of the eyes,” says Lavater, “are orange, green, blue, and gray mixed with white. The blue and orange are most predominant and are often found in the same eye. Eyes supposed to be black are only yellow, brown or deep orange. To convince ourselves of this you only need to observe them closely, for when seen at a distance or turned towards the light they appear to be black; there being such a contrast to the white. Eyes of less dark color, pass

for black eyes, but are not esteemed so fine as the others, because the contrast is not so great—the finest eyes are those we imagine to be blue or black.”

The peculiar surroundings of the eye, as very heavy dark eyebrows often make a light eye appear black, so too, great lustre robs the eyes of their native hue.

Dark eyes are usually accompanied by an analogous temperament the brunette type. The dark eye, broadly speaking, is the southern eye; the light, the northern eye. The dark eye usually associates itself with black hair, dark complexion. It indicates strong passions and great intensity of mind; it denotes manhood, strength and toughness of constitution. Such manifest a very acute and keen intellect, but not so versatile and profound as the light. Dark eyes indicate more physical strength and manhood than the light. Light eyes are considered effeminate, but some of the most powerful people physically and mentally have possessed them.

“Those black eyes so dark and deep.”

“Thy brown eyes have looks like birds,

Flying straightway to the light.”

“Soul deep eyes of the darkest night.”

Light eyes, the blue and the gray, usually accompany the blonde or medium temperament, they always accompany a light complexion, but very frequently found associated with dark or brown hair. They indicate natures mild and calm; with amiable and agreeable dispositions. They are less sensitive and possess splendid refinement, great susceptibility and capable of endurance. The light eyes are more truly the intellectual eyes. Great men have more often been found with blue eyes than any other color; Shakespeare, Socrates, Locke, Bacon, Franklin, Napo-

leon, Bismark, Gladstone, Huxley, Virchow, Milton, Edison and Renan, all the presidents of the United States except Harrison, are all said to have been blue-eyed.

Where we observe light eyes with dark hair we have one of the finest combinations, it indicates masculine strength and feminine grace and refinement.

“Within her tender eye the heaven of April with its changing light.”

“Her eyes were blue and calm as the sky in the serenest noon.”

“They are the fountains of thought and song.”

“The bright black, the melting blue
I cannot choose between the two;
But that is dearest all the while
Which wears for me the sweetest smile.”

“Let the blue eye tell of love,
And the black of beauty,
But the gray soars far above
In the realm of duty.

Ardor for the black proclaim,
Gentle sympathy for blue;
But the gray *may* be the same,
And the gray is ever true.

The blue is the measured radiance of moonlight glances lonely,
And the black the sparkle of midnight when the stars are gleaming
only;

But the gray is the eye of the morning, and a truthful daylight
brightness

Controls the passionate black with a flashing of silvery whiteness.

Sing, then, of the blue eyes love,
Sing the hazel eye of beauty;
But the gray is crowned above,
Radiant in the realm of duty.”

The body of the eye is so deeply deposited in its fair encasements that its form and solidity is of but little

practical importance. The size of the eye as we view it at first blush is determined by the droopings and openings of the eyelids, hence it is to these formal draperies of beauty that we learn its form, size and volume.

Large eyes were admired in Greece, where they still prevail. They are the finest of all when they have the internal look, which is not common. The stag or antelope eye of the Orientals is beautiful and laming, but is accused of looking skittish and indifferent. "The epithet of 'stag-eyed,'" says Lady Wortley Montagu, speaking of a Turkish love-song, "pleases me extremely; and I think it a very lively image of the fire and indifference in his mistress's eye."

—*Leigh Hunt.*

Large eyes have been extolled since the origin of poetry. Mohammedan heaven is inhabited with "virgins with chaste mien and large black eyes." Arabian poets compare their idols to those of the gazelle and the deer. Greek literature tells us that large eyes were emblems of beauty as well as mental superiority. Who has not read of Homer's ox-eyed Juno.

Large eyes indicate greater activity, more vivacity and liveliness than small ones, this is equally true with animals and insects. The rabbit, squirrel, cat, mouse, sheep and goat have large eyes and great activity, while the elephant, pig, rhinoceros have comparatively small eyes and are very slow and inactive. Drooping eyelids sometimes cause a large eye to appear small, but seldom. Large expressive eyes indicate large language, easy expression, fluent talkers and good entertainers. Large eyes see more than small ones and found usually on persons more perceptive than reflective.

Very large eyes, open and conspicuous, are sensitive, and often impudent, where they show the whites above and below. Large eyes, deep, slow and even-motoned,

indicate a thoughtful, mild and uniform character. Sharp, quick-motined eyes denote a fiery, emotional character. Eyes inclined downward show a larger development of the mental faculty of language. When the external angle of the eye extends upward it indicates a large organ of bibativeness, the love of liquids, often found on faces of great drinkers.

Long eyes show greater penetration, more thought and mental acumen than round ones, as found in children who talk more than they think. The reason for this seems obvious, as soon as persons begin to think, they partially close their eyelids; we don't think by staring with our eyes wide open, but by turning our gaze upon our minds, so to speak. Eyes full, but not too prominent, those that generously open and form an acute angle with the nose, shows brilliancy of mind and sound understanding.

CONJUGALITY OR CONSTANCY.

The facial organ of this faculty is found in the eye. When the individual's love is polygamous or the affections vacillating, the commissure or opening between the lids is almond-shaped or narrow; if the commissure has large vertical measurement the love is connubial and fidelity strong. Observe the eyes of Brigham Young, the noted polygamist, for the deficiency in this faculty.

THE CURTAINS OF THE EYE.

Overhanging, shading and protecting the celestial, radiant windows of the soul are the eyebrows. They are the chief seat of individuality, and truly reveal the story of character. The nature and mobility of the eyebrow makes them very significant in expression. We see there displayed with equal clearness anger, pride, contempt, gentleness, firmness, nobleness and quality of character.

Eyebrows that are gently arched and regular are characteristic of femininity; while on the other hand eyebrows that are horizontal, heavy and bushy give a masculine appearance to the countenance.

Weak eyebrows are found on persons with phlegmatic temperament and denotes debility and weakness; while strong, angular, waving eyebrows indicate firmness activity and fire.

Eyebrows that are high and remote from the eyes are never the confines of the brows of thinkers or men of fortitude, but a mark of thoughtless volatile character.

Dark eyebrows indicate strength and firmness; while light ones denote effeminacy.

Eyebrows that are thick and bushy, but not wild and luxuriant in appearance and closely overshadowing the eyes is a positive proof of profound wisdom, true conception and a manly character. As on the head of Webster, Darwin, Bryant, Schiller, Sir Walter Scott, Dr. Chalmers and others.

The closer the eyebrows are to the eyes the more earnest, thoughtful and firm will the character be found.

Eyebrows meeting in the center are frequently found on honest, amiable and worthy people. They have been noted as a mark of beauty by the Arabs and other nationalities. Tennyson speaks of "the charm of the married brows." But I fail to apprehend any æsthetic quality in them, especially on women, they give the face a masculine, severe, grave and gloomy appearance. It often evidences a wry spirit and a troubled mind.

Shaggy, rough, coarse eyebrows indicate a gross, rough, irregular character and usually accompany the motive temperament, while thin delicate eyebrows denote a fine sensitive mind and found on the mental temperament.

NASOLOGY.

WHAT'S IN A NOSE.



Fig. 46.

PORTRAITS FROM LIFE IN "HEADS AND FACES."

- | | | |
|--------------------------|-----------------------------------|-------------------------|
| No. 1. James Parton. | No. 5. Emperor Paul of Prussia. | No. 9. General Napier. |
| No. 2. A. M. Rice. | No. 6. George Eliot. | No. 10. Otho the Great. |
| No. 3. Wm. M. Evarts. | No. 7. King Frederick the Strong. | No. 11. African. |
| No. 4. General Wisewell. | No. 8. Prof. George Bush. | |

The nose is a very important physiological organ. "God breathed into his nostrils the breath of life." The nose is nature's wonderful filterer and purifier. How perfectly this little organ is constructed; how its hairy ducts rid the air of its impurities, germs and dust; and warms the cold draughts of air before they enter the delicate tubes of the lungs; how highly sensitive are its olfactory nerves to the most delicate odor; what a channel to much pleasure; what a safety valve to health; how beneficently it is stationed over the mouth, to guard that which we eat, and prevent us by its sensitiveness, from partaking of that which is unhealthful and injurious.

To have a good nose and follow its guidance is the shortest way so enjoy good health. Yet how many there are who disregard this natural law of inhaling life through these nasal ducts, but instead breathe through their mouths, and the dreaded diseases of catarrh, consumption, fevers and contagious diseases are brought upon them. The Indians, Catlin tells us, recognize this first principle of good health, and early train their children the proper use of the nose, and when carelessly opened their lips were pressed together; and he appends this important fact, the common disease in our country is almost unknown to that race.

The nose gives beauty to the whole countenance; it is poised like a cliff sheltering fair vales below. This foremost feature, this most conspicuous member of the face must be conceded by all to have some physiognomical significance. Suppose we destroy or amputate the nose, we disfigure and mar the beauty of the face more than the destruction of any other member. A well moulded nose is an unspeakable weight in giving symmetry, harmony and attractiveness to the countenance. There can be no real beauty with an ugly nose. A face with an ill shaped nose can only be redeemed by a shapely mouth below and lovely eyes above.

The nose is the index finger of the mind, it points the natural bent of the soul; why this is so is a mystery, but it is true. The nose represents the combativeness of the individual, the force, intensity and strength, which runs in the direction of the predominating mental faculties. It is to be well observed, however, no matter how shapely the nose, or to what class it belongs, whether Roman, Jewish or snub, it is not indi-

cative of power or force, unless accompanied by other features, more particularly speaking, a good brow and a strong chin, for a short retreating chin is invariably the sign of weakness and indecision, it speaks of something negative. If the nose is prominent a small chin is more noticeable and more significant of weakness. If you observe the faces of great men from portraits, bust or from life, you will sometimes find one with a weak nose, but will never discover one with a weak chin.

GENERAL OBSERVATIONS.

Large bony noses usually accompany the motive temperament, and indicate force, power, courage and perseverance. Great men generally possess great noses; the great leaders in every sphere of life, generals, warriors, statesmen, orators, physicians, and criminals usually have large noses, for the reason that this type of nose represents the temperament and the elements in man's combination that leads on to greatness; not because any mental power is located there. The nose represents the propensities more than the intellect; the driving power not the thinking; the force and strength rather than reason and invention. There are many eminent, and intellectual, and brainy men and women, who have small noses, but the power of their greatness runs in a different channel, more to the imagination reason, intellect, rather than the push, ambition combattiveness, energy, contention and perseverance.

Sharp pointed noses most frequently accompany the mental temperament, and signify the quick, clear, penetrating and sagacious mind. Such persons have quick insight and positiveness in everything the mind undertakes. They manifest snap, fervor, glow in all the functions of mind and body.

Broad noses represent the vital temperament and indicate large lungs and vital organs ; they denote great strength of constitution and strong animal passions. Persons with this type of nose usually have broad base brains, the region of the selfish propensities, therefore it denotes selfishness. Narrow noses at the base indicate small propensities, weak lungs and feeble vital powers ; such people have a predisposition to bronchial and lung diseases.

“ Small nostrils are usually an indubitable sign of unenterprising timidity. The open, breathing nostril, is as certain a token of sensibility, which may easily degenerate into sensuality.”—Says Lavater.

Well proportioned and symmetrical noses are about as rare as harmonious characters ; it should be in length about one-third that of the face ; in breadth it should measure about two-thirds its length. As much as the nose varies from this proportion, there will be a variance in character. Where the nose is too broad for its length, as is frequently found on the faces of the Jews, Negroes, Chinese and the lower elements of society and others, the selfish and worldly minded, we find the propensities predominating over the higher faculties, and the individual characteristics and the inclination of the mind will be prone in that direction, selfish and worldly. If the opposite development is the case, not broad enough for its length, the person will be more deficient in the selfish faculties, and their character will be more refined, elevated, benevolent and humane.

“ The Tartars, generally, have flat, indented noses ; the negroes broad, and the Jews, hawk noses. The noses of Englishmen are seldom pointed, but generally round. If we may judge from their portraits, the Dutch seldom have handsome or significant noses. The nose of the Italian is large and energetic. The great men of France,

in my opinion, have the characteristic of their greatness, generally, in the nose, to prove which, examine the collections of portraits by Perrault and Morin.—Lavater.

MENTAL TRAITS REPRESENTED BY THE BRIDGE OF THE NOSE.

The perpendicular length of the nose downwards to the tip, indicates the degree of Apprehensiveness. Persons with this sign excessively marked are suspicious and distrustful; they always act with caution, always on the alert, watchful of future events, and often connected with a keen insight in human nature. Such persons have a disposition to despondency and gloom. This facial sign was a marked feature of Calvin, Knox, Dante and George Eliot. (FIG. 46.)

Lavater says: "Noses much turned down are never truly great. They indicate thoughts and inclinations tending to earth; a close, cold, heartless, incommunicative disposition; often combined with malicious sarcasm, ill humor and hypochondriac or melancholic temperament."

The length of the horizontal extension of the nose outward indicates the degree of inquisitiveness. When apprehension is small and inquisitiveness large, there is a tendency to turn up at the end, and very large, the nose turns up partly forming the arc of the interrogation point, and we have the sign of the interrogating disposition, the questioning and inquisitive mind. When both apprehensiveness and inquisitiveness are very large, the one pushing the nose out, and the other the nose down, causing it to project out, and makes an enlargement at the end of the nasal organ, has been well called the bottle nose.

The height and size of the ridge of the nose is the part that denotes the faculty of Combativeness, power and strength of a person. The qualities, however,

vary, and are represented according to the location; but this prominence is best studied and classified under three heads, *i. e.*, defense, defend and attack; or, self-defense, relative defense, and aggression.

