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OR

# MAGNETO-PHYSIOGNOMICO-CRANIOLOGY.

## A NEW SYSTEM,

ON THE MAGNETIC CONSTITUTION OF MAN,

AS EXPRESSED BY

PHYSIOGNOMY BLENDED WITH CRANIOLOGY,

And maintained by Moral and Physical Hygiene,

AND AS ESTABLISHED,

**By Rev. J. D. L. ZENDER, M. D.**

3d. EDITION ENLARGED AND IMPROVED FROM THAT OF 1843.

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1863.

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according to the rules of Physiology, Therapeutics, Metaphysics and present experience, improved from the systems of Messmer, Puy Segur, Gall, Lavater, Spurzheim, etc.

---


AND AS ESTABLISHED,

**BY REV. J. D. L. ZENDER, M. D.**

Member of several medical and scientific societies, among which, the Phrenological Society of Paris and the old Society of New York; Author of the Almanach Français des Etats Unis, Guide des lois et des voyages des Etats Unis, French and English Pictorial Primer, Phrenological Charts, etc.


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This work is also adapted to the Medico-Physiognomico-Craniological delineation of the character, talents, dispositions, both moral and physibal (health, diseases and remedies), of persons.

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Wisdom shineth in the face of the wise; but the eyes of the fools are in the ends of the earth. *Proverbs* xvii. 24.

*Γνωθι σεαυτον.* Know thyself. *Chilo.*

The proper study of mankind is man. *Pope.*

The art of knowing men is as necessary and natural as language. *Campanella.*

The outward man is only the shell of the man within. *Dupaty.*

Res, non verba, quæso. *Horace*—We want the facts more than the words.

Know thyself, and thereby reform thyself. *The Author.*

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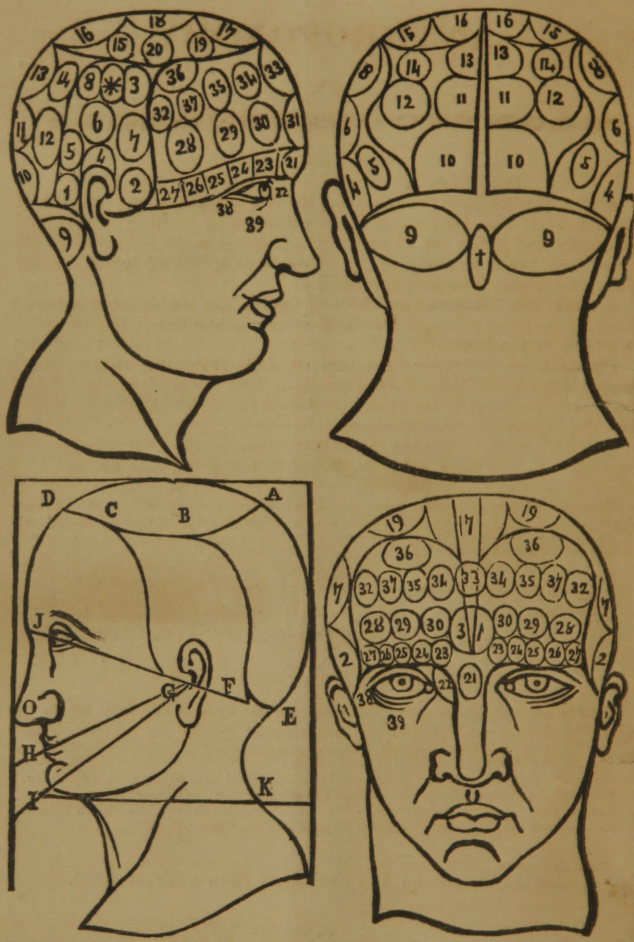
# A NEW SYSTEM OF CRANIO-PHYSIOGNOMY.

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# ANTHROPONOMY

OR

# MAGNETO-PHRENOLOGY.

ANTHROPONOMY (anthropos nomos, the law of man), is the science of man, derived from his constitution,—which being founded on magnetic principles and giving out an outward expression as the indication of the inner man, has to be analyzed by Phrenological rules; hence we may call this science: Magneto-Phrenology.

MAGNETISM, (Magnesium, the city where the loadstone was found first), is the great principle which gives motion and entertains the vitality of the human body.

PHRENOLOGY (Phrenos logos, treatise of the mind) is a science, which treats of the knowledge of the inner Man, by the developments of the body, and particularly by those of the Face and of the Cranium. Hence two divisions; Physiognomony and Craniology.

The end of that Science is to know our present dispositions and capacities as well as those of our fellow men, in order to make the best of them, to correct and improve them, to discover our vocation, to judge as it were and with some probability of our future destiny, to manage the education of children, to select friends and inmates, to shun the wicked, and to know how to deal in all circumstances with all men.

We shall speak therefore 1st, of the magnetic constitution of man; 2ndly of Physiognomony; 3rdly of Craniology; 4thly. Of Medical Phrenology.

## PART I.

### THE MAGNETIC CONSTITUTION OF MAN.

The Magnetic Constitution of Man may be examined, first as regard to its qualities and properties, secondly as regard to its phenomena, and thirdly as regard to its ultimate import. Hence three chapters.

### CHAPTER, 1.

*Magnetic Qualities and Properties of Man.*

Man the most perfect of all earthly beings consists as every intelligent person admits, of a soul and of a body, which have been created to act conjointly in one personality.

There are two parts of the Universe, spirit and matter; so likewise there are two parts in man, soul and body. We may call, by figure of speech, all the existing and possible material worlds, the body of God; and all the intelligence and power displayed in the creation, contrivances, harmony distribution of vitality, the spirit of God that creates and moves all that matter inwardly and outwardly. God forms a unity of intelligence and power; but man whom God created in his own likeness,

is only finite. Now the soul of man has been popularly taken into two meanings; as an intelligent substance and as a living principle. In the first place the soul is a spiritual, simple substance, a breath or an emanation from God, GEN. 1; 26, and 2; 7, St. Paul calls it a spiritual body, after it has left the physical body, 1 COR. 15; 44; and as a living principle it may be defined; an odic and electric organization atoms giving rise and growth to an aggregate of tissues, com to all animals of any kind, but diversely modified among them, a which serves as a link of communication between the soul and the body. The soul affects the body and is affected by it, through the link of an odic and electro nervous system, (like electricity which is the nervous system of the world.) The soul is present to the body and chiefly to the brain. It possesses two faculties, the understanding and the will, alias the mind and the heart.

The Body is a material, extended, divisible substance made up of divers primary elements. It is endowed with a two-fold life, viz: the vegetative, nutritive, organic or interior life residing in the viscera, (the stomach being the principal organ, and among the least animated beings the sole organ to maintain that life). The other life residing in the brain is called the animal sensitive or exterior life, (the external senses with their nervous system being the principal organs to maintain that life in all animals). The conjunction of the soul with the body makes man possess a third life called the intellectual, moral or spiritual life of the soul through the body) in study with itself and in contemplation with its Creator.

All impressions from the external world going through the senses of the body affect the brain, that is, are daguerreotyped in it, and are called sensations. Those sensations like the food in the stomach, are elaborated in the brain. The understanding perceives and observes those that belong to it, and reacts by reflection upon them; the rest that belong to the satisfaction of the body, remain under the control of the will with the names of feelings, because they prompt the soul to action, with or without liberty, that is with or without the approbation of the understanding. Those feelings form the power of the will as we will see hereafter, that has so much influence over the body.

In order to excite that three-fold life above mentioned, the Almighty Maker had previously given his *fiat* and the *Lux*, Light or Electricity was made

That primary light, the first created being, nothing else but electricity, or the electro magnetic caloric, is the cause of all the phenomena of the universe, the principle that explains motion, vitality, magnetism, absorption, expansion, heat, galvanism, gravitation, cohesion, attraction and repulsion. The electrical force works by polarized currents, like atomic moleculœ, penetrating the moleculœ of matter, it pervades all substances, establishing harmony among them and among their integrant parts. Indeed we see in man all the phenomena of electricity or to speak technically the most complicated galvanic battery.

Those material moleculœ have all a centrifugal tendency, that is, a fugacious force or impulsion which would make them move onward forever, were it not for a contrary force or centripetal tendency in the atomic or electric moleculœ which absorbs the material moleculœ, and forces it to a rotation upon its axis. Hence the two contrary forces are called: absorption and expansion—or; absorbing force of the elec-

tric moleculœ forming a positive or north pole, and expanding or exhaling force of the material moleculœ, forming the negative or south pole. It is thus we explain the motion of planets by expansion or onward motion in the space, and the action of the sun, acting by absorption on them, checking their onward motion and forcing them to a circular motion about itself; and for the reproduction of moleculœ and matter, there are two kinds of material, the oxygen moleculœ emanating from the sun which is positive and male, and the hydrogen moleculœ emanating from the earth which is negative and female. Then the oxygen moleculœ by combining itself with decomposed moleculœ or matter, forms the nitrogen moleculœ; we are waiting for more experiments in science to explain this subject.

The famous theory of the odic light and odic force of Von Reichenbach comes to give more elucidation to some phenomena. He termed it OD, we mentioned it before. It is distributed, says he, throughout the mass of matter and over the whole universe, and shows itself more or less like an aura or flame or phosphorescence, secreted from the most refined elaboration of the human body. This odic light is felt and seen by sensitive persons principally in those in whom the spiritual predominates over the sensual: it warns the most sensitive or spiritual person of the approach or contiguity of external objects by attraction and repulsion, and it is the cause of the phenomena by which some persons are controlled by, or control animated or inanimated beings. That odic force differs from electricity, it does not want insulation, it traverses spaces and bodies more slowly than electricity but quicker than heat, it is more permeable and penetrating. It possesses polarity or a dualism of property, warm or positive, cold or negative. The north pole of the globe is called od-positive, and the south pole od negative. In the human body, the whole right side is od negative, and the whole left side od-positive. Positively electrical bodies diffuse odic coolness to the senses, negatively electrified bodies, odic warmth or diminished coolness. That odic light issues from the poles and sides of magnets and of crystals, and is only observable when patients remain in obscurity for a long time; and the odic force is felt, when, by the various disposition of external objects, principally of metals, some sensitive person who receive some electrical currents are found within the sphere of their electrical action.

Now let us examine the magnetic constitution of the human body. It has all its organs lined with a muco-serous membrane, mucous or positive on one side and serous or negative on the other. Being surrounded by the atmosphere, It receives in the lungs the oxygen with electricity, the nervimotor agent; the gas is distributed in centripetal and centrifugal currents; that first action is called electro-chemical incitation Then nervimotion takes place either with or without-conscience: it is a perpetual motion of the organs under the control of the nervimotor electricity, or agent producing inervation.

Now, the impressions of external objects, upon the senses of the body control directly or indirectly a double system of nerves called the Great Sympathetic or Ganglion nerve, and the cerebro-spinal axis.

The great Smpathetic nerve which is out of the influence of the Will, resides in the chest or viscera, and constitutes one sphere of activity having its two poles in the pelvis and forming besides the great pole with the brain. It ramifies from its centre every where into many

nerves, till they go and lose themselves in the brain, thus exciting the vegetative life, such as the heart, liver and stomach.

The cerebro-spinal axis which is under the influence of the Will, and which presents more especially the phenomena of inervation, resides in the spinal marrow for the excitement of animal life, and ramifies down to the extremities of the body. The brain forms another sphere of activity, having its two poles, and forming besides the other great pole with the pelvis, the spinal marrow acting as a reservoir, and the spinal nerves as conductors between the brain and the pelvis.

The spinal marrow contains two kinds of nerves, the encephalic or sentient nerves for the service of the external senses and of the understanding, and the spinal or motor nerves for the mandates of the Will; then the brain, where the sentient nerves reside, is exercised with the operations of the understanding, whilst the spinal marrow holds under its control all the contractile organs and thereby is a link uniting the interior life of the sympathetic nerve with the exterior life of the brain.

The nerves, the natural conductors of the currents of electricity which the external objects radiate, convey to the brain only the materials of ideas (nihil est in intellectu quod non prius fuerit in sensu, ) by the molecular motion operated by the nervous secretion which takes place from that radiation of electricity, and thus the brain is the instrument or organ of the soul. This electric impulsion coming from the galvanic currents in the body, also called inervation is greater as the nervous centre is more voluminous, and as it produces thereby more sensibility; on the contrary, irritation or unfelt impression predominates more as the cerebral nerves are less numerous.

That inervation is the cause of the vital energy of individuals, I would say, is the vital force itself, it is the union of the odic intensity with electricity, and is the cause of many other phenomena, such as those sparks of light which shine in the eyes of lively or angry persons; those also in the eyes of lions, snakes etc., on the body of insects, from the hair of men, horses, cats, etc. Inervation, at last, is the cause of the exaltation which takes plade in madness, delirium, flights of fancy, and all passions, etc.

The limits I prescribed to me in this little book hinder me from expatiating at large in that vast field of intellectual philosophy in which we gain daily ground, I will content myself with what I can take with the subject.

The senses of the body being continually struck and influenced by the surrounding objects, have thereby a tendency to be blunted and to be attacked by atrophy and death; then the antagonists are food and sleep. Food makes up for the material parts of the body wasted by its exertions, sleep makes up for our vital force wasted by its exertions, the absence which is felt by the sensation of fatigue. During sleep, atmospheric air is inhaled in the lungs, caloric or electricity is disengaged and animalized, the process of the human galvanic battery (between the brain and the pelvis) takes place for the generation of a new supply of oxygeno electro nervous fluid which accumulates itself in the brain as in its proper reservoir.

The brain is a soft pulpy substance, like a big nerve added to the medulla oblongata and expands iself in fibrous bundles, consisting of a series of lamina folded on each other like coils, the more proper form for the accumulation of electricity; then there is no waste of fluid,

because all the external senses were insulated or shut up, being in a negative state or in a state of irritation and exhaustion, although there is always a little of that fluid spent for the voluntary motion during sleep. When the brain is sufficiently charged with electricity during the period of six or seven hours, the body awakes, that is to say, the nervous fluid or secretion has reached the extremities of the nerves and the galvanic generation being completed, the spending of that fluid or of the vital action begins with the sensibility and contractility of the nerves with regard to external objects, so that our communication with the physical world is a continual spending or breaking of the current of our electricity.

The Sensorium commune is at the aboutissant of the cerebral masses and of the five sensitive organs, ending with the Pineal gland. That gland secretes and excretes probably the electro-nervous fluid, *half spiritualizing* it so as to communicate with the soul. Those microscopic or infinitely minute atoms of the nervous secretion electrified and polarized, that is, set in motion by the electrical force, represent the images or materials of our ideas, as well as their relations and combinations; they are perceived by the intuitive power of the soul. The soul being as it were in contact with that electrical force, has consciousness of those ideas, of their relations and consequences; which existing independently from our mind, but dependently upon our cerebral organization, explains the word *perception* as the action of attending to or observing one object, *judgment* as a perception of two objects and of their relation, *reflection* as a perception of judgments, The soul wills by itself, and immediately its mandates are obeyed by its electric contact with the motor nerves which stand ready, as it were, to receive the electrical shock.

## Chapter 2.

### *Magnetic Phenomena of Man.*

Having analyzed the constitution of man, as regard to its magnetic qualities, we will now view it as regard to its magnetic phenomena. All beings in the universe bear some relation to each other from God the Almighty, in a descending scale to the lowest creature, or the grain of sand. That scale of relation is maintained by a regular system of absorption, and expansion. God the Creator absorbs them all, and all creatures expand towards him. There is, then, a magnetic action, 1st, among inanimated objects; 2ndly, of man with those objects; 3rdly, of man with animals; 4thly, of man with man; 5thly, of man with himself; 6thly, of man with spirits and angels; 7thly, of man with God.

§ 1.—Magnetic action among inanimated objects.—We have little to say here for our general subject about that magnetic action among minerals and metals. It is called mineral magnetism, terrestrial magnetism. The loadstone and iron are the principal objects which show attraction and repulsion, the north pole of the earth exhibit the attraction of magnet, needles—acids and alkalies are the principal tests for chemical affinities, composition and decomposition, absorption and expansion.

§ 2.—Magnetic action of man with minerals.—Man can be acted upon by a loadstone kept in his hand, or placed on his body, because the loadstone being an absorber and a reservoir of electricity, keeps it ready for use on any body approaching it. Man can again be acted

upon, by getting himself in contact with an electric machine, or an electro-magnetic machine, or a galvanic apparatus. This magnetic action is powerful from the mineral upon man. Though man cannot control electrical bodies, still he can control other bodies through his odic force by means of electrical bodies, We could write a treatise on the use of electricity and electro-magnetism, as we have practised it from 1840; but it does not apply to our subject, and we only can point out the diseases in which it is very useful, such as: Faintnes, Rheumatism, Scrofulous disease, Benumbness, irregular action in the body, etc.

The first modern magnetism was that of Messmer. He kept a large tub in the bottom of which there was spread broken glass and other pieces of metal; there were several iron bars branching out from the tub, and each patient would take hold of an iron bar: then some would be cured of their disease, some would fall into convulsions, some into fits of laughter, etc. That magnetism is the only mesmerism, and through mistake, English writers have called mesmerism all kinds of magnetism, such as somnambulism, etc. Some physicians used only iron bars, then at last they used their hands, and Puy Ségur is the only one who gave publicity to the magnetic sleep, by using his hand; see the next paragraph. Now, the electro-magnetic apparatus and electrical machines are used but sparingly even as a substitute to mesmerism.

The various attractions or repulsions, sympathy or antipathy which man exhibits for certain substances, are to be accounted for, by the corresponding chemical affinities of the component parts of those substances which are existing in more or less quantities in every man, for his organic equilbrium Thus, for instance, a man of a dark complexion possesses more iron, carbon, etc., than calcium, acids. etc., and will have an attraction for those substances that contain them, such as bread, lemon, etc; but when his body is exhausted in iron, carbon, etc., by fatigue, he will have a taste for meat, and alkaline food; thus also, a person of light complexion has more calcium, or magnesia, a person with red hair, more phosphorus, and the attraction is for the missing substances. In this way we explain why people like contrasts; why a person of dark complexion has a sympathy for one of light complexion, and vice versa.

There is another magnetic action of vegetable or minerals on man, very remarkable, it consists in putting some medicine in the hands of a patient and making him keep it a long time. The medicine will act by absorption and will produce the same effect as if it was taken into the stomach, principally if it has an aroma—also if we put a medicine dry or liquid in contact with the stomach, by means of an electro-magnetic machine, the patient will feel the effect of the medicine, as if he had taken it into his stomach. This would be a beneficial practice.

§ 3.—Magnetic action of man with animals.—

It is called animal electricity. Man is more powerful than animals in the intensity of the vital force and electricity; therefore he controls all creation, except the electrical bodies as we have seen, and the electrical animals, such as the torpedo the electric eel, some marine insects, and sometimes the snake, and the cat. All electric substances absorb, therefore the snake absorbs by its eyes, or magnetizes (fascinates) weak men, and could not fascinate strong positively electrified men. So a cat sleeping on the lap of a woman, if she is sick or weak, will absorb her atmosphere and cause her to be more sick and even die, in diseases of the lungs, but it would cure an eruptive disease.

Persons in health can magnetize a cat. a dog, any animal except the electrical ones, by looking into their eyes, till they sleep or become stupefied.

§ 4.—Magnetic action of man with man, or human electricity.

It is either an absorption of his brain by the magnetiser, and it is called brain magnetism, or vulgarly, electro-biology, psychology; or it is an absorption of his whole body at once, and it may be called body magnetism, vulgarly animal magnetism. In other words it is either a partial or a total magnetism.

1.—To produce electro biology, a magnetizer makes a whole assembly of persons attend to the desire of putting themselves in that state, he tells them to stay quiet in their chair, to press the thumb of one hand between the thumb and index of the next hand, and to shut their eyes for sleep; also he may put a piece of zinc into their hands making each one hold it fast, and concentrate their mind. After a quarter of an hour, the magnetizer who was quietly sitting down, rises and examines every person. He acts as if they were magnetized, for inst: he will make a pass over the eyes of one person and will say to that person: I order you to open your eyes; that person opens them, (unless the person was magnetised by himself or a spirit). Then he says: I order you to shut your eyes, and you shall not open them till I want it, try if you can. If the patient can open his eyes after that trial he is not magnetized, and the magnetizer calls upon another one for experiment.

In the above case, the patient was striving to concentrate his brain without feeling the atmosphere of any magnetizer, and when thus magnetized, he can see, hear, taste, smell and feel as in the ordinary state, as long as the magnetizer does not control him, but as soon as the magnetizer wishes to do it, his atmosphere absorbs the brain of the patient at once by one word, and the patient obeys him like a slave, or a blind man. The magnetizer can then control the soul of the patient by making him believe what he likes, and he can control his body by making him act and say what he pleases, and producing rigidity in his limbs at will.

2.—Human magnetism or animal magnetism having been known for so many years, we will dwell a little more on it.

It is a sympathetic absorption of the magnetizer over a patient, producing either a stupor or a profound artificial sleep.

The natural sleep is produced, as we have stated before, by the external objects having wasted the electro-nervous secretion or fluid, out of the sensitive and motor nerves, occasioning a rushing of oxygen into the lungs to generate a new supply; the magnetic or attracting sleep is produced by the magnetizer pumping out as it were, with his eyes or hands, that nervous fluid from the nerves, rendering the body insensible and inducing the negative state whilst he stands in the positive; and as that state of the patient was not demanded by the want of a new supply of fluid in the brain, the nervous secretion of the motor nerve is not wasted and is good for action, (the brain continuing to send the fluid,) whilst the galvanic generation will take place but little owing to the supply of vital nervous fluid, furnished by the magnetizer.

When the magnetic state has been once induced, the brain has received from the magnetizer a certain polarization or direction by poles in the moleculæ of the nervous fluid, by which the magnetizer over-

powers his patient, and turns him and his ideas very nearly as he pleases, exciting various molecular actions on his nerves and producing often unwilling illusion upon his manner of seeing objects, in the same way as when we magnetize metals, we polarize them and we can change their polarity as we please. The patient in his turn can fall again by himself into that state of magnetism or of ecstacy by only concentrating his mind, at first with, and then without the aid and the thought of his operator; then, as soon as the patient wants to sleep, the galvanic process of generating the fluid begins again, and, as the brain does not send any vital fluid to the sensitive nerves, the latter are soon wasted or disengaged of their electricity and the sleep is induced.

the *rapport* or communication exists between the operator and the patient as long as the polarization has not been changed by the operator. In natural somnambulism or rather, somnolency, the sleep is produced by the natural organization of the individual, according to the same theory as above, and the *rapport* is established with every person that falls particularly into their sympathy or affinity and sometimes only with that fall into the views and processes of the actions they want to perform. They awake when the brain is done making its supply, or by accident, when a negative substance, like water for instance, is thrown at them to oblige their previous relative positive state to rush out. The awakening, in animal magnetism, either by the operator or by any one he has polarized with the patient, is performed, either by interrupting the nervous polarization, (as in the waving or making passes backwards,) or by commanding the patient to make the efforts himself for awaking; then the belief of the patient gives him strength and makes the brain overcome tho barrier, return to his usual polarization and pass its fluid into the sensitive nerves, which awake.

The subjects for magnetism, are persons of a very sleepy disposition, who have weak sensitive nerves although their motor nerves be strong. Nervous constitutions are seldom fit for sleeping, because the sensibility of the whole nervous system is to vivid, to be concentrated.

Every person possesses more or less positive electricity, heat, or vital force: therefore the positive will magnetize the negative. One is said to be positive who has a stronger mind, a more cultivated brain, a greater faith and charity and the formal intention to produce the act for the good of the patient. The process is of various ways. We have done it fascinating the eyes of the patients, with our eyes, with or without the contact of the legs. In other patients we have laid our hands upon their heads, or pointed some of our fingers between the two eyes. In other patients we have made the passes, from head to shoulders, from the shoulders to the extremities of the hands, the latter were often raised by attraction before the patient was sleeeping; passing again from the head over the face, then to the breast, then to the knees, then down to the feet: all those passes were made slowly.

Our vital power employed generally five minutes to put subjects to sleep for the first time, and the next time, it was the business of one minutue more or less. Sometimes, our word or command to sleep at a certain hour being uttered, we would absent ourselves purposely, to show the assembly that the patients could and did go to sleep without our presence.

The electrical force being constantly attracting and repelling every moleculœ in any matter or object, all matter must be in a continual state

of vibration; accordingly the nerves may be compared to the strings of a violin that possess more vibrations as they are more frequently used; when they are exercised to one kind of sensation, they acquire for that sensation a certain number of determined vibrations of electrical or polarized moleculœ. So all the sensations are as many series of polarized vibrating moleculœ. Then one of those nervous series may be called to action, either by the will sending a nervous secretion on it through the brain, or mechanically by some remnant of nervous secretion, or by the magnetizer striking or exciting that nervous chord as in Phreno-magnetism, where we have frequently exhibited the phenomena of it in persons totally unacquainted with Craniology, by magnetizing or making passes on the craniological organs. The magnetizer can thus excite all the organs at pleasure—he can make a person like to be religious, if the latter it not so, he can make him be cross, proud, desirous to sing, to fight, etc.

As all matter radiates light or caloric, the magnetizer's atmosphere radiates still more powerfully on his patient, so that the patient can recognize his operator by that new electrical or nervous feeling, and is easily attracted by him. Sympathy is produced by the greater quantity of electro-nervous fluid flowing from the magnetizer into the patient, and hastening into the currents existing between the brain and the great ganglions or sympathetic nerves.

By that radiation of the atmosphere of the magnetizer, the sound of his words, his actions, his touch, smell and taste of objects are nothing else but as many various series of electrical or polarized moleculœ sent forth with their strong polarization into the senses of the patient, to control their weak polarization or nagative state; even the magnetizer's own ideas and thoughts with which his atmosphere is, as it were imbibed, are willed out by his soul and combining themselves with the half *spiritual* substance, electricity, (or the electrical force producing the currents.) all of them are vibrrted from the magnetizer's radiating atmosphere, by his electro-nervous fluid into the magnetized patient's atmosphere through his skin, mouth, nose, etc. Then the soul of the patient perceives the electrical sensations, is conscious of them and will recollect them when it is brought again in the same state of ecstacy.

The end of magnetism is to effect the cure of diseases, to make it act as a tonic or a stimulant, to inspire us with an attractive union, not only with our creator but with all men. The cure is caused by the heat or electricity of the magnetizer absorbing and polarizing the body, concocting the humors and fluids, and re-establishing their circulation. The operation consists only in the imposition of the hands being in state of heat, without any necesity of putting to sleep: the intensity of heat or of vital action being a positive electrical state. Amongst the following diseases, animal electrictiy can cure some partially with the aid of medicines, and others completely without any medicine: rheumatic and neuralgia diseases, abscesses, asthma, gout, dyspepsia, tic doulouroeux, palsy, St. Vitus' dance, weakness from contusions and sprains, insanity, epilepsy, pains In the head or breast, diseases of the spine and complaints incident to females, also deafness and blindness, etc. We operated several cures, we use mineral electricity in cases of sluggishness to prepare to animal electricity, and employ all kinds of medicines allopathic as well as homœopathic, according to the acute or chronic diseases, age, constitution, etc. of the patient.

Space and time being only a co-ordinate succession of actions of the material organs of sense, are null with the soul. The soul will communicate at any distance with a magnetizer and as rapidly as thoughts follow each other; the soul forsakes as it were the body in this case, and then it is present to the magnetizer and wherever it thinks to be.

Lucidity, Clearsight or Clairvoyance, often spoken of, is a perfect state of unison, quietness, sympathy and polarization between the magnetizer, and the magnetized; so that the least irregularity of feelings, the least fear, etc, will disturb that state, and influence the patient accordingly. It is seldom perfect, but when it is so, the patient can see at any distance, any object whatsoever, he can sometimes read according as the polarization is perfect.

Dreams in natural sleep are produced by some remnant of nervous secretion on the sensitive nerves, which was not disengaged or wasted, then that secretion moves the nerves, whose impressions go and reach the brain, awaking any cerebral organs on their way, and vibrating a series of nervous moleculœ for the formation of an idea, which is perceived by the soul and which the latter recollects when the body is awake: but the words and actions are not recollected, because they were not elicited by the consciousness of the soul acting from impression in the brain but by the habit of motion, some motor nerves being excited by a remnant of nervous secretion, which had not yet been wasted outwardly.

The thoughts, words and actions performed during the state of ecstacy are not recollected in the waking state, because they had no relation with the sensitive organs, and therefore left no sensitive impression in the brain, but they are recollected in the repetition of the magnetic state by the various series of electrical moleculœ produced in the former sleep, and excited again.

A magnetzer can then make his patient talk, sing, walk, dance, play, think, smell, taste and feel like himself, He can excite the sympathetic nerves of every member of an assembly, as some kind of preachers do upon their hearers, principally the methodists, and produce at once the state of ecstacy partial or complete in almost all of them, their faith, imagination, and desire of imitation working towards that effect.

Faith, (Mervellousness, No. 19) can work miracles as far as to remove mountains, says our Saviour, I. Cor. 13, 1; but faith may exist without charity and then it is nothing else but a mere sounding cymbal. That faith so great in the primitive ages of christianity, has produced at all times and in all places and especially among the first christians, extraordinary magnetic phenomena, (called then miracles) of all kinds; these wonders proved the faith or good intention of persons who testified for their religion,

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☞ We can speak ex professo on the whole subject. First, Phrenology, we began to examine heads in 1835, made charts and gave lectures from the north to the south of the United States, ever since. Secondly, Magnetism, we have performed numerous experiments since 1838, in private and public exhibitions; we have produced wonderful phenomena in electro-biology and animal magnetism (as they are vulgarly termed), as far as any magnetizer could do, and the history of our experiments would fill a volume,

The author uses the first person plural. here, because he has done it in all his works, although he never had any co-editor, in any of them.

The power of the will being a determination of the will to believe in the expectation of possessing the object that we love or long for, as God and future blessedness made one object of love and of course of hope for, so their faith (or assent of the understanding) to believe in God and future blessedness, grounded on that hope, was worked by that love.

Thus we read not only the superior wonders of our Saviour, those of his apostles and holy personages, but other wonders mentioned in the next sections, to which we add, the cures operated upon patients, by certain prayers, ceremonies, bread pills, sugar pills, amulets, talismans, that were imposed upon them by physicians or persons in whom they had faith and confidence. We perceive then, that the imagination of persons can be impressed in such a way as to make them exercise their will about the object they desire, so that faith can work without spiritual charity, and be abused, and still, obtain its object.

Let us bear in mind that this power of one individual upon another, so well known by the Egyptian priests, by the Pythoness of Apollo, revived by Paracelse in the 13th century, completely established by Puy Ségur and continuing to be improved by others and by us, is the most sacred thing left by providence to a certain constitution of men chosen, as it were, for the good of humanity It is a sacred deposit not to be abused in vain, because it can exhaust the magnetizer, and its dispensation must be made according to the need of men. Fortunately, experience shows that it has been very seldom abused, owing to the combination of circumstances hindering that abuse, and that the magnetic power is greater in more benevolent and learned men than in others, on account of the power of their will. But ecstatic subjects ought seldom to indulge in magnetic influence, for fear of deranging their brain, except it is turned timely toward God, Then the soul leaves as it were the body and the earth, to put itself in a state of vision, ecstacy, or in communication with God and the angels, like Francis Xavier and others are said to have done; for, the more the body is withdrawn from terrestrial objects, the more the mind and heart strive to know and love God more and more, and thereby the soul approaches nearer to the deity,

Imagination (Ideality, No. 32) which means the power of the soul to to perceive and form ideal pictures of objects whether true or fantastical, has been very much misapplied for faith and conception. The latter is distinct from imagination, and means the intuitive power of perceiving the reflected intellectual objects which cannot be described by any image, such as mathematical and metaphysicial reasonings, principles and conclusions.

Faith or belief may exist either with imagination or with conception. Scarcely ever do the metaphysician and the mathematician abuse their imagination, they may abuse their conception, that is; they may conceive false conclusions and then believe or have faith in them; whilst, on the other side, persons who have the nervous temperament predominant, being more susceptible to be struck by external objects, are more apt to abuse their imagination, that is; to form fantastical pictures of things and then have faith in them. The association of fanciful ideas is generated by the hurriedness. number of polarized sensations coming in too promptly from every part of the nerves; then begins the exaltation of the nervous system: when it is carried on too far, it produces a derangement in the polarization and a disorder in the nerves.

Insanity is nothing else but that derangement of polarization or of equilibrium between the brain and the pelvis, by which some diseases ensue either in the brain or in the viscera. Insanity may be partial, when confined only to one or a few cerebral organs.

§ 5.—Magnetic action procured by man on himself.

It is called also state of ecstacy of natural somnambulism, of trance, of vision, and happens to very nervous and studious persons.

Man cannot magnetize or absorb himself, but he can call out the cause of a magnetic action upon himself, by the power of his will, that is, of his faith, of his imagination of his love, as stated above. Also the magnetic or trance state may happen without his will, as it is in natural somnambulism, when a person will either walk on the roof of a house or study, etc. Then if the phenomena are of an intelligence superior to that of that man, we may predicate them as coming by inspiration of God or of the Spirits. If they are efforts of memory by which a man will recite long pieces learned many years ago, they come from an automatic action of the brain, produced by an over excitement of it; if they are low and disorderly, or even repeated actions or words, they may be the symptom or crisis of disease, and we may call that case, hallucination or insanity. A person that has been already magnetized, may obtain by the power of his will to fall in the same magnetic state from the same influence he received before.

But the most noble use of this power of the will is to exercise it in the cure of diseases, and principally on ourselves, without the use of any medicines. Thus: if we sit quietly on a chair, pressing the first finger, between the thumb and the index of the other hand, we equalize the circulation of the blood, through a circuit of the whole body, the general supply of electricity from the atmosphere will be made only with less waste as we concentrate our faculties more, by that kind of insulation from external objects. That concentration will consist in collecting all the faculties to desire continually for and to expect the cure, that is, to believe in and hope for the cure of any disease like dyspepsia, fever, etc. and it will often operate the cure: also we might sometimes before, sometimes after, eat or drink some special food, but we must try to avoid taking any medicine, unless we do not succeed otherwise, neither by our magnetic supply, nor by the spiritual influence of God or of the spirits, as discussed in the next sections.

§ 6.—Magnetic action of man with departed spirits and angels, ecstacy.

We may call it spiritual magnetism, possession or spiritual communication. Those ecstatic subjects or mediums are possessed or absorbed by good or bad spirits, through the electrical affinities and odic sensibility of their body expanding toward those objects. The possession of devils was very prevalent in Judea, as we see in the New Testament, and the devils were expelled by the magnetic word of Christ; but in the primitive church, the patients were exorcised or unmagnetized from the devil's power by the magnetic action of the pious exorcisers, appointed for that purpose. That possession is a variety of the state of ecstacy.

The next variety of ecstacy is that of convulsions, shaking, jumping, moving in every direction, and after being settled, preaching or exhorting with an explosive utterance of voice, and by stumping so as to produce a state of ecstacy on the assembly, through the power of imitation. Thus we have examples of that magnetism, among the Shakers, the Methodists, principally in their camp meetings, the Trembleurs des

Cévennes, etc., also some of the nuns of Loudun were thrown into convulsions by that power of imitation. Indeed, a whole army like that of Napoleon could be turned towards any direction of victories by the will and voice of that great man, that is, through his magnetic influence.

Another variety of ecstacy is that not only of the super-exaltation of the intellectual and affective faculties, as it is found in the other states of ecstacy, but, what is more wonderful, of the great insensibility of the human body, and its extraordinary resistance to suffering and death, as it happened to the Convulsionnaires de St. Medard, who for the cure of their disease, inflicted upon their bodies, without being hurt, the most deadly knocks and shocks, sufficient to kill them. As the tomb of deacon Paris, a pious jansenist, had been frequented during sometime, by a rush of people who had obtained their cure by faith in him, the forbidding of the French government to visit that tomb, gave rise to that new way of cure by the Convulsionnaires.

The last variety of ecstacy is that of spiritual communications, properly speaking, that is the speaking and acting of some mediums through the magnetic influence or the possession of a spirit, of an angel, and even of the Lord himself. In order to obtain a communication, a circle of any number of persons is formed around a table, and they prepare themselves by hymns and prayers, to solicit the communication with any spirit, according to the will of God. Sometimes they receive an answer, by the tipping, raising or turning of the table, which is made then to indicate the letters of the alphabet, when they are called out by the medium, in order to make the answering sentences.

