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**A SOUVENIR *of* ❀❀❀
❀❀❀ HUMAN NATURE**

**From the Note Book of
a Commercial Traveler**



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A Realizing Sense

DID it ever occur to you to think how you read faces? We form some opinion of every person we meet. We size them up, mentally weigh them, as it were; if not correctly, then incorrectly. But how do we do it? How do you do it? Some professional and business men, and those who direct large numbers of employees, finding a knowledge of the art of reading human nature essential, if they would favorably impress or influence others, pride themselves on their ability to read faces; and yet when questioned how they do it, few can tell. Some say they judge by the chin, others by the eyes, and still others by the nose, while the great majority simply say they don't know just how they do do it.

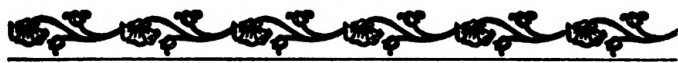
That so useful and simple an accomplishment is untaught, and almost unstudied, is to be regretted. What could be more useful to one when choosing friends, or a life mate; to business and professional men, whose livelihood so depends upon others; to employers and employees, or to any one in this wide social world, than

to be able to determine at a glance the strongest and weakest factors—the vulnerable and invulnerable points in the mentalities of those with whom they have to deal, or are thrown in contact? But instead of being taught this simple accomplishment of reading human nature, we are left to learn it as we can, or not at all, with the result that we are deceived in some, or cannot impress others as we would, just because of our inability to weigh them correctly.

Perhaps you are known as a good judge of human nature, but how do you judge it? In view of the fact that *unless one knows that he knows, by knowing how he knows, he, after all, is only guessing*, it occurred to the author that if one could be brought to a realizing sense of how he reads human nature, from its only visible sign-board, the face, he thereafter could do so with celerity, precision, and ease. It is in the hope of helping others to this realization of *how* they read faces, that the author sends forth this little souvenir, which it is hoped may be found so simple as to be understood by even a child, while combining in its few pages such essential facts and fundamental principles as occur to the author as being of real value. Several books have been written on the subject, but the author invariably has found these so tedious and long as to render it well nigh impossible for even a person of leisure to get at the heart of them.

Therefore, the author of this souvenir sets forth, or, perhaps more properly said, suggests *the how* of the art of reading human nature, as he has found it, trusting that the work may make up in pointedness and perspicuity what it lacks in length. It may be that scanning its brief pages will help some to a better understanding of their fellow mortals, enabling them to draw about them as they pass through life just those persons best suited to contribute to their success and happiness; or perhaps it may bring some to realize that the thoughts they are thinking are molding their faces as well as their characters. If so, the work is not in vain.

THE AUTHOR.



The How

EVERY living face is a bulletin-board of thought, molded first by the inherited character, and thereafter by the thoughts and passions that most often move that face to expression. As a thought of shame enlarges the capillaries in the face, producing the blush; as a thought of fear raises the upper lip, or a thought of amatory love puffs up the lower eyelid, so do thoughts of hatred, anger, devotion, destructiveness, courage, wisdom, generosity, and selfishness each develop or contract certain muscles in the face. The muscles thus affected by the most frequently recurring thoughts, become shrunken or over-developed, as the case may be.

This work, in its briefness, is the result of years of observation and scientific investigation of the location in the face, of the signs of thought—the signs which combined, give a living face expression, *its* expression. After once learning the location of these signs, the observation of faces will hold a new interest for you, and you will enjoy all of the rest of your life the power you have of reading faces.



Lest We Err

ON page ten is a marked profile giving the location in the face, of the signs of thought, which combined signs give a living face expression, often enabling another to name the very class of thoughts that are predominant in the mind at certain times. On the pages following the marked profile are given the character traits that over and under-development of the signs indicate.

When first observing faces, after looking through this souvenir, some may, on noting the most striking peculiarity of a face, weigh the whole character by this one trait-sign alone, which should not be done, since over-development of one trait-sign will make other signs in the same face seem under-developed, and vice versa. Therefore, never compare one sign with other signs in the same face, but estimate each sign at its own value by comparing with same sign in a normal face, which should be kept in mind when reading faces. A normal profile is given frequently in this souvenir.

Also, since one over-developed trait-sign may be counteracted in its indications of character by other

under-developed trait-signs, do not estimate the whole character by one sign alone.

It is best not to try to learn the location of the trait-signs all at once,—look at this souvenir and its facial angles when you wish a moment's diversion, and all unconsciously you will begin observing, with a new interest, the faces seen in passing, and will come to possess an accomplishment that will be an ever-ready avenue to interesting and profitable self-amusement; a constant source of satisfaction; and by enabling you to more favorably impress others by doing and saying the right thing at the right time and in the right place, may help you to a position in the esteem of your friends, that can come only to those who can read the motives and desires that actuate others. After a few days' observation of facial angles, lips, and lip positions, you will be interested—even fascinated by a subject in which every young person should receive instruction before mating, and about which any one cannot know too much.