Self-defense is characterized by the anterior projection of the nose immediately above the tip. The quality of this prominence is defensive; when unduly large the person who possesses it is always contrary, and on the opposite side; such people dislike interference and are easily provoked; in debate they will have the last word; on their own territory they would fight to a finish.

Relative defense, or the prominence of the ridge at the middle of the organ, just above the sign of defense, represents the quality that always espouses the cause of others. When others' rights are encroached or trespassed upon they are always ready to fight in their behalf, especially the weak and gentler members who cannot defend themselves. If it accompanies a predominating mental temperament we find one that is excessively irritable.

Aggression, or the quality of attack, is indicated by the prominence of the upper portion of the ridge, just above the sign of relative defense. This type of nose will be mentioned later on as the Roman nose. A face bearing this sign prominent, as it is on the faces of most all generals, have a disposition to attack, to create war and strife. When possessed by a vulgar, brutal and ignorant type of humanity, they are constantly picking quarrels, pugnacious, and a menace to a community. Such persons seldom agree with those who possess any of the other types, but on the contrary are vexatious and unendurable. Intellectual men possessing this

sign very large are continually attacking the creed, opinions and doctrines of others ; they attack persons rather than ideas.

MENTAL QUALITIES INDICATED BY THE BASE.

We will now observe the base of the nose, which possesses signs as numerous and qualities as significant as the ridge. When we study the nose in profile we discover that the shape of this part varies as much as any other portion. First let us look at the portion of the nose properly called the septum, which divides the nostrils. The downward extension of the septum indicates three qualities: (1) invention, (2) analysis, (3) combination.

When the anterior portion of the septum extends downward it indicates the faculty of discovery and invention. Persons with this sign prominent are noted for their originality in thought and action, in whatever course the mind pursues ; such plan for themselves. This inventive faculty manifests itself in many directions, in some people in scientific discoveries ; others in novel inventions ; others new thoughts and ideas ; others new methods and customs in commercial enterprises ; others will be original in other ways. This faculty always works in the direction of the natural bent of the mind.

Combination is represented by the prominence of the middle portion of the septum. Persons with this sign well marked possess the ability to combine ideas and words together, it facilitates the lecturer, conversationalist to discourse connectedly and with ease.

When the posterior portion of the septum extends downward conspicuously, we have the sign of Analysis.

Such a one possesses the faculty of penetrating the constituents of matter and things; a desire to know the essence of the subject at hand. Scientists with analytical turn of mind possess this sign highly developed. Persons who study things minutely in detail have it larger than those who do not.

The breadth of the septum denotes the faculty of Metaphor. Persons thus marked have the ability to use metaphors fluently and use figures of speech freely.

Let us now direct our gaze to the profile view of the wings of the nose, which are indicative of many signs of character.

The faculty of Comparison is denoted by the widening of the anterior part of the wing of the nose where it joins the septum. Such individuals reason more by analogy, that is, by comparing one thing with another, than from cause to effect.

Example is a quality represented by the downward extension to the anterior part of the wing. It has frequently formed a perpendicular ridge on this part of the nose. This sign denotes the ability and desire to teach by example. Such people on whom it is large are fond of setting patterns for others to imitate.

The faculty of Imitation gives a downward length to the posterior part of the wing; when large, the extension at this point is long. Children who learn mostly by imitation have this sign larger than adults. Persons upon whom this sign is very large have a love of mimicry, and the ability to imitate the character and manners of others.

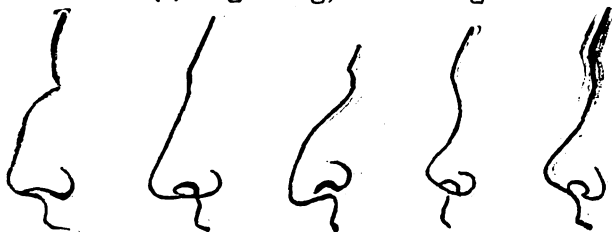
The faculty of Reason is represented by the height of the upward curve of the wing of the nose. This sign

represents the ability to reason from cause to effect; it is found largely developed on the faces of Plato, Dr. Gall and Lavater. (See figures of their faces)

NOSES CLASSIFIED.

There are as many types of noses as there are people, but the most popular and the most practical classification is based on the profile view into six common types:

- (1) Roman, or aggressive.
- (2) Grecian, or artistic.
- (3) Jewish, or acquisitive.
- (4) Celestial, or inquisitive.
- (5) Snub.
- (6) Cogitating, or thinking.



The Roman. The Greek. The Jewish. The Snub. The Celestial.

FIG. 47.

THE ROMAN.

The Roman nose is eminently the nose of attack, as described heretofore; it is the courageous, the executive and governing nose. This type is discovered on all great leaders, managers and generals; all the famous military generals from Julius Cæsar to General Lee have been gifted with a nose closely related to this. A well-defined example of this nose is found

on the face of the Duke of Wellington, and for that reason it is sometimes called the Wellington nose. This nose is characteristic of the masterful Roman race, and hence is called the Roman. American Indians usually possess this type. Arabs make good warriors and possess this shaped nose. Saint Paul, the greatest of the Apostles, is pictured with a nose of this style; what a persevering, invincible man he was. General Booth, the founder of the Salvation Army, possessed an excellent type of the Roman, and surely he has shown his strenuous and conquering nature. A very large per cent of American statesmen have possessed Roman noses, some, perhaps, with slight modifications with the other types. Washington's face presents the Roman cut, and what a remarkable example of indomitable physical energy, conquering and executive power.

Sex greatly modifies the charm of the nose; the Roman, while it is sometimes becoming to manly dignity, strength and courage, is not generally admired, in a pronounced cut, on the feminine face, although a slight bridge of the Roman has added æsthetic charm to some fair faces. Large masculine noses on the faces of women are not usually admired by men. Such women are manly in nature; strong, governing and aggressive in disposition; the very opposite traits of character that man generally adores in woman, therefore women exhibiting this Roman bridge highly developed have few admirers of the sterner sex. Man is the oak, woman the vine; man desires to protect, rather than be protected; man loves effeminacy, tenderness, vivaciousness, flippancy, the very opposite qualities he himself possesses. Man and woman desire

their counterpart, that which united to themselves would make them more complete. We observe effeminate men as often, perhaps, as masculine women, and it is not strange to say, that there is a natural attraction between a small-nosed man and a large-nosed woman. Thus nature again asserts herself, by uniting these opposite types, and furnishes each with their counterpart, and the tendency of a marriage of such selections is to harmonize the extremes in the offspring and produce a more perfect being. Womanly men are usually proud of a wife who is aggressive, strong, executive, ambitious and governing, for they supply the very elements in which he is deficient, while, on the other hand, she would prefer by nature to govern than be governed, rather protect and aid, than receive the care of a man's strong right arm, there would be no rivalry.

CLASSICAL OR AMERICAN.

Noses vary in shape as do skulls, and as much as two noses differ in combination, so will the characteristics differ in manifestation. There is a very interesting compound, which is made up of the Graeco-Roman type; so common is it that it represents a separate class. It is found on the typical American; it is a common nose in France, while the Roman is more peculiar to the English. It bespeaks less of the physical, but more of the mental power than the Roman; it indicates culture, love of arts and letters; it is refined as well as energetic. It is well represented on the face of Christ.

Some of the grandest characters in all history have borne this type: Napoleon, Richelieu, Sir Walter Raleigh, Alexander the Great, Milton, Goethe (Fig. 34)

and many famous Americans are examples. This is the most classical of noses, and is to be chosen in preference to either the pure Greek or pure Roman. Some anonymous writer says:

“It is particularly profitable to compare the noses of the great antagonists, Wellington and Napoleon. That of the first was purely Roman and that of the second, Graeco-Roman. Napoleon was devious and designing in his ways, and skillful in politics. Wellington went straight forward to conquer, never sparing himself. He was rich in saving common sense when it was a question of handling men for fighting purposes, but clumsy in politics. Napoleon loved arts and letters; Wellington disregarded them. Wellington was braver physically than Napoleon. It is said that the latter took a deep interest in nasology, remarking on one occasion: “Give me a man with a good allowance of nose. Strange as it may appear, when I want any good headwork done, I choose a man—provided his education has been suitable—with a long nose.”

THE JEWISH.

The Jewish nose (Fig. 47) is most emphatically the commercial type, and found in its most pronounced type on the faces of the Hebrew people, hence its name. This shape of nose is not peculiar to the Jews alone, but it is also characteristic of the Syrians, and Ancient Phœnicians, as the Egyptian Obelisks disclose, and all these races were historically noted for their commercial smartness. This nose indicates power of acquisitiveness, the love of money for its own sake, the ability to get and the power to keep it; it denotes commercial tact and shrewdness. This type is found on the faces of most all men that are famous for their great wealth and commercial abilities, the Rothschilds and the Astors are examples, the Vanderbilts have some of the Roman combined with the Jewish.

The developments of the Jewish nose when separ-

ately analyzed indicates several important signs in nasology. The breadth of the wings represents the faculty of Secretiveness, the ability to conceal, the power of tact, the use of policy, very essential elements in commercial success ; this quality is a leading feature of the cogitative type, to be mentioned later on.

Immediately above this sign of Secretiveness is the physiognomical sign of the faculty of Acquisitiveness, and is indicated by the breadth of the nose above the wings, opposite the sign of self-defense, and signifies the ability to acquire wealth ; it is the quality that inspires all commercial enterprises, and plays an important part in all human actions. This facial sign is also sometimes found connected with all the other types of noses.

Just above the sign of Acquisitiveness and opposite the ridge of relative-defense, is the sign of the quality of economy, the ability to savé and keep what acquisitiveness acquires. We frequently meet people who have power to acquire money without the desire to hoard it, the ability to get is not always associated with the power to keep. I have seen women who had ability of economy well marked, but was deficient in the power to make.

These signs are all well displayed on the Jewish nose, as will be observed by its great width, when noticed from the front. Its perpendicular length is also a very noticable feature of this type, this shows great apprehensiveness, suspiciousness, seriousness, deep insight into human nature.

The pure hawk nose is never united with true greatness, magnanimous nature, exalted intellect or brilliant genius. It represents a worldly mind, an avaricious

disposition, a hoarding trait. Such people are not "open as the day to melting charity" they do not feel "that it is more blessed to give than to receive." Tacitus speaks of avarice as being the one serious blot on the character of the great Vespasian, and the form of that emperor's nose, which is more Jewish than Roman, bears out the statement. The exquisite painter Corregio, (FIG. 24) bore the reputation of being miserly, and his face presents a nose of the pure Hebrew type. Disraeli (Lord Beaconsfield) was a great English statesman, a distinguished author and a Jew, but his nose was not a Jewish shape.

THE CELESTIAL.

The Celestial or *Nez retroussé* (FIG. 47) is the interrogating nose, denoting an inquisitive mind, the ridge of the nose shows the defensive quality predominating. This is the common type of childhood, and who asks more questions than children? Adults with this nose have innocent childlike dispositions; they also have strong self assertion; the bent of the nose indicates high and lofty aspirations. This type is very common to the faces of women, and is not without its beauty. The snub and celestial noses are frequently confounded by careless observers, but they should not be for they are distinct. The former is a brokenlike back and turned up at the end, the latter has a gradual and continuous curve from tip to root. It is just the reverse of that of the Jewish.

Some anonymous writer has praised the Celestial nose in this language:

We confess a lurking *penchant*; a sort of sneaking affection which we cannot resist, for the celestial nose in a woman. It does not

command our admiration and respect like the Greek, to which we could bow down as to a goddess, but it makes sad work with our affections. The former too, is not so unbearable as in a man. It is a great marrer of beauty, undoubtedly; but merely regarded as an index of weakness, it claims our kindly consideration. Weakness in a woman, which is gentleness, feminancy, is excusable and rather lovable; while in a man it is detestable. It is woman's place to be supported, not to support. Hence, the classical emblem of the vine and the elm is felt to be beautiful and true, because it portrays accurately the natural mutual position of husband and wife. A celestial nose in a woman is frequently an index of wit. Wit is a talent not emanating from wisdom; quite the reverse. The wisest men are oft-times the slowest. Wisdom comes after thought, wit before it."



FIG. 48.
Virgil. Grecian Nose.
Beautiful features.



FIG. 49.
Emperor Paul. Snub Nose.

THE GREEK.

The Greek type, or the straight nose, might properly be called the artistic nose (fig. 48) and is the best and prettiest of noses. This nose indicates an even smooth character; its possessors are usually artistic, refined and cultured, to have a rare appreciation of the beautiful. This nose was the national type of the Grecian race, a people who were pioneers of art, culture and

education ; no nation has ever displayed such a high standard of intellectual development as the Greeks.

This nose is not so courageous and aggressive as the Roman, not so forcible and combative ; but more finished, cultured and refined, in taste and talent. This nose is found energetic in occupations that are agreeable to its possessor's taste, but unlike the Roman, it does not show force in every direction.

This nose is most frequently found on the faces of poets, artists and authors ; more often on the faces of woman than man. It always adds æsthetic charm to the face of women. Some of the famous men who are not Greeks, who have this type of nose are : Raphael, Titian, Voltaire, Byron and Shelley. They all possessed great intellects and had a keen appreciation of the refined and beautiful. A perfect illustration of the Greek nose will be found on the face of the woman on the silver dollar of the U. S.

THE SNUB.

The Snub nose is a type unpleasant to behold, and unfortunate to possess ; it is a freak of nature, a kind of deformity ; it denotes a state of undevelopment. The Snub is evidenced by a short, weak ridge, and a very abrupt turn up at the end, making an ill deformed and ugly appearance ; it is the most ungainly of all the shapes and signifies in itself but little virtue. It is the sign of weakness—of something negative. (FIG. 49.)