No deception, nor any automatic action of the brain have been proved to exist in the general facts, although some cheat, or illusion might have existed with some pretended mediums. The other way of spiritual communications is possession, as we mentioned it in the first variety of ecstacy, by which some are possessed by good or bad spirits, and make speeches accordingly.

Christians who believe in the Bible, have no excuse for not believing in spirits in their intercourse and in a future life. The Bible is full of spiritual intercourses from the beginning to the end. Thus, the angels appeared and spoke either externally or in vision to Adam, Abraham, Jacob, Peter, John, etc., who in their turn answered them. The Pythoness of Endor, (1 Sam. 28, 7), made the departed soul of Samuel appear to Saul and converse with him. Now, although we could not understand a grain of sand, still we have made progress enough in Philosophy to perceive that nothing is illogical in all those facts, nothing convincing has been proved against them although our little sphere of knowledge cannot comprehend them. Let us come to the proof of the departed spirits, and of future life by plain philosophy, without the aid of revelation.

Nothing is lost in nature, whether spirit or matter. The parts of the dead matter being decomposed into their elements, assimilate themselves to their original substances; so also with the spirit, which quits the body, it returns to God or to its spiritual element, as a spiritual body, (1 Cor. 15, 44), that has been growing and maturing itself through the nourishing action of God, within the shell of the material body. There is no reason for losing its identic personality; on the contrary, that physiognomical identity is a glory to God, and exists for

ever as a dualism with God, as the result of his creation, which he cannot annihilate or separate from himself, without making a deception of man, whom he has attracted toward him by so many ties of conscience, of faith, hope, charity and expectation of unlimited blessedness after this life. In fact what is the advantage for man to know good and evil, to be honest and upright, to have any honor and conscience, to observe the laws, to pity, to give good advice and alms to his neighbor; and above all to cultivate his spiritual faculties that make him conceive and long for an eternal happiness beyond this life in the Creator, to endure for that purpose the persecution of the wicked, and to live poor and virtuously. Would it not be a great deception of God upon poor men to lead them to the idea of a future happiness without gratifying that desire? Would it not lead men to cheat and kill each other like brutes to satisfy their appetites? What a beautiful idea on the contrary, is that of a soul aspiring to God by prayer, raising its faculties towards God and being in a state of ecstacy with God. Therefore the soul survives the body and can enjoy an eternal blessedness in a spiritual world. As to the wicked of this world, of course they have to expect some punishment. But says some critic; if you desire to go to that blessed state, why do you take medicine when you are sick? why do you not hasten the end of your life? why are you afraid? We answer that: a worm cannot desire to hasten its decomposition, in order to become a butterfly; you perceive that it flies dangers as if it wanted to live always; so the love of life is implanted in man by the Creator, in order that he may preserve himself for the regularity of the human evolution, from the beginning to the end of an earthly career that must have some significance for the preparation to the other world; otherwise it would be another deception of the Creator, if men wanted to kill themselves for the purpose of getting into the other world, that deception or sport of man, would extinguish all conscience among men. Philosophy tells us that death is only a passage to another life, we ought then to view it as a consolation when it comes, and it is only in weak and wicked persons who are afraid of the judgment of God that we find a fear of death.

As regards the morality of spiritual communications, enlightened and charitable persons, free from superstition, prejudice and fanaticism, and of a sound body, may and can form circles or meetings of spiritual communications or entertainments not only with the Lord, as it may be said to be done in some Quaker meetings, but even with angels and spirits. Then they try the spirits 1 JOHN, 4, 6, if there are any, they summon them in the name of God, either to answer right or to depart; or if any person calls himself inspired, he cannot enforce his opinion nor prove it, unless he performs extraordinary actions, as we stated before; the members of a circle, then inform their mind with the phenomena, investigate them, and instruct people about them when there is need of it, in order to save them from deception; they, thus, cultivate the feelings of the heart of the assembly, and procure mental edification by prayers, and exhortations on the eternal blessedness of the world of spirits. But for ignorant and weakminded persons, for those of an exalted imagination, and of a nervous debility, it is wrong and even dangerous to their health and brain, to form circles with the intention to consult *familiar spirits* as it is termed in the scriptures, DEUT. 18; 10, 11, to believe in fortune telling, and to ask questions bordering

on impiety. The reason of the defence made to the Israelites was that, as that people was ignorant, idolatrous, and superstitious, they would have left the true God, they would have placed their sole confidence in, and worshipped the Spirits who told their fortune, and they would have been deceived, and led astray from their duties by their false predictions; because, although the spirits have a superior and ever increasing knowledge over us, still they are fallible, as no being is perfect but God. Now-a-days, the intelligence of mankind is too superior to that of the ancient people, the circumstances are changed by so many human evolutions, consequently certain laws have no force on us, except on persons that present the same ignorance, prejudice, fanaticism and superstition; still, as that ignorance of the electrical action on the brain and on external objects misleads too much, and there has been little benefits accrueing to society, it is better in general to abstain from those experiments.

§ 7.—Magnetic action of man with his Creator.

It is the highest and most beneficial state, exclusively of any other that man can aspire to, upon this earth. We had to hint at the subject, often, in the preceding paragraphs, on account of its correlative ideas, still we could never be grateful enough to add more to it. The most special manifestation of our faculties towards God, is the general worship at church, There, we can pour out our soul in love to God, by prayers, supplications, exhortations, meditations, and instruction. But we must humbly acknowledge and grieve for our sins, beg and hope for pardon, through Christ, and implore his grace, that we may amend ourselves and observe our duties toward mankind. There we may fall, as it were, in a state of ecstacy or concentration, by continual aspirations and longings for God We may beg for inspiration and speak out, according to the kind of religious discipline we have adopted, like the Quakers, the Methodists, and others do in their churches, or prayer meetings. We may also pray to God in our closet, in solitude, and have less to do with mankind, and God will listen to us; MATT. 6; 6, Prayer is a magnetic, attractive or expansive action of the heart, toward God, which is to the soul what food is to the body. God knows our needs, still we wish for spiritual assistance by prayer as we wish for physical assistance by food, Prayer strengthens us in sanctity, food in health We have to feel our dependance upon God in any way by our humility, "Ask and you shall find, 'knock and it shall be opened unto you;'" MATT. 7; 7. We have to work towards our moral improvement as we have to work toward our physical health.

The history of churches is full of internal and external communications with, or inspirations from God, the angels, and the spirits, beginning from Adam, the patriarchs, the prophets and the Apostles, down to many holy personages of the latter times, and especially among the planters of the cross, the founders of churches, and the pioneers of civilization. Finally we will say that our greatest consolation in this valley of tears, is to raise our faith, hope and love towards God, evidenced by the love of our neighbor, as the most sure preparation for the eternal blessedness of the spirit world.

## CHAPTER 3.

### *Magnetic Constitution of Man as regards its ultimate import.*

Man may know that he can work wonders with his being; but the knowledge of those wonders will not make him know and improve his

dispositions and capacities without previously studying them. Therefore this chapter is a prolegomenon for the two next parts, Physiognomony and Craniology, and will treat of the functions of the brain, in regard to the magnetic mechanism of the cerebral organs, and the features of the face, as indicative of the inner man.

Having previously discussed the magnetic action of the brain, we will add now that the brain, besides being the organ of the soul, is an aggregate of organs, each of which has a peculiar function to perform.

Those organs correspond to as many primitive faculties or fundamental and innate powers of the soul, the latter principle being proved by the difference of genius in all men for every kind of arts and sciences.

The exercise and development of those functions depend upon organic conditions and extraneous circumstances, such as: the size of the organs, the temperament, the age, the air, the place, the time, etc.

The use and abuse of those faculties depend upon the will, and then their expression comes out on the Physiognomy of the body and especially on the face by the repeated actions of the motor nerves.

The brain gives directly the form to the skull, and we ascertain by its measurement the quantity of the brain, or the amount of every craniological organ, and we call that part Craniology.

The brain gives indirectly to the face a form adapted to the action of the cerebral organs, and we ascertain by those features the quality of the brain or the use we have made of the craniological organs. That assertion is proved by the fact that a great many people in the country or among the Indians, have been found to possess the organ of music, of mathematics, of painting, or of drawing without having any knowledge of those arts, and therefore without the requisite physiognomies. Those organs show only that they could have studied those fine arts with advantage in youth, *cæteris paribus;* but they were neglected. On the other side, people have been found to possess a knowledge of arts and sciences, the organs of which were rather small or appeared to be so, and the soit-disant phrenologists, whom I call craniologists pronounced those people incompetent, when their very physiognomies proved the contrary.

The craniological or cerebral organs, whether large or small, can be stimulated, as we have seen, by phreno-magnetism, and consequently can also be stimulated by other external objects, so as to come to a certain sphere of perfection in proportion to their size *cæteris paribus.* That stimulation of the cerebral nerves takes place by the rules of inervation.

The size of craniological organs, is a measure of power in their functions and those organs (or rather their nervous system,) are increased and strengthened in electrical intensity and sometimes in size, by repeated stimulation and exercise which influence their sensibility and activity, (*cæteris paribus,*) the other circumstances being equal. These circumstances are health, temperament and physiognomical features, so that a large head, a small head, a large brain, and a small brain, may happen to have the same degree of understanding and feeling whether in a great or a small amount.

A good health is necessary for the good performance of vital functions, disease is an obstacle to that end. The temperaments as another circumstance , are treated of in the second chapter of Physiognomony.

The physiognomical features are spoken of more particularly in the 4th chapter of Physiognomony. So we see that Physiognomony is the necessary concomitant of craniology, and puts people to their right standard by expressing what use they have made of their faculties and what really they are.

It is a general fact that every one judges of his neighbor physiognomically and even craniologically without any knowledge either of those technical names or of the rules of those sciences; the cause of it is a natural instinct, like that of music or of mathematics, which is possesed more or less by every animated being and which we call physiognomical tact. The latter consists in a more or less susceptibility of the nerves to be stimulated and acted upon by the various forms of external objects, and especially in a more or less sensibility of the optic nerve of one individual to attraction or repugnency when he looks at the eyes of another. We might attribute the perfection of that tact to individuality, form and philosophism (craniology, Nos. 21, 22, 25) whilst one views at once a whole vast subject such as the works of nature and arts, human nature, etc.

Indeed, if we consider Man, all is homogenius in him, the form, the stature, the color, the skin, the voice, etc.; Man constitutes one whole wherewith all the parts ought to harmonize: for no part can be conceived in a state of insulation from the rest; every one is made up in its own piece, with a relation to the surrounding ones, and then to the whole, and with developments influenced by more or less actions of the brain. Every indication from the body being partial, has to be combined and summed up in order to know the result or judgment of the whole.

Since the craniological organs grow with the brain, it follows that they are all innate and are more or less developed in every individual,

Notwithstanding that innateness, Man through his *moi* or individual consciousness, is free in his actions, that is to say, he can deliberate, choose, reject, act or not to act, use or abuse those craniological organs or faculties, and therefore he makes his own physiognomy which is nothing else but the expression of the use or abuse of the craniological organs; in a few words, Man builds himself his own physiognomical house or appearance upon the craniological foundations or organs given to him by Nature.

The different signs of Phrenology are distinguished into passive and active which both are divided into natural and acquired.

The active natural s gns belong to pathognomy or language of action; the active acquired be ong to mimic or pantomime; the passive natural belong to craniology and semeiotics, and the passive acquired belong to physiognomony and sometimes semeiotic and craniology.

As the human machine is, with regard to external objects, constantly receiving, working and giving out, it leads to the division of its organs into receiving, elaborating and giving. The receiving, organs are the senses of the body, the elaborating ones are in the temperaments and the giving out organs are the phrenological organs or the physiognomical features and the craniological faculties. Since the receiving and the elaborating organs as well as pathognomy, semeiotic, mimic, etc., are branches of Physiognomony, we will include them accordingly. So we will treat of those two parts; Physiognomony and Craniology.

# PART II.

## PHYSIOGNOMONY.

Physiognomony (Phuseos gnomon, nature's indication) is the science of the Physiognomy (Phuseos nomos, nature's law) or features of man, results of the qualities of the brain or of the soul, expressed on the body of man. It is the true science of sentiments.

Physiognomical sensation or tact, and daily experience of facts teach us the following principles:

1. Each individual brings into the world from his parents a prototypic form, concealed, as it were, under the minutest electrical atom, which has its regularity of growth and perfection assigned by an electrical force or movement belonging to that atom or adapted to that form. If he studies that nature and follows it, without being debarred by sickness or averse circumstances of life, he has attained the perfection of his sphere or the end of his creation for the greatest glory of his Almighty Maker. If on the contrary, he has received a bad education or none, or if he has imbibed corrupt manners, or has been afflicted with diseases, his features become deformed; then, it is the province of the Phrenologist to ascertain that primitive form, and to judge of the deviations from it, in order that man may correct himself.

2. As the existence of an individual is nothing else, for us, but the incessant external manifestation of various affections, under the influence of which he is domineered, and which are succeeding to each other in him, either in his needs or in his growth; and as we naturally are all more or less Physiognomists, judging each other upon those manifestations, there must be a law in the organism upon which we can base our judgments.

3. We see that each affection of the heart and each reaction of the mind are expressed and manifested externally by different signs; the same faculties are constantly expressed each one by the same parts of the face or by the same particular motions of those parts, therefore there is a particular physiognomony for every faculty; hence also the face is the mirror of the soul.

4. The expression of those affections and reactions is powerfully modified by the constitution or temperament of each individuality, that is by the elasticity or the rigidity of the living fibre of which the organs are composed, and chiefly by the play and flexibility of the muscles, vessels and nerves, which form the soft parts of the face. The vital energy and the nervous sensibility, especially, vary considerably in the diverse individuals of the same species; hence, the same objects or the same impressions are far from producing identical sentiments among human individuals: hence, there is a peculiar physiognomony for every species and every temperament.

5. The divers traits or features of the face do not concur equally nor in the same manner to the expression of our capacities and dispositions; the forehead, for instance, predominates more for the understanding,

the nose more for delicacy of feelings, the mouth and chin more for sensuality, etc.

6. The expression is still more susceptible of a certain progressive improvement by which it acquires more or less correction, gravity, delicacy, elegance or gracefulness, in proportion as the individual who exhibits them, has received a nicer and more careful education, and as the circumstances and society in which he has lived, were of a nature to give to his manners more civilized and refined forms.

7. The habit of falling again into certain thoughts, or in the excesses of some passions, or of being domineered by certain sentiments, or certain affections of the soul, or of performing always the same actions, impresses at last upon the physiognomy, or even upon the whole body, a certain manner of being from which it is difficult to refrain.

8. Then every profession, trade, situation in life, every capacity, disposition and passion, have their proper type or physiognomy, peculiarity of action, habits and features, which are indicated by the convulsion, expansion, contraction, oppression, size, functions, color, strength, etc., of the muscles, nerves, skin, etc., of the organs.

Therefore the quality of the brain will be, its more or less capacity, according to the more or less good condition of the nerves, blood, muscles, skin, integuments, bigness or smallness of the external organs, etc., 1st. to receive more or less well the impressions of bodies made on the nerves of the external senses; 2ndly. to elaborate more or less well those impressions into sensations and ideas (by more or less activity of the temperaments,) for the intuition of the understanding; 3rdly, more or less well, to act externally or to express out by signs or by actions the decisions of the will upon those elaborated sensations. We will treat then, first, of the external senses; 2ndly, of the temperaments; 3dly, of generalities in Physiognomony; and 4thly, of special Physiognomony.

## Chapter, 1.

### *Physiognomony of the External Senses.*

They indicate the primary power of the brain to receive the impressions of bodies, conveyed to it by the nerves, and thereby they establish a communication between the soul or interior life with the world or exterior life. Their bigness gives their greater capacity and want of receiving, length gives continuity or indurance in the action, breadth gives activity. The external senses emanate all from the sense of touch or feeling, are modifications of it, and may be divided into four kinds accordingly:

1. The sense of breathing or of motion, residing in the lungs. 2. The senses of Intellect, such as the sight, the hearing and the speech. 3. The senses of industry, such as the smell and the taste. 4. The senses of sympathy, such as the sexual apparatus, pain, pleasure, hunger and thirst, and the touch.

In all living beings, larger organs require more substance to spend their action upon, larger lungs require more air, otherwise the subject would die for want of supply, larger stomachs require more food, larger eyes more sceneries, larger ears more sounds, etc.

The animals has the same quantity of senses as man has, except the sense of speech which is limited. They have also nearly the same

quantity of craniological organs, but of a smaller size and with a depression of the reflective organs, so that when they receive the external impressions which act upon them as upon us, those impressions are adapted to them according to the smallness of their organs and the more or less excitation of their nervous system. Their body is also like a galvanic battery and the electro nervous fluid plays its part for their vitality. The rules of inervation are observed in the system of those inferior beings which act by an electric instinct The certain sphere of acts which they perform, and the sameness of those acts, show how involuntary or even mechanically the animal fulfils the end of its creation. Its physic al wants are its only guides; they do not deceive it, they are in proportion to the higher or lower scale it occupies in the creation, that is, they are adapted to the quantity and quality of organs they possess, and no education can improve or change them; whereas man who enjoys reason, besides, can multiply his wants continually and indefinitely by artificial means of adaptation and improve himself immensely by education. Man differs from the animal by his soul, whose reason wants and hastens to know more and more, and whose will shows its liberty and all kinds of affective actions, loving more and more, and never being satisfied upon earth till the bodily habitation is dissolved in order to unite with the Creator.

We will follow the common division for the sensitive organs,

Section I. THE SIGHT.—The eye is the organ of it. It receives on the semi-transparent tissue of its retina, the impressions of light, radiated from surrounding bodies, modifies and transmits them by the optic nerve to the brain. There, the mind forms its imagination and conception of the figure, color, and distance of those objects. The eyes are the seat of language by their power of receiving electricity, thereby they fascinate and magnetize any living animal, as we have proved in our experiments. A good sense of sight is generally known when we find black, thick, straight eyelashes, large bushy eyebrows, concave eyes, contracted as it were inward; short sighted people have a stern, earnest look, small eyebrows, large pupils, see on the eyes the 3rd chapter, and 4th chapter 2nd article.

Section II. THE HEARING.—The ear is the organ of it. It has an intimate connection with the moral sentiments. The meatus auditorius receives the impressions of sounds, or the undulatory vibrations of the air caused by the percussion of bodies. The tympanum analyzes them, and the auditory nerve conveys them to the brain. The sense of hearing is good in those who have ears well filled with gristles, well channelled and hairy. Notice that the mere hearing of sounds is different from the craniological organ of music or the power of perceiving the relations of those sounds. (See Music, No. 28.)

Section III. THE SMELL.—The nose is the organ of it. It is the seat of moral taste and delicacy. The gazeous substances with which all bodies are impregnated and surrounded as by an atmosphere, come out radiating from the caloric, and go through the nose of the olfactory nerve which conveys to the brain the impressions thereof, and their agreeable or disagreeable sensations are perceived by the soul. The sense of smell is excellent in those who have large noses descending very near the mouth, neither too moist nor to dry,

Section IV. THE TASTE.—The palate and the tongue are the organs of it, and they produce the sensations of physical taste alone.

They are covered with fine terminations of nerves (called papillæ on the tongue, which receive the impressions of bodies and convey them to the brain. The sense of taste is nice in such as have spongy pores, soft tongue, well moistened with saliva, yet not too moist.

SECTION V. THE TOUCH OR FEELING.—It is the elementary sense. The whole body is the organ of it, and chiefly the fingers. It is excited by the surrounding objects on the fine terminations of nerves spread over the surface of the body, and their impressions are conveyed to the brain. It informs us of some qualities of bodies such as the temperature, form, weight, consistency, elasticity, etc., and corrects the errors of other senses. The sense of touch is delicate in those who have a soft skin, sensible nerves, and nervous sinews moderately warm and dry.

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* Let us bear in mind that all action or motion in the human system is produced by the combined influence of muscular contraction and expansion, the effects of positive and negative influence, attraction and repulsion, the natural influence of the two countervailing properties that constitute motive power, and these two properties are connected with different modifications of matter (by their molecular and electrical affinity,) and are imparted to the human body through the secretory and excretory system: Therefore if they are not reciprocally balanced, there must be an increase or diminution of action in the whole or some part of it. Increase or diminution of motion is synonymous with morbid action, or non-equilibrium of action.

If, in an organ, the attractive impulse or positive influence exceeds the repelling or negative, then undue contractions ensue, which will lessen the dimensions of that organ. If it be general over the system, there will be a general wasting away of the body, as in old age. If, the excess of positive influence is very great in an organ, there will be an increase of action to fever in that organ, because the vital action, making by itself efforts to restore its polarized currents, becomes more violent and wants a substance of a negative influence to spend its action upon, such as acids, water, vegetable substances, and there must be an excretion of the positive substance or bile from the liver. If the repulsive or negative influence exceeds the attracting, undue expansion must follow, producing local or general enlargement. If it exceeds very much, dimunition of action ensues as in cold, it requires the application of positive substances, such as stimuli, sleep, animal food, sweet salt and bitter substances, exercise and there must be an excretion of the negative substances of urine from the kidneys, etc.

In the homœopathic system (similia similibus curantur), an infinitely minute particle of medicine is like an excess of positive or negative electricity (according to the quality of the medicine and the case of the patient,) added to procure increase or diminution of the vital action on the nerves, through the body, in order to have the disease go through its stages and hasten the crisis of the disease upon the feelings of the sympathetic nerve. All those medicines operate on the nerves particularly, and succeed in chronic diseases when a diet is kept accordingly, by which no acid and nothing but a simple and nutritious diet is observed, thereby giving time to the vis medicatrix naturœ to operate the cure.

SECTION 6. THE EXTRA SENSES.—So I call the additional senses mentioned at the head of this chapter.

1. The sense of BREATHING or of motion. It is the first sense or the first receiving organ. The lungs are the organ of it. It is well conditioned in those who have a large chest and broad shoulders, but they must keep against asthmatic diseases, it is badly constituted or near consumptive diseases in those who have the chest retreating and small shoulders. The lungs receive the oxygen of the air for the galvanic process of the vital action. (See note on the 23rd page.)*

2. The SEXUAL apparatus as giving a peculiar sensation of sympathy and pleasure, is generally in proportion to the size of the cerebellum, See Amativeness, (No. 9, of Craniology) and the temperament sanguine genital, in the next chapter.

3. HUNGER AND THIRST. Two modified sensations of the organs of the stomach, produced by the negative state, wasting or irritation of the organs which require substance in a positive state to re-establish the equilibrium, by repairing the wasting. The proper substances being introduced and assimilated into the stomach, for the sustenance of the body, become moderators of the vital force which spends its action on them, that is to say, they counteract the vital force of the oxygen on the lungs, which has a tendency to become more and more violent, and wants an object to spend its action upon and to keep the equilibrium; hence the great principle of vis medicatrix naturæ.

4. PLEASURE AND PAIN. Two opposite modified sensations of the organ of touch, affecting every organ of the body and every faculty of the soul. The great sympathetic nerve is the main organ of them. All substances posess according to our theory a variable specific amount of caloric or electricity according to time, place, essential or accidental qualities; all have towards each other a positive or a negative influence, sympathy or antipathy, attraction or repulsion; in other words they have an electrical affinity or repugnancy to each other. So we receive or reject objects for our benefit according to that theory, by pleasure or pain. It is a benevolent design of God for our preservation, which requires also contrasts and no monotony on this earth.

Then all impressions affecting the body externally or internally are shared by the sympathetic nerve, its sensibility is affected by pleasure from agreeableness, good scent, savor, harmony, truth, goodness, beauty, etc., if the sensation contains a greater amount than usual of positive and negative influence, and possesses besides a small excess of the positive. A small excess of the negative predominating over a greater quantity of positive and negative, will produce a breaking of currents or of equilibrium, and therefore pain from disagreeableness, bad smell, disgust, disordance, falsity, wickedness, ugliness, etc. Hence, happiness is the pleasure felt by the satisfaction of the desires not only of the external senses, but but also of the mind and of the heart; and thus every creature has its sphere (high or low) of happiness according to his desires based on its more or less limited needs.

5. THE SPEECH. The organs are the mouth, the teeth, the tongue, the palate, the larynx and the trachæa. The larynx is the principal organ, the size and form of those organs influence the voice accordingly.

## Chapter, 2.

### *Physiognomony of the Temperaments.*

They express the degree of sensibility of the vital action, and thereby the degree of activity and strength of the brain receiving the nervous impressions and elaborating them into sensations. They answer to the vulgar query: What is my temper? There are four kinds of temperaments or organic constitutions, recognized by the ancients on the score of the four principal humors, elements and other qualities. They are 1st. The lympathic, spring, water, cold, childhood. 2ndly. The sanguine, summer, air, moist, youth. 3dly. The bilious, autumn, fire, hot, virility. 4thly. The nervous, winter, earth, dry, old age. We will follow that division because they represent the predominance of large organs over the others; and in the predominance of any of those temperaments, we must place the individual mode of existence or personal idiosyncracy, which depends on it as on a centre of sensibility, (arising from the various proportions and sympathetic relations among the parts that make up that organization, different among all individuals). The qualities and properties of the temperament of a man are the attributes and must be added as adjectives to his craniological organs.

Section 1. THE LYMPHATIC. The Lymphatic, phlegmatic or pituitous temperament prevails generally in the spring of life or in children. It is caused by an excess of the veinous blood, by the assimilating organs, the secreting glands and the repletion of the cellular tissue, increasing in bulk for want of a proper strength to excrete; the sensibility is weak, the body is cold, moist, fat, soft, fair and hairy; there is a whiteness or wanness in the face and skin; little thirst; soft, rare and slow pulse, blue eyes, fair hair. Indolence, love of rest and ease, laziness, actions slow and dull, languid circulation; weakness in the intellectual faculties, though, greater endurance, in the animal functions, without activity; it possess more lime, sulfates, etc.; sleep much and frequent, plumpness and soundness of forms; dreams of white things, floods and all incidents belonging to water. This temperament is opposed to the bilious, is very vivacious, can bear any climate, though belongs to the cold, gives a liability to catharrs, suffocations cutaneous diseases which are cured by a phlogistic regimen, such as stimulants and all substances of the positive influence, and by residing in hot countries.

Lymphatic Mucous. A variety of the lymphatic caused by the mucosine, a kind of sweat sometimes oily, very abundant in youth. That mucosine is produced by living in wet and shady places, by a plethoric habit, eating much and drinking beer, cider, clear wine, etc., and it is the cause of verminous affections and moral disorders.

Lymphatic Sanguine. Pleasantness, affability, fondness for society and parties, not much application of the mind.

Section 2. THE SANGUINE.—The sanguine temperament is the summer of life, that is to say, it prevails generally among adults from fifteen to twenty-nine years of age. It is caused by the remarkable developments of the exterior capillary vessels, by the predominance of

arterial blood, and by the large size of the organs of blood; those organs such as the lungs, the heart, the arteries, and the veins, rapidly perform their respiratory and circulatory functions. The sensibility is moderate, the body is moist, hot, fresh, fleshy, fair, soft, hairy; the hair light or chestnut color; we find lively red face, natural blush, large breast and shoulders, soft, moist and full pulse, spittle sweet, low voice, blue or brown eyes. Activity, energy without much endurance, inconstancy, levity, affability, pleasantness, liveliness, mirth and laughter; actions quick and sometimes violent, dreams of red things, beauty, feasting, pleasures; the chief aim of this temperament is love; sickness of the inflammatory kind, such as fevers, but not very dangerous, cured by antiphlogistic regimen, such as bleeding, (only in apopletic symptoms,) the use of acids, cathartics, the use of free air, substances of the negative influence. It is more liable to intemperance, insanity or consumption, and will sooner be sick than any other temperament, and in that case wants animal food, and substances of the positive kind, it possesses more iron, etc.; it is opposed to the melancholic or nervous.

Sanguine Muscular or Athletic. It takes the middle way between the sanguine and the bilious, on account of the locomotive apparatus (the muscles and the fibrous system) being greatly exerted by labors in men of either sanguine or bilious temperament. It possesses hard bones, strong nerves, rigid fibres, solid hips, muscles harshly expressed, prominent breast, small head, no sensibility, obtuse feelings, little application, considerable appetite, predisposition to tetanos, and little resistance to diseases; it aims at taking every thing by storm, and belongs to temperate climate.

Sanguine Genital. It takes the next rank after the muscular between the sanguine and the bilious, on account of the hairy body, much beard, sensual love, cerebellum prominent. Its abuse is known by emaciation, a particular discoloration of the skin, a voracious and insatiable appetite, abatement of the understanding, little memory, little disposition to work, eyes dull and weak, dilatation of the pupils, bluish circle and retreating orbit.

Sanguine Bilious Pure. The best combination of temperament for men. Subcutaneous veins apparent, middle plumpness, boldness, courage, indefatigable constancy, capability for the greatest achievements, dark complexion.

Sanguine Lymphatic. The best combination of temperament for women. Amability, mildness, health, longevity.

Sanguine Nervous. Although the sanguine is opposed to the nervous in point of diseases and cures, it is not in other respects, and they can be united with each other; this temperament gives inconstancy, shortness of action, smartness.

Sanguine Bilioso-atro-nervous. Irascibility, hastiness and liability to the greatest excesses in virtues or in vices, eccentricity caused by passions.

Section 3. THE BILIOUS.—The bilious or choleric temperament prevails generally more in the autumn of life, that is to say, among persons of perfect virility from the age of 29 to 63. It is caused by the predominance of the veinous blood together with the sensibility of the digestive organs, such as the stomach, the duodenum, the intestinal canal, the spleen, the larger size of the liver for the secretion of a larger quantity of bile. The sensibility of the nerves is rather quick, and

the irritability is great, the body is hot, dry, lean, hard. hairy, has a yellowish or brown skin, black hair; firm muscles; dry tongue and mouth; spittle bitter; hard, soft and often beating pulse; eyes of every color, dark generally and more inclined to green; great appetite of the stomach. whether good or depraved; projecting bones. Ambition is the chief aim; the brain is active. It has decided activity, strength, ambition, perseverance, actions quick, energetic and constant, inquietude, hatred, jealousy, irascibility. premature development in youth of the moral faculties, susceptibility; it possesses more iron, carbon, etc., it has dreams of yellow things, of brawls, fights and quarrels; diseases of the liver and stomach cured by exciting proper excretions, by using evacuants, by purging and by observing more regularity in the diet than by taking medicines. It is opposed to the lymphatic; it agrees better with cold countries, although it belongs to the hot.

Bilious Sanguine. Activity determined and a longer time sustained than in the sanguine bilious, with well combined and executed plans.

Bilious Nervous. Great mental power, perspicacity in various achievements.

Bilious Lymphatic. Strength of mind and body with indolence and heaviness.

Bilious Sanguine Atro-Nervous or Atrabilary. Extreme susceptibility, irascibility, aptness to eccentricity caused by determination to act.

Section 4. THE NERVOUS OR MELANCHOLIC.—The nervous or melancholic temperament prevails generally in the winter of life, that is to say, among old people. It is caused by the excessive sensibility and delicacy of the nervous system affected principally with the black acrid bile; the excretions of the latter as well as of other organs are performed too strongly in proportion to the secretions, and the mucous membrane is more subject to be irritated, and the cellular tissue to become more thin and worn out. That predominance originates from the abuse either of the sanguine or bilious temperament; although being thereby, the first stage of a disease, it is a real confirmed temperament, as being both the last stage of them, and the highest state of vital sensibility. The effect of the acrid humors produces an insensible consumption coming with age, hastened by too much exertion of the body, either in sensual pleasures, or by too much exposure to cold; it may be accelerated by obstructions in one of the organs of the abdomen, by an undue proportion of strength, sympathy and relation between the solids, the liquids and the fluids, by the great influence of the soul over the body, indulging in intense studies, in griefs, in all moral passions concentrated, good and depraved, and by whatever tends either to raise the spirit in contemplation with God, or to deject it down so as to cause a forgetfulness of the care of the body; all those derangements produce a disorder in the polarized currents of the body and in the dispensation of the electro-nervous fluid for its vital action.

In this temperament, the body is dry, cold, lean, smooth; it has fine thin hair, gloomy and leaden colored face; vivacity in the sensation, the chest narrow and compressed, the abdominal muscles constricted; spittle little and sour; hard, rare and little pulse, general emaciation. Delicate health, small muscles, irritability, actions quick and short; little endurance, fondness for vivid sensations, stability in cog-

itations, constancy in the achievement of the thing intended, love of study, intent on gloomy objects, greatly oppressed by fear; amourous passions excited more by the effects of the imagination, which is often generally vivid, than by need and capability; great susceptibily, imagination, faith, hope, charity, all passions good and bad easily excited; dreams of black and terrible things, ghosts, beasts, choaking, etc. It is opposed to the sanguine. It possesses too little iron, carbon, lime, etc. The diseases are of two kinds; the nerves are either overstimulated by some agent, such as lightning, eager expectation, any passi n, or they are tending to a torpid state such as atrophy, paralysis, etc. In the former case, (as we have mentioned in the note on page 23,) there is an increase of action and we use antispasmodics such as water, etc., with air, light diet, etc. In the latter case there is a diminution of action, then we use stimuli, such as electricity, magnetism, (animal or mineral,) spirits, camphor, friction, etc. and in general in all nervous diseases, we use magnetism, (animal or mineral,) the stimulus of imagination, faith, hope and charity.

Nervous Pure, Mild. It is the first division of the nervous, a deranged state from the sanguine, the sensibility of the nervous system plays the greater part. It produces emaciation, smallness of muscles, softness like in atrophy. It is the first descending scale of the nervous temperament.

Nervous Lymphatic Vaporous. Absolute will without tenacity and a mobility and versatility in judgments and determinations.

Nervous Bilious. Great power and activity without great brilliancy, but shining in proportion as it is called into requisition.

Nervous Sanguine. Extreme intensity of action with brilliancy, but for want of strength, the activity is too intense and the the operations are rapid and flashy.

Melancholic or Atrabilary Pure. It is the second division of the nervous, a deranged state from the bilious. There is a particular habitual constriction of the abdominal organs, the proportion of humors to solids is small, the secretions of the bile like in the bilious are not in proportion with the excretions, (which may be cured either by the removal of the bile from the body, or by proper time or substances to let the bile take its course,) the circulation is slow, the heat weak, the functions of the nervous system deranged and irregularly performed, the breast narrow and compressed, the abdominal muscles constricted; the skin takes a deeper hue, looks gloomy, the organs badly fed, dried up fibres (which constituted vigorous muscles, now) attended with a general stiffness, (in the exercise of the functions of life,) increased by the extreme sensibility of the nerves. In a high degree of intensity, every desire is a passion; continual erotic desires, determinations full of hesitation and anxiety, feelings a long time entertained which finish through more or less crooked paths, extraordinary sickness, austere morality, ecstacy, superstitions, supernatural and visionary circumstances.

Melancholic bilioso-morbid or hypochondriac and atrabilary. Aptness to resentment, perfidity; fearfulness, fanaticism, love of solitude.

Melancholic maniac. Pulse and process of organic functions irregular, lucid instants followed by hasty and violent passions.

N. B. There is another constitution called the TEMPERATE, admitted by Physiognomists to exist, when there is no predominance of any system of organs, but all the powers are reciprocally ballanced, so as to exhibit in the living economy a perfect equilibrium. It is taken for the type of the health of soul and body.

## CHAPTER 3.

### *Physiognomony considered in the general kinds of Pyksiognomies.*

Physiognomony gives only general rules of Physiognomies; but the special rules for the different and extensive modifications of the human form, must be made up by the Physiognomonical tact which is our last judge, which Providence has given to all living beings to guide themselves by, and which we must cultivate by studying a book of this kind and by exercising that tact after the rules. The eyes are the proper organs of that tact and the different electrical sensations that the eyes of one individual receive at viewing either an object, or the eyes of another individual, are indescribable: one of the two individuals often overpowers the other by his looks, either naturally or forcibly; the looks in both cases may be hard, bold, mild, or indifferent, and the effect, for both or any of the two individuals, is: indifference, antipathy, or sympathy. In those three sensations are contained all the modified combinations of all other sensations. Read about the eyes; Chapter 1, Article 1, Section 1, and Chapter 4, Article 2, Section 8.