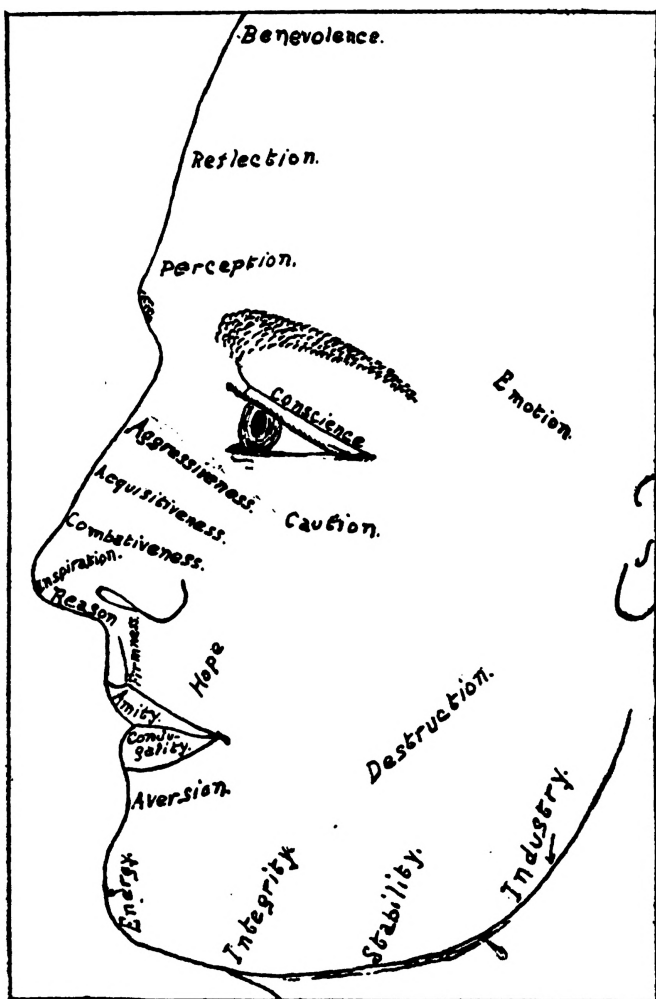


Seeing is Believing

SOME may not believe, on first looking through this souvenir, that there are such extremes in facial angles as are depicted; but those who will look about them will see as great or greater extremes themselves.

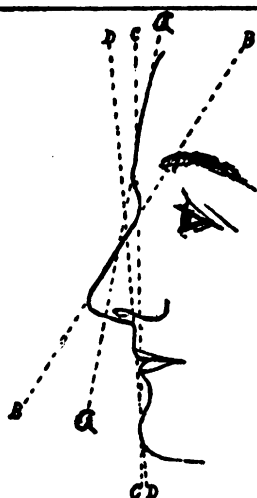
To prove that the location of trait-signs given are correct, observe extremes within your acquaintance, remembering not to judge a face by one trait-sign alone, or to compare one sign with other signs in same face, but with same sign in normal face.

In a work so briefly brief as is this, much necessarily must be omitted; and yet, perhaps, it is better just to offer sufficient suggestions in addition to the location of the trait-signs and the significance of their over- and under-development, to start one to observing faces, which each must do for himself, after which the comparison of faces and facial angles will hold so much of pleasure and profit that ere one is conscious of having learned, he is capable of so weighing human nature as to see the motives that actuate those about him to do as they do, enabling him to forgive some, influence others, and understand all.



<i>Location of trait signs.</i>	<i>Indications of large development.</i>	<i>Weak development indications.</i>
BENEVOLENCE	Reform, culture, generosity, friendliness.	Carelessness, selfishness
REFLECTION	Prudence, judgment, practicality.	Narrow-mindedness, stubbornness.
PERCEPTION	Memory of forms, colors, etc., sciences, arts.	Obtuseness, idiocy.
AGGRESSIVENESS	Selfishness, scheming, cunningness.	Justice, kindness, timidity, generosity.
ACQUISITIVENESS	Economy, security in wealth and property.	Timidity in business, poor money maker.
COMBATIVENESS	Courage to protect one's physical self, conceit.	Backwardness, weak will, placidity, meekness.
INSPIRATION	Ideality, intuition, foresight, even pessimism.	Cheerfulness, imitation, lack of originality, thoughtlessness.
REASON	Good judgment, philosophy, political economy, etc.	Poor judgment, rashness, etc.
FIRMNESS	Self esteem, calmness, constancy, reserve.	Inconstancy, negative Will power, friendliness.
HOPE	Optimism, cheerfulness, success, enthusiasm.	The pessimist, despondency.
AMITY	Good will, sympathy, friendliness.	Selfishness, coldness.
CONJUGALITY	Conjugal affection.	Impassionateness, reserve.
AVERSION	Jealousy, harshness, contempt.	Gratitude, consideration, gentility, modesty.
ENERGY	Activity, good or bad as directed by other traits.	Femininity, sympathy, generosity, kindness.
INTEGRITY	Justice, truth, fair play.	Knavery, underhandedness, deceitfulness.
STABILITY	Determination, resoluteness, perseverance.	Fickleness, inconstancy, weakness, timidity.
INDUSTRY	Concentration, boldness, steadfastness.	Indifference, slowness, failure.
DESTRUCTIVENESS	Callousness, anger, hate, temper, etc.	Agreeableness, affableness, modesty, gentility, meekness.