The snub, however, is not incompatible with learning, talent and eloquence ; it is observed on the busts of some illustrious and eminent historical characters. Socrates, the father of philosophy, had a snub nose, yet

undoubtedly, it had been greatly modified and improved by profound thought and study, and patient regard to high moral principles; a thoughtful and moral life beautifies, renovates the entire man. Boerhaave and Rabelais possessed this type and they were truly great men.

The observing Lavater remarking on this nasal type says: "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 inappropriate upper lip; or when it exceeds a certain degree of flatness, no other feature or lineament of the countenance can rectify it."

I have observed many excellent and worthy characters in both sexes with a snubbish nose, but always their other features were splendid, and in a great degree rectified this facial deformity, especially was the forehead, mouth and chin good. It is imprudent to make a positive estimation of character from any one feature, when we have the opportunity to study the whole face, we should particularly take into consideration the size and shape of the brain, the quality and temperament of the body, in making a fair and accurate delineation of the mind.

The confirmed snub nose will be found principally in the lower strata of society, where virtue is a crime, culture unknown, refinement is wanting, ambition and energy a freak. It is characteristic of South Sea Islanders, Africans, and most of the inhabitants of Oriental climes, who are an indolent, worthless, low, ignorant people.

Great men and good women with true snub noses (if any) are the exceptions rather than the rule. Where

the nose is radically bad, we may find a good intellect, if the forehead be cultured, but the character invariably will be found to possess low, unrefined, rude, worldly tendencies, some weakness or depravity; they will either be guilty of indolence or sensuality. Such people to overcome the evil pronings of their natures should possess the patience, indomitable will and supreme moral courage of a Socrates.

True, I have met innumerable characters, smart, noble, intellectual, brainy and brilliant with a nose that presented a concave or hollow back in profile; but their greatness of character, true worth and ambitions soared in a different direction from the Roman and Jew. Layater further commenting on the nose says:

“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.”

THE COGITATING.

The cogitating type, is the thinking nose, and is indicated by a great broadening of the nostrils, slightly encroaching upon the cheeks, and is usually combined with the Greek type, but often found united with other styles, the other physiognomical signs usually being well developed. It was first designated by some the religious nose, because so often found on the faces of divines; but continued observation disclosed the fact, that it could be as frequently discovered on the face of statesmen, scientists, diplomats, philosophers and great thinkers in every department of mental activity. But always its possessors were thinkers in some sphere, and were men of philosophic tendencies. Such men

are great meditators and have great concentration of thought. Their thoughts are never barren or Utopian, but full of flesh and moment.

Some of the most illustrious men in all history have been marked with this quality of nose; it is seldom found on women, it is the most masculine of noses. It is visible on the portraits of Wickliffe, Bunyan, Newton, Bacon, Cuvier, Descartes, Wesley, Franklin, Humboldt, Galileo, Shakespeare. We see it on the faces of Gladstone, (FIG. 24) Evart, Dickens, Blaine (FIG. 24) and other eminent characters. While all these great thinkers bear in common this one quality of the nose, they are noticeably different in other delineations. No great thinker ever lived without this widening of the nostrils well developed. Washington had this quality in connection with the Roman. He was able to cogitate and execute; to fight and to plan. Thackeray had a small short nose but this quality was well marked. This sign can be acquired and developed by hard study and continued meditation in the proper direction. Dante, Chaucer, Bacon, Shakespeare, developed this sign later in life as have many others. Many a nose that is slightly on the snub order, not too much turned up, can be changed into a Graeco-cogitative by honest mental labor. Culture beautifies the nose, while thoughtlessness and ignorance result in the deterioration of a shapely one. It is far better to improve the features of the face by developing and refining the mind, than to submit to the skillful wizard of the lancet, which is hazardous to say the least.

THE HISTORY OF THE MOUTH.

“I now come to the inferior part of the face, on which nature bestowed a mask for the male ; and, in my opinion, not without reason. Here are displayed those marks of sensuality, which ought to be hidden. All know how much the upper lip betokens the sensations of taste, desire, appetite, and the enjoyments of love ; how much it is curved by pride and anger, drawn thin by cunning, smoothed by benevolence, made flaccid by effeminacy ; how love and desire, sighs and kisses, cling to it, by indescribable traits. The under lip is little more than its supporter, the rosy cushion on which the crown of majesty reposes. If the parts of any two bodies can be pronounced to be exactly adapted to each other, such are the lips of man, when the mouth is closed.”—*Ancient Writer*.

“It is exceedingly necessary to observe the arrangement of the teeth and the circular conformation of the cheeks. The chaste and delicate mouth is, perhaps, one of the first recommendations to be met with in the common intercourse of life. Words are the pictures of the mind. We judge of the host by the portal. He holds the flaggon of truth, of love and endearing friendship.”—*Ancient Writer*.

“Whoever internally feels the worth of this member, so different from every other member, so inseparable, so not-to-be defined, so simple, yet so various ; whoever, I say, knows and feels this worth, will speak and act with divine wisdom. Oh, wherefore can I only, imperfectly and tremblingly, declare all the honors of the mouth ; the chief seat of wisdom and folly, power and debility, virtue and vice, beauty and deformity, of the human mind ; the seat of all love, all hatred, all sincerity, all falsehood, all humility, all pride, all dissimulation, and all truth !

Oh! with what adoration would I speak, and be silent, were I a more perfect man !”—*Lavater*.

“Other features are made for us, but we make our mouths.”

The mouth is the phonograph of the mind. The

ever changing emotions of the mind are communicated to the lips. Unconsciously the student of human nature judges character more by the mouth than any other feature of the face. The mouth is the most accurate and positive index to character.

Every mouth is a history. Nobleness, benevolence, kindness, love, virtue, reveal themselves in the mouth. Sensuality, worthlessness, stupidity and weakness speak loudly in the infallible truth-telling lines of this orifice. When speech prevaricates, the mouth will tell the truth. What eloquence is expressed in the mouth even when mute; it makes us love or hate; it inspires or depresses us; we adore or scorn before the words have been uttered; the soul expression centres here.

The nose once formed, seldom changes, but the mouth keeps pace with the always changing mind. A life well spent will change a naturally ugly mouth into an expressive one. One who devotes their time to charity, friendship and love, will cause a growing beauty in the mouth. The eyes lose their brightness, the face becomes seared with wrinkles, yet under these failing signs we see still a beautiful and expressive mouth. Care, culture and benevolence will ever modify the beauty of the mouth. The nose and forehead, its bony structure speak what a man is by nature or what he might become, but the mouth indicates what he is. In the mouth we find the seat of firmness, courage, weakness, magnanimity and brutality. There we come in contact with love, scorn and contempt. Here we first recognize victory, tribulation and temptation. No face can be called homely with a beautiful mouth; no face can be called beautiful with an ugly mouth.

GENERAL OBSERVATIONS.

What the mouth is so is the man. Lips that are firm indicate a firm, resolute character; while weak lips bespeak a weak and wavering character. In a mouth where the lips are scarcely visible and look like a single line, we find coldness, order, precision and industry. If the ends of the mouth are drawn we discover vanity, pretension, affectation, and often malice. Lips that are very fleshy are accompanied by a sensual or indolent character. Lips that naturally close, that is without constraint and well proportioned and delineated, indicate discretion, firmness and decision of character; it also denotes courage and fortitude. A mouth where the lips part slightly, betokens frankness and candidness in character.

LAVATER.

“Well-defined, large and proportionate lips, the middle line of which is equally serpentine, on both sides, and easy to be drawn, though they may denote an inclination to pleasure, are never seen in a bad, mean, common, false, crouching, vicious countenance.”

“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 lower lips.

Very large, though well-proportioned lips, always denote a gross, sensual, indelicate, and sometimes a stupid or wicked man.”

THE LIPS.

Lips are the facial emblems of taste and its associated desires and appetites. Thick lips have a greater

capacity for taste than narrow thin ones. Lips indicate the quality of taste. Coarse lips, vulgar taste; delicate lips refined taste; large lips great appetency. Germans usually possess strong appetites and have large full lips; while the French are very choice and delicate in taste and have corresponding lips. The negro (FIG. 46) has coarse lips and possesses a coarse, vulgar quality of taste, and he is noted for his gustativeness.

Lips that lack beauty in proportion, that is, irregular in outline, bespeak an analagous character; while lips with a fine, regular, well defined shape, have a corresponding perfection of taste and associated propensities. In the mouth is located a strong and delicate sense of touch, more acute than any other part of the face. The lips touch the food before it is masticated by the teeth or tasted by the glands in the tongue. This fine sense of touch in the lips of inferior animals fulfils the place and corresponds to the sense of touch in man's fingers.

SOCIAL NATURE.

There is life in the lips of true lovers. —*G. Owain.*

Her lips, whose kisses pout to leave their nests. —*Byron.*

Heart on her lips and soul in her eye. —*Byron.*

Lips moulded in love are tremulously full of the glowing softness they borrow from the heart, and electrically obedient to its impulse.—*Grace Greenwood.*

Once he drew
With one long kiss my whole soul through my lips.
Many an evening by the waters did we watch the stately ships,
And our spirits rushed together at the touching of the lips.
—*Tennyson.*

The facial citadel of man's social affections is found in the red or fleshy portion of the lips. When naturally

closed the sign is internal, and has a tendency to perturb the lips when large. Dr. Redfield attributes the sign of fondness to the upper and kissing to the lower lip. The lips are the physiognomical pole of the mental faculty of amativeness, located in the cerebellum. Invariably one that is amative, has plump, red lips and indicate a warm heart and loving disposition. But when the lips are excessively large it denotes a perversion of this faculty and is the sign of sensuality, brutality and licentiousness; while a deficiency signifies an unaffectionate nature, cold, chilly disposition, and have but little true love for the opposite sex.

Young persons contemplating matrimony would do well to note this facial sign, and according to their own disposition they can choose a congenial companion in love. It is an infallible guide.

The reliable facial pole for the faculty of Amativeness or love is indicated by the breadth of the middle part of the lips. Their redness indicates present activity; paleness or absence of color denotes inactivity or sickness. When the lips are red and full, we find one that is amorous and affectionate; such desire to kiss and be kissed. The fact that the loving function has its seat on the lips explains the whole philosophy of kissing. Kissing is not a mere arbitrary sign, but the natural language of the affections.

The faculty of Friendship has its physiognomical sign indicated in the red of the lip by its wrinkles. When the trait is largely developed the lines converge, and small when the lines are straight. Persons in whom this sign is large easily make friends and are themselves indeed true friends. One may possess love and affection and yet have but little friendship.

Friendship is one of the sweetest powers of the mind; around its shrine cling the richest blessings of life.

Small curved lines or furrows, slightly backward from the corners of the mouth, represent the facial sign of hospitality, which is closely allied to friendship. These wrinkles are very faint in composure, but very conspicuous when the person meets a friend. The host or hostess who wears these emblems of hospitality entertain because they love to, while those who do not possess them entertain for vanity and custom.

Jealousy, the great parasite of love, is indicated in facial expression by an oblique fullness on each side of the lower lip, running towards the corners. There is no true love without jealousy, yet jealousy often exists without love. Pride causes jealousy. It is frequently found without cause or provocation. Where circumstances are such that jealousy is constantly aroused into activity, we will discover a swelling as is described on each side of the lower lip under the red part.

Contempt, a close associate of jealousy, is on the face a very near neighbor, and is indicated by a protruding of the middle of the lower lip; when very large causes a swelling in the lip between the two signs of jealousy.

"He who has contempt on his lips, has no love in his heart.

He, the ends of whose lips sink conspicuously and obliquely downwards, 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." *Lavater.*



Scorn, the brother of contempt, is marked by a drawing upwards of the integument of the chin. When both these signs are large it causes a transverse wrinkle between the lip and chin.— Many otherwise beautiful faces have I observed, but distorted and marred by these depraving traits and signs of scorn and contempt. When the child expresses the feeling of contempt, notice his protruding under lip. Man, beware of the small, little passions, as they seem, for they greatly disfigure your divine features. Such useless habits change the style of nature, distort and make ugly.



FIG. 10.
 Approbativeness. Love of Distinction. Firmness. Self-esteem.

The mental faculty of Approbativeness or Ambition has its physiognomical pole in the curl or slight lifting of the upper lip. Persons on whom this sign is large like to shine well in society. They love popular applause; they are ambitious to obtain distinction, name or notoriety for some ability in some way, depending essentially the direction the mind is pruned and capable of leading. Such, love reputation as a priceless jewel, and regard public opinion as a sacred possession. When this sign is excessively large and perverted there is a selfish desire to lead and outshine others. Normally acting, this faculty is the golden link that holds

society together, and makes man and woman love a good reputation and regard public opinion.

Self-esteem, an important mental faculty, has its facial pole represented by the full stiffness of the middle of the upper lip. This faculty, so generally misunderstood, is one of the grandest powers of the mind, and is one of the chief essentials to success in any calling in life. It confers the very elements that insure success; it gives self-confidence, self-reliance, self-control, dignity, the power to manage and lead; but when inverted its action is detestable and almost intolerable—it causes one to be conceited, egotistical, authoritative, domineering and overbearing. But normally acting it makes one possessor of himself.

Dissatisfaction is denoted by drawing the lip backwards and downwards. Such persons are never theatrical, but are natural in all they say and do, and should pass for what they seem.

Complacency is represented by a long muscle passing from the corner of the mouth to the arch of the cheek bone.

Cheerfulness is indicated by a muscle in front of the sign of complacency, from the corners of the mouth upwards to the cheek, drawing the corners of the mouth upwards in that direction.

Gloominess, the opposite of cheerfulness, has its facial sign by drawing or depressing them slightly downwards. It gives a sad, dejected expression to the countenance.