As Physiognomies are the expressions of sentiments in individuals, those sentiments cannot be perceived or observed except by the eyes alone, the eyes are the judges of sentiments by action, as the ears are the judges of sentiments by words. Those actions in the eyes, consist in the more or less absorption or expansion of the optic nerve, and in the play of the surrounding muscles, (see Chapter 4, Article 2, Section 3.) and the exchange of sentiments is thus given by the electrical currents of the eyes of one person to those of another. The difficulty of delineating by writing a silly look, for instance, and the difference of opinions in physiognomical judgments on one object, caused by the different sensations in some individuals from the same object, according to the affinities with that abject, or the antipathies against it, have always been a great obstacle to improvements in Physiognomony, and require to reckon only as Standard of Physiognomies those that come from the majority of observers. The best judges are those who have studied nature classically, that is, the proportion of the human body and especially the face, and have frequented and observed all kinds of societies and people, by which they have formed their taste and opinion, without any prejudice. In order to read well the face of a man, we must avoid disturbing his natural state by any impression of ours, as the reaction of the sentiments of the latter, might turn hypocritical, then and after that first reading, it is time to impress and excite him, in order to study the reaction on his face and eyes.

Let us bear in mind that all nature tends to an equilibrium, or to an equiponderation, and that we are naturally attracted toward the general harmony of the universe, and toward the harmony of special beings, around us as the drop of wine is equally absorbed or distributed through

a whole tumbler of water, by the system of God or God's nature; absorption and expansion of all beings to each other, from him and to him, in a regular scale. So we naturally distribute our sentiments to mankind for our happiness and the happiness of others, and give a little to every being. Therefore our judgments on general ideas must be based on what is true, good, and beautiful, upon the whole. (which is called the rule of harmony).

As there is so much difference in the minds of men, we must study the standard truth, the standard good, and therefore the standard beautiful from the majority of opinions and tastes, and then we will be able to discern a true physiognomy from an hypocritical one, a good one from a wicked one, and therefore a beautiful one from an ugly one.

Let us attend also to the following rules. The primitive and natural talents and dispositions must be discerned from those that are acquired by education or circumstances; and the possession of knowledge and sentiments must be distinguished from the savoir-faire, or the practical use made of them. Then we must distinguish the solid, fixed and permanent features which represent those natural qualities as we see them on the cranium, and some parts of the face; from the soft flexible, mobile and fugitive parts which represent those acquired qualities, as we see them in the face. See the first page of Craniology.

We must exercise our eyes by looking up often into the eyes of persons till we elicit some action from their eyes; (we do not give this advice to children who must have a modest look when dealing with senior persons). We must excite the laughing, which is very expressive especially in the manner of contracting the mouth (hypocrisy), or expanding or stretching the mouth (silliness, boldness); the gentle smile being the principal character of goodness and frankness; beware of your neighbor; always take a serious appearance in examining, etc, See rules for examination, Chapt. IV, Art. 2, Sec. 2.

We can also study the various airs by assuming them ourselves, and examining ourselves in a looking glass, for instance: a proud air, a graceful air, a silly air, a trickish air, etc., which could not be described,

Each one of the Physiognomical descriptions mentioned, in the next articles, must be considered as containing in each one a series of divers particulars, that may be related either conjointly or partly to one same physiognomical portrait; so that it is not necessary that a whole description should coincide entirely with an individual in order to apply the physiognomical portrait to him; but some features of it are enough when they coincide with the other preliminary conditions of Craniological organs, temperament, etc. The physiognomical tact being the principal judge that must come in aid to discern what must be taken or rejected in the physiognomies.

## ARTICLE, 1.

### *Physiognomony of Passions.**

Passions are the highest degree of activity of every faculty; or they are the faculties themselves which want to be satisfied to their utmost

* The study of human passions ought to be for us a capital affair of investigation, in order to understand the springs of action of the soul.

and which are given to man for the safety of his existence and as indispensable to the satisfaction of his wants, when they are all well directed.

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Had we discovered the laws which regulate their actions, we could have deduced from that law a social system adapted to their greater satisfaction, and better than the one under which the present state of society is so much grieved, and afflicted with evils and abuses. As there is unity of system in the universe, that is, as the physic al world is an image of perfect unity and harmony, so must the moral world be, which is the effect of the actions coming from the free will of man. As mankind is fast advancing in civilization, the experience of the past and a higher degree of science will teach our descendants better laws suited to meet the exigencies of the passions, by a system of universal attraction, by which they will be able to establish harmony, unity, and a happy conflict of interests, tending to the good of the individual, and at the same time, to the welfare of the community. The community, for its safety has to choose for itself, or consent to some form of government whether monarchical, aristocratical or democratical. In all cases St. Paul warns us to submit ourselves (Rom. xiii. 1,) to the superior powers; for all power comes from God. Now, the people are not obliged to have so much probity to sustain themselves in a monarchical government, because the force of the laws and the arms of the chief can easily correct the abuses; then the aristocratical government is subject to too much division, change, partiality, and injustice; but in the democraticul government, there is something more than the force of laws, it requires more force of virtue, which makes democracy the most perfect state but without virtue the community is lost. That principle of democracy is well understood in the United States and it will improve. The power of the community is the ordination of God. or the voice of the community is the voice of God, whenever the community *deliberates;* and in all cases, a community will never make laws against its welfare, although some laws may be contrary to the interests of only a few individuals. That democratic principle may be corrupted not only when people lose the spirit of equality, but when they imbibe the spirit of equality to vulgarity, for instance, in losing obedience to the power or the office of the magistrates and in coupling the good and the bad, virtue and vice together, by which the execution of laws fails for want of virtue

In all kinds of societies, the first evils are the abuses of the satisfaction of passions in individuals, and the second evil is the tacit sanction of those abuses from the chiefs who could easily repress them, or from the community which wants more vi tue in its agents, in order to check them,

The most pernicious abuses of all the dispositions of man, may be reduced to three sorts: cupidity, pride and sensual pleasure; the abuses of the mind are not, so pernicious to morality, although they are so to health.

Cupidity is money making (*auri sacra fames*), pursued to its utmost degree by all kinds of speculations upon every thing and upon the labors of every person; the consequences are: deceitful bankruptcies, unjust monopolies, useless speculative brokerage and commercial parasitism or wasting of goods by the too much competition of retail

Then, a close and continual exercise of any of the faculties (or craniological organs) performed unduly is a disordered want, and becomes a passion. There are three kinds of passions.

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merchants. The force of money, we may say, rules society through all its members generally, and it produces assumption, pride, aristocratical spirit, and love of those honors and distinctions which belong only to virtue and talent.

Pride the abuse of self esteem (No. 13 of Craniology), is the greatest disturber of rights and peace among men.

Sensual pleasures are abused according to the exposition of our theory, (see the two principal organs of sensuality, alimentiveness No. 2, and amativeness No. 9.) and degrade humanity on a level with the brute.

The second evil above mentioned is the tacit sanction of abuses from the officers of the government especially in a Republic; that evil is the consequence of the first abuse. Cupidity and sensual pleasure in the chiefs of a government make them unfaithful to their duties, in the administration of justice, they give a bad example to their families and societies: the result is bribery in votes and exaggerated ideas of liberty, for want of a proper definition of it. As regard to voting, there ought to be only one poll for all parties, and a neutral person to receive the tickets; So that no bystander knows the choice of any voter, in order to avoid quarrels; and no one ought to vote who has no education, no morality, and who lives under tutelage, etc.

As regard to exaggerated ideas of liberty, many children in minority by reading newspapers inform themselves of all the scandals of society, and unfortunately do not find any food adapted to their position, on obedience, modesty and submission to their parents; so they think they are as much as men, and then form militia bands, political associations, game clubs, or parties of their own, without the advice of moral parents; forgetting that they ought to be presided by senior persons whose instructions they are in need of. Parents ought not to separate ages in amusements, and exclude their children from their own amusements, or themselves from their children's amusements, in order to teach them how to play with modesty, nor to allow daughters to walk seperately with a young man, as these abuses create a flirting which degenerates in perversity. All passions will always increase by habits. Prostitution when it comes in the last stage, for girls is worse in America than in Europe, for want of not being regulated by visitors as in France; it undermines the general health of the country, by bringing bad diseases into so many families. Such is the result of a false liberty. Is there any absolute liberty? No. Liberty is only relative, it is the faculty of doing whatever we please, except what is against the laws, against the morals, against the right of others that we have to recognize and respect, or against the advice and instruction of parents for minors; we are linked to each other by so many various relative duties, that we are not free from those duties, and children must be taught that those that obey the best are the best commanders hereafter, and at last

The organic or bodily passions which act by contraction or dilatation. They are the external senses, among which, gluttony, drunkenness and sensual love may predominate.

The passions of the mind, which act by tension, such as too much attention, memory, fondness for music, for order, for books, fanaticism.

And the passions of the heart which are divided into convulsive, oppressive, expansive and mixt.

The convulsive passions are expressed by a bluish or livid taint of veiny blood, protuberance of the muscles, of the lip for instance, of the nose, etc; extreme agitation, hard breathing, spasmodic circulation, certain physical wants not satisfied, anger, fury, delirium, bad humor, violence, hatred, fright, the furies of love, convulsive laughter, sobs, suffocations, griefs, asphyxia, apoplexia.

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instead of an aristocracy of money which is reigning, we ought to have an aristocracy of virtues and talents to look up to for rulers.

In order that the community may succeed in lessening if not extinguishing the culpabilities of those abuses, it might make laws accordingly, and create means for a greater satisfaction of the faculties of industry, such as ambition, in the distribution of lands and business, giving to every one an equal right or equal means to obtain in society a rank based upon his merit, talent and skill. There must be laws for a greater satisfaction of the faculties of sympathy, such as physical love and charity, which tend to social pleasure, equality and the levelling of ranks in education first and then by exciting to virtue; there must be laws in fine for a greater satisfaction of the intellectual faculties by stimulating arts and sciences; and as long as money shall subsist as the lever of the World and will stain the conscience of men, all the efforts of society must turn especially towards checking its abuse by imposing more duties on passional industry, and on those that have more money, and by establishing generally a passional attraction of industry to make money circulate. As regards the checks of moral passions, the institution of the temperance societies have done much good to suppress the improper use of spirits; let us have now a money temperance society, in this sense, that people bind themseves not to use more money then their regulations allow for their wants, giving the overplus to the poor or to a literary or beneficial institution. Let us have a love temperance society by which people bind themselves to observe the morals. Let us have houses of agriculture and of industry, to train up vagrant boys and girls, at the support of the government. We may have also societies of beneficence and all kinds of institutions and communities to promote economy, industry and virtue. And after all, if perfection is not obtained, if men will always abuse their faculties and show their wickedness, let us conclude that their passions or desires are too great to be satiated here below, and that this world is a valley of labors and tears, in which we have to do penance, and try to conquer our enemies; let us be comforted by the hope that, as we cannot reach perfection upon earth, we are still proceeding in the immense field of virtuous improvement, and that we can prepare ourselves to make us worthy of the eternal enjoyment of all our desires in the bosom of our Creator in another world.

The oppressive passions are expressed by the oppressions of the prœcordian organs, the heart, t e lungs, the diahpragm and other enterian organs. They shake or agitate the body more or less, and we see the effects thereof by the discoloration of the skin, the heat, the cold, the perspiration, the pulse small and contracted, the breast feels a weight or a suffocation, and the feelings are concentrated in the epigastric region. They again produce sighs, inquietude, sadness, timidity, dejectedness, melancholy, resignation, concentrated jealousy or envy, dissimulation, repentance, fear.

The expansive passions are under the control of the will, and are remarkable for a sort of extension and light phlogose on the face, caused by the lively red or sherry taint of arterial blood. They produce smiles, hope, love, tender feelings, sweet friendship, benevolence, contemplation, ecstacy, innocence, intuitive beatitude, joy.

The mixt passions are formed by the simple passions, where two or more different sentiments dominate in an individual, and they exhibit indignation, pride, vanity, contempt, disdain, irony, shame, candor, etc., which are described in the forehead by a more or less vivid coloration.

The idea of passion has been improperly applied to virtue; for as we mean by it the highest degree of activity of a faculty, that degree is a disordered need which prevents the cultivation of other faculties toward the perfection of manhood, and when it is not a moral sin, it is at least an organic evil, which can be diminished. The limit which separates need from passion is duty; we must then moderate our passions, in order to fulfil our duties. Everybody possesses more or less one or more expansive disposition in his soul, and the one which ought to predominate is charity, which cannot be called a passion, because a passion always expresses an abused disposition. Passions are developed by all kinds of circumstances, we must study them, and we must have severity for ourselves and indulgence for others. There is a perfect parallelism between passions and diseases, as regards their begininng, progress and end. The result of passions are insanty, prematured death, misery, suicide, crimes, etc., not only among individuals, but among nations: their constant play abridges life.

Pathological facts lead to the following rules:—When there is in the body any diseased part, the domineering passion makes itself known in that part. When there is a complete harmony among all the functions, the gay passions will shake in preference the thoracic organs, the sad passions will disorganize the abdominal viscera, and the mixt passions will affect the abdomen first, and the thorax next. Among individuals whose constitution is strongly defined, the morbid effects vary according to the diverse temperaments, which are always a true predisposition to the diseases mentioned in their sections. Any suffering organ, being in a state of negative electricity, is absorbed by the electricity of the surrounding parts with which it sympathizes the most, and thereby the irritation or congestion is diminished. In the most vivid passions, the reaction of the thoracic and abdominal viscera takes place principally toward the encephalon, which in its turn, shaken by that morbid reflux, sets reason in perturbation and makes it the sport of hallucinations.

As regards the treatment of passions, there are three kinds, the medical, the legislative and the religious.

The medical treatment consists in the following rules: to study well the temperament, or organic predominance and influence on the

over-excited need; to neutralize that influence by a dietetic regimen; to remove the occasional causes of passions, as for instance in love, by forbidding children to stay either alone or with a suspect person; to impress a new direction to the ideas of the patient, in order to distribute in an equal manner the over-excitement of the domineering need; to break up the periodicity of the passion, especially of the animal propensities; at last to bring up to a normal state, the organs which maintained the passion, or upon which the passions preyed, and which in their turn, would react upon it, and would thereby increase their intensity. The calm of man is not inaction, but a harmonious and mild equilibrium for his happiness and that of society, which consists in health for the body, virtue for the heart and reason for the mind; above and below that scale we find disease, passion and folly. A cooling diet, cold baths, abstinence from meat and heavy food for a time and especially from alcoholic drink and wine, are the sure remedies.

The legislative treatment consists in punishments. When any passion in any man becomes a public nuisance, or an object of scandal, bad example and evil to society, like drunkenness, fighting, libertinism, etc., it is time to denounce that man to the proper authorities, that they may coerce him by some fine, or some reparation of honor, some sound rebuke, and sometimes by confinement, when necessary s

The religious treatment consists in calling up the feelings of men towards God, and especially to their last end. This means must alway be preached, as the legislative fail often in the object, and makes men often worse than before when they have left a prison. Then, by prayer, exhortations, and impressions from the judgments of God, the attendance to holy ordinances, together with fasting and abstinence, and a hygienic regimen for the reduction of stimulus in the body, we can arrive to a perfect cure of passions.

Now for an explanation about the checking of passions; we have stated in the last note how vices or wicked passions could be checked in the improved system of society, let us say how an individual can do by himself to check his own passions in any state of society, whether he be in a country where the legislators do not give the means or the liberty to satisfy one's passions, or he be in another country where almost all the vices of the country above mentioned are made virtues in the latter.

A general answer is, that a man may live according to the laws of the country where he resides; *si Romam venias romano vivito more;* that is, If thou comest to Rome, live after the Roman fashion, provided those laws do not contradict the great evangelical precept which is also philosophical: "Love thy neighbor as thyself," which is an evidence of the love of the Creator, and the summary of the laws and the prophets. Thus, theft, if allowed in a country, is no more reckoned a theft, because the action becomes a common and reciprocal right of skill, whether for play or for need, acknowledged by mutual consent and sanctioned by law, as it was existing once among the Spartans. Also, polygamy, which, as a remedy to prostitution and debauchery, is practised by some uncivilized nations, is universally reckoned to be a means of expediency not a virtue, tolerated by Providence in the course of human imperfections as a transition to better times; therefore, a man going to reside in Turkey must make these questions to

himself: Is there any mutual consent both between me and the women, and between the women; which ought to be the basis of the law? Does the woman feel happier or more benefitted or less a slave in polygamy than in monogamy? Does a polygamist do to a woman what he would like her to do to him, were he a woman? Does polygamy lessen prostitution and debauchery in the country itself in proportion? Does a man benefit society by procreating many children, like the Chinese do, where we can see the evil of too much population? We answer for all--no But if the ignorance of the polygamist makes him think he is making his women happy, and if it is the less of two evils for him to fall into, with the sanction of the law, he may feel justified to live at Rome as at Rome, according to our saying; still he must not forget that as soon as he feels that he is doing wrong, he must quit a practice which is not countenanced by civilized nations. If he would employ his time in some regular labor of body which would occupy the mind also, moderate his appetite for food, and meditate on the Christian doctrine, he could by prayer, be converted. But we lack the provision of the law which ought to favor early marriage and impose a tax on those who have attained their majority and are marriageable, for monogamy; and as the legislators have found no remedy against concubinage, prostitution and debauchery, nor against other established evils, we must attend to the following rules: it is certain that all the craniological organs or faculties want to be satisfied to their utmost, and naturally come in crowds for that purpose; then the natural rule is to let them be moderately satisfied all in turns, and to vary their exercise according to time, place, etc , for fear that any passion may go too far by itself and take the lead to the detriment of virtue and to the loss of health, and of the rest of the individual.

When all the faculties of the soul concentrate themselves a long time towards the idea of the satisfaction of only one domineering or excited passion, it produces monomania or partial insanity, only for the time of the concentration. If the soul enjoys either in itself, or in its body, the idea or sensation of any physical pleasure, as if it were real, we call it a concentrated passion. It becomes so much more furious on the body, when the reality takes place, as it was concentrated a longer time. If there be an extinction of almost all the faculties either for not being exercised, or on account of the domineering passion seeking always its satisfaction, it produces complete insanity or idiocy in all actions. So, in any state of society, it would be an injury to the individual to let his passions grow as he pleases, because he would at last adhere to one that would prey upon his brain, and would torture him as it were to his destruction both of soul and of body.

Then the abuses of bodily passions, such as sensual love, hunger, thirst of alcoholic drinks, can be counteracted by the cultivation of the faculties of industry in exercising the body to the tilling of the land and to hard manual labors, and by the cultivation of the faculties of morality and religion, in attending to preaching, temperance, religious and literary meetings, and especially by the treatment mentioned on page 34.

The abuses of the passions of the mind, which come by too great and a close tension, or by too long an application of the mind in perceiving and reflecting, undermine the organs of the brain, cause the

orbicular muscles of the pupil of the eyes to retreat, burn the blood according to the old saying, bring on the melancholic temperament, and at last the death of the individual. Those abuses are corrected by the exercise of the body, diet spare and nutritious, good rest and sleep: for, a sound body will give a sound mind; the cultivation of the faculties of the heart are secondary and of good effect.

The abuses of the passions of the heart, such as jealousy, envy, pride, &c., are counteracted by the cultivation of the faculties of the mind, which reason upon the feelings and give them such a turn as to make them grasp upon some branch of learning. The cultivation of the faculties of industry are secondary and of very good service, according to the predominance either of the mind or of the sensual appetites.

## ARTICLE II.

### *Physiognomony of the Capacities, Feelings and Physical Qualities of Man.*

Physiognomies are distinguished into organic, spiritual, moral and mixt, and each one is again subdivided into secondary groups, etc., (see them in the passions, Art. 1.) The Physiognomies in the temperaments give the dull aspect for the lymphatic, the fluctuating for the sanguine, the ardent for the bilious and the fixed for the nervous.

Physiognomies are divided also into ideal and antique, into factitious, imitative, poetical, allegorical, hypocritical or pharisaic, comic, religious, assimilating (*tell me whom thou frequentest, and I will tell thee who thou art,*) natural, degraded, deceitful, etc.

There are conventional or fictitious physiognomies, that is, a visage of turn out, of fasion, of uniformity and convention, like those of the courtiers, officers, of many professions, religions and trades, who are obliged by duty, or who find to satisfy their cupidity and pride, by assuming an appearance of modesty, of dignity, of affectation and sometimes of arrogance; those appearances give an habitual stiffness, whereas the appearance of modesty is natural and often follows the conscience of the individual. There are physiognomies made up by imitation or conformity of conduct to a superior or chief, whether a president, mayor, captain, schoolmaster, or a father, and according to the good or bad qualities of the chief, it will instil either *good or bad* effects on the subordinate. Thus is the proverb right; *such a father, such a son.*

The physiognomy of the hypocrite shows itself, when we find decisive features of weaknes and vanity, with an amiable and pre-possessing exterior, insignificant traits of manners, with a sort of affectation or grace in the motions, and a sort of coldness in the vivacity, which are all marks of inconstancy, and when, especially, they do not correspond with the size of the craniological organs. It is easy to recognize a disguise by the constraint, the efforts of the mind, and the distractions and confusion. The voice of truth is more energetic than that of falsehood, and the looks of the innocent more open and frank than those of the hypocrite. A quick eye, often shining, concave and small, or small sunken eyes, or arch knowing looks are all signs of hypocrisy.

The physiognomy of bodily strength is known by stiff hair, large bones, firm and robust limbs, short muscular neck, firm and erect, the head broad and high, the forehead short, hard and peaked, with bristly hair, large feet, rather thick than broad, a harsh, unequal voice and bilious complexion.

The physiognomy of the weakness of the body is exhibited by a small ill-proportioned head, narrow shoulders, retreating breast, narrow neck, soft skin and melancholy complexion.

The physiognomy of long life is distinguished by strong teeth, a sanguine temperament, middle stature, large deep and ruddy lines in the hands, large muscles, stooping shoulders, full chest, firm flesh, clear complexion, slow growth, wide ears, and large eyelids.

The physiognomy of short life may be represented by a thick tongue, the appearance of grinders before the age of puberty; thin, straggling teeth, confused lines in the hand, quick but small growth, except when proper remedies are taken to compensate the defects.

The Physiognomy of a person who is endowed with great capacities and feelings, or who uses well his craniological organs is generally exhibited thus: a striking conformity among the three principal parts of the face, the forehead, the nose and the chin, a forehead standing on a base almost horizontal with eyebrows straight, compressed and boldly expressed, eyes of a clear blue or clear brown which appear black at a distance, and whose upper eyelids cover about the fifth part of the eye-ball, appearing languishing or sentimental, when more disposed to morality; a nose whose back is large and almost parallel on both sides with a slight convex inflection; a mouth of a horizontal cut and whose upper lip comes down softly by the middle; a round projecting chin.

The physiognomy of a person of close study, is exhibited by his eyebrows cast down or ready to cast themselves down, so that the eyes appear sunken,the iris is projecting, and there is a pale taint sometimes bilious or yellowish on the face; clear eyes announce perspicacity; precision is shown by eyes exactly drawn, and depth by eyes sunken (if they are not contradicting the rest).

The physiognomy of a person of middling dispositions and capacities is exhibited, when we discover nothing that strikes us, nothing that attracts or repels us, alleviates or troubles us, excites our desire or our hatred, when that person has not energy enough to take away from us or is not rich enough to give us, etc., when there is about that person nothing projecting, nothing fine, nothing coarse, etc.

The physiognomy of a person who is devoid of capacities and feelings, or who does not use well his craniological organs, is exhibited by the following features; The foreheads are almost perpendicular or too long, or retreating too much or harshly, or too prominent, either on the upper or on the lower part; noses which are strongly bent below the half of the profile; a shocking distance between the nose and the mouth; a lower lip loose and hanging; the loosening and folding of the flesh and jaws; very small eyes of which one scarcely perceives the white, especially when they are accompanied by a great nose, and when all the face below is heavy and furrowed with deep wrinkles; heads drawn backwards and disfigured by a double glandulous swelling near the cheeks; an oblique and awkard smile; which one cannot suppress, and which is a sign of folly or of a foolish malignity,

The forms too rounded and too plain give the man the air of a simpleton. The blunt noses whose nostrils are too narrow or too large, which are too long and out of proportion with the rest of the face, show ordinarily the dejection of mind. Noses which cause too much concavity or too much convexity to the profile, etc.; large open prominent mouths, chins which form the handle or which retreat too much; the involuntary contortions and the convulsive motions of the mouth, the vibrations of flesh, their too much stiffness or softness, the flatness and the rounding of the outlines, too much tension or relaxation, features too much or too little expressed, a fantastical mixture of delicacy and coarseness, are all as many imperfections; even the hair, the hat, the coat, and the dress in general by their fantastical arrangement will betray foolishness.

## ARTICLE III.

### *Physiognomony of the Conditions of Men.*

The conditions of men are: religion, profession and trades. They constitute a peculiar state of life, which causes the predominance or at least the permanency of certain physical or moral habits, certain directions of the mind, whose deep and incessantly renewed expression gives to all men of the same condition an air of family. We will speak of religion first, and then of professions and trades.

SECTION 1. RELIGION.—We are bound to our creator by a common tie or religion which is one, visible, holy, catholic, etc., and which is based upon the charity to God and to the neighbor, (Matth. xxii. 37, 38, 39.)—Men practically, and rationally agree upon the feelings of that charity which is the true religion, the religion of the heart, because they understand that it concerns each one's interests reciprocally; but, in their minds, they disagree in the understanding of that charity. Those do not understand it who make it rest or depend upon their own opinion or mind, without any spirit of humility, or any respect for the common sense of mankind, which measures everything by the good will of charity; for, in spite of their doctrinal reasoning, experience shows them that they are mistaken, in maintaining a religion of doctrines, a sectarian spirit, which will only be done away with, when ministers will preach more charity and the manner of practising it. Because charity will reveal the necessary and fundamental doctrine to a soul humbly resigned to listen to God's inspiration, and the conclusion will be that God has left to man the choice of his religious discipline or church organization.

Now, in order to judge of the conscientious fulfillment of religion, it consists in believing a doctrine and practising it through charity, and the abuse will consist in believing without charity, (1 Cor. xiii. 1 etc.,) or in suiting that belief and practice to the undue satisfaction of our passions, such as: pride and concupiscence. Then, we can know a tree by its fruit, says the saviour (Matth. vii. 20,) and we will know by his actions the conscientious man, the man of that charity which embraces all virtues. St Paul gives us the portrait of charity (1 Cor. xiii. 4, 5, 6, 7, 8); "charity is patient, kind, envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is

not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth." The charitable man has a mild countenance, he only smiles, scarcely bursts in laughter and submits to his task upon earth with noble fortitude; he "beareth" or is tolerant with the creed of others, as St. Paul says; because the spirit and practice of charity lead to uniting only in or adopting certain fundamental creeds or doctrines, admitted by the majority of Christians composing the spiritual kingdom and tribunal of Christ, and to lay aside the rest as unnecessary to salvation. Thus, the true christian who is a peace-maker, relieves the distresses, tolerates the imperfections, pities the sufferings, shows his liberality to the poor and renders service to every one. Cautiousness, simplicity, justice, (conscientiousness), humility, modesty, (secretiveness,) piety (veneration), faith (marvellousness), hope and benevolence charity are very large, his head is high at the coronal region (faculties of morality.)*

Now, in point of doctrine, a person may be characterised by the spirit of obedience (conscientiousness,) self-denial, humility, (secretiveness,) faith, (marvellousness,) piety, (veneration,) hope and benevolence in a branch of Christian disciplinewhere doctrines have been settled by a tribunal, so as not to leave men the need of examining. Then, by resigning his liberty to that tribunal as being from God, he acts as obeying God, practices charity which is the end of the law, abstains from judging his neighbor, and thus works out his salvation. But the belief in those doctrines without charity may lead to fanaticism, superstition

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* Since we are all agreeing upon points of morality (charity and justice,) upon physical objects or anything that falls under our senses, upon almost all the transactions of life; since we are obliged to live together and to support each other's burthen and defects; since, in fine, we do live and deal with the same manners and habits, walking on the same road of life, in want of each other not only in physical needs for the preservation of life, but in spiritual needs for the comfort of our soul, and in undergoing the adversities of life, exercising the same charity, tending toward the same end which is eternal life, and worshipping the same God; constituting thereby the same spiritual catholic church or universal kingdom of Christ, under various religious disciplines, with the common basis of universal charity, against common enemies to fight, viz.: pride and concupiscence; let us, then, have that tolerance and charity which are the foundation of unity, let us not judge our neighbor's opinions of which God will not ask us any account, let us love each other like brethren, and like the children of the same God, let us unite in the preaching and practice of charity; then we will soon see that spirit of dispute, of intolerance and of unfriendly feelings fall down in time, and we shall see united into the same sheepfold, all the scattered tribes of Israel. The author is well acquainted with good and pious souls in every Christian church, and he made his subject answer for all individuals of any church, but particularly for the christians; so that it may be a mirror of self examination for the good of their souls.

(marvellousness abused,) intolerance (combativeness abused,) spiritual slavery and despotism, degradation, hypocritical piety, the abuse of the organs above mentioned, selfish motives yielding to concupiscence, wordly motives, etc.—Another person may be characterized by the spirit of universal charity, hope, piety, tolerance, faith, noble independance, in another branch of Christian discipline, where the examination and choice of doctrines, and the liberty of conscience are allowed to every one. Then as nobody takes the right to enforce his opinion upon his neighbor and to judge him, he will feel that he must preach to him charity, justice and good works, by his examples more than by his words, and thus work out his salvation; but without the spirit of charity, one may fall into dogmatism, quarrels, fanaticism, intolerance, libertinism, pride, obstinacy, (causality, combativeness, veneration, destructiveness, self-esteem, and firmness abused,) etc.

Generally, if there is a want of charity either habitual or accidental, in an individual: 1st, ceremonies, titles and magnificence, (ideality abused,) may make him fall into the spirit of worldly things and vanity, (approbativeness adhesiveness abused,) so much opposed to the spirit of celestial things to which we should all aspire (marvellousness, veneration and benevolence very large.) 2ndly, a peculiar dress or speech which will make a conspicuous feature before the community, may lead a person to pride, assumption, arrogance, vanity and hypocrisy, (self-esteem, approbativeness, secretiveness abused,) so much opposed to the spirit of simplicity, charity and equality, with the rest of men. 3dly, useful practices aided with physical emblems, in which a person believes and hopes, may lead into the faith of amulets, talismans, witchcraft, superstition and idolatry, (hope, marvellousness and veneration abused, retreating or small reflective faculties); so much opposed to the worshipping of God in spirit and in truth. 4thly, the force of laws, of arms, of fear, of opinion, of money, may lead a person into hypocrisy, deceit, defect of conscience, (secretiveness abused,) so much opposed to frankness, candor, free will, (conscientiousness,) and hope in the future rewards. 5thly, mortification, penance, obedience without charity, may lead a person to self-satisfaction, pride, hypocrisy, false directions of the heart, servility, meanness, (self-esteem, secretiveness, conscientiousness abused:) so much opposed to the spirit of faith and humility, (marvellousness, secretiveness.)

Section 2. PROFESSIONS AND TRADES.—Man acts according to his wants; his first wants have been tasked by his Creator to earn his bread at the sweat of his forehead, and to till the land in order to get it. He who was in need, was inferior to, or had to obey, the one who supplied those needs; hence, fathers, the first natural superiors of their children became patriarchs or rulers over their large families; then, the multitude of patriarchs produced a kind of aristocracy, or divers monarchies, with an arbitrary government, where divisions, partiality and injustice preyed upon the subjects, till people understood that, having been created by the same God, being tied by the same duties toward him, they were all equal as members of the human family. Some, therefore, raised against their oppressors and like the Greeks and the Romans, and in modern times, the United States, formed themselves into a republic, showing thus that the power of governing themselves was made by their common Creator to reside in them

collectively; and that any power taken against the will of the people was a usurpation.*

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*The power originates in the people, (see page 31,) because in practice, it comes out from the people individually, then, (collectively, and explicitly or implicity), and because the good order and welfare of the people of which every individual partakes, is the natural inspiration of every one's conscience. It is thus the ordination of God. That power cannot be annihilated nor usurped by any pretender, no more than any man can sell his liberty or his soul and body; therefore no power has ever been constituted by the Creator, to lord it over mankind, nor over any particular nation, except for tutelage of the people for a time, like the mosaic dispensation which was a preparatory school for the self government of men for this christian dispensation. If there has been an uninterrupted succession of rulers in political monarchies, such as in those of France, England, Russia, China, Rome, etc. it only proves the prudence, or the weakness and ignorance of those people who had to submit to that tutelage for the present, through necessity. The power of the people is not abolished in theory, but it resembles the case of a boy who will not attain his age of majority, until after some time. The boy must have his liberty hereafter. In a republic, the power of the people is explicit and formal, it gains ground in constitutional monarchies; but in a despotic government or in anarchy, that power is implicit and virtual. We mean by implicit and virtual, that the people under a bad government consents, almost every individual in his heart, to let the most daring and knowing or the mightiest man take hold of the helm of the vessel, (we here compare the nation to a vessel,) otherwise the vessel would sink, and to let themselves be governed by any assumer so long as he manages the helm well, or he is useful to the people; then, the people confirms his election by suffrage; or if the assumer resists the people successfully, the common sense of the people towards a prudent submission is its voice or its implicit consent In that sense, might is right, and knowledge is power implicitly consented to. But if the ruler abuses his power, the people takes back its right by raising *en masse* against him, to depose him, and make new elections, as soon as they can master the position.

Now if there was any individual or any caste of men established by the Creator, to lord it over mankind, there would be found no higher tribunal to appeal to, in case of abuse of that sectarian tribunal which could abuse men. The congress of mankind or common sense, is the only tribunal for the conscience of individuals; and for want of studying the general will of mankind, sectarian tribunals have plunged the world into persecutions and horrors. So let the civil or political power which comes from God alone, take its course alone, for the proprotection of the rights of the people. We have compared a community to a human body, it represents the political side, the soul is the religious side—but a church united to a political body cannot act together without encroaching upon the conscience of individuals, and our Saviour declared it by his words: My kingdom is not of this world, John, xviii, 36. Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's. Matt, xxii, 21.

A community may then limit the power of the parents over the children, to a certain age, they level all the conditions, establish a general system of education and give the same rights to every individual. It must make laws to protect individuals from the encroachment of one another, to supply their wants, to employ them according to their character and talents, etc., and to check abuses. Now, it commissions an officer or magistrate who will watch for the execution of the laws, and will be subject himself to the same laws. The com-

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Still one cannot aspire to political liberty without aspiring to religious liberty, they are intimately connected like soul to body, therefore, as the soul commands the body, so the soul must be free first, and if the soul is free, it is ready to render the political body free. Now the freedom of the soul or religious liberty excludes all imposition of burthen in a political state, and places the religious act in the intention of justice and charity in all our transactions with our neighbor, whilst at the same time it feels its duty to render a worship to the Deity, each one or each nation according to his genius, for the sake of converting the wicked and forming a communion of saints for heaven. As no human tribunal could see our conscience, it only judges external acts that it sees; our conscience is always free from the reach of any tribunal except that of God; and the liberty of conscience will always exist in spite of laws against it. Therefore, also, no particular church can assume a temporal power, as it is a despotic lever condemned by the example of our Saviour who departed unto a mountain, when the people wanted to elect him a king, John vi, 15; and by the condemnation put upon the desires for the riches of this world in the temptation of Christ by the devil, Matt iv, 3, etc.