<i>Location of trait signs.</i>	<i>Indications of large development.</i>	<i>Weak development indications.</i>
CAUTION	Discretion, fear, thoughtfulness, failure.	Mirthfulness, carelessness, the clown and fool.
CONSCIENCE	Honesty, frankness.	Deceitfulness, selfishness, vice.
EMOTION	Sensitiveness, sympathy, strong appetites.	Insensitive, mental dullness, slowness.



NORMAL PROFILE.

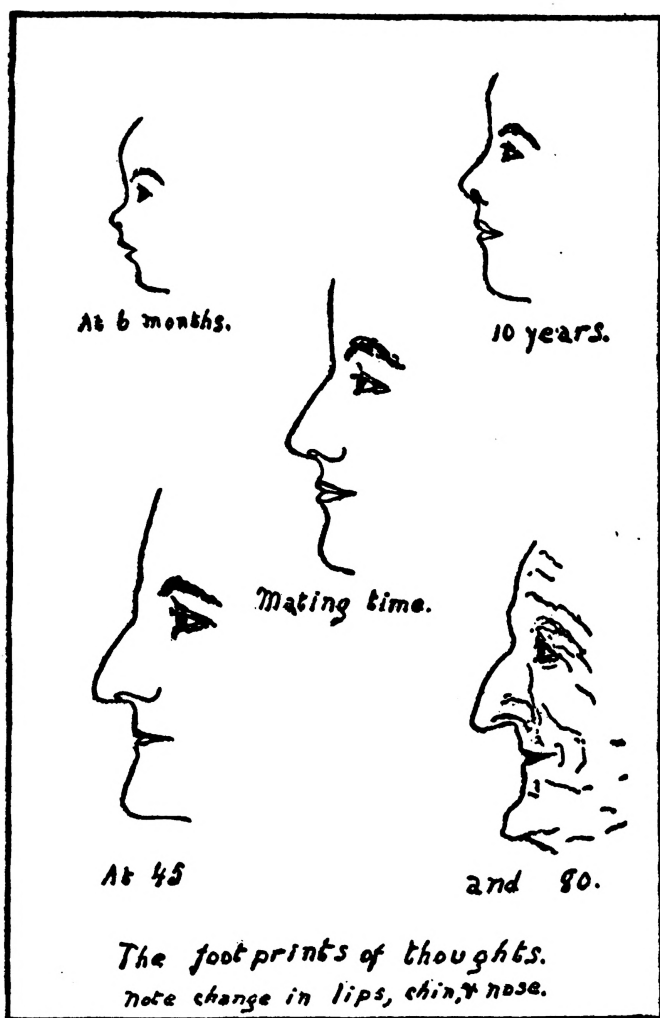
Observe the angles:

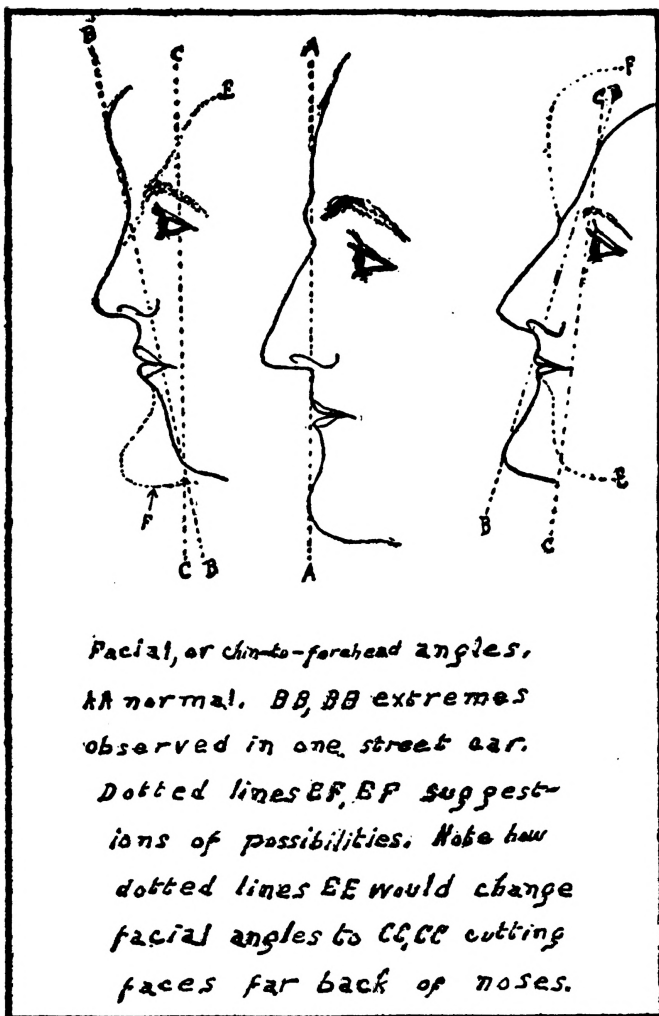
AA Forehead angle.