Gravity is a quality marked by an exaggeration of the sign of gloominess, by drawing the corners of the mouth downwards so that it lengthens the breadth of the upper lip. Gladstone has a grave expression. (FIG. 24.)

Simplicity of character is evidenced in the face by a

curve in the corners of the mouth upwards and towards the nose. Persons noted for their simplicity of nature have this sign large.

Envy is designated by a curve in the lower lip. Persons in whom this sign is large, feel that people are more often distinguished from circumstances and station than from real merit and ability.

Envy to which the ignoble
mind is a slave
Is emulation in the noble
and the brave.

—*Pope.*

Let us direct our observation now to the white portion of the upper lip, which displays several significant faculties.

Concentrativeness is indicated by the length of the middle line of the white surface of the upper lip, when large it sometimes encroaches upon the red part of the lip. Such persons observe in detail and take into consideration little things that are ordinarily overlooked. It gives a masculine appearance to the mouth. It is seldom found on woman.

Comprehensiveness is found on each side of concentrativeness. It denotes the ability to take broad and liberal views of subjects and things.

The faculty of Continuity or application is discovered outward from comprehensiveness. It marks the ability

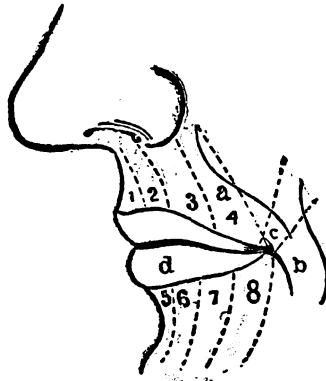


Fig. 55.

- | | |
|-----------------------|---------------------|
| 1. Concentrativeness. | 7. Patriotism. |
| 2. Comprehension. | 8. Cosmopolitanism. |
| 3. Application. | a. Clearness. |
| 4. Gravity. | b. Precision. |
| 5. Love of Travel. | c. Cheerfulness. |
| 6. Love of Home. | d. Love. |

to apply the mind steadily to a subject to a finish. It is large usually in scientific men and writers.

Turning our attention now to the white surface of the lower lip. Love of travel is represented by the length of the middle of the lower lip. Persons on whom this sign is well marked have a wandering disposition.

The faculty of Inhabitiveness, the love of home and country are located side by side and immediately opposite comprehensiveness and application and give width and fullness to the lip in that location. To such persons home is the dearest spot on earth, however humble, to them it is yet home. They desire a place where they can live, learn and enjoy. They are patriotic, love their country, and are loyal and faithful citizens. Such persons are ready to defend their country's principles and rights.

Magnanimity is opposite the sign of gravity. Dr. Redfield has called it cosmopolitanism. It gives a magnificent expression to the mouth. It indicates purity and nobleness. It is evidenced by a pushing out of the nether lip upon the upper. The face of Washington has this sign well marked.

THE FACIAL POLES OF HEALTH AND DISEASE.

“Health and beauty are boon companions.”

“Health’s crowning beauty-glow on cheek and lip.”

“Let not your nose blush for the sins of your mouth.”

One of the most interesting studies in “Faciology” are the signs of health and disease. The face is not only the looking-glass of man’s mental calibre and worth, but it is the thermometer of our physiologies; the condition of the body as well as the mind have their physiognomical signs on the countenance. What marvelous accuracy each variation of the vigor and tone of our constitution registers its strength and power on the face. The eyes, lips, cheeks, nose, complexion, all the features, tell the ever changing symptoms of the physical natures. The brain, liver, kidneys, lungs, heart, stomach, all have their separate facial seats; all the different functions of the body are represented in the formation of the face. The laws of temperaments are as readable from the features as the whole physiognomy. The Motive temperament is expressed by large noses and bony, angular faces, and denotes great endurance and physical strength; the Vital temperament is indicated by full cheeks, fleshy noses, ruddy complexion, bright eyes; this shows great recuperative powers, good digestion and strong lung action; the Mental temperament, face is broader at top, cheeks thin, there will be a look of refinement and culture; this signifies mental activity and power, but physical weakness.

The dermatologist and face specialist may do much

in beautifying the face, by giving temporary aids, but the only and sure remedy for physical beauty is health, and to attain this should be every one's highest duty. If the lungs are strong and digestion weak, the face will indicate it, *vice versa*; the stomach and lungs may be strong, but if the heart is feeble, circulation is poor, and the face is deformed; all the organs may be strong and splendid, but if the blood is impure, the complexion is first to tell it; any disease of the nervous system affects all the others, therefore makes the face look more wretched and changed than the abuse of any other organ.

The drinker, glutton, smoker, prostitute, scars and mars the wax work of the countenance in proportion as their indulgences become excessive. The expressions of the various dissipators differ according to the organs injured; the opium fiend can be distinguished from the one addicted to the liquor habit; the cigarette fop from the gormandizer; the drunkard from the glutton. All facial degeneracy has its cause mental or physical; to improve and perfect the face we must remove the cause.

The Digestive functionary, or the faculty of alimentativeness, has its physiognomical pole on the cheek between the corners of the mouth and the lower part of the ear, in the middle of the cheeks opposite the molar teeth. When this region of the face is full it indicates naturally good digestion; when sunken at this location we observe constitutional dyspeptics. This digestive pole is frequently deficient on the faces of students and literary men, caused from overtaxing the brain at the expense of other vital organs, from sedentary occupations and the want of

proper exercise. It usually accompanies the mental and motive temperaments.



FIGURE 51.

Stomach very strong.

David Hume. He could partake of a hearty meal, and immediately apply himself to severe mental labour, without experiencing the least inconvenience.

Large language is indicated by his full eyes. Perception and literary or Retentive faculties are very large. Strong affectionate nature is evidenced by the mouth.



FIGURE 52.

Stomach weak.

Gustavus III, King of Sweden, who suffered several years with dyspepsia.

The capacity of the Lungs is evidenced in the face by the size of the ridge between the nose and cheek bones. This sign is particularly observable in laughter, the larger the muscle the less tendency there is to consumption, the thinner and smaller the more predisposed the individual is to lung diseases. Experience and observation has learned us that polarity of the lungs is obviously connected with the face as above described. It is where the roses of health bud and blossom, and where the hectic flush appears in the consumptive. The cheek at this particular point corresponds to the condition of the lungs; rosy when they are in a healthy condition.

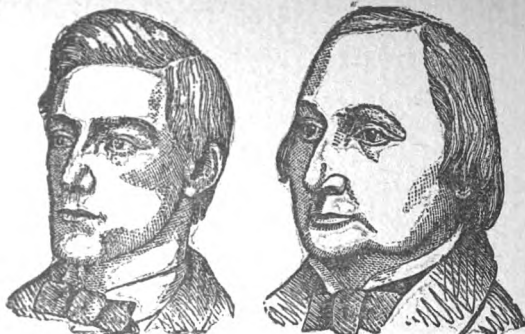


FIGURE 51.
Constitutional dyspeptic;
circulation good. Lung power
weak.

FIGURE 54.
Circulation poor; lungs
and digestion good.

Circulatory system, the heart, veins and arteries, has its facial pole in the fullness of the chin. A large, broad chin indicates a strong heart and circulatory power, animal strength and passional nature. A weak chin denotes slow circulation and feeble passions. The heart of such persons beats slow and irregular; instead of the blood running to the extremities to build up the bodies, it congests in the vital organs. Such persons are easy prey to disease; they experience cold extremities, hands and feet, and unable to withstand the cold. People who have this facial sign well developed have full, round chin, their circulation is regular, extremities warm, ruddy complexion, bright eyes, possess vigor in mind and body, and can stand cold and are less liable to sickness.

Mr. Fowler, in Human Science, says: "This polarity shows why and how all the minutest shading and phases of health conditions report themselves in the face; that is why the countenance of all proclaim so perfectly all the bodily conditions, including their pre-

cise states of health and disease, and thereby incidentally showing why a good complexion is a paramount condition of beauty, and beauty a sign of loveliness because it indicates normality and purity."

It is not the purpose of this chapter to give an extensive professional treatise on *diagnosis* or *prognosis*, but merely the signs of health and disease that are always observable and readily recognized. These facial poles represent the great vital systems of the human physiology, and all other facial signs and symptoms are but variations and shadings of these primary poles. These signs cannot fail to be interesting to all practical observers

The face is the index where the physician observes to obtain a correct diagnosis of the health and disease of the patient. These physiognomical signs are infallible.



FIG. 56.

Face to face, the sick and well. How well their physiognomies tell their conditions. The prints of transgression are clearly indicated on the face of the first; the blossoms of a temperate life bloom on the other's countenance.

THE CHEEK.

Let us now turn our attention to the bony formation of the cheek, having thus far briefly considered the muscular portion.

An angular face with prominent cheek bones usually accompanies a Motive temperament, and indicates an energetic, executive and combative character. Many of the most heroic men and women have possessed the

square upper face, great warriors, the natures that love the clash of arms, the din of battle; great surgeons who have carved their names out of disease and deformity.

The faculty of Destructiveness is indicated by the breadth of the face over the molar bones or the prominence of the cheeks. The width of the face at this part corresponds to the size of the skull just over the ears where the organ of this faculty is located in the brain. Indians have large cheek bones and broad through the face here, have also very large Destructiveness. This faculty is also indicated by the relative positions of the upper and lower jaws; when the upper jaw extends out over the lower, it denotes large destructiveness, this sign is well marked on all carnivorous animals and birds, as lions, tigers, rats, woodchucks, eagles, hawks, etc., that live upon the destruction of inferiors; while all graniverous animals, as the sheep, cows, horses, etc., have small destructiveness and the lower jaw extends out even or beyond the upper.

Cheeks well delineated, clearly carved, hardly outlined through the muscles, indicates more refinement, culture and intelligence. Where the malar or cheek bone is prominent under the external angle of the eye we have the sign that indicates the faculty of protection. Dr. Redfield says one with this sign large likes to have good fences around his premises, is fond of stone walls and fortifications and if a general or public man he will pay considerable attention to national defenses. This sign is found large on the faces of our great engineers, military leaders and surgeons. The Chinese have it largely developed and their empire is walled in; Egyptians, the great pyramid builders, have

this indication prominent; it is also found large on the faces of Indians.

Prominence or fullness of the orbital process of the eye characterizes the wave motion. Graceful dancers and walkers, lovers of wave motion, swing amusements, riding on rough seas etc., possess this feature highly marked. Spanish dancers have it unusually large; the French and Italians have it large; the Spaniards who are noted for their graceful carriage and wave motion dances, have it very large.

The prominence of the malar bone immediately under the eye denotes the sign of watchfulness. Napoleon who has the sign very large, it is related of him to have taken only five hours out of the twenty-four for sleep. Doctors, nurses, watchmen, generals, commanders usually possess this sign highly developed. One who has this sign large can do with less sleep than one who has it deficient.

Where the malar process projects downward from the sign of protection we discover the sign of love of rest, the natural language of this faculty is noted when we rest the head on the elbow, the hand rests on this point. In sleep it is very common for the person on whom it is large to place his hand between this sign and the place on the pillow on which he rests.

Love of repose is located a little outward from the sign of love of rest, and indicates a great fondness for rocking chairs, cushions and lounges.

CHARACTER MANIFESTED BY THE CHIN.

**Mark you, when you speak to her,
The amorous movement of her chin—
That fair round chin.**

—*Old Play.*

There is no feature of the face of greater physiognomical value than the chin, and yet its real worth is so commonly slighted. The chin represents the fundamental and permanent traits in the character. Passing thoughts and emotions of the mind have little or no effect on its solid formation. Education, culture and circumstances leave less effect upon its architecture than upon any other feature of the face. The chin once formed is fixed and unchangeable, its signs are reliable and permanent, and for this reason it must have great physiognomical value in estimating the real and original traits of character.

The chin, analogously speaking, is to the face what the foundation is to the house, and to be good must be in harmony, symmetrical and in proportion to the superstructure, the whole countenance. Where this is not the case, appearances indicate the fact that there is internal discord, disproportion, inharmony and unstable basis.

AMATIVENESS AND CEREBELLUM.

It is a fact worthy of note that the chin is related in formation to the small brain or the cerebellum. The

breadth of the cerebellum is indicated by the width of the jaws between the angles. The length of the cerebellum corresponds to that of the jaw, from angle to the front of the chin. The cerebellum is the seat of amateness, man's affectional nature, therefore we judge from this facial pole, the chin, the degree of the development of this faculty and its power. Invariably we find a small cerebellum with a weak chin.

The chin represents both the love function and the will power. Animals, properly speaking, have no formation that we can call a chin, yet they are amative and possess a small cerebellum ; but their love is simply a blind passion, which manifests itself periodically, and the absence of a chin indicates that this instinct is not controlled by the will. Natural idiots have retreating and feeble chins—and very small cerebellums—as their face and heads always indicate. If an idiot ever manifests love, it is simply an impulse, as in the case of animals.

The most prolific races of men, as the Germans, Irish, Scotch, English, and all the Anglo-Saxons have all, as races, well developed chins and corresponding cerebellums ; while the races that are less prolific, as the Chinese, Hindoos, Malays, Japanese and most Oriental races, have much smaller chins and cerebellums. A weak chin is a very noticeable deficiency on the faces of North American Indians, and manifestations of love are seldom noticed from either sex. Ethnologists who have lived among them and studied their habits and characters tell us that an Indian family seldom consists of more than two or three children.

Man's loving nature in its different manifestations is displayed in the chin, and indicated by the length of

the anterior and lateral projection of the chin forward from the angle of the jaw.

Pointed chins desire a congenial, agreeable lover, and will often sacrifice their life in single blessedness, then marry one that does not exactly suit.

Indented chins have a strong desire to be loved; it signifies strong parental love and a sunny nature. This sign is frequently found on man. In woman it is the sign of a coquette.