We must rejoice in the progress of the world: new politcial organizations take the place of old ones, and so religious organizations do the same; the quickness and rapidity of communication between men, by railroads, telegraphs and other improvements, will oblige men, by so frequent and rapid a contact, and by so many dear and rapid transactions in business and mutual comforts that would defy any despotic dogma, to understand how to please each other, and to admit the doctrine of tolerance, or christian eclecticism, on the subject of which we intend to write a book, if the public patronize our efforts, that book will comprize an analysis of the principal christian denomination, and will show that the accomplishment and perfection of the law of Christ is charity or love to the neighbor

Let us bear in mind that the salvation of man after this life does not depend upon the best government, since all governments have only been essays, and have proved defective, and that the lord has blessed the individual man with a conscience of right and wrong, sufficient to guide him for his own happiness, which is in proportion to his amount of knowledge, and of course of desires, whether he is an American or an European, or a Chinese. But, on the other side the various governments constitute various evolutions of the human mind and species, which are fast advancing to a higher order of things, till at last we may hope that the universal church of Christ, and the only christian religion of charity will be acknowledged, hailed and observed by all mankind, so as to finish in one sheepfold and one pastor, Christ.

munity is the superior with regard to its individuals or members, and the magistrate is the first servant of the community, (Matt. xx, 26, 27–xxiii. 10, 11) although his rank is the first. A community may be compared to the human body, all the members want each other, and ought to be equal to each other in point of necessity and usefulness for the good order, improvement, welfare and perfection of the community or of the body; then, that principle being appealed to by individuals on the community, every individual owes the community his industry, learning, justice, virtue and charity; whatever is contrary to those duties in an individual, renders him inferior in rank, before the community, and that contrary or hurtful state is: laziness, injustice, lewdness, and wickedness So, that inferiority lays in the fault of the individual, who must try to correct himself, in order to take back his rank in the community.

Then the natural rank of superiority of the father and mother over the children is declared by natural and divine law, (Exod. xx, 2. Ephes. vi, 1, 2,) after which, there are conventional and relative ranks of superiority for the good order of the community. A conventional rank is that of a duke, a count. etc. as it is agreed with, only in monarchical governments, for the sake of emulation. A relative rank is that which establishes a duty of dependency from the person that provides on the person that needs, and as the soul is superior to the body, the needs of the soul are more noble, must be better appreciated, and imply a greater respect than the needs of the body. So the needs of the soul call for the clergyman, in the first rank of consideration the needs of the body, the physician; the needs of social protection, the officers of the government, the lawyers; the needs of education, the teachers. Then come the various trades for the feeding and adorning of the body. Then come the merchants who buy and sell the objects which have been made by men of science and men of mechanical industry and who by their wealth of speculative industry control all professions and trades, and constitute a relative rank for the need of money only. However, every member of the community must have respect for each other, and acknowledge the talents, piety or superior qualities of others, and give honor to whom honor is due (Rom. xiii, 7.) By doing so a man does unto others as he would like them to do to himself. At the same time let us remember that whatever we have, we receive it from God; as St. Paul says (1 Cor. iv, 7,) who distinguisheth thee, and what has thou that thou didst not receive? and if thou didst receive it, why dost thou glory, as if thou hadst not received it? therefore let us honor our state. A republic which is only for the protection of the rights of the people, cannot give any privilege to rank. It is our business to honor our station by our merit, and in that, our moral worth consists before any community, and before God, who will judge every one according to his deeds.

As regards political physiognomony, its general character bears some analogy with the religious physiognomony, mentioned in page 39, because the intention implies the same actions: to obtain the same object which is the good of the people, only through various means or opinions.

Let us pass now to the physiognomony of the principal professions or trades.

Magistrates must have very large organs of morality, and of intellectual faculties, high head and forhead prominent.

Ministers, the married have a fatherly appearance, as understanding the paternal feelings for society, and are decisive in their judgment; and they have to resist the temptation of partial charity; the unmarried may be more easily solicitous for the things of God, (1 Cor. vii. 32, 33,) by a more easily disinterested charity; some have a chance to show great virtues, but many get into great vices, the physiognomy of which bears a forcible evidence. However they all must have the head high at the coronal region, that is the faculties of morality, with the reflective very large, like the head of our Saviour.

Physicians must have strong body for enduring; benevolence, destructiveness, constructiveness, philoprogenitiveness, cautiousness large, and the intellectual faculties very large; besides there is a particular feature at the superior lips (in the surgeons,) caused by the efforts which they make upon themselves to resist the impressions of the sufferings of others; they must be good physiognomists.

Lawyers must have a nervous temperament predominant; they have a face large and animated, though a little pale, the eyes bright, quickness, very large intellectual faculties; conscientiousness, destructiveness, benevolence, wit, combativeness eventuality, self-esteem very large, good lungs and voice:

Teachers must have modesty, self-denial, sedateness of aspect, intellectual faculties very large, activity, good lungs, sanguine bilious temperament predominating, adhesiveness conscientousness, philoprogenitiveness, benevolence, firmness, self-esteem, destructiveness large, and be good phrenologists.

Musicians, (see at the organ of music,) must have a predominant force of intellectual and affective faculties, when the amorous sentiment is affected in preference by the harmony of the sounds; general outlines are rounded; they must exercise their lungs in singing by degrees, in using the dumb bell and eating a raw egg before singing.

Painters must show themselves good phrenologists; they have large piercing eyes, dark complexion, thick eyebrows, earnest looks; they must have a predominant force of intellectual and affective faculties, when imagination prevails; they are subject to colic, for which they ought to keep lemon syrup, in which they will put a little sulphuric acid. (See at the organ of color.)

Military men have a stiffness in the walk, the look and the dress; the selfish sentiments are predominant with combativeness which gives the head a sloping direction, as if the top was drawn backwards; firmness, self esteem, destructiveness very large; perceptive organs large.

Tailors have their feet turned a little without; their breast narrow and sunken, their body bent before age, difficulty and uneasiness in attitudes; so are all persons who work at the needle

Shoemakers have their breasts still more sunken, with stiff attitudes and motions, which bend their body before age, and an embarrassed and awkard gait, especially when coming out from work.

Engravers, Goldsmith,s etc., have about the same characteristics, all the above trades must have configuration, measure and constructiveness very large.

Bakers have a pale face, body dry and middle; they must take the morning air and sleep in the middle of the day.

Butchers have a red face, body big and fat from the nourishment they receive by the smell and the gaseous particles of the meat.

Blacksmiths, and Locksmiths have dark complexion, hard skin, strong sinews, although not fat of body, and they have in common with the enamellors and glass makers, firm and strong wrinkles around each eye.

Sailors walk with the legs very distant from each other, by the use of equilibrium they practice on ships, hard and earnest eyes; they must have weight and concentrativeness very large.

Farmers have dark or yellow complexion caused by the tanning of the hot sun, negligence in the countenance, large wrinkles and rough skin; they must have a muscular athletic temperament, constructiveness, inhabitiveness, philoprogenitiveness, adhesiveness, acquisitiveness and configuration very large.

Laborers who work in the sun, have an habitual motion of the eyelids; rough hand and skin, big lips, face sallow and harshly expressed, they must have measure, weight and constructiveness large.

Mechanics in general must have constructiveness, imitation large; muscular athletic temperament; very large perceptive organs; order, calculation and acquisitiveness large.

Merchants in wholesale, have a light sprightly active body; they must have acquisitiveness, hope, cautiousness, approbativeness, ideality, self-esteem, adhesiveness, and secretiveness very large. The merchants in retail have more approbativeness, a more humble countenance and some negligence in dress.

Incomers, (people living on their income and improperly called gentlemen, since that last word is an expression of English aristocracy,) are plain or coquettish according to their means or views; if they speculate, they are discerned by their close lips, acquisitiveness and secretiveness very large and abused; some have an easiness of attitudes, affability, an air of protection.

To all individuals in general, we advise taking a regular exercise in the open air, to use the dumb bells, to feed on a nutritious diet, to take rest, and diet themselves in case of indisposition, to use as little medicine as they can, to comfort themselves in their station, and to do all for the glory of God, (1 Cor. x, 31.) And, after having fulfilled our career, we will enjoy the eternal rewards in that heaven where there will be no other difference but that of the degree of virtue, or of improvement of the talents God has given us.

## ARTICLE IV.

### *Comparative Physiognomony.*

SECTION 1. SEXUAL PHYSIOGNOMIES; OR, THE SEXES COMPARED.—Man is the most firm, woman the most flexible. Man is the straightest, woman the most bending. Man stands steadfast, woman gently retreats. Man is serious, woman is gay. Man is the tallest and stoutest, woman the smallest and weakest. Man is rough and hard, woman is smooth and soft. Man is brown, woman is fair.

Man is wrinkly, woman is even. The hair of man is strong and short, of woman long and pliant. The eyebrows of man are compressed, of woman less frowning. Man observes and thinks, woman glances and feels. Man has the empire of the mind or reasoning, woman that of the heart or feelings. Man is strong, woman is beautiful. Man is daring and confident, woman is diffident and unassuming. Man is great in action, woman in suffering. Man shines abroad, woman at home. Man talks to convince, woman to persuade and please. Man has a rugged heart, woman a soft and tender one. Man prevents misery, woman relieves it. Man has science, woman taste. Man has judgment, woman sensibility. Man is a being of justice, woman of mercy. Man is broader at the shoulders and breast, woman is broader at the pelvis. Man has most convex lines, woman has most concave. Man has most straight lines, woman most curved. The countenance of man, taken in profile, is not so often perpendicular as that of the woman. Man is the most angular, woman the most round.

Women are more largely endowed with philoprogenitivenes, than men; adhesiveness, approbativeness, veneration, coloring, circumspection, secretiveness, ideality and benevolence, are larger; the basilar region is smaller, and the occipital more elongated; combativenes, destructiveness, self esteem, locality smaller, heads less wide and voice shriller than in men.

SECTION 2. NATIONAL PHYSIOGNOMIES; OR RACES COMPARED AMONG EACH OTHER.—There are five varieties of the human race.

1. The European race, color white, caused by a moist and cold country; fair complexion, cheeks more or less red; the head globular, the face straight and oval, the forehead slightly flattened, the nose narrow and slightly aquiline, the cheek bones unprominent, the mouth small, the under lip a little turned out, the chin full and rounded, the eyes and hair variable, the former generally blue, and the latter yellow or brown or flowing; good and sound teeth.

2. The Asiatic or brown man, color yellow caused by a cold and dry climate, the head nearly square, the cheek bones wide, and the face generally flat, the eyes black and small, the chin rather prominent, and the hair blackish and scanty.

3. The American Indian or red man, color red or copper-like, caused by the acidity of the air, moist and hot or cold climate. The eyes are deeply seated, the hair black, straight and thick, the cheek bones less expanded and the face less flattened than in the Asiatic; this variety forms a middle point between the European and the Asiatic, and this race is generally beardless.

4. The Australian or tawny man, color brown or mahogany like, caused by dry and hot climate, the head somewhat narrower at the upper part, the forehead somewhat expanded, the upper jaw slightly prominent, and the nose broad but distinct; the hair harsh, coarse, long and curly; this variety forms a middle point between the European and the African.

5. The African or black man, color black caused by hot and moist or dry climate. The head is narrow, the face narrow, projecting towards the lower part; the forehead arched; the eyes projecting, the nose thick, almost intermixed with the cheeks, the lips particularly

the upper one very thick, the jaws prominent, the chin retreated, the hair black, frizzled, and woolly; a peculiar strong smell; the Hottentot is the lowest scale of humanity, and it approaches the countenance of the Chimpanzee, in the monkey tribe.

From the European varieties, come the principal following nations.

1. The French, who are characterized by a high forehead, ideality, wit and approbativeness very large, by the expression of their nose, by their teeth and laughing; irritability, frankness, affability, liveleness, mobile countenance, great sociability, often swinging on tiptoe; their trait not so bold as, and more delicate than, that of the English; constructiveness, individuality, form, music, configuration, comparison very large; superior manual dexterity.

2. The English, who are characterized by a short and well arched forehead, eyebrows well expressed, roundness of form, undulated mouth, round full medullary nose, very seldom pointed; a bullying temper, self-esteem, cautiousness, firmness larger than those of the French. The Quakers and Moravians are generally thin lipped. The Scotchman have a longer nose and jaw; the Irishman have generally a more ruddy and spotty complexion, thick and more projecting under lip; blue eyes and dark hair generally, and a very combative temper.

3, The Spaniards, by a lean and small fine size and head, regular features, black eyes or fine eyes, teeth well arranged, sallow complexion.

4. The Germans by a nose expressive enough, by angles and wrinkles round the eyes and on the cheeks; the faculties of industry and sociability are very large, cautiousness and music are chiefly predominant.

5. The Dutch, by the rotundity of the head, the weakness of the hair, a high forehead, half open eyes, full nose, coldness and circumspection, their faculties are all equally great.

6. The Italians, by their nose large and energetic, small eyes, projecting chin, dark complexion, noble and mobile countenance, coloring and music.

7, The Portuguese, by their indifferent countenance, dark complexion, full face, like the Spaniards generally.

8. The Russians by their snub nose, light color or black hair.

9. The Jews, by their hawk nose, curled hair, and negligence in dress.

10. The Franco-Americans; they deviate from the French of the old country, according to the climate of America and the other inhabitants. in the north they are white, in the south they are dark. They are more rough, plain and talkative among the American Indians; they are more phlegmatic among the Anglo-Americans, who are more numerous in the United States, and they are generally of dark complexion, more spirited and independent in their colonies. However, a great part of the Creoles are remarkable by their thin white face, dark hair, and fine shape.

11. The Anglo-Americans; they also vary from the inhabitants of the British Isles according to the climate and the other inhabitants, they are plain and crafty with the Indians, they are silent, reserved, shrewd and money making people in the United States, they are more open, frank and sociable among the Franco-Americans; they have

generally bad teeth, and have not such a florid complexion as the English.

12. The Hispano-Americans; they vary from the Spaniards and the Portuguese very little, only they are more rough and violent among the Indians, they are in general open and lively, suspicious sometimes and generous.

SECTION, 3. ANIMAL PHYSIOGNOMIES, OR MAN COMPARED WITH ANIMALS.—All the animals beginning from the lowest scale, have an analogy of conformation with man, their prototype, the most perfect of all, the centre and the container of whatever is good in them; that conformation is more approaching to that of man, as the animal is bigger, and possesses more organs, or more apparatus, and thence more similarity in the several kinds of features. Therefore whatever several qualities are found in them with their peculiar kind of features, the same must be interpreted in man with that same kind of feature. Hence; a Face,

1. Monkey-like, very close eyes, stumped and narrow nose, triangular chin, denotes imitation, skill, thievishness, dissimulation, lewdness. 2. Aquiline or Eagle-like, or nose curved from the root of the forehead, pride, force, energy, desire of commanding. 3. Cock-like, nose concave below the forehead, courage, vigilance, boldness, spiritedness, lewdmess. 4. Owl-like, very large head, etc sensuality, cowardice, 5. Sheep-like, woolen hair, high and retreating forehead, timidity, weakness 6. Ass-like, long ears, round convex forehead, stupidity, silliness, impudence, longevity, cowardice. 7, Horse-like, self complacency, patience, gentleness; if the nostrils are large, anger from pride. 8. Dog-like, mild black eyes, hanging ears, attachment, fidelity, impudence 9. Hog like, nose big at the end, narrow forehead, eyebrows drawn towards the nose, big upper lip and jaws; sensuality, brutish appetites. 10. Frog-like, big eyes and roundness of forms; talkativeness, monotonous chattering. 11. Lion-like, middle size head; fierce steady and staring looks, large breast, measured steps: prudence, force, generosity. 12. Parrot-like, nose curved near the forehead, under lip projecting, round eyes: memory and talkative without any sense. 13. Ox-like or Bull-like, large head and neck, square form, low forehead: cowardice, brutish appetites more bellowing than motion. 14. Bear-like, big projecting jaws, a deform body; thickness, stupidity, wildness, gluttony, cruelty, talkativeness. 15. Cat-like, small square face with oblique eyes, treachery; the little hole between the mouth and nose, denotes greediness and cruelty. 16. Rabbit-like, the nose forming the edge of the profile, retreating jaws and forehead; searching, agitation, nervosity. 17. Raven-like, nose a little curved at the fore head and forming a triangle: impudence thievishness. 18. Fox-like, cunning. 19. Wolf-like, cruelty ,voracity 20. Goose-like, foolish air.

The animals posses largely philoprogenitiveness, inhabitiveness, adhesiveness, combativeness, destructiveness, secretiveness, acquisitiveness, constructiveness, self-esteem, approbativeness, cautiousness, benevolence, imitation, form, locality, number, language, etc., but no causality, they have a fuller forehead as they are more tamed.

As a general rule, through the whole animal series, the species in which the nervous system is the most developed, are those which

have more desires, more instincts, and more perfect means of adaption to obtain those ends, or more perfect senses for investigation.

We can demonstrate by a triangle that the impressions of feelings among animals are carried from the nose to the hearing and from thece to the heart, the lower line of which comes to form its angle with the line which is on the nose; when that line crosses the whole eye, and, the lower line crosses the mouth, it is a sign of cruelty and voracity in the animals. Besides there is another triangle formed, the point of which is at the external corner of the eye, from which place, the line going along the feature of the upper eyelid, forms an angle with the one coming from the nose. When the point of that angle meets toward the forehead, it is a mark of intelligence, as we see it in monkeys, horses and elephants, if that angle falls on the nose, it is a mark of stupidity, as we see it in asses and sheep.

The animals, (see page 21,) have their language and understand each other sufficiently to obtain their limited ends, which are to live, to help each other, to enjoy and to procreate. There is no reaction of spiritual ideas in their brain, their nervous system less complicated, is not made to admit an interior being, or *a moi* (an I) responsible for its actions; like our soul which receives the internal sensations, not simply to react by physical action, but in order to reflect upon them and create new ideas. Their instinct or judgment is always the same, mechanical and electrical, like in the bee and the beaver, which never improve, because it bears only on the satisfaction of visible and tangible things; having no idea of futurity, they have no regret of their actions and desires: they have fulfilled their end and that electrical spark is vanished from them forever at death.

## CHAPTER IV.

### *Special Physiognomony.*

It contains three divisions: 1. The constituents of every physiognomical part of the body. 2. Those physiognomical parts. 3. Their accidental modifications.

## ARTICLE I.

### *The Constituents of the Physiognomical parts of the Body.*

The constituents of every main or integrant part of the body are distinguished into hard and soft parts. 1. The hard parts are the bones, they are immoveable, solid and permanent features; they give the quantity of power, or strength in action, and they represent the primitive and natural qualities of man, on the cranium and on the face. The longer they are, the slower their motion is; the broader, the stronger; the shorter, the quicker; the thinner, the more susceptibility a person has; the thicker, the more dullness. The bones grow till about the age of 28, sometimes sooner, sometimes later; those of the head take the form of the brain according to a

mean proportion arising from the head of the parents and the culture of the faculties. 2. The soft, flexible, fugitive, or moveable parts indicate the use or abuse we make of the faculties of the cerebral organs, in this sense, that the will, when it wants to act externally, forces, by the nerves, those soft parts to move; and the facial region is the principal theatre of that action of the soul; they represent the qualities acquired by education and circumstances. The parts the most constantly actuated preserve the form and shape assumed, and so we make ourselves our own physiognomy.

The constituents in soft parts are: the skin, the muscles, the nerves, the fibres, the vessels, the pulse, the blood, the cellular tissue; their accidences are the color and the form.

The skin, as well as the flesh, indicates by its apparent qualities nearly the same qualities in the soul, *cæteris paribus*, or provided the craniological organs and other accidental signs do not contradict.

| Tension of the skin. | Tension of the soul or of the feelings | Freshness of the skin. | Freshness in feelings. |
|---|---|---|---|
| Delicacy | " Delicacy " | Fairness | " Fineness " |
| Dilatation | " Dilatation " | Darkness | " Firmness " |
| Rigidity | " Rigidity " | Coarseness | " Coarseness " |
| Blackness | " Strength " | Thinness | " Privation " |
| Redness | " Irritability " | Sensibility | " Sensibility " |
| Paleness | " Weakness " | Heat | " Warmth " |
| Plumpness | " Sensuality " | Coldness | " Coldness " |
| Very sandy | " Courage " | Dryness | " Privation " |
| Moisture | " Sluggishness " | Thickness | " Dullness " |
| High colored | " Propensity to anger and violence. | Softness | " Timidity, weekness. |
| | | Wrinkles | " Troubles, application |

The muscles give the intensity of action, as length or slowness; shortness or activity; breadth or energy and application; thickness or sensuality or dullness; thinness or delicacy, or susceptibility. The fibres give activity, their shortness gives shortness of action, their breadth or thickness gives energy or intensity of action. The nerves exhibit the greatest or the least degree of sensibility or contractility; as we have explained it in the First Part. The blood vessels and particularly the arteries, show by the circulation of the blood their greater or less vital activity. The cellular tissue indicates the greatest or the least weight in the action, according to its thickness or thinnes. The exhalations from the body constitute a peculiar smell, which varies in all individuals, and which the animals and especially the dog knows so well how to recognize.

In the coloration of the skin: the redness of anger on the face is a livid and dark color from the veinous blood, a sign of oppression; the redness of modesty is a brilliant and lively red color from the arterial blood, sign of expansion. The redness of anger begins in the eyes, that of love on the forehead, and that of shame on the cheeks and on the extremities of the ears. Paleness produced by fear is a simple discoloration of the skin; fear withdraws the circulation, and concentrates it to the heart, so as to cause beating and palpitations. Paleness of a sickly white comes from anger, and may come also from drinking too much or from the dreaming of love or from bad diseases.

As to the fairness of the skin, it is a general rule, that the more fa or white it is, the more sensible the nervous system is, and that t more black, or thick, or hairy the skin is, the less it radiates calor for reaction, and the more blunt, or stupid or sensual the man is: al the more the nervous system is complicated and abounding in term nations, as in the white skin, the more spiritual and active the ma is. The pulse is the beating of an artery, and of the heart, being li the thermometer of human vitality. It expresses the amount of a tivity in the circulation of the blood, it gives according to age fro 120 to 90 beats in a minute in children, 65 to 75 in adults, and 60 60 years. A pulse may be quick or slow, strong or weak, regular intermittent, etc., a disordered action in the pulse, causes the san disorder in the action of man, it will indicate fever or col strength or weakness, regular or irregular health.

## ARTICLE II.

### *The Physiognomical Parts of Man.*

Section 1. THE BODY—Some divide the body into thr regions: the head or the understanding, the breast and heart or t moral feelings, and the rest of the body or concupiscence, the bod contains eight times the length of the length of the head in a comm individual, and seven times in the woman.

We must study first all the following physiognomies, and the exercise our physiognomical tact by comparing them with the te peraments and the craniological organs.

Let us bear in mind that in all circumstances there is always a ha mony and unity of action and consequently all the parts of the san body, and especially of the face always concur to the expression the actually predominating moral disposition or passion.

Now according to observation made, the body inclining forwa may mean prudence, secret saving, long anger;—inclining backward stupidity, little memory, strength, mutability;—short and fat: o is vain, envious, stupid, credulous;—long and rather fat: one is bo avaricious;—tall, lean and slender; one is vain, anxious, slow, liar; small, lean and well made: prudence, good judgment.

Section 2. THE HEAD,—It is divided into two parts, the craniu and the face. It has four noses of size in height, and the height co pared with the breadth must be as 12 to 9 or 10..

In order to examine the head; observe 1st, whether the head about one eighth of the body. 2ndly, the tempeament, 3dly, the cra ological division into faculties of industry, of sociability, etc., (s section 3.) 4thly, the measure of the craniological organs with t craniometer, to find the length of the radius from the medulla oblong as a centre, and then withthe calipers to ascertain their breadth. 5th the inspection of the physiognomical signs through all their varieti (the physiognomical tact judging first,) see the 3d chapt. 6thly, the co parison of the face with the scull or the brain; if the face is bigg it denotes stupidity of mind; if smaller aptness of mind. 7thly, t thickness of the scull which varies from 1-16 to 1-4 of an inch, t

thinner the scull is the quicker the apprehension or the sensitiveness is, that thickness is ascertained by the width of the orbicular plate of the eye. 8thly. find out the predominant disposition as all the rest cluster about it to help it, and 9thly. make your conclusions from the majority of the same physiognomical indications, and the five senses.

The following methods will help for investigation.

1. The facial angle. I draw down a vertical line parrallel to the inclination of the forehead and face, then another from the end of the ear, passing under the nose and reaching the other line Then the more obtuse the angle J O G is at the intersection, the higher are the intellectual faculties, the more acute the angle is, the more the individual approaches the brutes, an angle of 90° is a good measure of talents; In the facial angle of Camper, the line is to touch the most prominent part of the forehead, and then, the upper teeth; thus it takes an angle of 80° as the measure of talents, still, the projection of the chin in negroes is a measure of roughness and brutish appetites, although the individual might possess talents, see 6 section the measure of the forehead, and the physiognomical cut.

2. The equilateral triangle, I draw a line G J from the meatus auditorius, or the external orifice of the ear to the root of the nose, and it denotes the understanding; another line J I from the root of the nose to the pimple of the chin and it denotes feelings; a third line I G from that part of the chin to the ear and it is called sensual appetite Now when the triangle is equilateral it is the type of beauty; and the understanding, the feelings, or the sensual appetites will prevail, according to the length of the lines. We may measure also the angle of the profile of the eye with the profile of the mouth, the more obtuse the angle is, the more obtuse the faculties are.

3. The Silhouettes, or profiles cut out on black paper. Draw a horizontal line from the tip of the nose to the organ of concentrativeness; in a regular head, that line must not exceed in length another line drawn from the top of the head to the junction of the chin with the neck. We must exercise the physiognomical tact to examining silhouette likenesses, because they exhibit more the natural dispositions than the actual state of them; likewise, we must observe the caricatures of physiognomies in persons with convex and concave glasses, and imitate those faces before a looking glass, in order to study the impressions they will make on our taste and feelings, and understand the deviations from the harmonial proportions.

In the profile, the height and breadth must be equal for a well balanced head, so that an horizontal line drawn from the tip of the nose to the posterior extremity of the head must not exceeed in length the perpendicular line drawn from the summit of the head to the junction of the chin and neck; in that case a person exhibits either a dreadful inflexibility and wickedness if the outlines are rough and angular, or weakness and voluptousness, if the outlines are smooth. But when the height exceeds the breadth, there is more moral feeling.

4. We must bear in mind that the facial line may also be drawn so as to touch the tip of the nose, as it is in the pictorial cut, the object in measuring the abscisses being the same; that is, to determine the proportional advancing or retreating of the various parts of the face. We may also measure the head by drawing a line from the most

prominent part of the forehead, either to the corner under the nose, or to the edge of the upper lip, and from both points to the orifice of the ear, then the more obtuse the angle is in both cases, the more talent.

We must also exercise, ourselves, to look at the profiles of persons; and judge of them. Now a large head with all the craniological organs very large is more powerful in action, than a small head having the same organs very large and being both of the same temperament, because the latter is sooner tired than the former in its operations. A higher and narrower head will give more activity and not so much intensity and a wider and shorter head will give more energy and intensity. Still the adage is true: "Big he d little wit, small head not a bit."

The head large with a sma'l triangular forehead, denotes little understanding; and a shallow mind, if the scull is loaded with fat and flesh. If the occiput is compressed with a cavity, it denotes stubbornness and a weak mind. A head fat, small and round, denotes stupidity; —a little big on a small body, a good mind;—too big, coarseness, stupidity; too small, weakness, silliness; too round, frankness, activity, change; too much elongated, slowness;—too broad, violence and brutish appetite. The power of endurance is in proportion to the size of the brain, especially the posterior part of the coronal, the occipital and the basilar region.

Section 3. THE CRANIUM.—The cranium constitutes the form of the brain; and although it belongs to Physiognomony, as there is a difference in the method of treating of it, we will discuss it in the 3d part of this book called Craniology. We will only mention here the six divisions or regions.

1. The frontal region, the forehead, the understanding, which comprizes the superior part or reasoning, the middle part or observation and memory, and the supercillary parts, or fine arts, 2. The sincipital or coronal region A B C D, or morality. 3. The temporal region B C G F, or iudustry. 4. The occipital region A B F E, or sociability. 5 The basilar region or the base E F G H I K, or the region of the senses or sensuality. 6. The facial region of the face.

We must ascertain their bigness or smallness and judge accordingly with the other physiognomical parts.

Section 4. THE FACE.—The face or facial region is the mirror of the soul; it contains the expressions of the use or abuse of the faculties of man. It may be divided into two parts by a horizontal line crossing the eyes by the middle, the upper part represents the intellectual faculties, the under part the affective faculties.

It is generally divided into three parts: the forehead or the understanding; the space between the root of the nose to the middle of the lips, or the moral feelings; and the space fromt that middle to the end of the chin or the animal propensities. Then we ascertain the predominance of the faculties according to those proportionate sizes.

The face or any part of it open denotes frankness, simplicity, mildness; round, simplicity;—square, eccentricity;—harshly expressed, choleric, irrsacibility;—broad, failing in cunning, rashness, violence; —naturally smooth, cultivation of feelings, delicacy;—accidentally smooth, hypocrisy;—small, timidity;—thin, susceptibility, dryness, weakness;—fat or fleshy, sensuality, laziness;—conic at the chin,

subtlety, cunning;—flat, coldness, simplicity;—long, perseverance, slowness;—firm, firmness; thick, shame;—big, boldness; narrow, indocility;—lean or emaciated, privation of enjoyments either by conscience or sickness;—soft, delicacy;—any part projecting, energy; —retreating, weakness;—close, concealment;—high, fancifulness.

The contours or outlines arched, mildness;—rounded, flexibility.

Angles projecting, energy, roughness;—fine acute, acuteness, perspicacity.

Lines angular, stiffness;—rectilinear, force obstinacy, understanding;—curved, weakness flexibility, feelings.

SECTION 5 THE HAIR. The hair is the excrement of blood, which shows more readily the constitution; and it is a tube which contains a colored oil. Black hair contain more iron and carbon and shows strength and love; golden—more phosphorus; pride, gentleness, liveliness; light—more lime or magnesia; smoothness, or slowness; red—more phosphorus and carbon; irritability, excessively good or bad, brown or chestnut colored—more iron an lime; regular habits; white—more lime, slowness; auburn or ginger—passionate love, jealousy. Soft—softness; thin—sensibility; coarse—coarseness; slank and black—energy; curled—irritability; standing up on end—fearfulness.

THE BEARD.—Thin soft, lavishness; red—craftiness; little or none, or a small mustachio, ill humor and laciviousness;—pale, filegmatic temper, prudence;—dark, sincerity, boldness, smartness and melancholy.

SECTION 6. THE FOREHEAD It is the measure of the capacities of the mind, and the moveable skin which cover it, shows the use or abuse we make of those capacities. The breadth of the forehead is equal to nine times the breadth of the thumb of the individual. We ascertain the advancing or retreating of the different organs of the forehead, by measuring the abscisses of the forehead from the facial line described above, and it tells for the size of the craniological organs; also the forehead must exceed in length the two-thirds of its height for talents. A facial line drawn vertically and parrallel, (not to the inclination of the forehead as stated before for ascertaining other conditions, but) to the natural straight setting of the head on the shoulders,—must touch the most prominent part of the forehead; and then draw another line from the orifice of the ear passing under the upper gums, and reaching the facial line The right angle of 90° is the measure of talents If the facial line leaves too much of the lip or of the jaw outside, the individual has his sensual appetites more prominent accordingly, although he may have a good understanding, as it happens in some negroes.

Let us now exercise our physiognomical tact. A forehead gently arched without a single angle signifies mildness, and sometimes want of energy; smooth, open; peace of mind;—full of irregular protuberances; choleric temperament;—perfectly perpendicular from the hair to the eyebrows; obstinacy, fanaticism, deficiency;—perpendicular and arched at the summit; profound, reflecting, cool mind;—rounded and projecting, as in children; weak mind;—rounding at the top and descending in straight line; great judgment, irritability, a heart of ice, melancholy;—narrow; a froward disposition;—inclining backwards without any jutting of the bones of the eyes; want of reflection; —high; capriciousness, but if the bones of the eyes project; aptness

A forehead gently arched without a single angle signifies mildness + sometimes want of energy

to mental exertions;—advancing at the top in adults; reflecting mind, and in children slowness in learning;—retreating at the top, reflection not so well developed;—advancing over the superciliary region; great perceptive faculties;—shorter in height than the nose; stupidity;—peaked at the top on both sides; talents.

The wrinkles of the forehead mean the cares of the mind; irregular, horizontal and furrowed; stormy passions, perturbation of mind;—regular, horizontal, less broken, not so near the eyes: old age;—perpendicular; energy:, application;—transversly cut; laziness, want of perseverance;—only at the upper part, a look of amazement, approaching sometimes to folly.

Lines horizontal at the junction of the nose and forehead: a harsh and unfeeling disposition. Deep perpendicular incisions between the eyebrows, with all other circumstances; strength of mind. The frontal vein appearing distinctly in the midst of a forehead open and regularly arched, denotes extraordinary talent.

Section 7. THE EYEBROWS AND THE EYELIDS.—The eyebrows have two principal motions, one by which they raise themselves, the other by which they turn down in uniting. Those two motions express almost all the passions and are in accordance with the two essential appetites of the sensitive life of the soul, viz; the concupiscible, such as the desires for sustenance, pleasure, etc, and the irascible, such as melancholy, distress, disdain, etc. The eyebrows gently arched denote modesty, simplicity;—small; a phlegmatic temperament;—horizontal; a masculine and vigorous character;—partly horizontal and partly curved; energy and ingenuity;—situated very high; incapacity for reflection:—angular, discontinuous; inventive genius;—uneven and disordered; great vivacity;—full, bushy, compact, well disposed, and symmeterical; solidity of judgment, clear sound sense A wide space between the eyebrows; quickness of apprehension, calmness of soul The nearer they approach the eyes, the stronger is the assurance of solidity and reflection. The eyelids short and small mean wisdom, secrecy, contention, and if they are long with long hair on the eyelashes, simplicity, presumption, deceit.

Section 8. THE EYES. They are the light of the body (Matt. 6; 22, 23,) hence such an eye, such a body, (see organ of sight, page 22, and chapter 3, page 29.) Their physiognomical value resides in their situation, form, fixedness, mobility, color and constant reception and emisssion of light and electro-nervous fluid. They are the eloquent and faithful interpreters of our thoughts, and declare the emotions of the soul in an indescribable manner. Every one must exercise himself to their actions, and familiarize himself with the following expressions; a single look, an evil look, (Matt. 6; 22,) a benign look, a mild look, a treacherous look, a silly look, a look amourous, languishing proud, rough, frightful, deep, sustained, bold, etc., and when the physiognomical tact is sufficiently exercised, it seldom fails to find out the conduct of an individual.

There are six muscles in the eyes that give expression to their motions: four straight and two oblique. The four straight muscles are attached behind to the bone around the entrance of the optic nerve, and before to the sclerotic coat of the eye; the upper straight is to elevate the eye and is called, the proud, because it gives the eye a

proud look. The lower straight turns the eye downwards, and is called the modest. The internal straight which turns the eyes towards the nose, is called the drinker; the external straight which turns the eyes towards the temples is called the disdainful. The upper oblique, which is the longest, rotates the eye, and is called the pathetic, and the lower oblique is to regulate the motions.

We must discern the piercing look, denoting vivacity, ardour and expansion, from the fiery look or eagle look denoting concentration, absorbing or attracting. Near-sighted people are more apt to be deceived and corrupted in their imagination than far-sighted people.

Minerva was called the blue-eyed lass, and Venus the black-eyed maid.

Now, the eyes blue denote generally a phlegmatic character, knowledge, friendship, often feebleness;—black; energy, lasciviousness;—grey; choleric disposition, when the lids are red, drawn back and sunken;—hazel or brown; vivacity and affability;—green; courage, anger, envy, vivacity;—red; the nature of the cat;—yellowish or citron; secrecy, slyness, usurpation;—blueish grey or saffron color; often wickedness;—sleepy, slothfulness, unfaith'ness;—small; cunning, secrecy and wit;—acute at the extremity near the nose; cunning and fineness;—crossed diametrically at the ball by the upper lid; subtlety, cuuning;—sunken weakness; defect of verbal memory;—deep in the head; great mind;—projecting and big; verbal memory, (see organs No. 38 and 39 craniology;)—round; simplicity, credulity;—twinkling, squinting or winking; treachery;—the lids which incline downwards when talking or looking; wickedness, falsehood, avarice, laziness;—well drawn; precision;—staring; simplicity, boldness, irresolution;—dry; great mind. (See page 37, etc.)

Section 9. THE NOSE.—The nose is very often a great characteristic. It is the seat of anger or of derision, and its wrinkles that of contempt. It was called by the ancients the most honest part of face, because its tumefaction and its redness gen'rally betray the deviations from continency and diet.