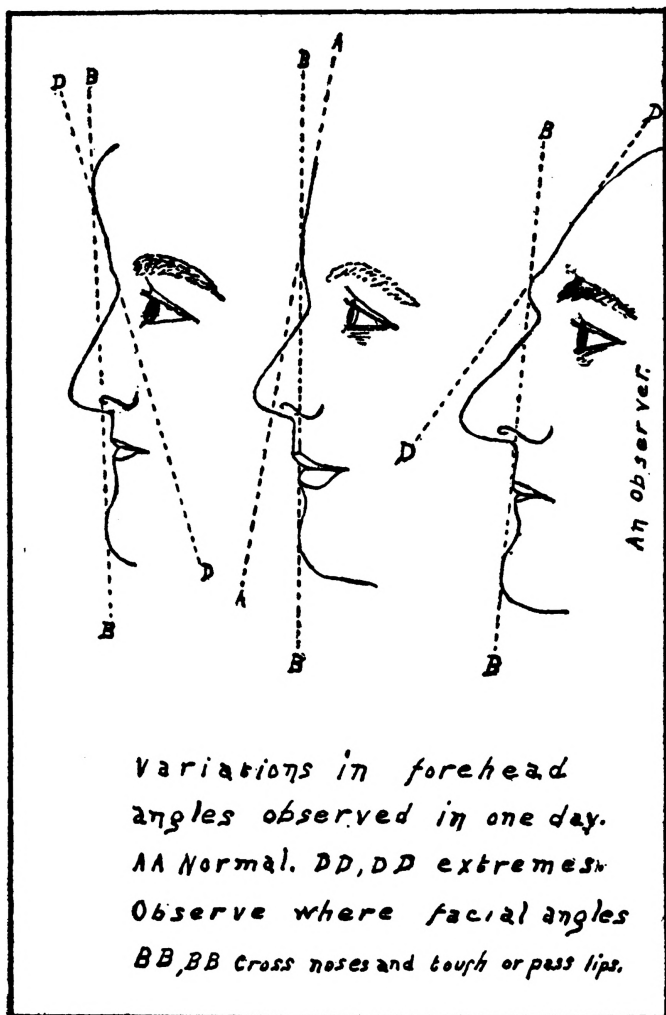
BB Nose angle.

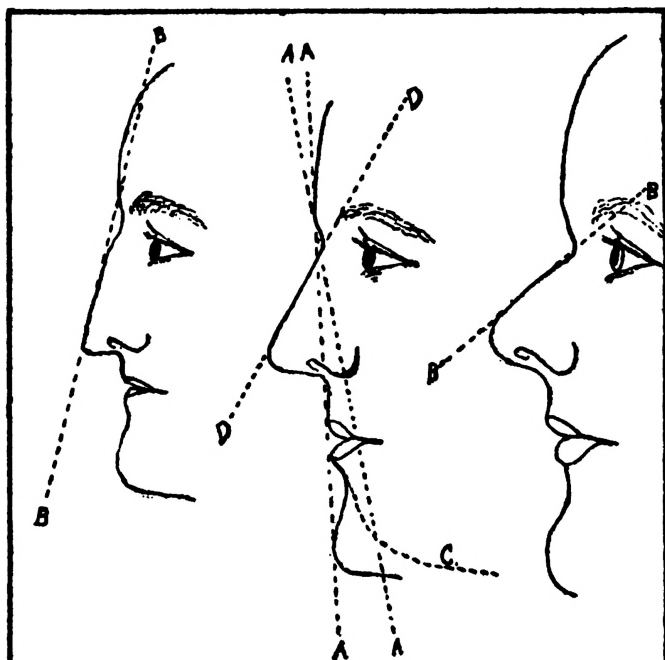
CC Facial angle.

DD Chin-to-nose angle.