Square, Narrow chin indicates a desire to love. People with this type of chin frequently do not marry their equals, but often give their love as a favor. Rank, wealth, station is not the object of their affections. They desire to promote the good of those who, for lack of personal charms have few admirers.

Broad, Square chin is the masculine form, and seldom found on woman. This character sign shows ardent devotion; such persons love with jealousy, often distrustful and violent, often love to desperation.

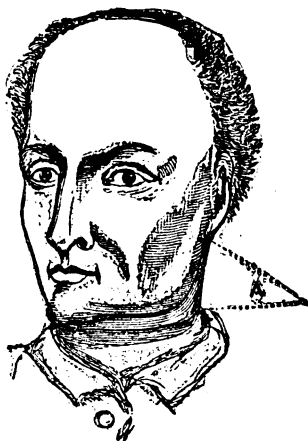
Broad, Round chin is the sign of constancy and faithfulness in love. Found most frequently on the faces of women. Such are usually faithful to their wedded vows, and seldom cause occasion for separation.

THE WILL, EXPRESSED BY THE CHIN.

The power of the will, in its many directions, is manifested in the downward extension of the chin and jaw.

Downward extension of the middle of the chin, as shown, represents the power of engrossment or the ability of confining the mind on a subject and not allow the thoughts and imagination to soar astray. Such persons are qualified to study material things and the physical sciences—usually found large on the faces of great anatomists, physiologists and surgeons.

Downward of the jaw, just forward of the angle, indicates resolution. It is nearly akin to perseverance, and they usually accompany each other. It represents the ability to carry out whatever is resolved. This sign is large on the faces of Cæsar, Napoleon and Jackson.



Closely related to resolution is the love of responsibility, and is indicated by a downward extension of the jaw just below the ear. Such people love to show and display their authority. (fig. 57.)

FIG. 57.
Charles XII of Sweden. Sign of authority large.

On each side of the chin under the canine teeth we observe the sign of self-control or self-will. When large there is a downward extension at this point. Such persons have strength and moral fixedness of character, a concentration of purpose, however its effects, selfish or benevolent. There can be no great character without a good degree of self-will.

Downward extension of the middle of the jaw indicates perseverance. It is the never rest-until-accomplished faculty. It is one of the best faculties of the will.

- A fullness under the chin, or what is generally called a double chin, denotes economy. Such people are thrifty and frugal. This sign is found on the faces of both sexes, and it is especially noticeable on economists and bankers, etc. Franklin had this sign highly

marked. His maxims illustrate his economy and frugality. It is a very pleasing feature on both the faces of man and woman.

Breadth in the central portion of the jaw indicates the love of physical beauty. Such persons are idolators of physical charms and liable to sensuality. Its legitimate and proper manifestation is caressing, fondling and gratifying the love in beholding the object loved.

Breadth of the jaw backward—from this sign is the mark of insane love, and indicates uncontrollable and excessive amativeness. Women, beware of men with this sign large.

THE HAIR AND WHAT IT INDICATES. "THE CROWN OF GLORY."

"Her head was bare but for the native ornament of the hair, which, in a simple knot, was tied above—sweet negligence, unheeded bait of love."—*Dryden*.

"Her sunny locks hang on her temples like a golden fleece."
—*Shakespeare*

"His silver hairs will purchase us a good opinion and buy men's voices to command our deeds."—*Shakespeare*.

"Gray hairs are death's blossoms."—*Schiller*.

"Robed in the long night of her dark hair."—*Tennyson*

"The hair is the finest ornament women have. Of old, virgins used to wear it loose, except when they were in mourning."—*Luther*.

"The same may be observed of the hair, from the parts and position of which conclusions may be drawn. Why has the negro woolly hair? The thickness of the skin prevents the escape of certain of the particles of perspiration, and these render the skin opaque and black; hence the hair shoots with difficulty, and scarcely has it penetrated before it curls and its growth ceases. The hair spreads according to the form of the skull and the position of the muscles, and gives occasion to the physiognomist to draw conclusions from the hair to the position of the muscles, and to deduce other consequences."—*Ancient*.

The hair is nature's chief ornament and decoration to the dome of domes, the human head. What the hair does to change and modify the æsthetic value of the human face words cannot estimate. Analogously speaking the hair is to the human form what the leaves and blossoms are to the trees and plants; what the trees and plants are to the earth. To rob the young

maid of her golden fleece, this silky mantel, the wavy, ebony locks, would deprive her of her richest drapery, her fairest charm, cupid's daintiest bait. To amputate the flowing bangs from off the brow of the dude you take his life.

The eyes are the portals of thought and intellect; the mouth speaks of taste, love and worth; the chin firmness and affection; the forehead announces that man is the embryo of a God; the shapely undulations of the body indicate grace and power, but the hair, which does not speak, and to which sensitiveness has been denied, cannot lie; it manifests truly the character of the man. The hair may multiply a hundred fold every other beauty, of every other feature, and hide in its infinite labyrinths as much poetry as one is capable of expressing and creating.

What an elegant garment to clothe the throne room of the soul, give it temperature and protect it from injury. So beautiful, so soft and silky, yet how well it fulfils its office. Even after this castle of the soul has been laid to rest these rich fleecy locks continue to spread and form a rich canopy to cover our mouldering remains. The hair alone looks beautiful when all other charms are dead.

HOW THE HAIR GROWS.

“The ancients held that the hair is a kind of excrement, fed only with excrementitious matters, and no proper part of the living body. They added, that the hair does not grow by means of a juice circulating within it, as in other parts of the body, but like the nails, by juxtaposition. The hair does truly live, however, though it must be admitted that its growth is of a different kind from that of the rest of the body,

and is not immediately derived therefrom, or reciprocated therewith. It derives its food from juices in the body, but not from the same juices which nourish the body, hence it may live and thrive though the body be starved.

“Wulferus, in his ‘Philosophical Collections,’ gives an account of a woman buried at Nuremburg, whose grave was opened forty-three years after the death, when hair was found issuing from the coffin. The cover being removed, the whole corpse appeared in its perfect shape, but from the crown of the head to the foot, covered with a thick coat of hair, long and curled. Several other instances of this *post mortem* growth are recorded.—*S. R. Wells.*”

INDICATIONS OF CHARACTER.

What a mantle of fashion is the hair. It bends to a thousand caprices of the taste. What an infinite variety of æsthetic combinations it makes with the features. How it is braided, curled, crimped, waved and tied to suit and harmonize with the formations of the head, and bring forth new beauties and effects. What a variety of pictures it will make out of one face.

The eyes are permanent and fixed; the nose has its imposing shape; the lips their eloquent expression; but the hair is living matter, yielding with infinite docility to the will, taste, desire, art, style and fashion. It has a perennial growth, giving beauty warmth, protection and the language of the mind. Thankful and happy many people should feel that nature has given them just such a cover to hide and disguise their mental deformities and hide from view their ill-shaped brains.

Different nations attribute different importance to

the hair. The hair is the only reliable feature to determine the race and nationality of a person.

“Dark hair, as a general rule, prevails in southern countries, and light hair in more temperate latitudes. There are many exceptions to this rule, however, to explain which would take us too far into the domains of ethnology. Among the Americans and the English, brown hair of various shades predominates; among the Germans, sandy, flaxen and yellow hair; among the French, dark brown and black; among the Spanish, black; among the Russians, light hair, of various shades; and among the Poles and Hungarians, dark hair.”—*S. R. Wells*.

Abundance of hair signifies good animal strength and functional power; a thin growth; weak constitutional strength. Coarse hair is found only on persons with a coarse, rough make-up of body, and characterizes a corresponding rough, unpolished, uncouth and unrefined mind; it also indicates physical power and endurance. Indians, savages, barbarians and cowboys possess this strong, coarse hair. People with this kind of hair are best contented with rough, hard work, employing their physical functions; they are unfit by nature for mental, close, or sedentary occupations. Animals that have the coarsest hair are always the most powerful and the most savage, as the lion, bear and tiger.

“Hair parting naturally in the middle and falling over the temples, as it generally does in women and sometimes in men, indicates the feminine element, and in man symmetry and beauty of soul—genius of a certain kind, which implies the *feeling* of the woman combined with the *thought* of the man. It is a very

common characteristic among poets and artists, as seen in Homer, Virgil, Shakespeare, Milton, Goethe, Dante, Raphael, Titian, Burns, Keats, Mozart, Longfellow, and many others. In pictures of Christ, and other highly-refined, exalted and beautiful characters, this peculiarity is always introduced by the artist."—*S. R. Wells.*

Fine hair, a fine mind. The quality of the hair is indicative of the quality of the constitution throughout. Soft, fine hair is found only on persons of refinement, culture, sensitiveness and delicacy; they are usually found in mental occupations, as writers, lecturers, editors, teachers, etc. This hair accompanies the mental temperament. Fine haired animals, as the deer, horse, hare, fox, dog, beaver, etc., are usually gentle, tame, and the most intelligent; they do not possess the great physical powers of the coarse-haired animals.

"Black curly hair," says Lavater, "will never be found on the delicate, tender, medullary head." It denotes an uneven, versatile disposition and character; black, straight, stiff hair indicates great application and a strong character; smooth, shining hair signifies self-consistency and even character.

Curls denote specialties, snap, vivacity, variety of traits, impulsiveness. Soft, fine brown hair is found only on persons of excellent minds and intellectual tendencies.

Red hair is indicative of ardour, passion, quickness of temper, and accompanies a sanguine-vital temperament.

Auburn hair denotes delicacy and refinement, and in cultured persons it indicates fine moral and intellectual susceptibilities.

WRINKLES.

THE TELAUTOGRAPH OF THE MIND.

Wrinkles on the brow are the imprints of exploits.—Racine.

Times irreparable footprints.—Eugene Sue.

Wrinkles are beauty's deathlines.—J. L. Basford.

Wrinkles on his forehead are the marks which his mighty deeds have engraved there and still indicate what he was in former days.—Cornelle.

Wrinkles are the footprints which marks the pathway of the mind's actions; the flowers of activity, the scars of usefulness; the traces of experience; the signs of time. Wrinkles are the blossoms of old age, yet we find them budding on youthful faces. All mental states, traits, conditions, sensations, emotions and feelings, record their labor in their own handwriting on the register of the face. Study, thought, joy, happiness, anger, pride, grief, prosperity, contentment, humiliation, print their experiences on the countenance in unmistakable characters. Habitual traits of character stamp their exploits indelibly upon the features of the face. Where happiness has always reigned the face naturally assumes a joyous, pleasant and happy appearance. If anger has continually clouded the spirits the lines of the brow will tell it. An intellectual life give traces of thoughtfulness. If grief, sorrow and adversity has been a person's lot how perfectly the face proclaims it. If one has led a life of active benevolence and charity how the wrinkles of

the forehead and expressions of the mouth will indicate it, and so all mental emotions make their mark.

To prevent the occurrence of wrinkles we would have to place a damper on the action of the mind, for what the mind does the face must manifest. The more emotional the mind is, the more crevices and lines will be found in the face. All wrinkles do not mar the æsthetic value of the countenance, on the contrary some enhance it, while others have disastrous effects. It depends of course upon what traits produce them. All noble and intellectual traits entwine about the face vines of beauty, but all low, sensual, brutal and animal propensities sear and blemish and make ugly the loveliest features.

Babies and children usually have smooth faces devoid of wrinkles, because their minds have not yet been seriously brought into activity. Adults, who have infant faces, smooth and waxy, have had few adventures; performed few noble deeds; suffered but little adversity, experienced but little trouble and anxiety; used but little mental energy. It is a feeble indication to see a face without its positive signs of utility. Experience and events more fitly mark the duration of time than hours or years, or as Bacon says:

One may be old in hours but young in years if he has lost no time.

Some will look more matured at twenty than others at forty, and if we would trace their lives we would discover that they had lived as long in reality. The lines of the face records the life's career. A man will be old or young as his face testifies, no matter what his age.

The wrinkles of the face expressing definite traits of

character are numerous, many of which I have given under different heads. The lines made by the muscles surrounding the eyes indicate the love of truth; the wrinkles curving upwards from the outward corners of the eyes is the sign of personal truthfulness or probity. Dr. Redfield says that such persons always keep their promise. The wrinkles curving downward from the outward corners of the eyes indicate the mirth, love of fun and laughter. A sack-like fulness under the eyes is the sign of large and active faculty of language, the power of expression. Persons marked thus, tell what they know fluently; have good command of language; express their thoughts easily.

Where there is one perpendicular line running in the middle of the space between the brows is the sign of closeness, exactness and strict honesty in little money matters. I know a doctor with this mark who would argue with a drayman for half an hour over twenty-five cents, and yet he was noted for his generosity in matters of deep concern. Two lines on each side of the space between the eyebrows demand justice in others; while three lines or more, indicate a disposition to apply justice to one's self. These signs are very common and well established.

The wrinkles horizontally across the root of the nose is a sign of love of command, and found usually on generals, teachers, and persons who are fond of exercising authority.

Irregular, confused wrinkles on the forehead, are the signs of a tendency to puzzle-headedness; deep, angular wrinkles indicate mental worry and irritability. Observe a person in these conditions of mind at the brow and you readily see how these lines are produced, if the mind

is habitually in that state. The wrinkles running across the forehead horizontally signifies active benevolence; when these lines are continued at the outer edge and curve down we have the indication of active hope. Lines running parallel across the upper part of the brow denote an active intellect and clearness in thought. A lineless forehead is indeed a bad sign.

NATURAL LANGUAGE OF THE MENTAL FACULTIES.

“ Sult the action to the word, and the word to the action.”

—*Shakespeare.*

“A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him. A man's attire and excessive laughter and gait show what he is.—Ecclesiasticus xix: 29, 30.