A nose aquiline or roman, or curved at the root; shows imperious temper, ardent passions; love of commanding, firmness in purposes, and ardor of pursuit;—sharp pointed; a passionate man; big and well formed; chance of rising in the world;—big and red at the tip; nastiness, intemperance, or concentrated passions;—small; one is regardless of character and appearance;—middle sized; sense of one's character;—Grecian or straight with the forehead; amiability, effeminacy;—cock like; self conceit, boldness, loquacious and bustling disposition;—small pointed and elegant; more judgment than wisdom;—stump; generally little wit or understanding;—snub; one is cunning, shaver, of infinite jests and excellent fancy;—hook-- one is sly insinuating, unfa thful, roguish;—with a wide ridge; good and solid judgment, superior qualities;—with small nostrils; timidity;—with the sides or nostrils o the nose, or wide open breathing nostrils; sensibility;—flexible and perfectly disconnected or turning up at the tip; a proneness to sensuality;—arched; spirit of sallies;—blunt; obtuse mind and feelings;—long; (see the buco-nasal interval, Sec 10).

Section 10. THE MOUTH.—The mouth is of all parts of the face the only one which expresses more particularly the feelings of the heart. A mouth shutting or inclining itself by the sides, expresses-

complaint;—whose corners raise themselves; contentment;—carrying itself forward and raising itself at the middle; aversion;—frequently shut with lips closed and strongly marked; precision, avarice;—closed, concealing the edge of the lips; application, order, and neatnees;—closed and turning up at the extremities; affection, arrogance, vanity and malignity.

When the lower lip projects beyond the upper; negative goodness, the upper lip projecting a little; positive or efficient goodness; lips firm, firmness;—compact, avarice;—weak, and in motion; weak and wavering character;—full, distinct, and well proportioned lips; a character hostile to falsehood, villainy and baseness, but with a propensity to pleasure. Lips thick and fleshy; sensuality and slothfulness, a characteristic of a phlegmatic temperament; the lower lip with an indenture in the middle, liveliness.

The bucco-nasal interval (between the aperture of the mouth and the nose,) if large, shows that the arch of the roof in the mouth is more elevated, and has more surface and hence leads a man to sensuality, as the taste has more energy, and to impudent and coarse actions. If the interval is small, then the nose is longer, and the smell has more energy. Now as the impressions of odours have in themselves something less brutish or more delicate than those of taste, it follows that the taste of such an individual, being less voracious is more delicate, still, a long nose is the sign of virile power. If the height of the nose depends upon the feature of its root which is as thick as the bone of the nose; it shows the organ of individuality large and aptness to appreciate things of taste; the hole above the middle of the upper lip denotes greediness and cruelty according to its size.

The teeth are the symbols of cleanliness or neglect of it, according as one keeps them clean or not.

Section 11. THE CHIN, CHEEKS, NECK AND EARS.—The chin is the index of love. A projecting or long pecked chin, (menton de galoche) denotes energy, tenacity of opinion to hatred, and as it proceeds probably from the going down of the glenoidal cavity of the temporal bone, it gives energy to the craniological organs of the temporal region such as destructiveness, etc,—if the chin is receding, on the contrary it shows the contrary, or carelessness about opinions, weakness. A chin advancing, and pointed denotes craft; angular; a sensible mind and a benevolent heart;—flat; coolness of temper;—smooth, fleshy, double; sensuality, lewdness;—small; timidity;—with a round dimple; good nature;—with an incision; wisdom, resolution;—square, belongs to man, and denotes courage and strength;—round and thin, belongs to woman and denotes good nature with a little vanity.

The cheeks fleshy; a proneness to sensuality;—large and coarsely furrowed; ill nature and brutality;—receding, wisdom, though symptom of disorders in the teeth, in the stomach, or in the lungs;—with a hollow; envy, jealousy.

The neck long; gentleness;—short and thick, especially if the veins should be conspicuous; a very passionate and sensual man, in danger of apoplexy;—short and small, wisdom. The diameter of the neck ought to be the half of a head.

The ears large and big; simplicity, laziness, although a good memory;—small; good judgment, secrecy, prudence;—long and thin,

gluttony, impudence, pride; well proportioned, wisdom; they are the sign of docility, in general.

SECTION 12. THE REST OF THE PARTS OF THE BODY,—All the parts below the head are not so important; but as they have a relation to the vegetative life and constitute what we call pantomime, their interpretation may make up for a conclusion by way of majority of the same signs.

Any part big and fleshy; sensuality;—thin; activity of feelings, sensibility;—large; strength of body or dullness;—small; weakness; —hairy; lewdness;—unhairy; weakness, delicacy, simplicity;—regular; regularity of feelings;—irregular; irregularity;—long; coarseness;—short; solidity, quickness of motion;—rough and furrowed; roughness;—soft; delicacy;—well proportioned; regularity in the harmonious result; and—badly formed, bad results.

So, the shoulders, the arms, the hands, the breast, the stomach, the ribs, the thighs, the knees, the legs and feet, may be approximately interpreted, according to the above rule.

A bump on the back shows a man prudent, covetous, deceitful and witty by practice. A bump on the breast means a double heart, mischief, more simplicity than wisdom.

## ARTICLE III.

### *Accidental modifications of the Body.*

There are two kinds of them, those which belong to Pathognomony, and those which belong to Phy iognomony. There is a third modification called semeiotic, which has to do with both, and is the science of signs for health and disease, or a medical physiognomony.

*Section* 1. Pathognomonical modifications.

Pathognomony is the science of Pathognomy, or of the laws of passions sett ng the body to action. It is Physiognomy in action, they are inseparable in the study of man. On that account, we have mixed them together, that is, both the active and passive state of the same moveable parts of the body, in the physiognomical rules. We may compare man to a tree: Craniology is the root and stump or foundation: Physiognomy is the body and branches grown, according not only to the quality of the root, but according to external circumstances, such as air, water, culture, neglect etc.: and Pathognomy is the fruit of that tree, hence it becomes a science of mimick for courtiers and flatterers. However, we have called mimick in our French treatise the imitation or representation of a cerebral organ by pathognomy and physiognomy, and wha ever plan we may take in expressing our desires or passions, pathognomy reveals it by actions, and the repetition of those actions in passions is impressed on the moveable parts according to the physiognomical rules laid down, whilst Craniology which has modelled the solid parts, reveals the dissimulation, if there is any, by telling us the primitive dispositions. Those moveable parts are the eyes the eyebrows, the nose and the mouth, which we have analyzed in the foregoing article. Now the actions of those moveable parts are called pathognomonical modifications, and they are:

speaking, laughing, walking gesticulating, and any moving of the parts of the face and of the body.

1. The Voice which partakes of that of animals, is assimilated to the same character. It can be divided into dragged or drawn forced or affected, natural (or articulated without effort or laziness.) Hence we may infer the character or the present disposition which is, either not near enough the truth, or beyond the truth, or truth itself. The voice may be soft, strong, trembling and exhibits the same epithets. A voice that sustains itself in singing, shows either judgment or hypocrisy.

2. The Laughing, great foolishness; easy—simplicity; scarce—constancy, prudence, subtlety. The smile shows judgment or irony.

3. The walking, slow, with large steps: slowness of memory, coarseness—Quick with small steps: promptness, delicate capacity.—Slow with measured steps: judgment, reflection.

4. The Gestures. They go in accordance with the walking and the voice, they are natural or unnatural: that is, they exhibit truth or falsity

5 .The Moving. All the motions of the body are made according to the temperament and the character of the individual. A motion made unnaturally or unnecessarily: indiscretion, vanity, inconsistancy, falsehood. Motion in speaking; either prudence, plainness or pride.

*Section* 2.—Physiognomonical modifications.

Physiognomony considers as we have seen, the movable parts in a state of rest, as regard to the change in the form, tissue, color, air, attitude, etc., they are called phenomena of expressions, or physiognomonical modifications, and these are: the age, the size, the breath, the perspiration, the dress, the writing the style and the human works. We will speak of the age in the first §. and of the rest in the second.

§ 1.—The Age—It modifies the body according to its period. In infancy, the lymphatic and the nervous constitution predominate; all is innocence and play. In the second childhood, the lymphatic diminishes and the digestive apparatus is more active, with the muscular system. In puberty, the genital system is predominant, and there is a revolution in the mind and in the feelings; all is pleasure and enjoyment, whether for good or for evil. In adolescency, the sanguine system predominates. In virility, the digestive apparatus is the most prominent; all actions are done through ambition. Old age is shown by the languor of the functions and by the susceptibility, dryness and weakness of the body.

The age or duration of life may be ascertained by the degree of depression of the temporal bones and the projection of the cheek bones, (which are signs of a carnivorous or ferocious appetite, according to their development,) and in a skull, by the degree, besides, of the bending of the branches of the lower jaw which form with the body of the bone an angle of 90°, in old age; for, in childhood, the branches are scarcely indicated, and are almost parallel to the body of the bone.

The following table shows the different periods of life (in the male,) physiologically considered, for the climate of France, and with the lymphatic temperament. The periods run by seventh, because nature's

changes have been observed to follow in its evolutions, that mystical number.

| | | |
|---|---|---|
| Childhood. | | 1st infancy, 1*st period*, from 1 to 7 years; the last number indicates the climateric or critical epoch of change, or the first entire renewing of the constituting parts of the body. |
| | | 2nd infancy, 2*nd period*, during the 7th year to the 14th year, or to the time of 2d dentition; puberty of some females, |
| Youth or adult age. | | Puberty, 3*d period*, from 14 to 21, or to the 2d climateric or critical epoch; change of voice; beard; enlargement of the breast. |
| | | Adolescency, 4*th period*, from 21 to 28; or to the maximum of the heighth and width of the bones; apparition of the last grinders, or molar (wisdom) teeth, and of the frontal sinus, last degree of extension and consistancy of the fibres. |
| | | Increasing Virility, 5*th period*, from 28 to 35, the temporal cavities begin to be formed. |
| Middle or mature age. | confirmed or stationary virility. | 6*th period*, from 35 to 42, the maximum of the human strength begins and lasts till 49 years. |
| | | 7*th period*, from 42 to 49, or to the 3d climateric or critical epoch, or to the maximum of middle life, then, cessation of menses, sexual inability, age of return. |
| | elderly age, or decreasing virility. | 8*th period*, 49 to 56, wearing out of teeeth; the hair turning grey more and more |
| | | 9*th period*, from 56 to 63, or to the 4th climateric or grand critical epoch; great depression of the temporal bones. |
| Old age. | Old age proper. | 10*th period*, from 63 to 70, by the loss of teeth, the mouth is more retreating, the nose grows more aquiline, the chin is more projecting, and its distance from the nose is shorter of 1–6. |
| | Confirmed or stationary old age. | 11*th period*, from 70 to 77, general dryness of tha body, great susceptibility, incapability of bearing much. |
| | | 12*th period*, from 77 to 84, or to the 5th climateric or critical epoch, general exhaustion, last period of real life. |
| | Caducity or decrepitude. | 13*th period*, from 84 to 91, a kind of vegetative life, the sensibility is almost lost |
| | | 14*th period*, from 91 to 98, state of imbecility and infancy preceding the end of life. |

If there were not so many circumstances influencing the course of our life, we could ascertain the period of it; but those periods vary in duration in the various kinds of individuals, according to their constitution and accidental diseases and circumstances. Therefore we must modify the above table in the following manner: The period of women is 10 years shorter than that of men; puberty (3d period,) which is indicated by a change of voice, etc., arrives at 9 years in the hottest climates, at 15 in France, (as in the table,) and at 18 in Denmark, Russia, etc; the 3d climateric epoch comes at 35 in the torrid zone and gives 70 years of life; at 49 in the temperate zone, (as in the table; and at 21 in the glacial zone, and it gives 42 years of life.

The lymphatic constitution is more vivacious and has 98 years of life, (as in the table); the sangunine has 90, the bilious has 80 and the nervous has 70 years of life. Excesses in pleasures, diseases in their acuteness and duration, shorten life, producing either a paralysis or an irregularity or a greater degree of sensibility, in the nervous system, by which the vibrations become blunted, and the fluid is wasting away quicker. Those cases must be taken in account by the rule given above the table, upon the supposed age of the present appearance.

If a person wishes to know the period of his life, he must attend to all those circumstances above mentioned, and then suppose he is over 25 and he recollects that his maximum of height was at that age, he says: As the maximum of height, marked 28 in the table, is to the last epoch or 98 marked in the table: so my maximum of height which was at 25 years, is to the number of yea s to live. Hence: 28: 98:: 25: x. Then: $\frac{98 \times 25}{28}$ = 87 years, 6 months; and the first climateric epoch will be: $\frac{87\text{ y., 6 m.}}{14\text{ periods}}$ = 6 years, 3 months Now suppose he changes into the nervous temperament after his 25 years, then add 70 years to 84 years 6 months, it will make 154 years 6 months, which you divide by the 2 circumstances, and it gives 77 years, 3 months. Recollect to allow 14 periods to every calculated or supposed duration of life. If a woman wishes to know the duration of her life, and she does not recollect any event of her life; she is living in the torrid zone, and she is of a lymphatic temperament, which make 2 circumstances. She, then, calculates for every circumstance 10 years less than the man's duration, thus; 1st: torrid zone 70 years less 10, equal 60. 2d: lymphatic temperament 98 years, less 10, equal 88. 60+88=148; then 148 divided by the 2 circumstances give 74 years of life, and whether she has been sick or not, if she appears to be 20 years, and she is 25; then we have the last proportion: 20: 74:: 25: x. Hence $\frac{74 \times 25}{20}$ = 92 years and 6 months; also, if a woman recollects the year of her puberty to be 10. Then as 10 represents 14 in t e 3d period, we have this proportion: 14: 10:: 98: x. Hence $\frac{98 \times 10}{14}$ =70 years, we suppose here all circumstances to be equal, sound health, and good climate.

§ 2 —The other modifications.

The Size. A tall size; proneness to pride and raising above others. —Short, a proneness to jealousy, simplicity, eye service; other circumstances being equal.

The Breath strong and violent; great mind,—weak or short, small mind, symptoms of asthma. (see page 24.)

The Perspiration which is either sensible or insensible, has a good deal to do with our dispositions, being a chemico-animal distillation of the food that we take, as seen by the coloring of it; it is a repairer of tone or a lubricator against the wearing out or dryness of the fine terminations of nerves and a discharger of all bad humors. If the skin is too dry, the pores too much closed, there is not enough of insensible perspiration, it betokens bad humor, moroseness, melancholy d spondency, weakness. Perspiration, either insensible or promoted by exercise, as seen by the opened pores, has been reckon d to be the origin of pleasure, on account of the harmony there is among

all the minutest parts that perform at once their functions without impediment, giving elasticity to our muscles, vivacity to our nerous system and liveliness and joy in our actions and words.

The Dress. Each fashion, each color, each cut of a coat has something particular which becomes better such an individual rather than another, such form of a at, for instance, will describe wonderfully an individual in his true character rather than another fo m. Cleanliness and neglect, plainness and magnificence, good and bad taste, decency and shame, modesty and pride, regularity of habits and irregularity, are recognized by the kind of dress, the ma ner of dressing, the fixing of the hair, etc.

The Writing. It shows the motions of the hands and fingers as the most delicate and the most varied of all the motions of the body. There is a national writing, a schoolmaster's writing, an original writing. The type of any of them may show either boldness, vacillation, order, cleanliness, force, delicacy, slowness, speediness, freedom, beauty, ugliness, disorder, symmetry, neglect, laziness, looseness, vanity of ornaments, pride, ostentation.

The Style. Such as we are, such speech and such writing and style we exhibit. Style dry and hard with a large perpendicular forehead: cut, interrupted, sententious, original, with a projecting frontal sinus. Style vivid, precise, agreeable and strong with a middle raised forehead regularly arched. Style flowing, light without depth, with a spacious, rounded forehead.

The Human Works. Each work bears the workman's character; but it is only a musician who can better judge of the character of another by his music; a painter, by his paintings, etc., each individual is the best judge of his own profession or trade.

# PART III

## CRANIOLOGY.

### *Introduction, General Principles and Rules.*

Craniology is the science of Cranioscopy, and Cranioscopy is the interpretation of the faculties of man by the measurement of the cranium, which tells the amount of each disposition and capacity, as being thus innate and fundamental, without any reference to the use or abuse which a person makes, or has made of them; that reference being made and determined only by the physiognomy of the individual.

Those faculties are hereafter classified, but for a better discussion of them, we will previously explain in the 1st place, the foundation of the faculties of the soul, and in the 2d place, we will establish the rules of their size and combinations.

§ 1.—The foundation of the faculties of the soul.

The theory upon which the classification of the faculties of the soul is founded, rests on this principle: That: as the existence or the

life of man is nothing else but the external and incessant manifestation of what takes place inwardly, therefore what takes place inwardly must come from the needs implanted in the organization of man. Man is led by two guides, need and reason, the one solicits, expands and pushes him, the other absorbs, enlightens him, tells him his duty and checks the expanding tendency of the sensibilities; therefore, the most useful practical science, is that which teaches us to make our needs constantly agree with our duties. Every organized being has needs, as we have seen in the 1st Chapter of physiognomony. Our organs have been made to fulfill some functions, and by the rules of electrical or chemical attraction or affinity with the congruous substances, an electrical shock or a sensation announces it to man, as soon as they are in a state of diminished or negative electricity; that sensation or sensibility is the interior voice or need of nature, as it happens for instance, to the stomach for hunger, or to the eye beginning to look at any object, or to the ear beginning to hear a sound, etc. The need of eating, the need of seeing better, the need of hearing better, etc., that is, the natural necessity of electrically absorbing and of expanding for the maintenance of the living being, calls the attention and causes a desire; the desire is the attribute of the WILL, and the will always acts by those impulses, whether controlled or not by reason, because the will must expand, and, therefore bring on passions, if reason or the UNDERSTANDING, the help mate, has had no time to perceive, observe, reflect and decide.

The soul then consists of a dualism of the understanding, or the absorbing faculty, and of the will, or the expanding faculty. Now the soul is not the understanding alone, nor the will alone, they are two countervailing powers; the understanding cannot exist without a will as a reactive power, and vice-versa. Their internal action with ideas is free; but the external action may not be always free. The external objects move the sensibilities of the nerves (which some authors have improperly called a third faculty of the soul,) and produce electrical shocks or sensations in the brain, often before the understanding had time to perceive them thorougly, or to perceive them at all. Man must go onward, therefore actions are often elicited from the first impulses of the will without reason, or motives of action, or freedom, and in that case, those mechanical actions are not attributed to the responsibility of the soul, no more than those of brutes. But when that breath of life, the soul, is attentive and employs its bodily organization, so refined in adaptations for all uses of creation, then, that soul is elevated toward God, by its ideas of relief in God, of faith, hope and charity in God, and of fu ure happiness and everlasting living in God. Therefore we are in a constant need of God and of the creation.

Our needs implanted in us by Providence are all good. but we must govern them, otherwise they will degenerate into passions, (See about passions, physiognomony, chapt. 3, art. 1.)

Those needs, have been found by the experiments of Gall, Spurzheim, etc., to be separately delineated in the convolutions of the brain, and to be ascertained on men and animals by the dimensions of the cranium,, and we call these needs, organs of the brain, or cerebral or craniological organs, in accordance with the two powers of the soul.

We have classified those needs or organs into two orders; the needs of the heart, and the needs of the mind. The needs of the heart may be divided into individual needs, social needs, and moral needs. The individual needs are the propensities of the animal, and produce instincts of industry; they relate to the instincts of life, and of its transmission; they include the needs of caloric, motion, respiration, alimentation, etc; pleasure or pain warns us, whether the satisfaction of any of them is right or not. The social needs relate to men's feelings with each other, they are needs of sympathy for mutual help. The moral needs are the union of the individual and social needs, for the regulating of our actions to yard the general good Those three classes have reference to the dispositions of the heart or of the will; they compose the first part of the craniological organs, called affective faculties, which act and give out either spontaneously, or with the aid of the mind. The second part of the craniological organs, are the needs of the mind, called intellectual faculties, they receive the electrical sensations of external bodies into their primitive ond innate spiritual substance or power, and show forth a judgment and a reflexion together which belong only to the soul of man, and are not found in the brute. The animals receive in a daguerreotyped process, as it were, images of practical mechanism, in the limited organs and uses of life belonging to each animal. Hence there are three objects of needs, the true, the good and the beautiful The need of knowing truth, or the love of truth; the need of sympathizing or making an object good to us, or the love of good; and the need of harmonizing truth and good, or the love of the beautiful. The true is, that which is, any fact or existence; the good is the true passing to the act; no action is good before our eyes, unless it expresses for the understanding a true relation which creates for the will a moral obligation; and the beautiful is the eclat or harmony of the true and of the good; those three last needs create three kinds of passions, or motives of actions, and therefore three kinds of duties, which our interest or conscience dictate to us, naturally, although we may be mistaken for want of education, in the choice: thence opinions, tastes and passions arise.

Now, truth is either physical or spiritual: A physical truth is the existence of material objects; all objects have a harmonious aggregate of components and attributes. A spiritual truth is the idea of any object or of any judgment, coinciding with a physical fact, which is the origin of that idea or of that judgment. Here the rule of Locke proves good; *nihil est in intellectu quod non prius fuerit in sensu*, which we quoted in the first pages, that is; there is nothing in the understanding that has not previously existed in the senses; but it does not go further. The soul learns the existence and relations of material objects through the body; but the faculty of reasoning on those relations, and on all ideas that pertain not to physical objects, but to God, to happiness, etc. proves the existence of that soul, or that spiritual power, whose thought cannot be divided by halves and quarters, which emenates from God, and which had to make its education through a body, according to the wise dispensation of God.

Then a soul existing without its body, is supposed, by anteriority of reason, to retain its faculties, the understanding and the will; for it did not get them from its body. God, the soul of the universe, gave

a soul to man, and God the body of the universe, or nature gave the body. When they separate at death, each one has to return, the soul undecomposed (with its undisturbed intelligence and affections), and the body decomposed, to its proper origin. God is the food or occupation of our spiritual faculties after death, so that they amend and improve themselves more and more, whereas, the need of getting food, raiment, habitation, knowledge, is the occupation of the soul and body, upon earth. If there were no needs in the body to provide for, and if we had not a greater advantage in the society of our fellow-men, for that providing, we would have no struggle with our fellow-men, but we cannot avoid those needs, for the perfection and destination of our being, because our happiness was traced through our organs to depend upon occupying ourselves with getting them. Now, the body is to resist the material elements only for a time, till its disorganization arrives. Just as the piano which is worn out by use and time, the soul which was the player, leaves it whether young or old; but not to absorb nor enter into other bodies according to the metempsychosis of the ancients, but to go back to its Creator with whom it employs its faculties. Then it communicates with other spirits by the only will of doing it, and it acts according to its desires, and love, which it makes consonant with the love, the power and the will of God. So great has been the belief in the supreme being, in the soul, and in a future life, that all antiquity, all paganism, and all Indian tribes have unanimously acknowledged it, adhered to it, and practised a worship in honor of the Supreme Creator. (See page 15,) for the proofs of the existence of the departed soul.

§ 2.—Rules for the size and combinations of the cerebral organs.

Having established the foundation of the faculties of the soul by the prefixed principles, we will explain the rules for the interpretation of the faculties of the soul. The amount of the faculties are expressed by the cerebral organs according to their size, and we ascertain the size of those organs from a central part of the head called medulla oblongata, with a craniometer. That instrument is a half circle with a moveable hand as a radius, to measure the height of the organs, whilst their length and breadth can be measured with any ruled stick, line or graduated scale; this measurement tells the quantity of the brain or the amount of each of the cerebral organs, and how far they can extend, when cultivated; but it cannot ascertain, except with probability, whether or not, and how far they have been cultivated, without the corroboration of Physiognomony. See 1st part Chapt. 3d page 17.

Those faculties are innate and primitive as we have proved it before, and we can prove here that they are distinct from each other, by the following facts; We see a faculty exist in one kind of animal and not in another, A faculty varies in the two sexes of the same species. It is not proportionate to the other faculties of the same individuals. It does not manifest itself simultaneously with the other faculties: that is, it appears and disappears earlier or later in life than other faculties. It may act or rest singly. It is propagated in a distinct manner from parents to children; it may singly preserve its proper state of health or disease. At last, the case of dreams, the disease of mono-mania, and the phenomena of electro-biology, and phreno-mag-

netism, prove that they can exist and be stimulated separateley from each other.

The smallness of an organ or faculty is a defect; the bigness a good quality, (all *cæteris paribus,*) and the abuse, a vice. The abuse of an organ does not appear by its absolute size, otherwise, Providence would have created us with innate vices, which it would be almost impossible to eradicate, as the organ would not decrease in size, but in nervous supply, and only after the individual has been able, for a very long time, to deprive that organ either from acting, or from being stimulated, by cultivating other organs in lieu of it; but experience teaches us that all the organs large or small can be abused more or less. That abuse, although it may be greater in proportion to the size of the organs, takes place: 1st, by the overstimulating action of external agents such as the inhalation of oxgen gas, animal and mineral magnetism, the contact of sensual objects, etc. 2ndly, by the undue continuity of action of that organ which failed to be counteracted or modified either by other external agents, or by conscience or the reflective faculties. 3dly, by the controlling power of a larger organ or by the habit of that abuse, which impresses upon the nerves of that organ its stamp or its series of molecular vibrations, etc. Then, the abuse repeated will impress upon the physiognomy of the person some indices, showing a deviation of the features from the individual type or primitive form.

The exercise upon an organ is analogous to the exercise upon the body. A proper exercise neither too much nor too little, increases the size of any exercised part of the body to its prototypic perfection; but too much or too little exercise will bring decrease or decay or even swelling, according to the constitution, or the degree of sensibility Now, as too much exercise is abuse, it follows that the abuse will more often hurt the activity of the blood, or of the bile, or of the other humors, and wear out the sensibility of the nerves, which have received for that abuse a certain vibratory determination The constitutional frame of a man being made up according to the form of the parent, and the imagination of the mother at the time, the type of that man is already given and started, and nature pursues its plan of increase according to that type; so that children inherit the moral and physical qualities of their parents; but that plan of nature is modified by several circumstances. They are among others. 1st, the absence from parental home and thereby the contracting of other habits. 2ndly, the education which perfects or perverts the plan of nature, increases the organs by a proper mental and bodily exercise, or diminishes them by no exercise or too much exercise. 3dly, the diet, which either invigorates and increases the body, or weakens and diminishes it, according to its being either wholesome or nutritious, or scanty, too m ch or too little. 4thly, the diseases which impoverish the body and therefore the organs, and prepare man to death.

The organs generally act in solidarity with each other, that is, one single organ is not cultivated alone, unle s the others are palsied, as in monomania, or in electro-biology and phreno-magnetism, but its closeness excites the surrounding ones, and the domineering dispostion controls them all and calls them in or out more or less.

The combination of organs follow these rules: the largest organs

want to be satisfied before the rest, unless some external circumstances are opposed to it. Hence, the largest organ of one group controls the surrounding organs more easily. A larger organ can control a smaller organ in two ways, either by using or abusing its object, or by neglecting it or putting it down. A larger organ uses any organ above the moderate size and generally neglects the organs below the moderate size; a larger organ is always a cause or a motive of action for the lesser. An organ may control one, and at the same time, be controlled by ano her. Now, 1. Suppose vitativeness larger than alimentiveness; then vitativeness or the the instinct of man to preserve one self, is a motive of action and will control, that is: according to circumstances, employ or neglect (alimentiveness or its object) food to obtain its first object life; alimentiveness or food is used only for the sake of vitativeness, or life: a man eats and drinks only to live. 2. Suppose the contrary way, alimentiveness larger than vitativeness, then life is only preserved for the sake of food; a man lives only to eat and drink. 3. Suppose both organs equally large, both objects wanting to be satisfied at once, then a man has a desire for both objects, wants to live as well as to eat and drink, as it ought to be, provided he does not make any abuse. 4; Suppose acquisitiveness larger, vitativeness less large, and alimentiveness still less; then the desire of man to acquire something will make him employ his life first, and then his food, or he will neglect his food rather than his life, in order to procure property, the object of that larger organ. 5. Suppose acquisitiveness the largest, adhesiveness next in size, approbativeness next; then, one like to acquire property, and employ or neglect his friends and his requtation for that object; and as friends and reputation are also property: then he likes to procure friends and reputation not for the sake of friends and of reputation, but for the sake of using them as a property or a speculative business. 6. Suppose adhesiveness larger than acquisitiveness and approbativeness; then one likes to adhere to a person as to a friend, for the sake of friendship, he will acquire property first, then reputation next; or, to yield to his friends, if acquisitiveness, and approbativeness, are moderate or below moderate. 7. Suppose destructiveness larger, acquisitiveness less large, alimentiveness less yet, and vitativeness the least large; then we read: a man for the desire to destroy or sacrifice something will employ his property first, to accomplish some sacrifice, then his food, then his life, if it is not enough, or he will neglect rather his life first and his food next, rather than his property, to accomplish some sacrifice; of course, in any way he will sacrifice those objects. 8. Suppose benevolence larger, than the preceding organs; then the disposition of a man to do good will make him employ his sacrificing propensity to accomplish good, then his property, then his food, then his life; or he will neglect or forget, first his life (vitativeness which is the smallest organ,) then his food, then his property, then his sacrificing disposition, which is the nearest to his benevolence; that is, he will sooner make a sacrifice in order to do good. 9 .Suppose self-esteem larger than all the preceding organs: then it will be through self-esteem as a motive of action that he will be benevolent etc., and if that organ is the largest of all and the physiognomical signs are confirming, it will be through pride the abuse of self esteem that he will act

Our actions are a very complicated result of all the causes which act upon us either internally or externally, and which can influence our will: the will determines itself by all those causes examined and weighed by the understanding. In that our liberty consists. In the animals, in which the number of organs is very much restricted, liberty is a mere spontaneity, determined by the irritation of such or such an organ. Man, on the contrary, in whom the plurality of organs has reached its maximum and makes a plurality of motives, becomes susceptible of a greater number of sensations and ideas, finds in himself more organs which enlighten him, or more motives for avoiding to follow blindly such and such desire, such and such propensity. We must know that the action of an organ can destroy neither the stimulation it has received from another nor the next action, which is the necessary consequence of it, but it can stimulate other organs at the same time, in that case, equiponderances are established and there follows a sort of contest which excites the awaken faculties, and solicits reason as a judge. Reason decides according to the majority of motives or of organs, and sometimes the strongest passion is the master. But the will acts through those motives and can prove that it is free to act. So much for our free will.

The number of faculties is given in this part in a determinate quantity, but it is certain by analogy and by Pnreno-magnetism that there are intermediate organs, which act as modifiers between one faculty and another.

Memory or recollection, is the awakening of the nervous impressions left on any cerebral organ, either by the external agents which produce a sensation, perceived by the attention of the understanding, by which the sensibility of an organ is awakened, or by the internal action of the cerebral organs, stimulating each other by affinity. The reaction of these sensibilities into external action is the expresssion of the will enlightened by the understanding When the will is not enlightened by the attention of the understanding, the reaction is mechanical and not free, as it happens in delirium, where man shows a wonderful memory; let us bear in mind that the nervous impressions of ideas, sceneries, images, words, are *daguerreotyped* in all the cerebral organs, and want only the attention of the understanding, when the will wants to elicit a responsible act. Memory of course supposes belief and knowledge in man; but in animals, the *daguerreotyping* is limited to their few physical wants and does not extend to any idea necessary to them beyond that point. We use the word heart which means love; because the feelings, which it elicits, affect every being man comes in contact with: there is an action: whereas the mind is passive and represents the knowledge of the understanding; it receives or perceives the sensations of the brain. Hence there are two things necessary to a human being, to know and to love; and therefore two orders of faculties, the affective or those of the heart, and the intellectual or those of the understanding.

## ORDER I.

### *Affective Faculties, or Faculties of the Heart, Will.*

The actions in the infancy of men, are always spontaneous, and as he grows, his understanding grows also to regulate them; so the in-

itiative is always with the sentiment, it must start whether the understanding is ready or not, to give its light.

GENUS I. Wants of the individual, or animal instincts.

FACULTIES OF INDUSTRY (on the temporal region), common to man and animals. They stimulate and impart efficacy to the other faculties. From No. 1 to No. 7, they are organs of preservation especially, and the rest are organs of prudence.

SECTION 1. *Individual or selfish instincts, having a tendency to the satisfaction of the body with regard to external objects.*

† ORGAN OF THE VITAL FORCE. Located in the superior part of the spinal marrow; it takes its greater energy as the oval occipital hole is broader, which is discovered also by a thick round neck.

‡ ORGAN OF THE PHYSICAL SENSIBILITY. Located above the organ of the vital force; it gives fluttering and instantaneous motions which degenerate into susceptibility and irascibility; it gives the degree of temperaments.

1. VITATIVENESS OR BIOPHILY. Sense of physical or organic LIFE,* instinct of self-preservation, or to PRESERVE ONE'S SELF. *Very small.*—Cares nothing about life or death, existence or annihilation; insensibility to sufferings and death.† *Rather small.*—More affected by the consequences of death than by love of life. *Moderate.*—Love of life, yet not a great anxiety about living. *Fair, common, passable or rather full.*—Attachment to life and fear of death, yet not a great deal. *Full.*—Desire and care for life but not eagerly, from love of it and pleasures. *Rather large.*—Tenacity for life, great care for health and life. *Large.*—Dread of death, all is used to obtain the greatest security of life. *Very large.*—Shuddering at the thought of death and of the privation of the world, nursing and medicines are eagerly taken. *Abused perverted or overstimulated* by internal or external agents. Dislike to expose one's self in the least circumstances, cowardice, poltroonery, inordinate use of medicines. *Physiognomized.*—Round and thick neck. *Pathognomized* or *mimicked.*—One often and suddenly witdraws from the least object the end of which he knows not.

2. ALIMENTIVENESS OR GUSTATIVENESS. Instinct of nutrition of hunger and thirst of FOOD, of appetite, of physical obligation; sense of tastes, odours and flavours; desire to EAT and DRINK. *Very small.*—Ignorance or indifferance about getting one's victuals *Small.*—One does not care much whether and what he eats and drinks. *Rather small.*—One is particular and delicate, eats for living or other motives. *Moderate.*—One is temperate and sober from the constitution of his stomach. *Fair.*—Observes the quantity and quality of ailments yet with relish. *Full.*—Has a governable appetite though he enjoys. *Rather large.*—Is choicy and fond of the tast s and flavors of things. *Large.*—Hearty relish for food and drink. *Very large.*—Very keen appetite, eats and drinks plenty without any choice. *Abused.*—Lux.

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* In order to succeed in reading the c mbinations of organs, taught in page 68, we have put in capital letters both the verb and the object of each organ; the subject of each verb being always man, or man's instinct, desire or faculty.

† *Small.*—Indifference, unwillingness, coldness towards living.

urious refinement, love of good cheer, one lives only to eat and drink, epicurism, gluttony, drunkenness. *Physiognomized.*—Big and fat face or under jaw, fleshy and double chin, large mouth and lips. *Pathognomized.*—Expressions and actions of greediness. *Combined.*—With conscience or the reflective organs larger, temperance and sobriety by conscience or reason.

N. B. Between *Alimentiv.* and *Vitativ.* there is an intermediate organ which we may call AQUATIVENESS or instinct for water such as in washing, drinking, swimming,

3. ACQUISITIVENESS Instinct of physical or intellectual PROPERTY; notion of mine and thine; propensity to ACQUIRE wealth, knowledge, to make money, business. *Very small.*—Ignorance of the value and use of things, laziness. *Small.*—Aptness to give away property and to be idle. *Rather Small.*—Disregard for the price of things and for a sufficient knowledge. *Moderate.*—Thinks more of supplying his wants than of heaping up. *Fair.*—Can acquire property or knowledge, and spend. *Full.*—Is industrious about acquiring money or knowledge. *Rather large.*—Good economy and saving, one minds his business. *Large.*—Good management of property, closeness and exactness in dealings. *Very large.*—Will make his business to acquire and keep money or knowledge with all solicitude. *Abused.*—Unceasing notions of aggrandizement, covetousness, stinginess, ambition, avarice, plagiarism, cheat, gambling, usury, theft. *Physiognomized.*—contraction of the lips, and of the features in general, as if trying to go back to the centre of the head. *Pathognomized.*—Head a little advancing, hands opening quickly to receive and slow to give, a longing and sad air, expansion of the eyes.