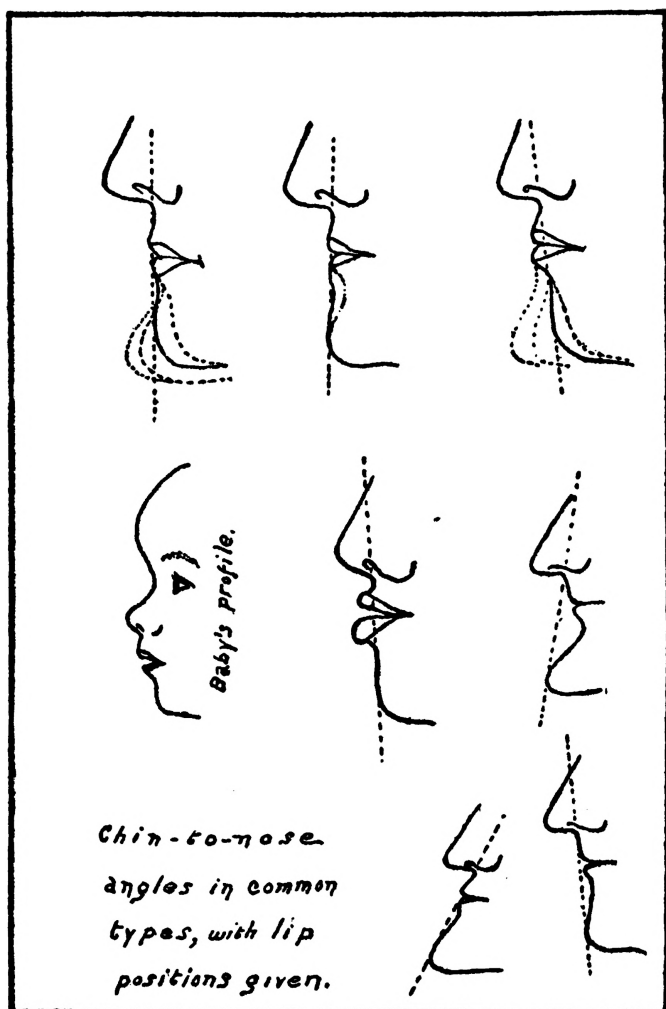


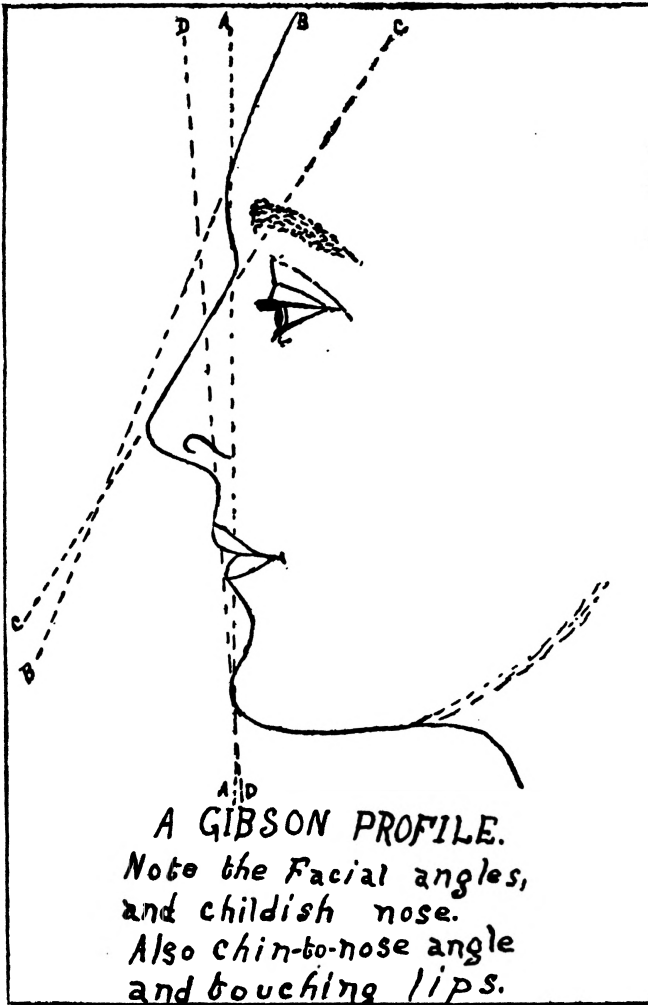






Nose angles sketched in one
coach. DD normal. BB BB extremes.
Note where BB crosses head.
Dotted line C , is chin observed
in same coach. Note its effect
on facial angle AA and lips.