The character of an individual should be observed and studied in a more comprehensive sense, than a mere glance of the eye, the expression of the mouth, the delineation of the nose, the peculiar formation of the chin, the capacity of the forehead, the form of the cranium, the shape of the body; but we should note the poise of the head, the attitude and bearing of the body, the movements of the arms and legs, the walk, the laugh, the language, the voice, the clothes, observe the man all in all; everything from hair to toes reveal something of the person; all that one does is the outward expression of the inner man; it is the straws that indicate the direction of the wind more than big things; the leaves and branches truly represent the real character of the tree, so too the details, the little things and actions, work as a cipher to unravel man's entire character. “A man is judged by his fruits.”

“Each faculty, sentiment and propensity of the human mind has its natural language—is capable of being translated into action, the most impressive dialect

known to man, and the one most readily and universally understood," says Mr. Wells in his work on "New Physiognomy."



FIG. 58.
Animated Conversation.

When opportunity permits, without intrusion or impertinence, observe two or more young society belles in animated conversation, perhaps "after the ball is over" study closely their facial expression; how each gesture corresponds to the prevailing thought; how the word suits the action

and the action the word. When hatred takes possession of the mind, how the brows knit and scowl; when joy and pleasure is in the thought, how the face becomes wreathed with smiles; how sympathy softens the expression and makes tender the eye; when anger comes, how the eyes snap and the foot stamps. How each emotion of their minds and mental operation produces a corresponding expression on the physiognomies. How different and distinguishable is the natural language of hate from pride; mirth from vanity; dignity from bashfulness; love from friendship; deceit from candidness innocence from guilt. The gesture, laugh, smile, the lustre of the eye, all facial expression indicates the passing thoughts. One may know the gist of their conversation, hear the eloquence of their minds, the discourse of their thoughts, just by listening through their eyes to the inaudible dialogue, when versed in the language of psychological expression.

SOUL IN THE VOICE.

"Mirrah's was the sort of voice that gives the impression of being meant, like a bird's wooing for an audience near and beloved"

—George Eliot.

"The voice is the flower of beauty."—Zeno.

"The voice is sweet as if it took its music from thy face.—L. E. Landon.

"A sweet voice, a little indistinct and muffled, which caresses and does not thrill; an utterance which glides on without emphasis and lays stress only on what is deeply felt."—George Sand.

"In social circles how pleasant it is to hear a woman talk in that low key which always characterizes the true lady."—Lamb.

"Rousseau calls the human voice the warder of the mind."—N. P. Willis.

"Thy voice is a celestial melody."—Longfellow.

"The voice is a human sound which nothing inanimate can perfectly imitate. It has an authority and an insinuating property which writing lacks. It is not merely so much air, but air modulated and impregnated with life."—Joubert.

"Her voice was ever soft, gentle and low—an excellent thing in woman."—Shakespeare.

"How sweetly sounds the voice of a good woman! It is so seldom heard that when it speaks it ravishes all senses."—Massinger.

"The soft contralto notes of a woman's voice are born in the immediate region of the heart."—Alfred de Musset.

"The devil hath not, in all his quiver's choice, an arrow for the heart like a sweet voice."—Byron.

"Canst thou thunder with a voice like him?"—Bible.

There is soul in the voice. How charming, enchanting, how inspiring, is a sweet, pure, transparent voice in song, speech, conversation or laughter; the

sweetest music known to man is the human voice; no musical invention can bear any comparison to the melodies from the larynx. The mind's nobility and grace, firmness and weakness, cautiousness and frankness, kindness and generosity, gravity and severity, are sounded in the voice; all degrees of the affection have their tone; all shades of sorrow, all variations of mental emotion, all expressions of anger and pride, have their notes in the voice; all the passion's propensities, sentiments and faculties find ventilation through this natural outlet of the soul.

The tone, intensity and emphasis of the voice, more than the words pronounced, arouse our anger, excite our passions, invite our love, provoke our laughter, thrill our souls produce contempt, make us hate, cause friendship, create sympathy, stimulates courage. The qualities of the voice represent the different mental states.

The voice is not only the echo of the mind but the tuning-fork of the system. Physical vigor is expressed in the sound of the voice. All the vital functions signify their condition in this organ of speech. Any vital exhaustion or physical abuse weakens and enfeebles the action of the larynx; immorality clouds it; intemperance clogs it; dissipation unstrings the vocal cords and destroys its music. A powerful voice full of force signifies a strong and powerful constitution throughout. Women, as a rule, have more delicate voices than men, for their natures are more refined and delicate; a weak voice, constitutional deficiency; such people lack vigor and strength in all they undertake. All consumptives have weak voices.

The screech of the owl grates on our ears, but the

song of the canary delights us; yet the difference of their voices is no greater than their natures. No one hearing the bark of a terrier would imagine it to be a bull-dog; how changed is the bellow of the cow from that of the calf; the bleat of the lamb and that of the sheep. The growth of their natures makes the difference; we do not look for the fine notes from the base viol that we reap from the violin.

No one ever listened to a pleasing, gentle, sweet refined voice from a rough, uncultured, ignorant looking and acting fellow; who ever heard an ignoramus sing sweetly, a ruffian orate eloquently, or a brutal mind converse pleasingly. The most charming vocalists have the loveliest minds and most refined bodies; the great orators have all had cultured minds and polished and trained physical natures; the famous actors have possessed the happy combination of good minds and bodies. Physical culture and mental discipline are both necessary to secure the best vocal effect.

The voice like all other functions of the body must be exercised and cultivated, properly used, or it will lack vigor. It usually follows that where there are strong lungs there is a powerful voice, the lungs and vocal chords bear the same relation to each other as the bellows of the organ do to the pipes, the loudness increases with the strength of the blasts from the bellows. All singers, actors and orators know how important lung gymnastics are to secure brilliant vocal powers.

The head is the sounding board of the larynx; the tone of the voice corresponds to the shape of the cranium. This can be proven by placing the hands on and pressing the skull while using the voice, and the sound will vary with the movements of the hands.

Broad base brains where the propensities are located is usually accompanied by a heavy deep voice, as in the ruffian, pugilist, lion, tiger and bull dog.

As to the degree of the width and height of the head, the voice varies in pitch, power and volume, this is true in birds and animals. The feminine nature is more refined, the brains are narrower, less of the propensities, more of the sentiments than the masculine, and the voices distinguish the difference. Men who have constitutions delicate and refined like women, have corresponding voices, and women who are masculine in make-up, have voices like men. People that are nearest alike in brain and body will have voices nearest alike. We often see brothers, father and son mother and daughter so near alike in character that the voices can hardly be distinguished. But we never find two voices similar unless the characters are similar.

As there is an affinity between the brain and voice, it obviously follows that the face and voice are also related. Nature never united a harsh, wicked voice with a mild, gentle face; cold, belligerent tones never issued from the lips of a pleasing and inviting countenance. If we were partitioned from a party in loud conversation, how easy it would be to picture the faces, expressions, and general physiognomies, and on entering the room, how easy it would be to select the different ones, that made particular remarks by means of the voices you heard.

Contrast the voices of the miser and the philanthropist; the pugilist and the preacher; the intellectual with the ignorant; the brutal with the humane; the sensual with the virtuous; the well with the sick.

All culture refines and improves the voice, as it does the mind, by refining the instrument that produces it. Where there is affectation in the voice, the person will be found to be artificial, and theatrical in manner and character; such people try to be what they are not; they endeavor to assume a grace, a tone not their own; the voice of such, will not correspond with their faces. A clear voice, a clear mind; a harsh voice an analogous nature.

THE PHILOSOPHY OF LAUGHTER.

"How much lies in laughter—the cipher-key wherewith we decipher the whole man! Some men wear an everlasting barren simper; in the smile of others lies the cold glitter, as of ice; the fewest are able to laugh, what can be called laughing, but only sniff and titter and sniggle from the throat outwards, or at least produce some whiffing, husky cachinnations, as if they were laughing through wool. Of none such comes good.—*Carlyle*.

"Laugh and be fat, sir."—*Ben. Johnson*.

"Give me an honest laugher."—*Scott*.

"Wisdom jests as well as preaches."—*Whipple*.

"Though laughter is allowable, a horse laugh is abominable."—*Cicero*.

"Hypocrits weep, and you cannot tell their tears from those of saints; but no bad man ever laughed sweetly."—*Ouida*.

"Laughter is a most healthy exertion; it is one of the greatest helps to digestion with which I am acquainted; and the custom prevalent among our forefathers, of exciting it at the table by jesters and buffoons, was founded on true medical principles.—*Dr. Hubeland*.

Laughter is the channel through which the faculty of Mirth seeks to exhaust itself. A smile is but the infancy of laughter. All feelings, sentimental or pas-sional, pleasurable or painful, discharge their nervous excitement through the muscular system; all the emo-tions of the mind receive their ventilation in the func-tions of the body. Discontent has vent in a troubled countenance and a wrinkled forehead; anger scowls and nets the brows, gives fire to the eye, force and quickness to all the movements; pain by a distressed look and wry face; pleasure by a joyous look, smiling

mouth, happy eyes; contempt by a purturbing of the nether lip; firmness by upright, stiff attitude and compressed lips; so in sundry other cases. The more intense the sensation the more vehement the muscular action; grief at first causes merely the melting of the eye; if it becomes intense it causes prostration and

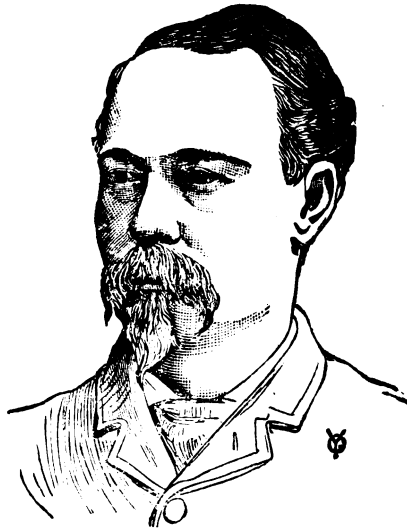


FIG. 59.

Gov. Geo. W. Peck of Wisconsin:--Large Mirth. Author of "Peck's Bad Boy." Intellectual brow. Well blended temperament.

even death; mirth begins with a smile, then laughter, but if greatly excited it causes tears to flow, and I have known of severe cases where persons have

laughed themselves to death. So grief is not the only emotion that causes tears, any more than the appreciation of the ludicrous or appearance of the incongruous are the only sensations that produce laughter, for when any feeling becomes so intense that it cannot discharge itself through its natural or usual course, it must of necessity pass through some other vent.

Mirth, like all mental sensations, seeks first its most habitual routes to relieve itself, in laughter; if this channel is not sufficient it resorts to the next frequently used. Unless directed by the will for a special object, as in escaping from danger, etc., the muscular functions most frequently used in discharging mental energy are the organs of speech—the mouth, tongue and larynx, and the muscles operating them—even the most ordinary emotions effect these parts; a slight sensation of pleasure or pain first contracts the muscles about the mouth and causes a smile or compression. After these the organs that are next most frequently moved by sensations of pain or pleasure are the respiratory organs; all emotion touch to a greater or less degree lung action; they are most constantly implicated in the various acts which our feelings impel us, than any of the other organs, and hence when there is a discharge of mental energy not directed by the will, if the quantity be sufficient, it convulses not only certain of the articulation and vocal functions, but also those which expel the air from the lungs. The comic Garrick reasons well when he says: “Fun gives you a forcible hug and shakes laughter out of you, whether you will or no.” The phenomena of laughter can be scientifically explained by tracing physiological principles due to the general law of reflex action.

Man may be said to be the only laughing animal. "Smiles from reason flow, to brutes denied, and are to love, the food," says Milton. The faculty of mirth is the servant of reason. It points out the absurd, appreciates the ludicrous, observes the incongruous. Every human being has some humor in his soul, as he has love, friendship, reason, power of observation, ability to eat, etc. It is a primitive faculty, but like all the powers of the mind, it varies in activity and acuteness in different individuals. What would excite one to laughter would draw faintly a smile on the mouth of another. A man who is deficient in this mirthful faculty is deserving of our pity, because there is a wheel loose in his brain, so to speak; a weak organ, as one who is deficient in the faculty of tune cannot appreciate the charms of music; his face is drawn and sad, no smile beautifies the mouth, no laughing sparkle darts from the eye; their countenance has the gloomy aspect of one mourning their lost lover; they can neither crack a joke or make a pun; they never participate in any merriment, but live like Charles I., who never laughed after he became king. Socially they are dry and intolerable. Shakespeare, the matchless delineator of mankind, thus quaintly notices these sons of melancholy and mirth:

"Now, by two-headed Janus,
Nature has made strange fellows in her time:
Some that will ever more peep through their eyes
And laugh like parrots at a bag-piper;
And others of such vinegar aspect,
That they'll not show their teeth by way of smile,
Though Nestor swear the jest be laughable."

Where mirthfulness is large it will be evidenced by wrinkles outward and downward, obliquely, from the

outer corner of the eyes; the skull will be full where this faculty is located in the forehead; the mouth will possess a quasi-smile, the whole countenance will have a humorous and knowing expression. Shakespeare, describing a man with large mirth, says: "From the crown of his head to the sole of his foot he is all mirth; he hath twice or thrice cut cupid's bowstring, and the little hangman dare not shoot at him; he hath a heart as sound as a bell, and his tongue is the clapper; for, what his heart thinks his tongue speaks."

The soul resounds in laughter. What a revealer of character! Generally speaking, a loud laugh signifies power; a weak laugh weakness; a gentle laugh gentleness; a laugh that is hearty and shakes the sides indicates a generous, whole-souled, resolute character; a laugh suppressed or muffled signifies a person of self-control, of large secretiveness, of a cunning character; while an outbursting, spontaneous laugh denotes candidness, sincerity of character, lack of policy and self-control. A person with a short, giggling laugh, if forceful and loud, they do everything in a forceful and speedy manner; but if the laugh is without energy, they do nothing with force. A person who laughs with a spurt, and then tapers off, starts in all things briskly, but lacks continuity, and soon slacks up; and *vice versa*.