4. DESTRUCTIVENESS. Instinct of physical or moral DESTRUCTION or sacrifice, severity and energy of character, propensity to DESTROY or to wear out, or to sacrifice what is hurtful. *Very small.*—Inability to inflict or witness a pain. *Small.*—One is effeminate, puerile and weak. *Rather small.*—One spares what should be destroyed or punished. *Moderate.*—Has some severity at the beginning; but lacks force to go on. *Fair.*—Can put down common obstacles that do not afford great resistance *Full.*—Has a sufficient severity; but it requires to be roused. *Rather large.*—One is able to exterminate great nuisances, hurtful obstacles and opponents. *Large.*—One is ready to censure and punish the guilty, and to make sacrifice, one may like hunting or shooting. *Very large.*—One is habitually severe, energetic and strong in destroying what is hurtful. *Abused.*—Austerity, moroseness, wasting away, squandering, mischief, anger, sharpness, raillery, revenge, cruelty, cursing, blackguardism, love of executions, of wars, conflagrations; murder. *Physiognomized.*—Face with projecting angles, contracted eyebrows, piercing and spying eyes, broad head, the lower jaw projecting, or the teeth showing themselves like those of a wolf. *Pathognomized.*—Distorted countenance when in a passion, a hoarse voice, abrupt motions. *Combined.*—With hope smaller and cautiousness larger and abused; suicide.

5. COMBATIVENESS. Instinct of SELF DEFENCE and resistance, of PROTECTING anything for ourselves such as rights and property; physical courage, efficacy of character. *Very small*—One is passive, inefficient, chicken-hearted. *Small.*—One is a coward, inclined to yield

or to surrender. *Rather small.*—Is not able to accomplish much and, at the least talk of danger, one is easily overcome. *Moderate.*—will defend himself to a certain extent, but will sometimes shrink a little, or rather wants people to let him alone. *Fair.*—Is able to take his rights and contend, but will avoid collision. *Full.*—Is ready to meet opposition and to endure sometimes. *Rather large.*—Has courage in danger, battles, and endures hardships. *Large.*—One has love and vigor in fencing and fighting, or in debating, writing and pleading. *Very large.*—Is brave, spirited, magnanimous and likes to court the greatest oppositions *Abused.*—Quarrelsomenes, spirit of opposition and contention, aptness to enkindle strifes, to get into a passion, to fight, to challenge by duels. *Physiognomized.*—a resolute air, closed lips and fists, firm posture, threatening quick eyes. *Pathognomized.*—A harsh voice, head drawn backwards, and menacingly, petulant and impatient countenance.

6. Secretiveness. Sense of secrecy, propensity to secrete and keep thoughts, feelings, plans to one's self, aptness to keep (a secret) or any thing secret. *Very small.*—One is very unreserved, discreet and blunt. *Small.*—Is plain, open hearted in his manners and speech, and easily taken in. *Rather small.*—Is generally unable to keep his feelings and thoughts a long time. *Moderate.*—Is able to keep some things secret whilst he divulges others. *Fair*—Does not like to be detected in his views, and can to a certain extent, avoid exposing himself. *Full.*—Is able to keep his thoughts, his plans, or his property secret with very few exceptions, except if he is roused to the contrary. *Rather large.*—Knows how to conceal and keep secrets generally. *Large.*—Tact, reservedness, discretion, propriety, savoir faire. *Very large.*—Great mental control on thoughts and action. temperance, sobriety in words, christian modesty. *Abused.*—Dissimulation, slyness, cunning, cavils, falsehood, hypocrisy, deceit, disposition to plead the guilty in order to know the truth· *Physiognomized.*—Pointed chin, small and acutely cut eyes, tacturnity, archness of looks, contraction of all the features. *Pathognomized.*—continued change of looks, without turning the head, gliding motions.

7. Constructiveness. Instinct of construction, sense of physical perfection, of arts and industry, of architecture; aptness to construct, to perform, mechanical ingenuity. *Very small.*—Inability to perform any work, laziness in working. *Small.*—Dislike for undertaking, unskilfulness. *Rather small.*—Is not capable of construction, but does not dislike it; still is a little lazy. *Moderate.*—Has some relish for using tools and practising, but not dexterously. *Fair.*—Has a little capacity for constructing and composing. *Full.*—Can to a certain extent show a sufficient skilfulness. *Rather large.*—General ability in the use of tools, pens, instruments, pencils, knives, needles, etc. *Large.*—Practical knowledge, dexterity skilfulness in building. *Very large.*—Very expert at composing in any mechanical or fine arts. *Abused.*—Imprudent expenditure of time and money in useless constructions, or inventions, one likes to cut and carve any object, like a piece of stick, or stone *Physiognomized.*—The face full of bones and cartilages, wide lower forehead, prominence of the cheek bones. *Pathognomized.*—Hurriedness of manners, readiness and ingenuity of the looks, apt and easy waiving of the hands, and fingers.

8. CAUTIOUSNESS. Instinct of PRUDENCE, deliberation, foresight apprehension of dangers, steadiness of character, aptness to DELIBERATE, or to be solicitous about something. *Very small.*—Great inattention, thoughtlessness, blindness. *Small.*—Carelessness, rashness, imprudence, levity, precipitate conduct. *Rather small.*—One disregards ultimate consequences, is not afraid of risking. *Moderate.*—Is disposed to pay some attention before he acts, but soon fails. *Fair.*—Has some caution in his actions and words, *Full.*—One is capable of prudence and forethought in order to ensure success. *Rather large.*—Has a general foresight, carefulness. *Large.*—Due hesitation and procrastination in business. *Very large.*—One is very solicitous about consequences, doubts methodically. *Abused.*—Anxiety, suspicion, fear, timidity, irresolution, low spiritedness, melancholy, dread of sickness, use of but's and if's. *Physiognomized.*—An air of solicitude, and undivided attention, careworn features. *Pathognomized.*—Restless and inquisitive eyes, slowness in speaking and writing, diffident and kind manners.

9. WATCHFULNESS. Instinct of VIGILANCE, circumspection, active cautiousness, aptness to WATCH something. *Very small.*—Great dullness for moving and acting. *Small.*—Indifference, one does not care about what may happen. *Rather Small.*—Laziness about beginning to watch one's actions. *Moderate.*—Aptness to watch one's actions, but not perseveringly. *Fair.*—One is able to be on the look out for others also. *Full.*—One is well disposed to circumspection, and can show some vigilance. *Rather large.*—One is ready, active, watchful, examining, on the alert. *Large.*—One has a guard over his actions and those of others. *Very large.*—One is very circumspect and protecting about one's own and others' actions, gestures, talk, etc. *Abused.*—One is too particular towards others, always watching them without any right or reason, neglects his time in watching upon triflings. *Physiognomized.*—A meagre face, prominence of the cheek bones. *Pathognomized.*—The eyes quick, always open and moving anxiously about, the head ready to turn around.

N. B. *Amativeness*, No. 9 may be added here as a physical enjoyment of the individual with regard to any external objects, or in other words as the stimulus of the desires of the flesh.

SECTION. 2. *Individual sentiments or selfish propensities, having relation to the satisfaction of the soul with regard to external objects.*—They are Cautiousness No. 8. Concentrativeness No. 11, Self-Esteem No. 13, Approbativeness No 14, Firmness No. 16. They often form a prominent feature on the superior occipital region of the head, they unite a little of industry, of sociability and of morality. Those organs *small*, mean a person devoid of character, resolution and prudence;—*large*, one has an inflexibility of character and goes to his end with prudence and measured steps.

## GENUS II. Sympathetic Feelings.

### *Wants of the Species, or Instincts of the Individual with relation to its Species.*

SECTION 1. INSTINCTS OF SOCIABILITY. Situated in the occipital region and common to men and animals.

1st. ANIMAL PROPENSITIES.

9. AMATIVENESS. Sense of physical, sensual or CARNAL LOVE, of the sexual union (situated in the basilar region,); instinct of LOVING through the concupiscence of the flesh, generative energy. *Very small.*—Passive continency, dislike for pleasures. *Small.*—Indifference, if not unkindness to the other sex and to pleasures. *Rather Small.*—Repugnance for the natural love of others. *Moderate.*—Pays some attention and regard to the other sex. *Fair.*—Is fond of the other sex, and likes their society. *Full.*—Enjoys himself well with talking and chattering with the sex. *Rather large.*—Tenderness and love for the sex, conjugal love. *Large.*—Disposition to marriage and to its physical enjoyments. *Very large*—Readiness to enjoy conjugal pleasures at every occurrence, delight in them. *Abused.*—Misplaced or hopeless love of the creature, looseness, licentiousness, obscene looks and gestures, immorality, criminal lewdness, profligacy; wilful erections or seminal loss, or thoughts or wilful actions causing them: solitary vice, fornication, sodomy, bestiality. *Physiognomized.*—Lively countenance, sparkling eyes, thick and short neck, lips gently dissevered, broad and square chin, broad lower jaw. *Pathognomized.*—Head and body drawn backwards, in moving; the eyes searching in a lascivious manner.

10. PHILOPROGENITIVENESS. Sense of the LOVE OF OFFSPRING, desire to PROCREATE children, paternal and maternal love, fondness of children in general. *Very small.*—Total dislike for children. *Small.*—One cannot bear children, and will abandon his progeny. *Rather Small.*—Indifference for the care and prattle of children. *Moderate.*—One takes some care of his children only, provided they are not saucy. *Fair.*—One will love his children whilst he does not care for those of others. *Full.*—One is tender though not indulgent, will nurse willingly. *Rather large.*—Parental affection, one likes to have a family. *Large.*—Pleasure in procreating, beholding, caressing and petting children. *Very large.*—One takes a great care to procreate children, and shows his love and attentions at every occurrence. *Abused.*——Excessive indulgence, pampering and spoiling of children, unjust and inordinate solicitude about them, pederasty. *Physiognomized.*—A prepossessing and engaging countenance, which attracts the instinctive regards of children, prominence of the back part of the head, two small dimples at the lower part of the under lip, near the middle line. *Pathognomized.*—A pleasing tone of voice, a disposition to incline the head downwards, in a protecting manner.

2DLY. SEMI-ANIMAL INSTINCTS, FOR THE SOCIAL WELFARE OF MAN, ETC.

11.—A. CONCENTRATIVENESS.—Instinct of CONCENTRATION, the centre point of inhabitiveness, love of solitude, disposition to CONCENTRATE something, continuity and application of the faculties in one point. *Very small.*—Quickness and frivolity. *Small.*—One passes from one subject to another without digesting it. *Rather small.*—One fails to connect and carry out his ideas. *Moderate.*—Can think and feel intensely, yet not long. *Fair.*—Is neither disconnected nor prolix, and can change his subject. *Full.*—One can attend to one thing at once, but not in every occasion. *Rather large.*—Disposition to abstract reflections and to retaining. *Large.*—Steadiness and continuity of internal action; attention. *Very large.*—Intense application and power for

retaining ideas and feelings, and for studying; ecstacy, magnetic feelings. *Abused.*—Remains too long on the same subject, resentment, confusion of ideas and feelings, abstractions of the soul, eccentricity, retaining of mania, of odd habits, separation from society; concentrated passions, solitary vices, insanity. *Physiognomized.*—Eyes sunken, intentness of aspect, thoughtful, meditating and ruminating countenance, the lip coming down to a point in the centre. *Pathognomized.*—Slow moving eyes, the head bent forward or the body stooping to meditate or study.

11.—B. INHABITIVENESS. (A name we give to two organs.) Instinct of physical height, (for the spot between concentrativeness and self-esteem): and instinct of HOME, (for the spot between concentrative., and philoprogenit.,); they are like two intermediate organs to concentrativeness, as the physical height relates a good deal to self esteem, we can interpret it accordingly; but the love of MAKING a HOME will be here our principal subject. *Very small.*—Dislike of home, of convent, or of physical height. *Small.*—Indifference about choosing a home, love of change. *Rather small.*—One is at home every where, likes to move and rove. *Moderate.*—One stays at home sometimes, but will change for another home. *Fair.*—Has some attachment for his home, or for going on high places. *Full.*—Is fond of home yet can leave it willingly. *Rather large.*—Attachment to family and domesticity, to high places, hills, or to his *patrie* (native country). *Large.*—Patriotism, one grieves at quitting his country, his family, or his domestic habits. *Very large.*—One loves dearly home, family and country, and is ready to sacrifice all for them. *Abused.*—Home sickness, melancholy, one prefers staying at home to the performing of his duties, nostalgia. *Physiognomized.*—a certain gait, a head high on the superior posterior part. *Pathognomized.*—Activity and agility in the countenance to reach home, or to go upon high spots, certain gestures familiar to the act of reaching home, domestic habits.

12. ADHESIVENESS. Instinct of sympathy, attachment, affection, friendship, inclination to ADHERE to any person or object, or to make FRIENDS. *Very small.*—One is cold hearted, wild, selfish, unsociable. *Small.*—One is a stranger to friendly feelings, careless, not comunicative. *Rather small.*—One likes few and is liked by few, has a little indifference. *Moderate.*—One likes friends, and still will often quit them. *Fair.*—One shows feelings to friends and society without much expense or risk. *Full.*—One is warm hearted and sociable to a certain extent. *Rather large.*—Fidelity, zeal, sincerity towards friends and society. *Large.*—One has a genuine affection, tenderness and condescension for friends. *Very large.*—Is very fond of society, will sacrifice greatly for it. *Abused*—Mania, indiscriminate and ridiculous attachment, regret for the loss of worthless persons, animals, objects; one is blindly opinionated. *Physiognomized,*—Open and ingenuous countenance, the muscles of the mouth make slightly converging wrinkles. *Pathognomized,*—cordial and confiding manners, head gently inclining sideways and backwards, smiling mouth and eyes.

13. SELF-NESS, OR, SELF-ESTEEM. Sense of self, of character, of moral internal propriety, personal value, power, liberty and interior life. Self-love, self-respect, SELF-SATISFACTION. Instinct of REFERRING something to one's self. *Very small.*—Self-degradation, lowness and mean-

ness of manners. *Small.*—One is self-diffident, servile, low-minded; no respect for one's self. *Rather small.*—One associates with inferiors, lets himself down; no decorum. *Moderate.*—Tries to show some manly feelings but does and says trifling things. *Fair.*—Has some sense of character, some self-respect. *Full.*—Has a good sense of one's self, and cares for one's conduct. *Rather large.*—Is independent, willingly takes responsibilities. *Large.*—Ton, decorum, gravity, seriousness, love of liberty, of independence. *Very large.*—Nobleness and dignity of manners, command in one's octions and words. *Abused.*—Pride, self-sufficiency, boldness, presumption, self conceit, arrogance, contempt, insolence, egotism, jealousy, love of power, of domination, frequent use of the emphatic I. *Physiognomized.*—Uplifted straight head, eyelids a little compressed, nerves and muscles expanded, aquiline nose, stiffness, especially in the upper lip. *Pathognomized.*—A proud, straight walking or sideway moving of the head, gesticulations of disdain, eyes looking down upon people.

14. APPROBATIVENESS. Sense of moral external character and public life. Love of APPROBATION, of reputation, distinction, honor and glory, desire to BE APPROVED for something. *Very small.*—Roughness of manners, incivility, egotism. *Small.*—No regard for the good or ill will of others, shamelessness. *Rather small.*—One cares little for fashion, etiquette, public favor. *Moderate.*—Is disposed to show some intention to please, yet is not effected by the success of it. *Fair.*—Likes approbation, but will not sacrifice much for it. *Full.*—Desires and seeks popularity, and feels censure. *Rather large.*—One is courteous, affable and lifes to deserve esteem. *Large.*—Emulation, delicacy of feelings, tries to deserve popular praise and applause. *Very large.*—Is very condescending, attentive and polite, acts for honor and glory. *Abused.*—Vanity, vain glory, ambition of distinctions and titles, love of dress, of show, and ceremonies, jealousy, envy, the point of honor, dandyism, sycophancy, too much use of the looking glass; undue courting, temptation to do wrong in order to please. *Physiognomized.*—A certain delineation of the mouth by which the upper lip is lifted and exposes the teeth. *Pathognomized.*—Graceful swinging of the head on either side, much compliment, spying what others say of us, or whether they admire us, always fixing one's hair, playing the graceful.

SECTION 2. SENTIMENTS OF MORALITY.—Or regulating feelings of the heart, (sincipital or coronal region).

15. CONSCIENTIOUSNESS. Sense of moral obligations, of TRUTH, of virtue, of JUSTICE, and equity, of right and wrong, conscience, desire to MAKE something RIGHT. *Very small.*—One is an enemy to, and despises, virtue, moral principles. *Small.*—Is regardless of truth and justice. *Rather Small.*—Consults expediency rather than duty. *Moderate.* Temporizes with principles, feels he must do right. *Fair.*—Tries to resist besetting temptations, sometimes conquers, and sometimes is conquered. *Full.*—Disposition to obey the dictates of conscience, and, if failing, feels remorse. *Rather large.*—Frankness, candor, probity, gratefulness, faithfulness. *Large.*—Is innocent, upright, honest, obedient, reconciling, penitent. *Very large.*—Has a true sense of merit, of fault, of repentance and of penance, and practises strict justice towards his neighbor. *Abused.* Extreme scrupulosity, severity

of judgment, unnecessary remorses, agonizing apprehension at the least faults. *Physiognomized.*—Sedateness of aspect, mild archness of looks, folds and wrinkles around the eyes, perpendicular wrinkles between the eyes. *Pathognomized.*—Hands rising and falling slowly, calm and deliberate motions, a peculiar mild archness of the looks and earnestness of tone, openness of countenance

16. FIRMNESS. Sense of determination in purpose, DECISION of character, energy in behaviour, perseverance, fortitude, sense of DECIDING about something. *Very small.*—One is very fickle, inconstant, yielding. *Small.*—One is weak, irresolute, and a prey to circumstances. *Rather small.*—One is too vacillating to effect much or to be relied upon. *Moderate.*—Makes up his mind about persevering, but soon gives over. *Fair.*—Shows some steadiness and patience; but it is of short duration. *Full.*—Perseveres enough in ordinary occasions, but fails in greater ones. *Rather large.*—Has steadiness and constancy enough to be relied upon. *Large.*—Fortitude in enterprizes and dangers, constancy, steadiness, energy. *Very large.*—Great patience, stability and magnanimity, greatness of soul. *Abused.*—Wilfulness, disobedience, obstina cy, inflexibility, unyieldingness, stubbornness, unwillingness to change an opinion though false. *Physiognomized.*—Face with projecting angles, long features; lower jaw projecting forward or downward, big square head. *Pathognomized.*—Imperative dictation, voice distinct and emphatic, calmness in sudden emergencies.

17. CARITATIVENESS OR BENEVOLENCE. Sense of mental or moral love, of the GOOD; charity of the neighbor, feelings in actions, GOODNESS, inclination TO DO GOOD. *Very small*—One is very rough, hard hearted and insensible. *Small.*—Is liberal and disregards the sufferings of others. *Rather small.*—Is selfish and feels little sympathy for distress. *Moderate.*—Will speak of generosity and will seldom act accordingly. *Fair.*—Has a desire for the happiness of others without doi g much for it. *Full.*—Has feelings for others and will do something towards their good, *Rather large.*—Willingness to sacrifice something for the benefit of others. *Large.*—One is meek, good hearted, hospitable, liberal, kind, compassionate. *Very large.*—Is very generous, merciful, ready to alleviate the helpless. *Abused.*—Is too simple hearted, easily influenced, lead to help the undeserving, and is prodigal, profuse in money, gifts etc. *Physiognomized.*—Arched features, hanging down of the lower lip, high straight forehead, short horizontal wrinkles in the centre of the forehead. *Pathognomized.*—Voice soothing and harmonious, cheerful and conciliating manners, ingenuous smiles. *Combined.*—Large with wit large, suavitiveness, pleasantness.

18. VENERATIVENESS. Sense of religion (practical or speculative), theosophy, inclination to VENERATE somebody, or something, or to worship religiously; VENERATION, reverence for superiority in general. *Very small.*—Impiety, no acknowledgment of any God or of any superiority. *Small.*—Little regard or respect for God, parents, old age, magistrates. *Rather Small.*—Aptness to innovation, feels little religion. *Moderate.*—Has a desire to be religious, but may temporize with the world. *Fair.*—Has some religion, which may be often more speculative than practical. *Full.*—Treats his equals with regard and

his superiors with deference *Rather large.*—Respect and admiration for virtue, talents, ruins of antiquity; one likes to keep the portraits of worthy persons. *Large.*—Piety, reverence, obedience, fervency and awe at church, or in assemblies or before superiors. *Very large.*—Sublime devotion to God as the supreme being, great admiration for virtue talents, etc *Abused.*—Bigotry, fanaticism, superstition, rigid adherence to obsolete customs, idolatry, venera ion for worldly titles, relics, monuments. medals and vain objects. *Physiognomized.*—A high head, a grave and serious air, large eyes, beautiful soft light in the eyes. *Pathognomized.*—Looks and hand directed towards heaven, stooping mode of walking and turning the eyes down, in order to avoid looking at any body.

19. MARVELLOUSNESS. Sense of faith or of moral sustenance, wonder, supernaturality, mystery, BELIEF in miracles, in spirits and in Providential interference. Sense of BELIEVING something; spirituality, celestial intuition *Very small.*—Infidelity, Scepticism, incredulity, a step to atheism. *Small.*—No belief without demonstrative evidence, wants a reason for every thing. *Rather Small.*—One will reject new things without examining, wants facts in order to see about believing *Moderate.*—Likes to know the why and how of things, yet listens to evidence. *Fair.*—Is open to conviction, and will believe some. *Full.*—Can conceive the evidence of supernatural things. *Rather large.*—Believes generally in the mysteries of his religion. *Large.*—One likes to fall into spiritual inspirations, or communicate with spirits and with God; has a firm belief in the Creator and in his interference. *Very large.*—Humility, voluntary submission of reason to any doctrine authentically revealed by God, or to any principle believed by most of men *Abused.*—Credulity, simplicity of mind, enthusiasm, passion for the mystical, belief in astrology, witchcrafts, sorcery, dreams, ghosts, spells, fortune telling, etc. *Physiognomized.*—an air of mystery, of unction, of fright, etc. *Pathognomized.*—Low and confidential voice, frequent looks of amaze, staring eyes; mouth wide open, as if to swallow.

20. EXPECTATIVENESS. Sense of moral courage, HOPE, the exercise of faith, bright anticipation of success and of a future happiness; sense of HOPING FOR something. *Very small.*—Despair, one has no hope of success. *Small.*—Feels reluctance to risk anything, magnifies difficulties. *Rather small.*—Is easily discouraged, disheartened, low spirited. *Moderate.*—Expects and attempts a little, succeeds sometimes. *Fair.*—Has some hope and speculates. *Full.*—Maintains hopes, yet realizes about what he expects. *Rather large.*—Confidence of success in speculations, rises above troubles. *Large.*—Great hope, expectancy of prosperity either temporal or spiritual. *Very large.*—Great reliance on the goodness of Providence and on one's success. *Abused.*—Ideal happiness, scheming, oversanguine expectations, inconsiderate speculations, one is visionary, full of projects. *Physiognomized.*—Content and tranquil looks, head elevated, a peculiar elevation of the brow and horizontal wrinkles above each other. *Pathognomized.*—Elastic steps, hands suddenly rising, cheerful countenance, and talk, buoyancy.

# ORDER II.

## *Intellectual Faculties, or Faculties of the Mind.*

They are receiving faculties; they perceive eternal truths and wisdom, and by a necessary and united reaction with the will, they bring forth knowledge, sciences and arts; they are among the animals in an uncomplete state.

GENUS 1. Faculties of perception, observation, and MEMORY, which produce the FINE ARTS and PHYSICAL SCIENCES.

SECTION 1. PERCEPTION OF THE EXISTENCE AND PHYSICAL QUALITIES OF THINGS, or faculties of speciality and application.

21. INDIVIDUALITY. Perception of the individual existence of things, or of what belongs to an INDIVIDUAL (person or thing), or of what distinguishes it from another, without reference to origin and effect, sense of things, of distinctions; the claw of the mind, inquisitiveness; sense of DISCERNING an INDIVIDUAL or individualizing, the summary of things, the "*what is it.*" *Very small.*—One is stupid and silly. *Small.*—Fails to take notice of men and things. *Rather small.*—Fails to observe minute objects and sees things in the gross. *Moderate.*—Can observe generalities, but does not attend sufficiently to particulars. *Fair*—Remarks every thing he meets with, yet does not desire after them. *Full.*—Can perceive well enough, and desires to ascertain the *what is it.* *Rather large.*—Likes to examine and try every thing. *Large.*—Practical knowledge of every thing, educability. *Very large.*—Smartness, great memory of particulars, seen, read or heard, quick sight of things. *Abused,*—Superficial knowledge of facts, curiosity, gazing and making undue, rash and continual remarks on every person and thing. *Physiognomized.*—Projection of the face from the root of the nose to the under lip. *Pathognomized.*—An air of interest in occurrences, the reverse of abstraction, busy body, striking the forehead with the hands.

22. CONFIGURATION. Perception of the shape, FORM and figure, memory of persons and things by their form, sense of FORMING the SHAPE of persons and things. *Very Small.*—One is unable to judge of the form of things. *Small.*—One always forgets the shape and figure of the same persons and things. *Rather small.*—Fails to recognise those he sees often. *Moderate.*—Recollects persons and things, only when he has seen them several times. *Fair.*—Can remember some kind of persons and things. *Full.*—Can learn how to read, write and sketch well enough. *Rather large.*—Can learn drawing, engraving, mineralogy, crystallography. *Large.*—Capacity for botany, natural history and physical sciences. *Very large.*—Great talent for succeeding in all the branches above mentioned *Abused.*—Recollection of peasons superficially without study of character, love of caricatures, fastidiousness in the shape of trifles. *Physiognomized.*—Intensity of the eyes towards the nose, falling of the internal angle of the eyes, large eyes wide apart from each other. *Pathognomized.*—Rubbing of the eyebrows, inadvertently with the fingers, as if stimulating the organ.

23. Measure.—Perception of the size and proportion of bodies, capacity for perspective, geometry, surveying, sense of measuring any object, etc *Very small.*—One is unable to judge of measure. *Small.*—Can hardly distinguish a rat from a mouse. *Rather small.*—Judges very inaccurately of the magnitude of things. *Moderate.*—Can measure short distances, and small bodies, but fails for long dimensions. *Fair.*—Can judge of the size of things but with some inaccuracy *Full.*—Can calculate ordinary and familiar size and distances. *Rather large.*—Can measure lengths, widths, depths, and heights by rules. *Large.*—Measures well by the eyes, can survey lands, etc. *Very large.*—Can excel in perspective, geometry, trigonometry, etc. *Abused.*—A too great and silly eagerness to view and describe the vast and stupendous works of nature and art, whilst neglecting the smaller and not less beautiful objects. *Physiognomized.*—Projection of the superciliary bone near the nose. *Pathognomized.*—If the organ is impaired, it gives birth to certain hallucinations before a dim light; the eyes and hands in motion.

24. Weight. Perception of the momenta and mechanical resistance of bodies, sense of equilibrium, tactility, density of bodies, gravitation, sense of weighing, any object. *Very small.*—One will stumble at the least encounter. *Small.*—Will have dizziness in the head upon running water or from heights. *Rather small.*—Will understand very little of weight and equilibrium *Moderate.*—One may feel dizzy upon a stormy sea, will preserve his centre of gravity on the ice, but will seldom venture to go far. *Fair.*—Will understand how to judge of the weight of common things. *Full.*—Can judge with his hands and sometimes with his eyes, of the weight and specific gravity of bodies, generally. *Rather large.*—Can understand sliding, riding, skating, dancing, playing ball, leaping. *Large.*—Can succeed in horse riding, swinging, gymnastics, archery, statics. *Very large.*—Can excel in engineering, water, steam and wind works, navigation, etc. *Abused.*—Overstraining in heaving weights, feats of horsemanship, rope-dancing and tumbling tricks which may endanger life. *Physiognomized,*—A steadiness and well regulated feature and action of the eye *Pathognomized.*—Firm and quick step, dexterity in works of arts. the hands and body seem to exhibit agility, nimblenes, elasticity. *Combined.*—Large with construc. config. and causality large; a machinist; and besides with large measure, individual., local. and calcul: an engineer.

25. Coloring. Perception of colors, discrimination of their relations and varieties, inclination to enjoy natural and artificial beauties, aptness to color any object. *Very small.*—One can scarcely tell white from black *Small.*—Will mistake in distinguishing the primary colors. *Rather small.*—Will not perceive the various shades in paintings. *Moderate.*—Con compare colors more by art than by natural taste, but forgets. *Fair.*—Can discern colors on flowers, images, but seldom notices them. *Full.*—One will detect defects of color in paintings without being able to paint well. *Rather large.*—One has a natural taste for arranging colors. *Large.*—Can succeed in mingling colors, varying their hues *Very large.*—Can excel in painting, enamelling, mosaic works. *Abused.*—A faulty exuberance of colors, predilection for violent contrasts and gaudy colors. *Physiog-*

*nomized.*—Round head, full face, large eyes, dark complexion, regular and expressive features. *Pathognomized.*—An air of admiration and and liveliness for the productions of nature and arts, gazing looks before a luxuriant meadow.

SECTION 2. PERCEPTION OF THE RELATIONS OF THINGS, —Faculties of observation

26 ORDER. Perception of the ordinal relation of beings, sense of ARRANGEMENT and classification, of method, order and symmetry; sense of ORDERING any object. *Very small.*—Confusion, uncleanliness disorder. *Small.*—One leaves things as they happen, and is not able to find out their place again. *Rather small.*—Does not trouble himself about the order of things. *Moderate.*—Likes order and may keep it a little but allows sometimes confusion till it becomes insupportable. *Fair.*—May show some order in his ideas, words, actions, the place of things. *Full.*—Understands how to keep generally everything, every idea, in its proper place, and can see a place for every thing. *Rather large.*—Knows how to order and classify every thing or idea. *Large*—Is precise and particular about classifying objects, etc. *Very large.*—One has a place of order for every thing and every thing is in its place, is very systematic and regular in his habits, style, observing the genera, the species and the sorts. *Abused*—Silly precision, fastidiousness, one is too particular, becomes irritable and angry at slight deviations from the rules, aristocratic in titles, from the sovereign to the peasant. *Physiognomized.*—Some show order by the cleanliness of their teeth, clothes, and by their regularity in the looks, countenance and symmetrical fitness. *Pathognomized.*—An voluntary impulse in some persons to arrange scattered articles and to stare at objects, till they see them in their place.

27. NUMBER. Perception of the relation of numbers, sense of QUANTITY, capacity for mathematics, sense of NUMBERING. *Very small.*—One is unable to ascertain numerical results. *Small.*—Forgets numbers, can scarcely add figures together. *Rather Small.*—Is unfit for mathematics, can scarcely understand the first four rules. *Moderate.*—Can understand about the half of arithmetic *Fair.*—Will understand arithmetic so so, some geometry and some algebra, or will understand the rules mechanically, with the aid of a key. *Full.*—Will calculate well enough, and understand the above branches well enough, and even trigonometry, *Rather large.*—Will go well through all the elementary course of mathematics. *Large.*—Capacity for physical sciences, and for the differential and integral calculus. *Very large.*—Can be a good mathematician, and have talent for all branches connected with mathematical researches. *Abused.*—An eccentric fondness for calculation leading to abstractions of the mind, and a habit of enumerating on everything without any practical utility. *Physiognomized.*—A square forehead straight perpendicularly, with the eyebrows elevated on the organ. *Pathognomized.*—A peculiar motion of the eyes, absorption of the mind, so far as to fall into confusion and distractions about the common things of life. *Combined*—Very large with No.'s 22, 23, 24 and 30 very large, a perfect mathematician.

28, MUSIC. Perception of the relation of sounds, sense of harmony and melody, recollection of TUNES; aptness to MAKE HARMONIOUS

SOUNDS on any thing. *Very small.*—One has a savage breast incapable of being soothed. *Small.*—Is unable to raise two tones of the gamut. *Rather small.*—Is unable to retain tunes or to perceive harmony. *Moderate.*—Can sing by rote, but will only understand the common scale of the gamut. *Fair.*—Can understand the general rules of music, has a taste for it. *Full.*—Can learn, how to read vocal music, and with constructiveness large: instrumental music. *Rather large*—Capacity for catching tunes, and learning musical notes well. *Large.*—Ability to catch and retain any tune, to detect discord and harmony. *Very large.*—Musical talent, quickness to read at sight and compose music mith success, melodious voice. *Abused.*—Incessant and ridiculous efforts for the attainment or discovery of varied sounds, music mania, a habit of always whistling or singing. *Physiognomized.*—Projection of the lateral corners of the forehead, with a full and round nervous face, great expression in the eyes *Pathognomized.*—A sort of upward and lateral motion of the head while listening or accompanying music *Combined.*—Large with Nos. 7, 29, 32, 36 very large and a hearing perceiving well the sounds, it makes a perfect musician in voice and instruments.

29. TIME. Perception of the relation of the present, past and future, sense of DURATION, observation of the interval and succession of things, aptness TO PUT any thing TO TIME. *Very small.*—One cannot recollect time, nor his age, nor even the date of the present day. *Small.*—Neither keeps nor recollects time, is not punctual. *Rather Small.*—Can scarce tell when a thing happened. *Moderate.*—Will remember only a few common epochs, his age, dates etc. *Fair.*—Will recollect some dates, months, epochs, but not with accuracy. *Full.*—Can remember the time past to a certain extent, can keep time a little. *Rather large.*—Can observe time well, in business, appointments, music, events, etc. *Large.*—Has ability for chronology and for understanding the succession of events he has seen or read. *Very large.*—Can be a good chronologist, keep time very well in music, singing, fencing, poetry, etc. *Abused*—Time mania, too much keeping of time in music or dancing, etc., rather than to indulge in the softness of music. *Physiognomized.*—The sinus of the forehead extending from the root of the nose obliquely upward over the ridge of the eyebrow. *Pathognomized.*—A readiness to beat time in all one's actions, as in walking, singing, playing, etc ; every thing in measure and cadence.

30. LOCALITY. Perception of the relative PLACE, or situation of persons and things. Local memory, sense of the relation of spaces, aptness to LOCATE objects. *Very small.*—One has no geographical or local recollection. *Small.*—Does not observe where he goes and cannot find his way back. *Rather small.*—Has very little geographical knowledge, and often gets lost. *Moderate.*—Recollects poorly where persons and things are located. *Fair.*—Will remember common places and still is liable to lose himself, *Full.*—Will notice places, seldom gets lost even in a forest. *Rather large.*—Likes to travel and can give his ideas and words their proper place. *Large.*—Ability to locate in one's mind any place, thing, person, lesson. *Very large.*—Talent for perspective in landscapes, for geography, geometry, fondness for travelling, good local memory. *Abused.*—Curiosity, caprice,

fondness to see new persons, new things and places, erractic habits, moving about, change of trade. *Physiognomized.*—The prominence of the organ is very remarkable above the eyebrow near the nose, projection of the under lip. *Pathognomized.*—Coriosity in the actions, restless motions, the hands and arms ready to show some place, the index raised before the eye or on the organ

SECTION 3. PERCEPTION OF ACTIONS OR OF THE SIGNS OF IDEAS BY ACTIONS AND WORDS.—Intuitive spirit.

31. EVENTUALITY. Perception of the general relation of things. Intuitive observation of a concatenation of ideas belonging to any EVENT or action read or seen Spirit of observation, sense of phenomena, aptness to eventualize or to MAKE EVENT OF some object or scenery, to discern or observe the links of any historical event or scientific fact. *Very small.*—One forgets all events even the most publicly known. *Small.*—Forgets almost every event, generals as well as particulars. *Rather Small.*—Has a treacherous and confused memory of occurrences. *Moderate.*—Will remember a little what he sees, but not so well what he reads. *Fair.*—Can recollect the generality of events well enough, and what he sees and reads *Full.*—Has a good memory of occurences yet forgets some particulars. *Rather large.*—Docility, fondness for newspapers, books, information. *Large.*—Educability, retentive memory of history, talent for narration and conversation. *Very large*—Perceptibility, great talent for historical and scientific facts. *Abused.*—Needless prying into matters, private history, tales of scandal, personal anecdotes which may be pernicious, avidity for novels of love, of murder. *Physiognomized.*—Large ears, as signs of docility, curving of the middle of the forehead. *Pathognomized.*—Curiosity evinced by children especially (in their watching eyes) to know stories and tales, and to inquire what has happened.