Spirituality & idealism

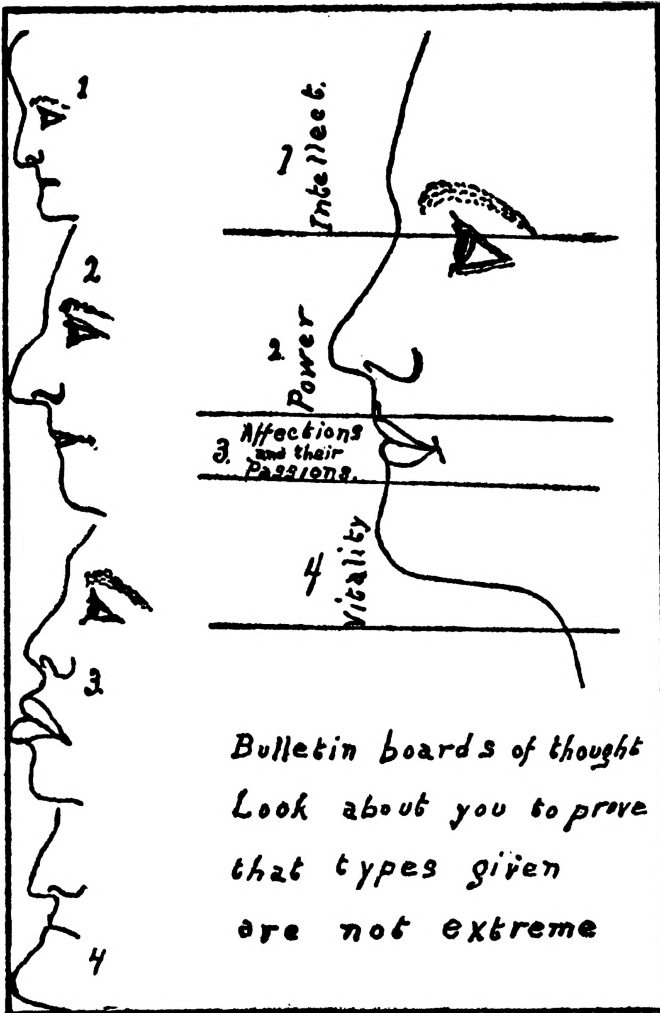


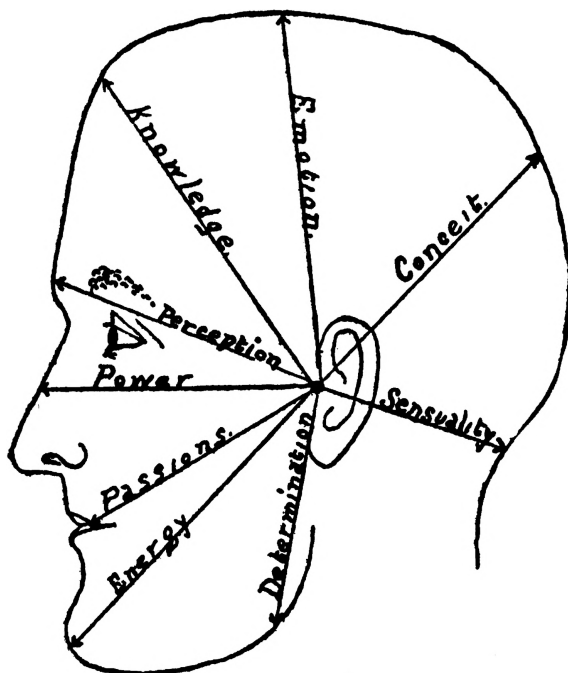
*Deceit straightens upper lid,
drawing it down over pupil*



*Sensuality straightens lower lid,
puffing it up in pretense of
hiding the pupil*



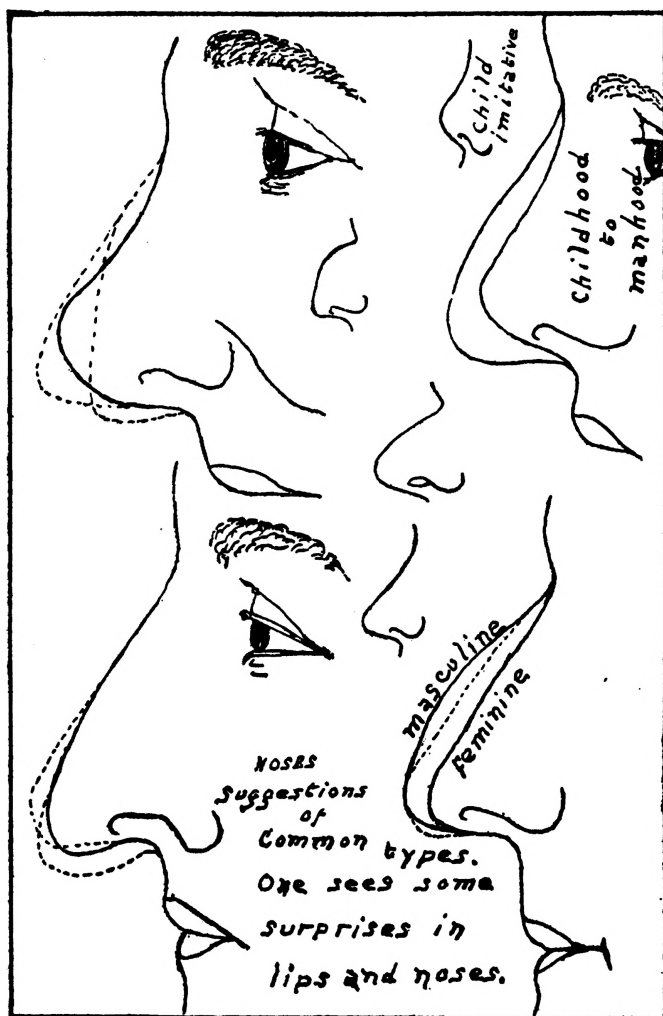




Observe these distances
and weigh accordingly.



Personal aggressiveness is shown in region of Aggress. Financial aggressiveness, is Acquisitiveness. Power to protect one's self & to resist temptation is shown by extent of development in region of combativeness and in upper lip. Extent of inspiration, originality, etc. is shown by length downward of point of nose. Reasoning powers, by development downward of septum of the nose.