Lavater says "He who always prefaces his tale with laughter is poisoned between impertinence and folly." In speaking of the loud, vulgar laugh, the same author says: "The horse laugh indicates brutality of character."

CHARACTER IN SALUTATION AND HAND-SHAKING.

To the critical observer of human nature there is no single evidence of character, so strongly regarded as the peculiarities of hand shaking. "There is nothing," says the observing Lavater, "do we lay ourselves so open as in our manner of meeting and salutation." Hand-shaking is a traditional habit of our race; it is an ancient custom frequently spoken of in the old Dispensation. "Is thine heart right, as my heart is, with thy heart? If it be, give me thy hand." This not only an old-fashioned method of greeting, but it is a natural one; it is the language of friendship as kisses are the natural language of love. This salutation is as appropriate as it is natural, when we meet a friend, or part from one, how important it is, to have some practical means, to reciprocate our feelings; how convenient, how fitting, to place together the palms of the hands whose surfaces are so magnetic, and sensitive, that the feelings themselves are really exchanged; so it is not merely a figurative expression.

Other races and climes have other customs and manners. Friends in the Anglo-Saxon race, no matter where they may roam or live, salute each other with the grip of the hand; the Laplander rubs noses, applying the proboscis not too gently, to the person they delight to honor; the Japanese it is said takes off

his slippers and the Aracanian his sandals when they wish to be civil; the Philippine Islander takes your hand or foot and gently rubs his face with it; the Greeks and Romans manifested their esteem by the inferiors kissing the hands of the superiors; so different tribes and nations have different modes of showing their friendship and regards, but how much more dignified, natural and expressive is our method, by shaking the hand.

The numerous styles of hand-shaking indicates many different traits of character; it shows man's culture, refinement, suavity, politeness, generosity, friendship, love and esteem; it is especially characteristic of his social disposition. As every man is peculiar in character so, too, every one has a different way of shaking hands. It would be natural to suppose that the cultured gentleman would have a different clasp from the barbarian; the generous from the miserly; the strong from the weak; the aristocratic from the democratic; the master from the servant. It will be impossible to give only the most ordinary methods of handshaking.

(1) The Hand and Heart clasp is a form that always comes from a good heart and soul; it is a natural, but generous, pledge of fidelity and esteem; it characterizes one that is full-hearted and truthful; such people at once win our admiration and friendship.

(2) The electric grip will be noticed when the hand is full of life, warmth and vigor; the touch feels magnetic like the bell of a mild electric battery; such individuals have magnetic personalities, animated and full of life and energy. Their character throughout is analogous.

(3) Artistic salute. In former times, when the royal aristocracy deigned to honor the humble democracy they extend one finger to be shaken. There is yet in our time a few people who think it a condescension to take the hand of a person in a humbler position than themselves, and extend one or two fingers to be shaken; there is nothing so positively insulting. Such people have a stuck-up feeling, an ostentatious being of one, who thought themselves higher and possessed special prerogations under his divine grace. It is such a breach of social manners, that no true man or woman, will be guilty of it; true gentility always extends the whole hand, when it is necessary to shake at all.

(4) Pump-handle shake. Ignorant coarse people always have a clumsy, awkward, stiff movement of the arm; sometimes it is rude and has a crushing effect to your hand; there may be affection in such a shake, but it is rude and uncultured.

(5) Flabby flop style. This is usually Miss Weakness whose hand is cold, chilly, lifeless and flabby; it reminds one of corpse, death; it repels us, like Uriah Heep's "it is as ghostly to the touch as to the sight." It is a grievous mistake made by some young ladies to imagine, that cold, soft, clammy hands are pretty and attractive, when they are simply the sign of disease. The old saying "cold hands and a warm heart" is unscientific and untrue, it is contrary to physiological laws. Where there is warmth there is life, cold is the sign of death. Where the extremities are cold the vitals are congested, and are signals of danger, they are symptoms of a feeble condition of the system. People thus afflicted should resort at once to exercise and lung

gymnastics to equalize circulation. To have good health the blood must diffuse itself to the utmost extremities of the body, to carry away its waste matter and build up its wornout functions ; it is this healthy circulation of the blood that warms, animates, invigorates and stimulates the body and brain.

As a man feels so will he shake hands ; a sickly person shakes feebly ; a vigorous person firmly ; a cultured person courteously ; a generous person freely and cordially ; an ignorant person rudely what ever will be his feelings, he will have an inelegant way of expressing them.

It is through the process of hand-shaking that we come closer in contact with that ablest and most wonderful member of the body, the hand ; which is almost as expressive of character as the face. If some unknown person was to put their hand through a screen with no other part of the body visible, we could determine the general characteristics of the whole man, the size, height, shape and quality of the body ; the temperament and the general inclinations and the pronings of the mind. If the hands and fingers are long and slender so will the face and the body be tall and angular ; if the hand is plump and short, the form will be short in stature ; as the hand is, so is the constitution of the mind and body, a whole volume can be written of the revelations of the hand.

WALKS AND ATTITUDES, WHAT THEY MEAN.

“The visible carriage or action of the individual, as resulting from his organization and his will combined, we call manners. What are they but thought entering the hands and feet and controlling the movements of the body, the speech, and the behavior?”

—Emerson.

“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 thee 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 thou mayest do for her, but take fearful revenge for the slightest thing thou mayest 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.”—Lavater.



FIG. 60.

Ignoramus.

Sickly.

Approbateness.

Harmony.

Fop or Dude.

The walk of man is peculiarly expressive of the character; every person manifests their individuality

in their gait. How frequently we identify persons at a distance solely by their walk; we recognize people by the sound of their footsteps before we see their physiognomies. To verify our assertion, that the walk is a true and faithful indicator of character, station yourself on some prominent corner, of some busy thoroughfare in the city, and observe closely the walk and carriage of people as they pass, and you will notice how expressive of real character is the gait. This occupation you will find as amusing as instructive.

As animals differ in character so they differ in walk; compare the active trotter with the slow clumsy Clydesdale, how true are their movements to their natures; how sprightly and quick is the deer, how poky and awkward is the bear, yet how perfectly their characters coincide with their walks; the fox has a sly, stealthy walk, and what a thief is he; the lion has a bold, defiant gait, and what a courageous animal, the king of beasts; animals that are timid and jump at the crack of a bush, or at the dart of their shadow, will be found to have none of the faculties in their brain that give force, pluck and destructiveness, they will be narrow between the ears.

The style of man's walk corresponds with his mind; a man possessing a large novice of self-esteem on his cranium, walks dignified and stately, he has an aristocratic bearing; he shows self-confidence, self-reliance; such a person will be found commanding and authoritative in all that he does; they may be brainy or not, they place a premium on what they know and do.

The man with a large development of firmness has a firm and positive step; a man with very large cautiousness is true footed and never stumbles; if approbative-

ness is excessive, vanity and ostentation will be manifested in every movement; when secretiveness and acquisitiveness are the ruling propensities the walk will be



FIG. 61.
Large Cautiousness.

sly, quite like that of the fox; the profound philosopher with his large reasoning powers usually tip the head forward in a meditative attitude, his walk is leisurely and without much force. Such men usually have more talent than tact; they lack force and self-esteem.

When the walk is full of force, energy and activity, the arms are swinging, the push-right-through gait, such men have large combativeness and destructiveness; they have pluck and courage; they love competition and rivalry; the contentions of the commercial world, or the controversies of the forum. Such characters will be found to be leaders in the vocation to which they belong.

We often observe a walk that is slipshod, dragging, shuffling, loose-jointed, without energy or action; such an individual has but little character; they possess none of the essentials that lead on to success in this active world; they are nonentities, without talent, force or vitality. While, on the other hand, a walk full of snap, energy, sprightliness indicates a character full of brightness and energy.

We sometimes observe an artificial walk, a gait that is of affectation; such people are false characters; they endeavor to appear what they are not; they travel under a borrowed grace. Then again we see a walk that is abrupt, angular, turn-quick and snappy; such

people are irregular, irritable and uneven characters. We never find external grace without internal harmony. A person with a firm, genteel, graceful and regular walk will possess even and harmonious characters.

Individuals who are slow, easy and take their time, will think, act and live just as they walk; they are constructed on a slow key; while persons with a fast, rapid step have analogous characters; they are quick to think, to act, to see and to do.

Contrast the walks of the people in the different positions in life; see how each corresponds to its possessor's rank and station in the world. Observe the walk of the manager, overseer, prince, how lordly, stately and pedantic; then compare this, with the walk of the servant, laborer or slave, see how submissive, spiritless and subordinated.

The attitude as the walk bespeaks many traits of character, temporary emotions and activities of the mind. When there is a constant repetition of a certain bend of the body, as in scholars, literary men, some trades and professions, it will often reveal the permanent character of the person and tell his occupation in life. The attitude often tells an interesting tale of a life's history. The activity of the mind in fulfilling the regular duties in the various spheres of human employment, inclines the form in a corresponding direction, the blacksmith, tailor, cobbler, farmer, merchant, manager, philosopher, reveal their respective callings by their attitudes.

A man full of energy, life and vitality is never found sitting in a posture doubled up, folded together, like an unstarched dish-cloth; no, he sits and stands erect,

firmly and positively, every member of his body is in a position indicative of his manhood. While a lifeless, indolent, lazy person sits and stands in a similiar manner, as if they were destitute of any back bone, devoid of energy and ambition. Their lifeless person presents a lifeless aspect.

A person slow, easy-going, take time, never-in-hurry disposition will be found assuming the most comfortable posture obtainable, always lounging, leaning and dozing. Persons who depend upon something to hold their bodies up, usually depend on some one to keep their souls alive. A graceful attitude denotes an innate polish and even character. Many of the leading mental faculties are disclosed in the attitude.

INDEX TO FACIOLOGY AND PHRENOLOGICAL CHART.

To word and arrange a printed chart so as to give a full and accurate delineation of character is impossible; we pretend here only to approximate this standard. Each individual is peculiar unto himself, and presents a different combination of temperaments and physiological conditions, affecting the manifestations of the mind, which must be cautiously considered in each case. For a more perfect and satisfactory analysis, each chart should be supplemented by copious oral statements, or a carefully written description to suit the individual case. As all the English language consists in combining the twenty-six letters of the alphabet, so all the different talents, dispositions, traits and peculiarities of human nature are the result of certain combinations of mind and body and associations of the mental faculties developed in certain degrees.

EXPLANATION OF SCALE.

We have marked the degree of development of each faculty with pen, in the little bracket at the right of each name, the scale running from one to seven, as follows :

1. (Very small). The capacity of the function is very small and will exhibit a very feeble manifestation of its duties.
2. (Small). The organ is small in size, but will manifest more strength than one, yet nothing reliable.
3. (Moderate). This function is moderate in development; will manifest still better condition, yet will lack strength and force.
4. (Fair). This organ shows a fair degree of strength and power, and if pressed by demand of exigencies, will serve with considerable force.
5. (Average). In this function you reach the average in size and capacity; will manifest good power, and under stimulating circumstances much strength and energy.
6. (Large). The faculty is large in size, and its manifestations strong and powerful, and its influence will be felt throughout the entire character.
7. (Very Large). In the following chart I have described the functions and faculties under this degree, in order to make it more comprehensive to the one examined.

C, marked by the faculty, means to cultivate; R means to restrain.

Chart of

By Professor

Date

MODEL HEAD.	DESCRIPTION.	FACIAL SIGN.	NUMBER OF ILLUSTRATION.	DESCRIPTION.
	46	46		<p>Organic Quality.—() (7.) VERY GOOD. —You have a remarkably refined, sensitive, and delicate organization; are susceptible of exquisite enjoyment and intense suffering; and are greatly affected by extremes of heat and cold, especially the latter. You are adapted to fine and light work rather than to that which is coarse and heavy, have poetic and artistic tastes, lofty aspirations, tender sympathies, and a longing for congenial companionship. Being inclined to live too far above the common interests and pursuits of life, you fail to find full appreciation, and are subjected to much suffering by the rude contacts involved among the every-day realities of this life. Cultivate a more robust bodily condition—eat, drink, sleep, and grow fat—and try to live more in the real and less in the ideal world.</p>
	65	67	17	<p>Vital Temperament.—() (7.) VERY LARGELY DEVELOPED.—This temperament is characterized by rotundity. You are plump, stout, full-chested, and fond of fresh air and the luxuries of life; but you like play better than hard work. In mental character there is a tendency to impulsiveness, enthusiasm, versatility, practicality, and to take a matter-of-fact view of things. Your fondness for good living, jovial company, sports and amusements, render you liable to fall into habits of intemperance, against which you must be continually on your guard. If you find yourself inclined to an uncomfortable obesity, your remedy must be <i>work</i>, and a spare diet. Keep both body</p>

Much of the descriptive matter in this chart I have taken from a number of others.