32. IDEALITY. Perception of the BEAUTIFUL in the connection of ideas, spirit of imagination, of BEAUTY, sense of ideal PERFECTION of the exquisite and sublime in nature and arts, power of FORMING IDEAL PICTURES of any object. *Very Small.*—One is plain and uncouth, and takes things as they are. *Small.*—Is unrefined, regardless of beauty and delicacy. *Rather small.*—Discovers little in nature and arts to awaken his feelings. *Moderate.*—Has some but not much imagination, is a little plain, etc. *Fair.*—Has some regard for the beautiful, yet lacks more taste. *Full.*—Has some refinement of feelings, of expressions, etc., without a vivid imagination. *Rather large.*—Fine conceptions, emotions of feelings, one is an admirer of the wild and romantic. *Large.*—Great taste for poetry, eloquence, literature, painting, music, etc., arts and sciences. *Very large.*—Sublimity, ecstacy, raptures of the soul at contemplating the grand and awful nature, or the works of arts. *Abused.*—Sickly delicacy and taste; overwrought sensibility, entusiasm and exaltation; eccentricity, wild flights of fancy, love for pomp, dress, novels, fictions; visions, abstractions, neglect of the solid of life. *Physiognomized.*—Intelligent features, sensible look, high and broad forehead *Pathognomized.*—Eyes glancing and subject to a rolling motion, light or unsteady head, careless and singular habits. See imagination, page 13.

N. B. *Constructiveness*, No. 7, may be added here, when considered as a perception of construction in the fine arts. So we may add as perceptions, *Imitation* No. 36, *Wit* No. 37, *Onomasophy* No. 38, and *Glossomathy* No. 39.

GENUS II. Faculties of reflection, or of philosophical sciences; the regulating powers of the mind.

33. COMPARISON. Power of analogy, JUDGMENT, acuteness, comparative sagacity, unlimited extension of the mental flight, capacity to JUDGE any object by analogy. *Very small.*—One appears silly and dumb, perhaps insane. *Small.*—Want of judgment and discrimination. *Rather small.*—One fails most often to perceive and compare the relation of things. *Moderate.*—Will perceire only obvious similarities and differences. *Fair*—Can observe and discern but mistakes often. *Full.*—Discriminates, compares and illustrates well enough. *Rather large.*—Judges well, uses similies and differences in speaking and writing. *Large.*—Analyzes, criticises well, and uses figurative expressions with ease and advantage. *Very large.*—Abounds and excels in comparisons, metaphors, allegories, analogies. *Abused.*—Is lead to sophistical reasoning by unsound comparisons, satirical and infelicituous analogies. *Physiognomized.*—Roundness of the summit of the forehead, and a nose with a wide and long septum. *Pathognomized.*—Attention at the first notice of things, arms often crossed on the breast, the eyes fixed on the abject to grasp, quick and piercing eyes.

34. CAUSALITY. Power of REASONING, ideology, metaphysical penetration, logic, genius, depth of mind, of abstracting and of generalizing, spirit of ANALYSIS, or method *a posteriori*, that is proving the cause by the facts which are the effects and by which we ascend to the cause; capability TO ANALYZE judgements or any objects, by syllogisms. *Very small.*—Ignorance, folly. *Small.*—One is weak and imbecile, cannot think. *Rather Small.*—Fails to comprehend the why and how of things. *Moderate.*—Is slow of reflection, and is not always very clear, and sometimes makes false conclusions. *Fair.*—Likes to investigate, can understand some. *Full.*—Can perceive causes, draw common inferences from principles. *Rather large.*—Has common sense, reasons well on the nature and effects of things. *Large.*—Can lay good plans, readily adapts good means to ends, reaches the causes and effects of every thing. *Very large.*—Has a great depth, invention, originality, genius. *Abused.*—Wants to prove every thing, and is led to dogmatism and abstract speculations, destitute of practical application. *Physiognomized.*—Perpendicular forehead, arched towards the summit, the eyebrows knitted. *Pathognomized.*—Calm and silent countenance, all the body motionless, the eyes fixed and turned towards heaven.

35. PHILOSOPHISM. Power of inductive operation, human reason, conception, COMPREHENSION of the mind, wisdom, intuitive sense of the relative concatenation and combination of things, spirit of SYNTHESIS, or method *a priori*, that is, proving the facts or the effects by the cause, capability to SYNTHEZY (to comprehend or to unite) judgments or any object by syllogisms, the viewing of human nature or any vast subject, physiognomical tact. *Very small.*—Blindness of understanding. *Small.*—Incapacity for serious studies, superficiality. *Rather small.*—One has insulated notions of things and cannot unite

his ideas, or manage one branch of learning. *Moderate.*—One may understand a little by synthesis, yet will succeed by analysis. *Fair.*—Can comprehend some by induction and perceive a series of causes with their consequences. *Full.*—Can perceive some abstract and remote relations of things. *Rather large.*—Can understand human nature by intuition or by a quick induction. *Large.*—Has a good physiognomical tact upon almost every thing upon nature, discovers and embraces at once its secrets. *Very large.*—The philosopher, who has an intuition of the sublime and vast series of the phenomena of the universe, and argues the concatenation of a subject. *Abused.*—Confused and mystified reasonings, perplexing efforts to find a suitable agent for every operation, as for alchymy, etc. *Physiognomized.*—The upper part of the forehead wide and projecting, eyes fixed or closed. *Pathognomized.*—Motionless countenance, a breathing almost stopt, an absorption of the mind into cogitations, causing a paleness or a constriction of the face.

GENUS III, Faculties of communication, or of expression by language.

36. IMITATION. Spirit of imitation, sense of sympathetic language, mimick, aptness to COPY OR IMITATE any object, or to describe or make like another, COPY, pantomime, theatrical ability. *Very small.*—One is unable to imitate. *Small.*—Has a singularity and an eccentricity of manners for want of imitating. *Rather small.*—Dislikes or fails to copy, draw or do after others. *Moderate.*—Has a difficulty to take pattern, yet will imitate but poorly. *Fair.*—Will copy or imitate some person, some good example, some art, yet without being skilful to mimick. *Full.*—Can describe, relate anecdotes in personifying but with some effort. *Rather large.*—Can copy and imitate gestures, sounds, words, mechanical process. *Large.*—Can personify, mimick very well and speak with good gestures on a stage. *Very large.*—Will imitate perfectly any action, style, sound, etc., in art and sciences. *Abused.*—Likes to play the buffoon, the monkey, to make a farce, and to render every thing comical, to act the plagiary, to counterfeit any object. *Physiognomized.*—The eyes close together as in the monkey; the forehead with a horizontal plan, almost straight at the top. *Pathognomized.*—Expressiveness of manners in repeating or mimicking what has been observed or learnt, in taking the *ton* of others or in falling into their temper.

37. WIT. Spirit of mirthfulness, perception of LUDICROUS GAIETY, satirical merriment causticity, joke, intellectual destructiveness, sense of antipathetic language, of JOKING on any object, or pointing out differences amidst resemblances. *Very small.*—Moroseness, peevishness. *Small.*—One is unable to make or take a joke. *Rather small.*—Dislikes jokes, and is slow in perceiving any contrast or puns. *Moderate.*—Is sober about puns, has a little wit, yet lacks quickness to express it. *Fair.*—Can perceive some contrast, make a joke and still not like to take as much from others. *Full.*—Has some wit, mirth, sallies and reparties. *Rather large.*—Has a share of mirth and will express it with tact. *Large.*—One is smart, and has a gay and quick perception of the ludicrous and incongruous. *Very large.*—Has a keen delight and tact in jovial sarcasms, epigrams, satire. *Abused.*—Mirth at the expense of others, frivolity and levity of mind, aptness to

rail at religion, or morality to scoff at everything. *Physiognomized.*—An arch knowing look, a broad forehead. *Pathognomized*—A sort of half smile, affected and unnatural gestures, acquired by mimicking others, in order to ridicule them.

88. ONOMASOPHY. Sense of the LANGUAGE OF SINGLE WORDS, perception of the artificial signs of a science or language, ability to RECOLLECT or to retain ALL KINDS OF WORDS AND NAMES, as technical expressions of single ideas, in botany, chemistry, natural history, physical sciences etc., without any reference to their logical connexion; VERBAL MEMORY, the "*what is the name of that.*" *Very small.*—One is an idiot. *Small.*—Incapacity to recollect the names of persons and things. *Rather Small.*—Difficulty to learn by heart or to remember technical names except some few that necessarily interest one. *Moderate.*—One inquires for the names of persons and things, and remembers some. *Fair.*—Can recollect a certain quantity of names in languages or sciences, yet with some deficiency. *Full.*—Has a good store of names and words which he uses with some advantage. *Rather large.*—Taste for languages and sciences, where there are many names or nouns to retain. *Large.*—Good nominal memory, capacity for natural history, medicine, mineralogy, etc. *Very large.*—Has a very great command of names in any science or language which he has learnt. *Abused.*—Verbosity in speaking and writing, a mania of reciting pieces, prattling, talkativeness. *Physiognomized.*—Motionless intensity of looks, eyes full or big and projecting forward, eyelids and globe of the eyes drawn a little upward. *Pathognomized.*—Great action in the eyes and in the tone of voice, in pronouncing technical names at every occurrence.

39. ARTICULATED LANGUAGE. Sense of the LANGUAGE OF THOUGHTS, glossomathy, Polyglottism, perception and memory of the expressions of any language, faculty of speech, ability to RECOLLECT THOUGHTS, or several ideas or words connected together, phraseologies, idiomatic sentences, rhetoric, elocution, THOUGHTS MEMORY; this organ is to the preceding, what eventuality is to individuality. *Very small.*—Stupid taciturnity caused by the want of that organ. *Small.*—Incapacity for expressing one's self. *Rather small.*—Difficulty to follow one's thoughts, to study grammar. *Moderate.*—One can write his thoughts and express them with common words. *Fair.*—Can expatiate some time on common subjects. *Full.*—Shows his faculty of speech with advantage, is free though not copious. *Rather large.*—Has ability for rhetoric, history, the nature of languages. *Large.*—Ability to study English, French, Spanish, German, etc. Can be a linguist, has a good memory of languages and talent for eloquence, his words flow freely and rapidly. *Very large.*—Can be a great Philologist, a sublime rhetor and an affluent improvisator. *Abused.*—Untimely making of speeches, too much volubility in speaking, a passion to interpret the meaning of others, impatience at interruptions while speaking, bombast and unnecessary digressions. *Physiognomized.*—Eyes pursenet-like upwards, the ball pushed downward, forming a bag or folding in the lower eyelid, eyes big and projecting. *Pathognomized.*—Graceful attitudes and gesticulations, liveliness and smartness in telling stories, or reciting some event.

# PART IV.

## MEDICAL PHRENOLOGY.

### *Physiological Prolegomena.*

Medical Phrenology is the art of applying spiritual and physical medicine to Phrenology, moral and medicine are two necessary branches of the law of man, *Anthroponomy.* We claim no real discovery on the subject; but after having studied the French and English authors on these subjects, we have added new ideas, perhaps, in the drift of this work, and have united some detached beads of various authors to make the Rosary. We have been forming a new School of Phrenologists since 1838—giving a new definition of Phrenology, p. 3, and new rules for blending its parts—Craniology and Physiognomy. So we call Craniologists only professors, who differing from our views, are called Phrenologists.

Our Anthroponomy includes two sciences, Psychology, or the science of the Soul, and Physiology, or the science of life in the bodily man, which we treat

promiscuously. Life is an aggregate of physical and spiritual phenomena, manifested in succession for a limited time in organized bodies. Three actions take place in the body, the attraction or absorption of the external elements for the nourishing of the body, then the *secreting* power of the vital principle on those elements to elaborate them, then the expansion or reactive power of the organs to communicate with and control the external world. The body, besides being like a galvanic battery, may be compared to a steam-engine; you feed the furnace or mouth with wood, and it receives the oxygen of the air for combustion. The heat expands the fluids inside into steam, and produces a pushing and pulling of the pistons of the great receiver, in order to entertain the motion of the wheels. So is the heart, with its sistole and diastole, by which the motion of the body is maintained. When man breathes or inhales the air, it passes through the larynx and the bronchiæ into the air-cells of the lungs; the oxygen is disengaged from nitrogen, and coming in contact with carbon, produces fire, as oxygen and hydrogen produce water. The venous blood, running in close contact with the air-cells, and containing carbon and iron, at the passage from the capillary pulmonary artery into the capillary pulmonary vein, undergoes the decarbonisation by that heat, expanding and contracting, and becomes arterial or red. The carbon, which is poisonous, is disengaged and exhaled from the lungs.

Man, then, ndergoes three conditions to live: air for his lungs, food for his stomach, and the radiation of light, caloric and external objects on the senses of the body for the action of the nervous system. The food entering the month, passes through the pharynx and the æsophagus. It mixes with the gastric juice, and forms a pulpy mass called chime, which passes through the pylorous into the duodenum, where it is mixed with the bile of the liver and the pancreatic juices; then two masses are formed, one of nutriment called chyle, and another, of course, of its refuse called excrements. The fine part, or chyle, is taken up by lacteals into the thoracic duct, then into the subclavian vein, going along the venous current, till it enters, as a venous blood, the right side of the heart, and the coarse part goes out down through the anus. From the heart that venous blood goes to the lungs, then in its passage from the pulmonary artery to the pulmonary vein becomes arterial; then it goes back to the heart into the left side; then is forced from the heart into the aorta, and distributed through the body. The arterial blood contains the distillation and essence of the various articles eaten up for the nourishment of the body. Thus the temperaments are formed. The third condition cf human life is the power of receiving the light, caloric, and impressions from the external world through the sensitive organs of the body, (page 21), provided with a nervous system. There are two kinds of nervous apparatus, the ganglionic or sympathetic nerve, which governs the vegetative or interior life, or the viscera of the body, with the affections and passions of the soul, and the cerebro-spinal axis which originates in the brain or encephalus, (page 4). The brain is composed of three parts: the brain proper, which is the seat of understanding; the cerebellum, the seat of locomotion and reproduction; and the medulla oblongata, the seat of respiration and voice; its continuation, the spinal marrow, is the seat of nutrition. The optic nerve is photographed with millions of electrical atoms of images coming through the eyes. The auditory nerve is marked with millions of electrical undulatory moleculæ, coming from the air through the ears; and the smell, taste, and touch, with millions of plastic electrical moleculæ through the nose, mouth, and skin; and as that reaction of the brain comes from the center to the periphery, it expands the features of the face for action—and if there is antipathy for action, the features of the face will contract. The brain goes in motion by two galvanic batteries, a central and a peripheric, forming a positive pole. These two batteries communicate with the pelvis through the spinal marrow. There is another battery there forming the other or negative pole, and governing the sympathetic nerve and the viscera.

It follows, that desire or need is a galvanic phenomenon in all animals, (page 64). It is a tendency to act, and it manifests itself when the central batteries are in a state of excitation. Desire is for mental operations what tension is for electric conditions. When desire is satisfied, it ceases for awhile, it is analogous to an exhausted battery, in which there are arrangements taken tor the renewing of the exciting fluid, in which case, after a certain time, it again becomes active and manifests tension. Then, also, the intensity of the desire is greater, and will be more ready to break out on one object, love for instance, as the brain will have received more photographs or impressions of that love by pictures, words, or actions; in those deep impressions, we have the seat and intensity of any passion.

The nervous system is the organ of sensibility and motion. Besides the two systems mentioned above, (page 5), Gall admits as many nervous systems as there are organs in all animals, as they have a scale of gradation in the number

of organs, there is an appropriated nervous system to it, we would say as many batteries. The brain contains nerves of sensation, optic, olfactory, auditory, and gustative; and nerves of motion in the eyes, head, face, tongue, all mixed nerves, for both sensation and motion.

Each sensitive nerve is in opposition with each motor nerve, and the circuit of any galvanic or nervous battery is completed by the closest motor nerve. The nerves which convey the impression to the brain are involuntary motors as well as the ganglionic nerves of the vegetation life; but the nerves that react by the *secreting* action of the understanding are spinal voluntary motor nerves. In woman, the solar plexus feels much more than the nerves of external life the morbid shaking of passions. But it is certain, that the heart previously moved by that plexus reacts on the brain by the help of the pneumogastric nerve, (the 8th pair), if it has been moved first; but if the brain has received previous impression, the brain acts first, and makes the passion irradiate on the heart by means of the above nervous branches. The pneumogastric nerve comes from the cardiac plexus, and is a negative conductor between the lungs and the viscera, and the great sympathetic nerve is a positive conductor from the viscera and heart to the brain. So by laying down flat on your back, and by breathing deep and slow and uniformly, and concentrating your will on the extremities first, and then going upward and downward progressively, truly says Jackson Davis, you will reach the brain for action on your disease, and you may cure yourself.

The nervous system is the great regulator of actions between the soul and body by its sensibility and irritability. There are two extremes in the pendulum of life, the quick, hot, increasing, passionate, and positive state, tending to fever, and the slow, cold, decreasing, apathic, and negative state, tending to paralisy; irritability, tends to inflammation, and reacts to the decreasing state.

There are three states or motions of reaction on the face of man, extensibility, contractility, and a mixt state (p. 33, 34). Extensibility is the expansive action or negative state; it takes place under the control of the will in the sanguine temperament, sanguine lymphatic, and sanguine bilious. The arterial blood is pushed with force from the heart to the brain—so we see a red face, opened mouth, thick lips, fatness, every organ open and dilated—great love for the sex, joy, happiness, great talkativeness, people who keep nothing within themselves, they are frank, epicure, like to push and repel; the greatest heroes for action are found in this class. And when the climax is attained by continued actions, convulsive passions take place—hence follow the abuse of organs; lust of the sex, sodomy, etc., are among the sins. Contractility is the contracting action or positive state; it takes place in the bilious and nervous temperament. Every feature, the lips, the nose, etc., seem to contract, to be pinched up, to pull in, or to go from the periphery to the centre It is the contrary of the expansive, which goes from the centre to the periphery. People like to concentrate, or live only within themselves in their imagination. The greatest thinkers and geniuses are found in this class as well as the strongest magnetizers. They absorb and attract what they can, and conceal easily their actions. When the climax is attained by repeated actions, concentrated or oppressive passions take place: then passion is enjoyed in imagination; they are inclined to egotism, hypocrisy, sodomy, masturbation, etc.—hence, also, the apathy towards expanding or employing the organs, and thus their defect is exhibited on the face. The mixt state between the two is composed of both the expansive and contracting power, which establishes an equilibrium of action. It is found in the sanguine bilious principally. It can expand and absorb. It is the health of the soul and body. It produces secretions and excretions in due manner, and makes practical and wise men.

Now, we can derive some more knowledge of the interior of man by the quiet state of the external parts and features—such as the forehead, nose, mouth, chin, neck, &c. (See pages 50 and 51). So, a part

Projecting, means: energy,
Retreating—weakness of that part, no reflexion,
Long—perseverance, slowness, no energy,
Short—shortness of action,
Wide or Broad—coldness, without cunning, strong in action,
Firm—energy, steadiness,
Soft—delicacy, vacillating,
Flabby or loose—sensuality, laziness,
Thick—shame, roughness,
Narrow—indocility, obstinacy,
Big or large—strength, boldness

Small—weakness, timidity,
Rounded-mildness, frankness, flexibility,
Flat—coldness, simplicity,
Square—resistance,
Close or Compact—concealment, cunning, avarice, craft,
Open—peacefulness, frankness, simplicity,
Fat—sensuality, laziness,
Thin—privation, sensibility,
Moist—sluggishness, easiness,
Dry—sensibility, irritability, moroseness,

Hot—irritation, &c.,
Cold—defect of activity,
Red—expansiveness, excess, violence,
Pale—oppression, sickness,
High—fantastical, no reflection,
Low—want of some disposition or talent,
Straight—forwardness, inflexbility,
Angular—severity, austerity, slyness,
Delicately expressed—delicacy of disposition,
Harshly expressed—irrascibility,
Arched features—mildness,
Rounded—flexibility,
Straight—inflexibility,
Projecting angles—energy, roughness,
Fine " penetration,
Undulated lines—weakness,
Angular—roughness,
Perpendicular—no wit,
Straight—inflexibility, force, understanding,
Curved—flexibility, weakness, sentiments.

From the above rules, we can draw up, for exercise, the physiognomy of every disposition, capacity, profession, trade, passion, and vices; and, besides, from the images of perfection which we have retained in our brain, by continual observations of beautiful types to form our taste by, and at last by the feelings of sympathy, or antipathy, or indifference we may have; for physiognomy is a science more of sentiments than of reasoning. We are all born physiognomists more or less. If we were deaf and dumb, it would be the only language of man.

Now we will treat first of the diseases of the soul, and secondly of the diseases of the body.

## CHAPTER 1.

### *Diseases of the Soul.*

Man has been created to live in harmony with himself, with his fellowmen, and with God: that harmony is love. Now, God is love, and love is the perfecting of the law, and on it hang the law and the prophets.—Luke xxiii. 36-40; Rom. xiii. 10, and James i, 27.

It is the basis of true religion—it is religion itself—and it is only on that basis that men have been able to agree with each other in all their transactions on positive necessities, whilst they do not agree on the forms of religion and governments, which are left to the free will of mankind for exercise. We have, then, to love! OURSELVES first, simply and without any comparison, in order to understand and to enable us to love! OUR NEIGHBOR as ourselves, and thereby to show by that evidence the love of! GOD above all, which is our last and supreme love for happiness after this life. So there is no love of God without the love of the neighbor, and there is no rational love of the neighbor without loving ourselves first. After that law, it is evident that all maxims, all principles, all counsels that man can trace up for himself, are only single rules of human prudence and of practical wisdom, which may vary according to times and circumstances. The diseases of the soul, which are twofold, consist mainly in pride and concupiscence. The general treatment is explained at page 34. But, mind! the magnetic exercise of prayer, (p. 17), and abstemiousness, are the great remedies. Besides, we must consider our last end, and impress our brain with the ideas of immortality and glory that we will obtain, if we do to others what we want to be done unto us rationally, and if we do not do to others what we don't want them to do to us rationally.—Mat. vii. 12. We will follow the same division as it is in the Craniological part: first, the affective faculties; and secondly, the intellectual faculties.

ARTICLE I. Diseases of the affective faculties

The affective faculties express love; they are the executive government of man; they are the motions of the will of the soul. We are accountable and responsible for the actions of the will decided by the understanding, and there is our spiritual liberty; but if we decide by the understanding of others, we are spiritual slaves, and we risk to lose ourselves with a blind guide. Besides, when there is no violence made to us for our external actions, we are free and perfectly responsible. We will speak first of the love of ourselves, expressed by the faculties of Industry; secondly of the love of the neighbor, expressed by the faculties of Sociability; and thirdly of the love of God, expressed by the faculties of Morality. We will use the words *defect* and *abuse* to signify the *disease* or *passion*. A defect may be natural, accidental, or acquired. If it is acquired, it is a real disease, like an abuse.

SECTION 1. Diseases of the faculties of industry, or the love of ourselves. (Page 70).

§ 1. Vitativeness—1. *Defect:* Negligence of life, cured by stimulants rubbed on the medulla oblongata. 2d. *Abuse:* Cowardice and fear. See §8.

§ 2. Alimentiveness.—I. *Defect:* Sickness of the stomach, unnatural indifference for food, cured by stimulants. 2. *Abuse:* Gluttony.

**Gluttony.**—The first sin of childhood. The table kills more men than war *Causes:* Childhood and old age; bilious and sanguine bilious temperament

rich and idle people; the male sex more than the female; cooks are less inclined to it. Mankind is ruled by the stomach like the animals.—*Semeiology or Symptoms:* Middle size, prominent abdomen, narrow forehead, quick and brilliant eyes, short nose, hanging lips, wide mouth, large and strong teeth, displayed lips, long and wide cheekbone and lower jaw, round chin, double and fleshy, square face, or at least rounded; head aches after eating.—*Hygienic and moral treatment:* Fasting and abstinence, rural exercises, a society of sober and active mates, pure water, plain meals at regular hours, steady employment, stimulating the idea of making money by using diligence and dispatch in eating, as time is money; to show the shame attached to the sensual features of persons who live only to eat and drink, and the danger of falling into apoplexy and gout.

§—Bibativeness.—1. *Defect:* accidental sickness. 2. *Abuse:* Drunkenness.

**Drunkenness.**—*Causes:* Influence of bad example in adults, the male sex oftener than the female; sanguine and bilious temperament; some politicians, musicians belonging to band, soldiers, sailors, porters, shoemakers, tailors, tobacco chewers, smokers, and bar-keepers, are more subject to it. Idleness, reverses of fortune, despair, disappointments, depravity of taste by disease, as in women, cursers, gamblers, loafers, frolickers, and hereditary impression.—*Semeiology:* The drunkard is heavy and unhandy in his gait, his swarthy and copper-like face is covered with pimples, his nose is red and thick, sometimes also the face is pale, but the eyes are dull, wild, and languishing, the breath fœtid, lips swelled, hanging and agitated by ontinual shivering.—*Treatment:* To join temperance societies. If drunkenness is slight, make the man drink some cups of tea or coffee, or orgeat syrup, diluted with water, or else ten or twelve drops of ammonia in half a tumbler of water. If there is nausea, facilitate the vomiting with lukewarm water or some grains of ipecac, then thirst for liquors will be subdued with lemonade or some acidulated drink in which you may put cream of tartar to make it laxative, If there is congestion of the brain, apply leeches behind the ears, at the temples, and especially at the anus. In case of apoplexy, put some sinapisms, and lead them along the inside of the thighs.

Some people think that the sin of gluttony or drunkenness in one person is not the business of another, because they say, the drunkard hurts himself only—but we say that he hurts others also by giving a bad example, or exciting them to drink till they hurt themselves; his conduct is a reproach to their abstinence, and he teaches others what they do not want to be taught against their best judgment. He does not love himself right, since nature punishes him by sickness or shameful result, and, therefore, he does not love his neighbor in a rational manner.

**Tobacco Mania.**—The use of it, especially in chewing, is contrary to the laws of nature as it does not constitute any of the elements of the human body. Its juice destroys the sensibility of the stomach, and produces a constant irritability in it. So it is injurious in the long run, except in a lymphatic constitution, where the excretion has to be abundant in order to d minish the fatness. The remedy for getting rid of it is to chew for awhile some mulberry leaves or black tea leaves, and to be magnetized.

§ 3. Acquisitiveness.—*Defect:* Laziness. *Abuse:* avarice and theft.

**Laziness.**—It is also a defect of constructiveness (§ 7). It is a vice less than idleness. It supposes an action that goes on two slowly, whereas idleness consists in doing nothing. It is contrary to diligence, and especially to industry. It suspends the functions of the cerebral organs, and is likely to stupify a person. It is the first degree of paralisy, the rust of the understanding, and the source of all vices.—*Causes:* Children, old people, the black race are more inclined to it,—lymphatic temperament, large abdomen, tallness with slender limbs, extreme cold or heat, concentrated passions, onanism.—*Treatment:* If it is an accidental morbid state, the return of strength will cure it. If it proceeds from the lymphatic constitution, let the sleep be of short duration; avoid vegetable fruits and milk; take highly aromatized food, composed of roasted meat with a little wine. Bitter drink, coffee, and the use of the pipe, will do sometimes. Exercises of all kinds. Frictions on the spine will do very well.

**Avarice**—The richest man is the economist, and the poorest man is the miser. Avarice is the desire of accumulating riches even at the expense of primary necessity. St. Paul calls it *idolatry* of money.—*Causes:* Lymphatic, melancholic, the rich more than the poor; the domineering passion of old age, as ambition is that of man, love that of young men, and gluttony that of infancy. The true cause is an exaggerated fear of missing the supply of life in case of poverty.—*Semeiology:* When the avaricious receives his face expands, and he enjoys, when he has to give, his face contracts, and he is sad and slow.—*Treatment:* To frequent lively people that give alms and spend money freely; to

view the ridicule of the fear of being robbed; the sad and unavoidable result of avarice, misery, and hatred from others.

**Theft.**—This sin is cured by appealing to the high feelings and to reason.

§ 4. Destructiveness.—*Defect:* Effeminacy, cured by rubbing the organ as before, and stimulating it with aroma.—*Abuse:* Cruelty, swearing, (see p. 71) for the physiognomy.—*Treatment:* Cataptasms, with sinapisms, may be applied to both legs, and narcotico aromatics on the whole head, also baths, and the society of the sex; and *cursing* is cured by stopping or avoiding conversation.

§ 5. Combativeness.—*Defect:* Inefficiency, cured by stimulating or rubbing the organ with the hand or some aroma, and teasing the person, exciting him to take his defence.—*Abuse:* anger and duel, (p. 71).

**Anger.**—It is an excessive need of reaction from a physical or moral suffering; it produces impatience, roughness, violence, furor, hatred, and vengeance.—*Causes:* Bilious, bilious sanguine, and nervous temperament; the female more than the male sex; the Southern people more than the Northern; children are impatient or pouters; young men are rough and violent; soldiers and sailors are abrupt; besides, literary men and artists are inclined to impatience and hatred: great sensibility and irritability of the nervous system, and the rapidity of the circulation of the blood, hastens the ideas to a crisis, whilst the brain is impressed with misfortune, or fatigued with excessive watching, hunger, and thirst, or whilst the stomach is digesting the food.—*Semeiology:* There are two kinds, the red, convulsive, or excentric anger, and the pale spasmodic, oppressive or concentric anger. In the sanguine temperament it is convulsive; the blood comes from the centre to the periphery, the heart beats with violence, breathing is accelerated, the face and neck swell and redden, the hair stand on an end, the look is inflamed, the eyes injected with blood, seem to go out from their orbit, (p. 33). In the lymphatic and bilious temperament, where there is not sufficient energy for reaction, the blood accumulated in the viscere seems to sojourn there, there is scarcely a beating of the heart, the pulse is small, close, and frequent, and it is oppressive, (p. 34, etc.) Anger pushed to excess may break the blood vessels and cause death.—*Treatment: Moral means.* Anger comes from weakness. Strengthen the body by gymnastic exercises and temperance, and the soul by study and reflection; to delay and run away, or make a diversion by reciting the letters of the alphabet; to keep company with mild and spiritual females; not to grant to children what they ask with impatience; to rebuke them with mildness and to inflict upon them a punishment, not blows, in a cool manner, and to show them their deformity before a looking-glass.—*Physical means:* To throw a pitcher of water on the head, baths, mild vegetable and milky diet, cold meat with gravy, and acidulous substances; avoid stimulants, liquors, coffee and green tea; drink water, lemonade, weak black tea, etc.

**Duel.**—It is a false point of honor for revenge, and cowardice for not being able to bear an affront in a Christian manner. It is contrary to natural law social order, religion, reason, and the laws of honor. The remedy is to attach a disgrace to that action, by punishments: no one has a right to be a law to himself, as there is a law to protect all, and we owe duty to our family and society

§ 6. Secretiveness.—*Defect:* Indiscretion, cured by admonitions, an stimulating the organ, and exciting the idea of secrecy.—*Abuse:* Falsehood, hypocrisy. The organ is irritated, and by diverting the irritation to another point by means of aromatic blisters, we may regulate the organ. It is the sin of infancy, and of merchants and speculators. The remedy is, to forgive a child when he tells the truth, and to make people ashamed of that sin.

§ 7. Constructiveness.—*Defect:* Unskilfulness, cured by stimulating the organ as before, and rubbing down the spinal marrow, to excite motion. Necessity is the stimulator of constructiv' or industry.—*Abuse:* Vanity of speculations.

§ 8. Cautiousness, page 73.—*Defect:* Blindness, imprudence, cured by stimulating the organ and reasoning on facts, exciting the apprehension of dangers.—*Abuse:* **Fear.**—A debilitating and oppressive passion, an abuse of vitativeness, and a defect of combativeness and hope.—*Causes:* Females, children, and old people, weak and sickly persons, paralatics, hypocondriacs, hysterics, solitude, darkness, the silence of night, excessive fatigue, moist and relaxing climate, abuse of purges, sanguine evacuation, the abuse of love, tepid baths, sleep too much prolonged, softness, gluttony, and especially ignorance, an unexpected noise, and the story of robbers,—*Symptoms:* Face pale and dejected, gaping mouth, and mild or staring lips, unmovable nostrils. The whole body is disordered. Fear may be followed by syncopes, palpitation, convulsions, paralisy, and epilepsy, especially among children; suppression of menstru, uterine hermorrhage, and sometimes abortion; intense phlegmasiæ, mental alienation, catalepsy, hydrophoby, pulmonary and cerebral apoplexy, aneurism and death. Soldiers and sailors are more exposed to it, and hence to catch the scurvy.—*Treatment:* To abstain from frightening; young men must strengthen their

stomach by a strong food, travelling, hunting, swimming, riding on horseback, gymnastic exercises, music, the imitation of a little war, reading of the lives of warriors, frequenting brave men. During a fit of fear, give a spoonful of water to drink at a time, with water thrown on the forehead and temples, or frictions made on the limbs with equal parts of brandy and vinegar. Sometimes drink a little wine or an infusion of camomile with orange and linden leaf. Obedience and confidence towards a suitable friend and adviser, are the best remedies.

§.—Watchfulness, page 73.—*Defect;* Dulness and laziness. See acquisitiveness.—*Abuse:* Overbearing, cured by the motives of justice and charity.

SECTION 11.—Diseases of the faculties of sociability, or the love of our neighbor.

§ 9. Amativeness, page 74.—*Defect:* Passive continency, caused by weakness of a small cerebellum and spinal marrow, slender and long neck, emaciation, tending to a bad health; nervous system predominating, a diseased constitution; cured by rich food and stimulating, and rubbing the cerebellum and spine with aromas, or wearing the aromas in sacks on those parts. Still, it is better to abstain from it, if a person can stand healthy—*Abuse:* LICENTIOUSNESS.—*Symptoms:* The median lobe of the brain is affected, irritated, or inflamed; very broad and short neck. See the physiognomy of it, (p. 74). A bold gait, a lascivious look and mouth, falseness, an impure breath. In the sin of masturbation, we see a languishing expression and lengthening of the face, paleness of lips and cheeks, fixedness of looks, the swelling of the eyebrows, their lividity, the inclining of the head towards the ground, the excessive development of genital organs, a sudden or stopped growth, a voracious appetite, a rapid decrease without any apparent sickness, a badly secured gait, the weakness of the kidneys, night sweats, dirty urine, a continual chill, a harsh, weak, or hollow voice, the manner of sitting, the position of the hands in bed, the inclination to keep apart or at a distance, laziness, the indifference for playing, blunted feelings the habit of falsehood, the weakness of memory and intelligence, monomania, phthysis pulmonaris or consumption, a diseased spinal marrow, alterations in the heart, apoplexy principally after meals; induration, softening, abcesses and cancer in the brain, weakness of the parts, disease of the genito urinary apparatus; the lust of the sex is shown by satyriasis and impotency in men and women by leucorrhœa, nymphomania, sterility, hemorrhagy, cancer and alterations of the uterine; diabetes, cystitis and nephritis, and all forms of syphilis ensue. The sin of sodomy has the same marks as licentiousness between the sexes. It does not destroy so quick as masturbation, on account of the electrical mutual compensation; but men of a lymphatic temperament and portly abdomen, are more liable to that sin of sodomy, whereas the sanguine temperament leads to the woman, and the nervous more to masturbation. There is a relation between the pelvis and the lungs, by which the lungs suffer a decrease in its functions, by the loss of seed.—*Causes:* Too much eating; premature excitement of the genital organ to enter into action at intermediate times, and regulated more by imagination than by the laws of organism; tetters, eresypelas, ascarides in the rectum, irritation of the cerebellum and spinal marrow, flagellation, aloetic purges, spices liquors and beer; then the bad example of some nurses.—*Treatment:* To watch children; not to let them alone or in bad company. Avoid all stimulants: wine, coffee, liquors, novels, love pictures, balls, theatres, drinking-houses, and sleeping on the back; to use a hard bed, light and refreshing food, whey, acidulous drinks, fruits, vegetable diet, seat baths morning and evening, swimming, walking, fatiguing, exercises till they feel hungry, gymnastics of all kinds, the use of camphor or sedative, and sometimes of nenuphar, a continual occupation of the mind to some necessary subject either for business or amusing institutions, regularity of meals, hunting, the study of mathematics—avoid literature and poetry. We must pity such a patient, and cry with him, rather than exasperate him by rebukes—try to awake in him an antagonistic spirit on some subject against you. Avoid all aromatic articles, fish, eggs, jelly, game, salad, mushroom, cantharides, aloes, galbanum, and all stimulants except camphor. If there is an irration in the cerebellums by heaviness or heat, cut the hair very short; wear no cap; use a hard pillow; ice applications on the nape, with hot footbath; dry or narcotic frictions on each side of the vertebral column; cold liquid applications, etc. As to the syphilitic diseases, the patient must consult a physician.