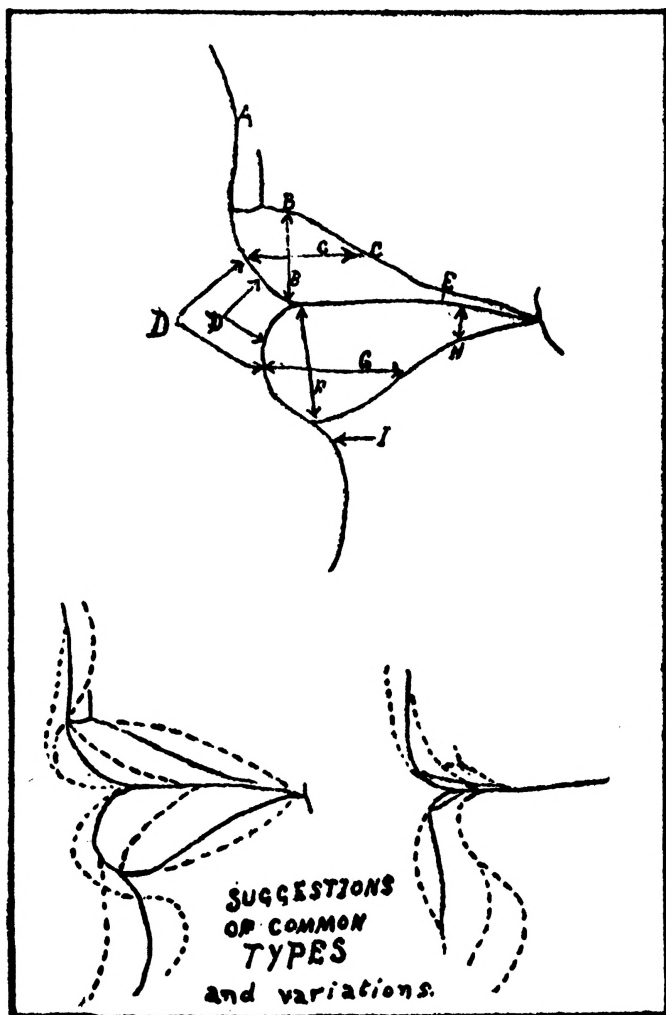


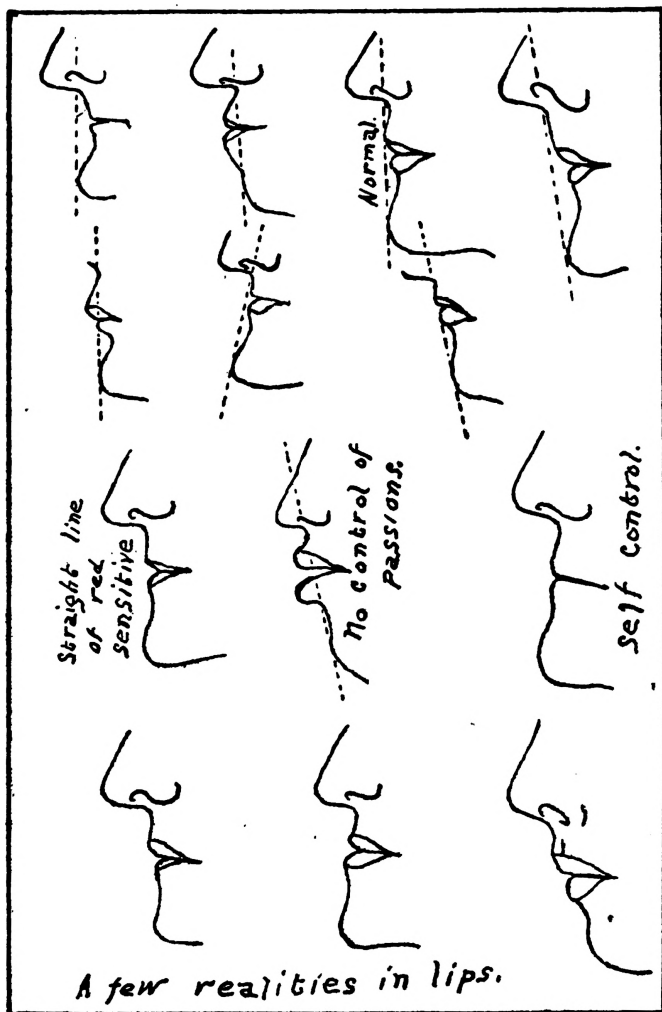
The Lips

OF the human face perhaps no part is so interesting to study, and certainly no part responds more readily to a change in character, than the lips—the tell-tale of the love passions—the sign of the affections that so naturally meet in the kiss. The lips, together with the lower eyelid, betray to the student of human nature the extent, and the purity and impurity of the affections.

In the marked drawing on the opposite page, beginning with the upper lip, its length from nose to line of red, indicates degree of courage and self-esteem; the greater its curvature inward at A, the less dignity and self-esteem; the longer the line of red (B), the greater the love of company; the thinner, the more self-sufficiency; the thicker the red protruding forward in line of C, the less the control of the emotions. Hope and faith depress line of red at E; fear raises it. The straighter the lines of red (D D) from white to meeting point of lips, the more sensitive the nature.

In the lower lip, the greater the line of red (F), the stronger the sex devotion; the larger the development forward in line of G, the less the control over the passions; the more red showing at H, the more expressive and conjugal the affections; the stronger the development forward at I, the more reserved, jealous, and even sullen, the nature.