MODEL HEAD.	DESCRIPTION.	FACIAL SIGN.	NUMBER OF ILLUSTRATION.	DESCRIPTION.
				<p>and mind actively engaged, and avoid indolence and the indulgences of the table as your greatest foes. By a rigid adherence to a low and moderate diet, and by vigorous manual labor, you may greatly modify and improve your temperament.</p>
50		154	51	<p>Digestive Power.—() (7) VERY GOOD.—Your digestion is almost perfect, and you can eat with impunity any sort of food suitable, under any circumstances, to be received into the human stomach.</p>
		158	54	<p>Circulation.—() (7) VERY GOOD.—You have an excellent circulation; a strong, steady pulse; perspire freely; and are able to withstand great cold and heat without discomfort.</p>
		155		<p>Breathing Power.—() (7.) VERY GOOD.—Your respiratory organs are admirably developed, and their functions well-nigh perfectly performed. You breathe freely and deeply, moving the abdominal muscles as well as the lungs, and filling your chest at every inspiration. Your face is full at its facial pole.</p>
68	126 153		19	<p>Motive Temperament.—() (7.) VERY STRONGLY DEVELOPED.—The bony framework of your structure is strongly marked, and encased with only muscle enough to bind all firmly together; but what flesh you have is dense, tough, compact and wiry. There is a tendency to angularity in your configuration. You love active, muscular work, and</p>

MODEL HEAD.	DESCRIPTION.	FACIAL SIGN.	NUMBER OF ILLUSTRATION.	DESCRIPTION.
			71 126 153 21 12	<p>are endowed with great physical power and capacity for severe and prolonged exertion of both body and mind. In character you are energetic, efficient, determined and persistent. You are adapted to active life, and to such enterprises as will give your energy, steadfastness, and perseverance full and free scope.</p> <p>Mental Temperament.—() (7.) VERY LARGELY DEVELOPED.—You are delicate in structure, with small bones, a moderate development of muscle, finely cut features, and a high organic condition generally. Brain predominates over body, and your mental states have a powerful influence over your physical condition. You are refined in your tastes; quick and delicate in your perceptions; rapid in your mental operations; emotional, sympathetic, aspiring, earnest, eager, and easily excited. You are admirably adapted, so far as constitutional qualities are concerned, to literary or artistic pursuits. If a mechanic, a manufacturer, or a merchant, one of the lighter and more elegant branches in these departments would suit you best.</p> <p>State of Health.—() (7) VERY GOOD.—Your constitution is apparently in a healthful condition; you have normal action of all your vital organs; you are vigorous, active and hearty, and should devote both mind and body to their highest employment.</p> <p>Degree of Activity.—() (7) VERY GREAT.—You are very agile, lithe-limbed,</p>

MODEL HEAD.	DESCRIPTION.	FACIAL SIGN.	NUMBER OF ILLUSTRATION.	DESCRIPTION.
				<p>and quick-motioned, and your mental operations are equally rapid and facile. You are always wide-awake, eager, knowing and brilliant. You are liable to overwork yourself and become prematurely exhausted.</p> <p>Degree of Excitability.—() (7.) VERY GREAT.—You are remarkably impressible, very easily excited, subject to extremes of feeling; greatly exalted at one moment and much depressed the next; driven now this way and then that by constantly changing impulses; and very much disposed to exaggerate everything, whether good or bad. Your need is to restrain this excitability, first, by avoiding all stimulating food and drink, and all unnatural or violent mental excitements; and, second, by cultivating a calm, quiet, enjoyable frame of mind. Repose is the proper antidote of too great activity.</p>
46	47	48		<p>Size of Head.—inches. () (7.) VERY LARGE.—If your organic quality be good and your activity sufficient, you should manifest extraordinary mental power; and if there be also a proper balance between the various groups of faculties, you are capable of taking a place in the first ranks, among the intellectual giants of the age. Such a mind, backed up by adequate physical stamina, will overcome all obstacles, and achieve greatness in spite of all difficulties. You may not have had your full powers called out, but the capacity is here.</p>

MODEL HEAD.	DESCRIPTION.	FACIAL SIGN.	NUMBER OF ILLUSTRATION.	DESCRIPTION.
				MENTAL FACULTIES.
50	51 160 147		5	Amativeness. —() (7.) VERY LARGE.— You possess in a pre-eminent degree the desire to love and to be loved; are irresistibly attracted by the opposite sex, and are capable of exerting a similar power over your opposite.
50	51 121		5	Conjugality. —() (7.) VERY LARGE.— Your love must be concentrated upon one person of the opposite sex, who will be to you the embodiment of all that is good and lovely, and if fully satisfied in this respect, you will enjoy the marriage relation very highly.
50	51		5	Parental Love. —() (7.) VERY LARGE.— Are <i>passionately</i> fond of all children, of pets, etc.; a general favorite with them; very indulgent and playful; idolize your own children; are liable to over-indulge them.
50	52 147		5	Friendship. —() (7.) VERY LARGE.— You love friends with indescribable tenderness and strength of feeling; will sacrifice almost everything upon the altar of friendship; with Amativeness and Conjugality full or large, are susceptible of the most devoted connubial love; fall in love easily.
50	52 152			Inhabitiveness. —() (7.) VERY LARGE.— —Regard <i>home</i> as the dearest, sweetest spot on earth; feel homesick when away; dislike changing residence; are <i>pre-eminently</i> patriotic; think of native place with intense interest.

MODEL HEAD.	DESCRIPTION.	FACIAL SIGN.	NUMBER OF ILLUSTRATION.	DESCRIPTION.
50	52	151		Continuity. —() (7.) VERY LARGE.—Place the mind upon subjects slowly; can not leave them unfinished, nor attend to but <i>one</i> thing at once; very tedious; have great application, yet lack <i>intensity</i> and <i>point</i> .
50	53			Vitativeness. —() (7.) VERY LARGE.—However wretched, shrink from and shudder at the thought of dying and being dead; feel that you can not give up existence.
50	54	128	38 9	Combativeness. —() (7.)—VERY LARGE.—Are powerful in opposition, prone to dispute, attack, etc.; contrary, have violent temper, govern it with difficulty.
50	53	158	11	Destructiveness. —() (7.)—VERY LARGE.—When provoked, you are vindictive, cruel, disposed to hurt, take revenge, etc.; bitter and implacable as an enemy; <i>very</i> forcible.
50	54	154	51	Alimentiveness. —() (7.)—VERY LARGE.—Set too much by the indulgence of the palate; eat with the keenest appetite; perhaps too much.
50	54	136		Acquisitiveness. —() (7.)—VERY LARGE.—Make money your idol; grudge it; are tempted to get it dishonestly; penurious, sordid, covetous, etc. Have a strong desire to acquire property; are frugal, saving of money, close and particular in dealings, devoted to money-making, trading, etc.; generally get the value of your money.

MODEL HEAD.	DESCRIPTION.	FACIAL SIGN.	NUMBER OF ILLUSTRATION.	DESCRIPTION.
50	54	136	9	<p>Secretiveness.—() (7.)—VERY LARGE. —Seldom appear what you are, or say what you mean; often equivocate and deceive; are mysterious, dark, cunning, artful, given to double-dealing, eye-service, etc. Seldom disclose your plans, opinions, etc.; are hard to be found out; reserved; non-committal.</p>
50	54		61	<p>Cautiousness.—() (7.)—VERY LARGE. —Hesitate too much; suffer greatly from groundless fears; timid, easily frightened, etc.</p>
50	52	149	10	<p>Approbative ness.—() (7.)—VERY LARGE.—Regard honor and character as the apple of the eye; are even <i>morbidly</i> sensitive to praise and censure: overfond of show, fashion, praise, style, etc.; extremely polite, ceremonious, etc. Set everything by character, honor, etc.; are keenly alive to the frowns and smiles of public opinion, praise, etc.; try to show off to good advantage; affable, ambitious, apt to praise self.</p>
50	53	150	8 10	<p>Self-Esteem.—() (7.)—VERY LARGE.— Have an unbounded self-confidence; endure no restraint; take no advice; are rather haughty, imperious, etc. Are high-minded, independent, self-confident, dignified, your own master; aspire to <i>be</i> and <i>do</i> something worthy of yourself, assume responsibilities; do few <i>little</i> things.</p>
50	53		8 10	<p>Firmness.—() (7.)—VERY LARGE. — Are willful and so tenacious and unchangeable of opinion, purpose, etc., that you seldom give up anything.</p>

MOBEL HEAD.	DESCRIPTION.	FACIAL SIGN.	NUMBER OF ILLUSTRATION.	DESCRIPTION.
50	56		26 31	Veneration. —() (7.) VERY LARGE. —You are eminently respectful and inclined to be religious, prayerful, and devoted to the worship of God. You are profoundly respectful towards the aged, the good, or the great.
50	55	172	28 31	Conscientiousness. —() (7.)— VERY LARGE. —You are scrupulously exact in matters of right; perfectly honest in motive; always condemning self and repenting; make <i>duty</i> everything; expediency nothing. You are honest; faithful; upright; moral in feeling; penitent; mean well; consult <i>duty</i> before expediency; love and mean to speak the truth; can not tolerate wrong.
50	55		10	Hope. —() (7.) VERY LARGE. —You have unbounded hopes; build a world of castles in the air; live in the future; have too many irons in the fire.
50	55		31 10	Spirituality. —() (7.) VERY LARGE. —You have strong intuitive perceptions of what is right and best; have faith in spiritual monitions. You have a sensitive clairvoyant nature; you are prone to believe in dreams, omens, etc.
50	56		12 31	Benevolence. —() (7.) VERY LARGE. —Do all the good in your power; gladly sacrifice self upon the altar of pure benevolence; scatter happiness wherever you go; are one of the kindest-hearted of persons.
50	56			Constructiveness. —() (7.) VERY LARGE. —You could be a mechanic of the

MODEL HEAD.	DESCRIPTION.	FACIAL SIGN.	NUMBER OF ILLUSTRATION.	DESCRIPTION.
				first order; a true genius; love it too well to leave it; show extraordinary skill in it; manifest mechanical dexterity and ingenuity in the use of tools.
50	56	100	14	Ideality. —() (7.) VERY LARGE.—You love the beautiful in art and nature extremely; you possess exquisite taste, the highest degree of refinement; you are imaginative and live in a separate world by yourself. You are liable to be too fastidious.
50	57		14	Sublimity. —() (7.) VERY LARGE.—Are a passionate admirer of the wild and romantic; feel the sublimest emotions while contemplating the grand or awful in nature; dashing cataracts, towering mountains, crashing thunder, and other commotions of the elements.
50	57	131	14	Imitation. —() (7.) VERY LARGE.—Can mimic, act out, and copy almost anything; describe, relate anecdotes, etc., to the very life; have a theatrical taste and talent; seldom without gestures.
50	58	172	59	Mirthfulness. —() (7.) VERY LARGE.—Are quick and apt at turning things into ridicule; incline to constant sallies of wit; are too facetious, jocose, etc.
50	58	109 131	43 15	Causality. —() (7.) VERY LARGE.—Are endowed with a deep, strong, original comprehensive mind, powerful reasoning faculties, great vigor and energy of thought, first rate judgment, and a grand intellect.

MODEL HEAD.	DESCRIPTION.	FACIAL SIGN.	NUMBER OF ILLUSTRATION.	DESCRIPTION.
50	58	131 109	15	Comparison. —() (7.) VERY LARGE.—Have a happy talent for comparing, illustrating, criticising, arguing from similar cases, discriminating between what <i>is</i> and <i>is not</i> analogous, or in point, classifying phenomena, and thereby ascertaining their laws, etc.
50	59		44	Human Nature. —() (7.) VERY LARGE.—You are a natural physiognomist, or rather, an intuitive discernor of character, forming correct estimates of the disposition and moral status of those you meet, especially if they be of the opposite sex. You can trust your first impressions of character.
50	59			Affability. —() (7.) VERY LARGE.—You are remarkably bland, winning, and persuasive; very conciliatory; and generally please everybody.
50	61		33	Locality. —() (7) VERY LARGE.—Never forget the looks, location or geography of any place or thing once seen; are even passionately fond of traveling, scenery, geography, etc.
50	59		45	Eventuality. —() (7) VERY LARGE.—Never forget any occurrence, even though it be trifling; have a craving thirst for information and experiment; literally devour books, newspapers, etc.; command a great amount of information.
50	59			Time. —() (7) VERY LARGE.—Remember with wonderful accuracy, the <i>time</i> of occurrences; are punctual; tell the time, etc.

MODEL HEAD.	DESCRIPTION.	FACIAL SIGN.	NUMBER OF ILLUSTRATION.	DESCRIPTION.
50	59			Tune. —() (7) VERY LARGE. —Learn tunes by hearing them once or twice ; are literally enchanted by music ; show intuitive skill in learning it, and perform with melting pathos.
50	60	121	44	Language. —() (7)— VERY LARGE. —Have by nature astonishing command of words, copiousness and eloquence of expression, and verbal memory ; quote with ease ; are an incessant talker ; have too many words ; you are a free, easy, ready, fluent talker and speaker ; use good language ; commit easily ; seldom hesitate for words.
50	60	44	44 33	Individuality. —() (7.) VERY LARGE. —Have great desire to know, investigate, examine, experience, etc., are an observer of men and things ; quick of perception ; see what is transpiring, what should be done, etc.
50	60		16 32	Form. —() (7) VERY LARGE. —Never forget the countenance, form, etc., of persons and things seen ; easily learn to read and spell correctly ; recognize things at a great distance ; have keen discrimination.
50	61		16 33	Size. —() (7) VERY LARGE. —Detect disproportion, and judge of size, with wonderful accuracy, by intuition, and about as well without as with instruments ; could estimate the weight of cattle by size.
50	60		61	Weight. —() (7) VERY LARGE. —Can walk on a high or narrow place ; hold a steady hand, throw a stone or ball, and shoot, straight ; balance, dance, ride a fractious horse, etc., very well.

MODEL HEAD.	DESCRIPTION.	FACIAL SIGN.	NUMBER OF ILLUSTRATION.	DESCRIPTION.
50	61		16	<p>Color.—() (7) VERY LARGE.—Are passionately fond of colors; have great taste and talent in comparing, arranging and mingling hues, tints and colors. Are delighted with paintings.</p>
50	61			<p>Order.—() (7) VERY LARGE.—Are very precise and particular to have every <i>little</i> thing in its place; are pained by disorder; fastidious.</p>
50	61			<p>Calculation—() (7) VERY LARGE.—Have an intuitive faculty for reckoning even complicated sums of figures in the head; delight in it; can add, subtract, divide, etc., in the head, with facility and correctness; become a rapid, correct accountant, delight and excel in arithmetic.</p>