Inherited Nature Indicated by Color of the Eyes

VERY dark brown or black eyes denote an impetuous temperament, capable of great extremes of feeling, likes and dislikes, and the most passionate ardor in amatory love.

Dark brown eyes denote these traits in a less intense degree, the temperament becoming more placid as the brown grows lighter.

An affectionate disposition, sweet and gentle, accompanies the russet brown eye which is not yellowish.

Yellowish brown eyes denote an inconstant, sallow disposition, with little will power, and a tendency toward lasciviousness.

The ideal of sublime purity of the affections is found to accompany eyes of violet or darkest blue—eyes as rare as they are heavenly. Those who have not such eyes may take pleasure in the observation that not much intellectuality accompanies them.

Clear eyes of lighter blue, calm and tranquil, bespeak

a cheerful, constant nature, with the intellectual powers and the passions well balanced.

Pale blue denotes coldness and selfishness, with more intellectuality.

Blue eyes with greenish tints accompany a predominance of the intellectual powers over the passions—a nature ruled by wisdom and sustained by great moral courage, which may attain high positions.

Greenish grey eyes are the most intellectual; and if in them may be seen varying shades of blue and orange, we find that strange mixture of the sour and the sweet, of optimism and pessimism, which produces the impressionable temperament of the genius.

Eyes with a preponderance of greenish shades denote coquetry and the most artful deceitfulness.

Eyes of dead colors, dull and expressionless, bespeak a sluggish temperament, listless disposition, and a cold, selfish nature.

A calm, steadfast glance from a tranquil blue eye, usually large, denotes a clear conscience, sweet, gentle disposition, and a generous nature. From brown eyes it too often denotes amatory love.

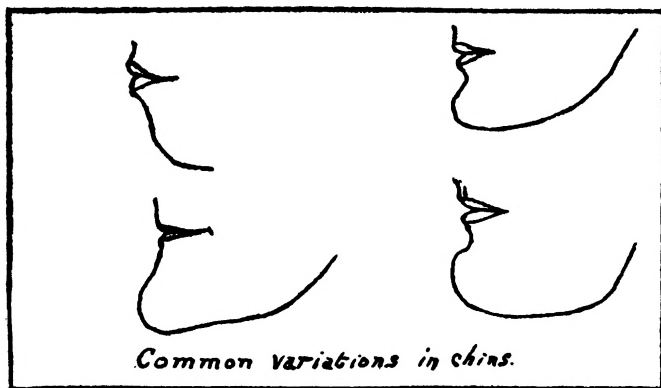
Rapid and constantly shifting motion of the eyes denote a nervous, careful nature.

The greater the width between the eyes, the more susceptible and impressionable the intellect. Eyes set closely together accompany the obtuse, obstinate nature.

The smaller the eyes, the greater the extremes of feeling of which the owner is capable; large eyes denoting calmness, constancy, and patience.

From the foregoing it will be observed that the shades of brown denote impetuosity and amatory love in degrees varying with the depth of the color; the blue shades, affection, purity, and constancy; gray, intellectuality.

Eyes deeply set denote a determined, selfish, and even harsh temperament; bulging eyes, culture, refinement, and gentility.



Miscellaneous Remarks

THOUGH does not laugh : laughing is involuntary ; hence thoughtfulness and self-control is shown in the manner and frequency of audible laughing,—the frequent giggle denoting shallow thinking, and the quiet nature, seldom, if ever, known to laugh audibly, though it may often smile, denoting depth of character, intensity of feeling, and thoughtfulness.

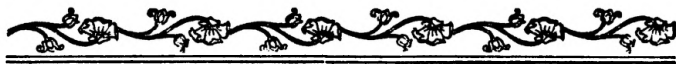
Curved lines, running from the region of hope to that of integrity, around and back of the corners of the mouth, due to negative destructiveness and positive hope and integrity, are a sure sign of a sweet, gentle, hopeful nature, always patient, generous, and friendly.

Courage accompanies a broad head. Broad-headed dogs are tenacious to life, and aggressive ; narrow-headed ones, while they may be more refined and intellectual, are not aggressive in the battle of life.

Thin ears denote mental and physical alertness ; small ears, intellectuality ; and thick, flat ears, sluggishness.

Bright, ruby, red lips denote a rapacious temperament.

The ear, the eye, the upper half of the nose, the chin, jaw, sidehead and backhead, are the least susceptible to change, and indicate the inherited character ; while the forehead, lower part of the nose, and the lips, respond readily to a change in the mentality.



A Beautiful Character

MERE physical beauty must fade, but a beautiful character casts a halo over any face that the shadows of time cannot hide. Then let us so live, with charity toward all and malice toward none, with Integrity for our master, Hope for our mistress, and Cheerfulness for our playmate, that the purity of our thoughts and the radiance of a hopeful mind and cheerful nature, may mold for us beautiful characters, pleasant dispositions, and attractive faces.

“How vain is learning, how useless art,
But as it mends the life and guides the heart.”