§ 10. Philoprogenitiveness, p. 74. *Defect:* A dislike for children, cured by exciting the love of them, and rubbing the organ as before.—*Abuse:* Too much love for them, which degenerates into the abuse of amativeness.

§ 11 Concentrativeness, p. 74.—*Defect:* Disconnection of feelings, frivolity, cured by rubbing the organ as before, and stimulating the love of concentrating our thoughts.—*Abuse:* Resentment, manias, cured by changing the direction of excitement on some other part near it. Resentment is a sort of anger spoken of at § 5; and mania, on wicked actions, is spoken of at § 9.

§ 11. Inhabitiveness, p. 75.—*Defect:* Dislike of home, cured by rubbing the organ as before, and stimulating the love of home.—*Abuse:* **Nostalagia.** It is an imperious and melancholic desire of coming back to the place of our infancy. —*Causes:* The bilious more than the sanguine, men more than women; children, soldiers, tailors, servants, and slaves, are more liable to it. It has the same symptoms as fever in the atrabilary temperament; a sighing habit, flying every body, anxious, enduring, and weak looks, moroseness, taciturnity, short breath, palpitations, marasmus, and weakening of the intellectual faculties.—*Treatment:* To return home is the best remedy, or travelling elsewhere.

§ 12. Adhesiveness, p. 75.—*Defect:* Cold heartedness, cured by rubbing the organ as above, and stimulating the benefit of friendship.—*Abuse:* **Mania** in attachment, cured by changing the scenes of amusement to better persons or objects, and showing the shame of those manias. There is a passion that comes from the abuse of friendship as well as the abuse of acquisitiveness and concentrativeness, it is the passion of GAMBLING. It is a fight for money, where the gambler sees in his fellowman a prey which he wishes to seize.—*Causes:* Idleness, vanity, the desire of making money without working.—*Symptoms:* Pale countenance, impatient and fixed looks, a sad severity, always among so-called friends, sometimes a dreadful aspect, fury and malignant joy, and at last suicide. —*Treatment:* To break up all communications with such friends, to undertake a regular business, the company of religious persons, travels, fatigues of the body, and the cultivation of fine arts and science.

§ 13. Self-esteem, p. 75.—*Defect;* Meanness, cured by rubbing the organ as before, and stimulating the feelings of character.—*Abuse:* Pride, ambition, jealousy. **Pride** is an exaggerated sentiment of our personal value, with the intention of preferring ourselves to others, and to dictate to them. See vanity at § 14. *Causes:* A bad education, riches, half-learning, adulation, sanguine, sanguine bilious and nervous; men more than women. Pride differs in every individual.—*Treatment:* Good example and advices, frequent baths, light and cooling diet to diminish the sanguine plethora, and the surrexitation of the nervous system. The law makes every body equal in retributive justice, and religion recommends us humility.—Rom. xii. 3.

**Ambition.**—It is a violent and continual desire of rising above others and profiting by their ruin; the abuse of self-esteem and acquisitiveness.—*Causes:* Men more than women; a cowardly and creeping heart; expansive and harshly expressed features; paleness; nearness of the eyebrows; the eyes withdrawing in their orbits; movable and careworn look; projecting cheekbone: the temples becoming hollow; the hair falling or whitening before time.—*Treatment:* Rural life, long walks, hunting, light and cooling diet, as that passion alters digestion; long sleep, lukewarm baths, and frictions. Turn the passion on some other object, as for the ambition of the other world.

**Jealousy.**—It is a fear not to preserve our property, and that others will enjoy the same good that we possess. See envy in § 14.—*Causes:* Bilious, lymphatic, nervous, and melancholic temperament, childhood and old age; women more than men; idiocy, rachitis, deformity, impartiality of tutors among children, poverty, idleness, and rival professions.—*Symptoms:* Sadness, taciturnity; the habitual frowning of the eyebrows coincinding with the leaden pale features in envy. It is a concentric, oppressive, and acute passion. When chronic by habit, the blood dilates the vessels—hence palpitations, sighs, aneurisms; also the liver full of black blood, secretes more bile, and ends in hypertrophy. Then digestions are bad; the forces diminish; the skin is livid; emaciation increases, with a slow fever; symptoms of the irritation of the viscera; then it comes to the brain; dark and confused thoughts; love of darkness lead to a consumptive melancholy, hypocondria, suicide, or forced death.—*Treatment:* Mild, refreshing, and vegetable diet, pure water, whey, emulsions, mucilaginous cold drinks, moderate exercise, varied occupation, mineral water; abstain from purges and stimulants which excite the nervous system. Remove all temptations from a patient; show him happiness in an honest mediocrity, the vanity of glory, and that we have to moderate our desires in order to obtain it.

§ 14. Approbativeness, p. 76.—*Defect:* Incivility, roughness, cured by rubbing the organ as above, and stimulating the sense of external character and propriety. —*Abuse:* Vanity and envy. **Vanity.**—It is an excessive desire of the praise of others. The patient works to be admired, even if has not pride enough to dictate. He is glorious, pretentious, magnificent, and coquettish. The proud man raises himself stiffly and haughtily; his pinched mouth shows disdain; the vanitous displays himself with graceful actions and looks, and a mouth more apt to open.—*Treatment:* The same as for jealousy. Show that all is vanity of vanities. **Envy.**—It is a regret of the good that others possess and that we would prefer for ourselves. It is a fury which is worse than jealousy. The causes and treatment are the same as for jealousy above delineated.

SECTION III.—Diseases of the faculties of Morality or the love of God.

§ 15. Conscientiousness—it is a desire to adhere to conscience, which is a judgment on what is right and wrong.—*Defect;* Injustice, cured by rubbing the organ as before, and stimulating the sense of duty.—*Abuse;* Unnecessary remorses, cured by stimulating the intellectual faculties and hope, § 20.

§ 16. Firmness.—*Defect;* Weakness of feelings, cured by rubbing the organ as before, and stimulating the sense of decision.—*Abuse:* Stubbornness; to speak with mildness to a bad child, and use synapisms on him during sleep, and the method of metastasis, spoken of in therapeutics; also, the rod *on the inferior back* gives wisdom *to unfeeling children.*—Prov. x. 13; xxix. 15, 17. War is a rod of Providence by the law of existence, but to be remedied by good behavior.

§ 17. Benevolence, p. 77.—*Defect;* Hardheartedness, cured by rubbing the organ as before, and stimulating the sense of beneficence or charity, which is an evidence of the love of God.—*Abuse;* Simpleheartedness to the undeserving, cured by metastasis, or stimulating the neighboring organs, so as to modify the action of benevolence to right purposes.

§ 18. Venerativeness, p. 77.—*Defect;* Impiety, cured by rubbing the organ as before, and stimulating the sense of religion and worship by reason and feelings, and the habit and consent of mankind, and the good we derive as fellow-creatures, from a universal and harmonious feeling towards God, in the various religious organizations, and in view of our dependence on Him, our pilgrimage upon earth, our immortality after death, and the necessity of honoring parents, and being submissive to them; as political liberty is not made for minors.—*Abuse;* Superstition, idolatry; worshipping everything or person from whom we derive a temporal good; attaching importance to formal practice.—*Treatment;* Reading books on the counterpart, so as to understand how to worship God in spirit and in truth.—John, iv. 23. Superstition is a feeling that does not reason, but when it comes to reason, it takes the name of fanaticism, and belongs to marvellousness, § 19, and the intellectual faculties.

§ 19. Marvellousness.—*Defect;* Incredulity, cured by rubbing the organ as before, and stimulating the sense of belief or faith as a harbor against adversity, or a guide or a post to stick to, or a center of action to refer to, for our hope, § 20. Faith in God or faith in Christ, or in a pastor, or a physician, will restore our spiritual and our physical health, and destroy all attempt to jeopardise, by unbelief, our future life.—*Abuse;* Credulity. The treatment is to employ the system of metastasis, by stimulating some close organ, and carrying the proximate feeling of belief on it,—and principally the intellectual faculties, for the cultivation of science and arts.

§ 20. Expectativeness.—*Defect;* **Despair**—which is the cause of suicide, and comes from the want of religious belief and moral courage; and suicide is the delirium of the love of self, which has no courage to fear adversity, defeat, or shame. Men more than women; lunatics and epileptics, and literary men; the atrabilary temperament are more apt to it. The spleen of the English is a variety, as it becomes sick by a sedentary habit. The *treatment* consists in containing the patient when it is dangerous to let him free; to make him drink a pound of fresh water every hour; and if he remains pensive and taciturn, to water his forehead, his temples, and his eyes, till he becomes more alive, wrapping his feet with warm flannel. Apply a large blister or a seton on the part of the hypocondriac regions, where the heat is usually stronger. This revulsive remedy will succeed when the disease has its seat in the abdomen. In cases more frequent, when the brain is effected, we must join some medicinal and moral remedies to act directly on the brain: good air, a pleasant home, smiling pictures, distractions, and exercises of all kinds, and the necessity of attending to some occupation; and at last to get the confidence of the patient.—*Abuse;* **Visionary** *speculations.* The *treatment* consists in showing the futility of speculations and building castles in the air. The nervous system is so much exalted in the moral faculties that it wants to be quieted and regulated by the intellectual faculties, reasoning and cultivating the fine arts to spend the action of hope upon, and to keep a cool and light diet, abstaining from all stimulants, and turning the hope towards celestial things, by fasting and submission to the will of God.

ARTICLE 11.—Diseases of the intellectual faculties.

These faculties, or the understanding, express reason, that guides or gives the light. They are the legislative government of man, and belong to the absorbing action, whilst the affective faculties, or the Will that wants to act, is the executive, that follows reason, and belongs to the expansive action. The understanding is a harmonious series of electrical impressions, that came at first from the external world, a determined regularity of forms and features of spiritual truths, and of their relations mathematically or harmoniously arranged in electrical atoms, and is like the male electrical molecule, p. 5, that gives the form to trees and to all vegetables; whereas the female molecule gives the

growth to fill it up, and symbolises the affective faculties. So, also, is the conception of a child in the woman—the man represents the extremity of the form, and the woman the growing towards the filling up of that form.

What is right and wrong, what is true and false, and what is beautiful and ugly, are left to the judgment of conscience. We are then responsible only before God for religious opinions and charity, and before men for the observance of social duties, as regards justice and equity. So that any error comes from the perception, but the sin lays in the affective faculties resisting the perception or conscience of it.—Involuntary error of the understanding, in creeds, is excusable before God, our creator, according to all theologians, as regards our salvation, as every Christian (practicing charity) sect takes the right to declare to have a sufficient knowledge of the dogmas of true religion, whilst they unjustly deny to each other that right. As no sect has a right to be a judge of the other, and as we all agree on the practice of Christian charity, it follows that all theologians have to acknowledge that the religious forms and creeds are left to the judgment and choice of men, according to education and circumstances; and that the Lord will glorify us not from the opinions of the understanding, but from the use we have made of those opinions in establishing peace and love among our fellowmen, because then we will discover the fundamental doctrines, or be inspired about them by the only spirit of mutual charity.—Matt. xxv. 35.

Every individual capacity has also a defect and an abuse; but neither the defect nor the abuse is a sin by itself, nor a passion, still both are diseases more or less.

The *treatment* of a *defect* consists in rubbing the organ as before, with the hand or aromatic substance, and stimulating the desires, for observation and perception of the object, art or science in question, by pictures, actions, and encouragement. The *treatment* of an *abuse* consists in inspiring a desire for the perception and observation of a different object, art, or science, stimulating that new object or faculty, in order to forget the abused one. There are only two sorts of abuses or diseases: the abuses of the fine arts, which we call *mania*, which lead to folly, and the abuses of sciences and of reasoning, which we call *fanaticism*. The *general treatment* consists in examining if the pulse is weak on both wrists, and there may be weakness in the judgment or other faculties; then a foot bath may suffice; and if it does not reestablish the pulse, we must act as in the affections of the medullary substance, by putting sinapisms or heating substances on the legs, and cooling substances on the head. We have to treat such a patient as if he was insane. As too much study alters and deranges the constitution of man, and especially his brain. The organs most liable to mania are configuration for drawing, measure, weight, and number for mathematics, coloring for painting, order, music, time, individuality, eventuality, and locality for study. The mania of collections belongs to acquisitiveness and veneration with any of the perspective organs. The organs which belong to fanaticism are ideality, comparison, causality, philosophism, imitation, wit, and both languages. The intellectual faculties, in an excited state, degenerate into distraction, monomania, and folly, and in a torpid state into absence, dementia, stupidity, brutishness, and for both, intellectual death. Fanaticism is the exaltation of the nervous system on the faculties of reflection by an excessive admiration and party spirit for some sciences, or arts, or opinions. There is an artistic fanaticism, a political fanaticism, and a religious fanaticism, which have destroyed the world by disputes and wars for want of Christian tolerance. **Insanity** is not easily recognized outwardly, except in the irregularity of the features and the state of the eyes, their staring in a dull manner, moving irregularly, weak emission of electricity, a difficulty to fix the eyes on some object.

The intellectual faculties, and principally memory, can be excited by animal magnetism and by stimulants, and may be disturbed by exaltation of the cerebral functions. They may diminish in inflammation, by softening or hardening of the brain. Diminution of the faculties indicates cerebral inflammation, dizziness, softening of the brain, apoplexy in nervous fevers; or with a florid, scrofulous and rachitic children, we have smartness and witticism. The above treatment for defect and abuse is to be followed.

## CHAPTER II.

### *Diseases of the Body.*

The analysis of the diseases the soul has led us to view the diseases of the body as having relation to the nervous system, and may all be called nevrose; and as diseases are all felt more or less in the brain, if we can impress the brain with photographs of good ideas of faith and hope, by physical remedies, magnetism, or otherwise, we will cure the brain or the soul, which will force the circulation and excite the nerves of the body. The soul will master and cure its body, which will find no time to be sick. We will, therefore, occupy ourselves with the head especially, and have two articles: Semeiology and Therapeutics.

ARTICLE 1.—Semeiology.

Semeiology is the science of symptoms and signs, which contribute to the diagnosis of diseases.

§ 1. The face.—There is a contractility or an expansion of the tissues; in grief, the muscles contract, the skin is wrinkled, emaciation comes. Sympathy, or tender emotion, sends the arterial or living blood by expansion; antipathy, or sad emotion, contracts, and thus the venous blood runs in its place, and causes a languid circulation and pale tissues. In inflammatory fevers and intense phlegmasiæ, the face is more animated, exalted, and expanded. The contraction of muscles is fixed in tetanos with great stiffness. An accidental intermittence of exaltation and diminution of contractility is observed in catalepsy and ecstacy, the eyes remain open or shut. In paralisy of the face, there is distortion. The diminution of contractility is marked in adynamic diseases by the diminution of circulation and leave on the face an air of stupor or dejection. The perversion of contractility in motion, is seen in nervous diseases, in ataxic fevers, mania, hysteria, epilepsy, convulsions. The color of the face may be lively red, deep livid red, leaden, pale, or discolored, yellow, or of green taint. The circulation of the blood gives the degree of vital force, and is in proportion to sensibility, heat, and the pulse. The red color of the face announces in continual fevers, cephalalgia, or violent affections of the brain, or lancinating and heavy headache; and with a wild countenance, it is a bad sign, and shows hemorrhagy in the nose; contraction of the forehead may indicate delirium. The deep red, livid leaden color, with weak pulse, shows the abatement of vital force and of the lungs. In peripneumonia, a lively red on the face, one single side of the lungs being effected, is expressed on the same side of the cheek. Scrofulous children have peculiar whiteness of the skin, full face, big lips, chaps of the superior lips, redness of the nose, the bleardness of the eyes, the square angles of the inferior jaw. Discoloration is the prompt effect of a sudden impression; a wan color is a sign of weak health, and is found among sedentary persons. Paleness is the sign of the abatement of forces. In gastric and bilious affections, the lips, the sides of the nose, and the eyebrows, are yellow or greenish. In chlorosis and icterus, the face is yellowish, wax color, but the conjunctive of the eye preserves its whiteness.

§ 2. The senses. 1. The eyes, p. 56, etc. Examine the eyes on the eve and during sleep. The eyelids present alterations in their motions, their color and volume; they are heavy or too much shut, or not shut enough. In ataxic fevers, the eyelids imperfectly shut during sleep, is a sign of worms; they follow the same interpretation as the face. At the end of diseases, the eyelids are covered with powder. Often, in scrofulous ophthalmia, the lids come off by inflammation. In coryza, the eyes are watery, with heaviness and swelling of the eyelids, and sometimes dry. The motions of the eyes are accelerated in inflammatory fevers and phlegmasiæ, bold, audacious in violent desires and in phrensy. The eyes partake of the force of circulation like the skin, thus: in adynamic or slow fevers, the eyes look dull; strabismus, or a distortion of a muscle of the eye may happen, the latter can be cut. The fixedness of the globe is a sign of delirium during fevers; in inflammatory or cerebral fevers, the eyes project, as also in hysteria, epilepsy, and hydrocephalus. The sclerotic is clear in youth, and more opaque in old age. Still the sclerotic is more whitish in scrofula; in consumption, or gastric disorders, it is yellow. The pupil dilates or contracts according as the iris extends or shrinks by the impressions of luminous rays on the retina. In ataxic cerebral fevers, the pupil is dilated often, and loses its contractility before light. It is a bad sign—but it is not so dangerous in soporous affections, which follow a spasm of epilepsy or small-pox—also in verminous affections in gastritis; in old men it precedes amaurosis; but it dilates in apoplexy, etc. The pupil contracts in several acute diseases, in inflammation of the brain, and retina in narcotism. It is a bad sign when the eyelids remain constantly shut against the light. The pupil must readily contract in passing from darkness to light, and readily expand from light to darkness.

2. The forehead. The heat of it is a sign of fever in children. In abatement the skin is hard and dry, and sometimes has a cold sweat. Pimples on the forehead and temples, are signs of continency in youth—but they are a sign of disorders in the viscera. In old, syphilis, pimples, or sores are found near the hair, and more numerous towards the temples, with pains in the bones at the coronal region, when the eruption disappears. The excavation of the temples and wrinkles come from phthisis pulmonaris, marasmus, excessive fatigue.

3. The nose, a little distorted, coming from acute affection, is a bad sign during the disease; that affection may be a sign of convulsion, and may lead to death. The frequent, rigid, and convulsive motions of the sides of the nose shows a laborious breathing, a violent inflammation of the lungs, a grave spasmodic state or the extinction of forces. A sore in the nose, like itching, is a sign of worms,

and sometimes of delirium. The nose swells in scrofula and erysipela; it becomes thin and sharp in pulmonary phthysis.

4. The mouth, p. 57, by its firm closeness or crookedness, shows spasms, in the brain and the ganglions; the lips are hanging, scattered, and abandoned, in adynamic fevers; in gastritis a trembling and falling down of the inferior lip is seen in opium eaters and smokers; and the superior withdrawn or retreating, with other bad signs, lead to fatal disease. The surgeon and dentist have a peculiar stiff contracted under lip. The tongue is pale in cholera, catarrhs, etc. p. 99.

§ 3. Pains. All pains are irritations, from the disturbance of electrical currents, hence anxiety, want of rest, continual motions, and at last fever. The pain may be tensive in inflammation, heavy in swelling, lancinating or nervous, burning in malignant diseases, and pruriginous in itching. We will speak only of the pain in the head. There are two kinds, the external and the internal. The external, which is increased by touch, and is mostly of a rheumatic, gouty, or syphilitic origin, or cresypelas in the head, inflammation of the pericranium, and even caries, in consumption it is an unfavorable sign. The internal pain is a sign of irritation, inflammation, suppuration, softening, medullary sarcoma of the brain and its membranes. It happens after a number of acute diseases, also in catarrhs after the suppression of hemorrhages and cutaneous eruptions, etc. If the pain is spread over the entire head, it is the cause of a nervous disease, and sometimes typhus. Pain in the forehead, if it is not from catarrh, inflammation or caries, indicates inflammation of the cerebral membranes and congestion in consequence of intestinal or hepatic diseases. In other diseases the frontal pain comes from gastric disturbance. Pain in the orbital regions is caused by inflammation of the cerebrum in hydrocephalus. In general the best remedy to all the pains in the head, transient, chronic, or acute, is cold applications or sedatives on the head, with hot foot baths, as well as the stimulant medicines for the stomach and bowels; if those fail, employ the method of metastasis from head to foot: that is the application of heating cataplams with sinapisms on the legs, and at the same time the application of some narcotico aromatic on the head in the form of a muslin cap impregnated with it; for inst.: populeum 36 drams, essential oil of fine lavender 20 drops, and 1 drop of ess. oil of roses. Some potion may be administered to the stomach, as: peppermint 9 drams, distilled water of lettuce, 6¾ drams, and diacodium syrup 18 drams, a few drops in water. Pains in the cerebellum may come from the abuse of amativeness; take cold bath, and sleep on the right side. Pains caused by inflammation of tissues are more dangerous than the nervous or spasmodic pains. The inflammation is seen by the heat, red urine, frequent and hard pulse, thirst, lesion of functions, external redness and swellings, whereas the nervous pain has not those signs, but has the urine watery, clear, and little. Pain in the nape is generally a sign of fever or hemorrhages, etc.

ARTICLE II.—Therapeutics.

Therapeutics is the art of curing diseases. The cause of diseases is a non-equilibrium of action; or an increase or a diminution of action between the systole and diastole, absorption and expansion, attraction and repulsion, positive and negative action of the functions of the body, (see p. 23, note). The five sensitive organs absorb the external elements, which produce impressions and irritations at every exercise of the cerebral organs. Then comes the *elaboration* into sensations more or less active, (according to the kind of constitution or temperament,) of those impressions, *which* we call the *electrical secreting power* of the organism, the vis medicatrix naturæ, which attracts electricity, and then excretion takes place as a necessary reaction, and produces expansion of the blood from the centre to the surface of the body, and there composes the physiognomy of man. The Pineal gland secretes the whole organism, and excretes the finest electricity which comes in contact with the soul, in a world infinitely small of powerful electrical beings. So, the cause or diseases comes from the external elements first: vitiated air in the lungs, bad food and drink in the stomach, bad taste in the mouth, bad sceneries in the eyes, bad sounds in the ears, bad smell in the nose, cold winds, dampness and blows on the flesh, emotions in the brain, and concupiscence or too much love desires or actions. Now, too much use of our senses increases the actions, and produces expansive emotions for love, gluttony, pride, etc.—hence positive diseases, palpitations, swellings, coughs, scrofulas, boils, wounds, headache, piles, neuralgia, measles, inflammation, obstructed menses, convulsive passions, eruptive fevers, lunacy, apoplexy, the blood rushes from the heart to the periphery; they are cured by negative remedies. Too little use diminishes the action and produces absorbing and contracting emotions in the brain, the action or blood goes from the periphery to the centre, hence concentrated or oppressive passions by disappointed love or expectation, or inward enjoyments, which destroy the body; sadness jealousy, envy; negative diseases, such as: liability to catch cold, nervous, or inward fevers, emaciation, palsy, asthma, consumption, dyspepsia, rheumatism,

cholera, dropsy, diabetes, palsy, heart and bilious diseases, profuse menses torpidity, and dropsy; they are cured by positive remedies. The action of diseases begins with a cold stage, alternating with the heat of irritation on the nerves more or less felt; it is called the nervous stage. We breathe the electricity along with air in the lungs in due quantity, then electrity is also absorbed by the skin, and especially by a natural conductor, dampness. Those two electricities produce, at the point where they meet each other, an impression to move the organs; but the latter electricity is always attracted to the hottest point, that is to the accumulated caloric, and produces irritation, with a superfluous electrical fluid, which is the catching of cold, and which must be expelled from the system by sweating or exercise; otherwise it will turn either inflammatory or torpid, and will produce the organic stage or second stage, by which the tissues and functions of the organs will become diseased. A disease may be either acute when the disease is intense, and wants a speedy removal, or chronic when, being cured on the nervous stage, the tissues are not sufficientlycured, or vice versa, and the disease continues mildly. The means of cure are hygiene, medication and special therapeutics.

§ 1.—*Hygiene* is the art of preserving spiritual and corporeal health. The aliments contain electricity in plus or minus, and a variable quantity of oxygen, hydrogen, nitrogen, carbon, magnesia, lime, sulphur, potassium, phosphorus, iron, iode, etc., and must be chosen according to the taste of the stomach, which shows what same substances are lacking in the human body to repair the waist, p. 8. The aliments may be acid, alkaline, acrimonious or aromatic, viscous or gelatinous, watery, oily or fatty, and saline. The acid aliments are the fruits, sorrel, fermented bread, milk, vinegar, lemon, etc., they increase or thicken the humors, moderate the heat, and prevent expansion; soureness is felt in the stomach. Alkaline aliments: cabbage, onions, radishes, cresses, asparagus, all flesh of animals which introduce sulphur and cure acidity; their excess produces fevers, nidorous crudities in the stomach, thirst, disgust of food, cured by acids or diluents, tamarind, or rhubarb. Acrimonious aliments or spicy: thyme, mustard,garlic,etc., increase perspiration, but lead to phthisy. Viscous or galatinous; pea, rice, barley, wheat, fish, veal, lamb, thicken the humors, and diminish the excretions. Watery aliments, light broth, tea infusions, dilute the humors, facilitate the secretions, their excess blunts the mucuous tissue of the stomach, occasions slime, weakens the nerves, and leads to palsy. Fatty aliments: butter, oil, fat meat, cure the rigidity of fibres, establish harmony between the solids and the liquids, their excess corrupts the bile,and causes burning sensations. Saline aliments attenuate viscosity, but their excess produces scurvy by indigestion and a nasty skin; liquors must be avoided and water only used.

Besides the choice of aliments, there are rules to observe: take gymnastic exercises with the dumb bell or a flat iron. Saw a large piece of wood; breathe long inspirations and expirations, by exparding your chest and lungs for five minutes at a time; take long walks or run a little. Be temperate and abstain from liquors, drink water which feeds you with electricity. Stuff a cold, by warm eating and dress. Starve a fever, by fasting and abstinence. That your body be covered with equal thickness all over to the neck; be mild, active and joyful, making the best of everything: take foot baths in the evening if you have been exposed to cold and dampness. Have a regular business and sleep 8 hours, avoid sweating so that the circulation may be equalized, and force out rheumatic affections; drink tar water to live long. Masticate your food well.

§ 2. *Medication.* No exclusive system of Medicine. Human Magnetism stands at the head of systems, p. 11. But a regular physician is eclectic in systems, and will use them all as suits best. The Homœopathic system is spoken of, page 23. and does well with magnetism. Electro magnetism is good in its place, page 7. Now from the Hydropathic system we extract the following: Water drunk regularly will prevent apoplexy convulsions, gout, hysteric fits, palsy, stone; and in the fit, the patient must drink it and lay down on his back. Cold bathing cures rickets, convulsions and want of sleep in children, suppression of urine, gravel, coagulation of blood after bruises, relieves inflammations of the skin or mouth, and will cure nervous and paralytic disorders. In fainting, water spread on the face attracts electricity and revives the system. The use of water will prevent asthma, rheumatisms, incubus and all colds. The rubbing with snow and very cold water in rheumatism, and drying the body covering it with flannel will cure. Fasting spittle applied outwardly will relieve or cure cuts, redness of the eyelids, scorbutic sores and warts; taken inwardly, it has an effect on negative diseases. Electricity can be combined with water and produce curative results; if applied properly, it will cure the diseases of the nervous system. Drinking of tar water, or a pint of water with 3 or more drops of sulphuric acid in it will prevent the body from sweating and wasting too fast, so as to re-establish the equilibrium of the system, and thus cure rheumatism. Attend to the pulse, p. 25, 52.

The method of *metastasis* p. 97, consists in removing the morbid action

from one spot to another spot of the body, in order to remove the superfluous electric fluid. All kinds of baths, vapour, cold, the heat of the sun and of a hot iron, will absorb the superfluous electrical fluid; also, sinapisms on the legs, and at the same time a cap of select aromatic vegetable on the head, as mentioned page 97, will cure headache and many diseases.—Acupuncture used by the Chinese—Perkinism, also which consists in promenading the fingers of magnetisers on the surface of a nervous person will also subtract the superfluous electrical fluid, hence the power of the points. We cured the finger of a lady in 1841, at Camdem, near Philadelphia, in a few minutes by the imposition of hands; her finger had been stiff for several months and she thought we did a miracle. We have cured obstruction, headaches, etc., by this magnetism, p. 11.

Raspail's healing method has camphire for its base, but too much use of it leaves too much sensibility in the nerves. However, the external application of his sedative water is efficacious against all positive diseases, such as fevers, etc.; it consits in: liquid ammonia, from 33,6 to 56,4 drams, according to the severity of the disease, 5,6 drams of camphorated alcohol, 16,8 drams of common salt, and 1 quart of water; also, little bags of salt worn over the affected parts will cure them. Remedies are all either positive or negative, as we have seen: positive where there is a greater amount of electricity, to act against negative diseases: or negative, when there is less amount of electricity to act against positive diseases. The positive remedies are all stimulants, alkaline, bitter and acid substances, pepper, pennyroyal, spirituous, saline, those which putrefy, acrimonious or aromatic, spicy, fatty and oily, cold liver, pearlash, soda, potassium, barks of medicnial trees, gums, flesh of animals, antiacids, onion garlic, mustard, etc. The negative remedies are all sedatives, natural acids and sour substances, salts, nitre, vinegar, lemons, cream of tartar, molasses, and all substances producin gacidity by decomposition, as wheat grain, viscous and gelatinous aliments, etc.

§ 3. *Special Therapeutics.* We give now a few remedies for the principal diseases, which will answer in almost every case to begin with. However, patients must consult a regular physician, who will examine the tongue, pulse, constitution, habits, contractility of tissues, etc., and will prescribe accordingly.

1. THE HEAD. *Apoplexy;* cold water on the head, or bleeding and laying down or hot foot bath. *Nervous Affection;* Drink an infusion of Valerian root. *Derangement;* snuff up sulphuric ether. *Ache,* see semeiology.

2. THE LUNGS. *Inflammation:* Steam the body over bitter herbs, or drink sudorifics and sweat by inhaling the steam of bitter herbs, after the arterial excitement has diminished, if the cough is troublesome, take two teaspoonful of the syrup of poppy or paregoric. For difficulty of breathing, take the syrup of ipecac to expectorate. A mustard plaster may be applied on the chest till the skin is reddened, drink hoarhound infusion. *Common Cough:* Boil vinegar and butter, a teaspoonful each and two of molasses, take teaspoonful. *Asthma,* breathing long breath and raising the chest at the same time, drink tar water, eat boiled carrots for two weeks. *Consumption.* Sleep or rest over a dunghill or in a warm stable; or inhale the chloride of iodine in 6 parts of water by little; or a broth bath of the body, rich diet by gradation.

3. THE STOMACH. *Costiveness;* cream of tartar, fruit, vegetables, exercise the legs and chest by some play or work. *Bilious Fevers.* See in Semeiology, drink warm lemonade. *Diarrhœa:* two teaspoonful of salt dissolved in half a gill of vinegar and swallowed at a draft. *Colic or Dysentery:* Drink flaxseed tea with a little lemon juice and sugar in it, rub the belly with grease, camphor and some drops of laudanum mixed. *Cholera;* rub the stomach with the same; drink a teaspoonful of ginger and pepper in a tumbler of hot water, chew camphire, eat highly seasoned food. The tongue is furred in indigestion.

4. THE HEART. *Palpitations:* from oppressive passions and venous blood; cease your emotions, breathe long breath. *Atrophy,* drink some stimulants and rub the breast with comphor and grease. The pulse shows the equilibrium, p. 57.

5. THE KIDNEYS. *Disury:* retention of urine. Throw cold water on the parts. Eat bread and onion without drinking. *Diabetes* or flow; drink wine boiled with ginger.

6. THE FLESH OR SKIN. *Scrofulas:* Hang around the neck a collar of the root of long bearded sorrel. *Rheumatism:* Rub with the essential oil of turpentine; FEVERS, see above; also, thin water gruel sweetened with honey, with 1 or 2 drahms of nitre in each quart. THE TONGUE is red in scarlatina, etc., dry, brown and cracked in fevers. The change in the moral and physical health comes out on the head and face by a more or less harmony of growth and proportions.

☞ Our limited funds have prevented us from making a larger book; but we can be consulted by letter, or at our office. Fee from 50 cents to $4, to obtain a written chart on the health and diseases of their soul and body, as well as on their moral dispositions and intellectual capacities, for knowing and securing their calling to a profession, trade, marriage, choice of friends and inmates.

J. D. L. ZENDER, Minister of the Gospel and Medical Phrenologist.

# PETIT TRAITÉ DE PHRÉNOLOGIE

OU DE PHYSIOGNOMONIE ET DE CRANIOLOGIE COMBINÉES,

SERVANT POUR LA DESCRIPTION CRANIO-PHYSIONOMIQUE

DES PERSONNES.

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## Explication du systeme Cranio-Physionomique.

La Phrénologie est une Science qui traite de la connaissance de l'homme par le moyen des développements de la tête : ces développements se manifestent sur la figure et sur le crâne : de là, deux grandes divisions, la Physiognomonie ou Physionomie et la Craniologie. Le but de cette science est de connaître nos dispositions et nos capacités, ainsi que celles de nos semblables, pour en tirer parti, les corriger, les perfectionner et juger, pour ainsi dire, de notre avenir, diriger l'éducation des enfants, choisir nos amis, éviter les méchants et savoir traiter avec les hommes. Tels sont les principes et les régles qu'admet ce système.

1. L'homme consiste en une âme et un corps. — 2. L'âme est une substance émanée de la Divinité, simple, indivisible, sans étendue calculable, présente à tout le corps, et principalement dans le cerveau. — 3. Elle posséde deux facultés : l'Entendement et la Volonté, ou vulgairement l'esprit et le cœur. — 4. Le corps est une substance matérielle, étendue, divisible, composée de divers éléments primitifs et possédant des appareils organiques, pour établir la vie végétative et la vie animale. — 5. L'appareil organique du cerveau est destiné pour la vie animale : c'est-à-dire que l'entendement doit percevoir les sensations du cerveau et les élaborer; la volonté doit choisir ou rejeter, et mettre ces sensations élaborées en action. — 6. Le corps est doué d'un système de nerfs nourris par le sang, qui se ramifient partout, dans lesquels circule un fluide électro-vital et dont les propriétés sont la sensibilité et l'irritabilité. — 7. Ce fluide transmet les substances corporelles au cerveau, et les sensations en sont perçues, connues, réfléchies et réagies à l'extérieur par l'âme.—8. Le cerveau est ainsi l'organe de l'âme, et contient une collection d'organes qui ont chacun leur propre fonction à remplir. — 9. L'exercice et le développement de ces fonctions sont soumis à l'influence de conditions organiques et de circonstances extérieures. — 10. La forme du crâne, ou la Craniologie, montre la quantité du cerveau, et la grandeur respective de chaque organe. — 11. Ces organes correspondent à autant de facultés ou puissances primitives fondamentales et innées de l'âme. — 12. L'apparence extérieure du corps, et surtout celle du visage, ou la Physionomie, indique la qualité du cerveau, c'est-à-dire que le visage est le miroir de l'âme, ou la manifestation extérieure de l'usage et de l'exercice de ses puissances. — 13. La Pathognomie est la mimique en action, ou le langage d'action des facultés de l'âme. — 14. Comme l'homme ne fait qu'un seul tout, auquel chaque partie doit être en harmonie, on combinera ensemble les six régions de la tête. La Frontale (*dcgj*), ou les facultés intellectuelles. La Sincipitale ou Coronale (*abcd*), ou les sentiments de mo-

ralité. La Temporale (*bcgf*), ou les facultés industrielles. L'Occipitale (*abfe*), ou les instincts de sociabilité. La Basilaire, ou base de la tête (*efghik*), ou la concupiscence. La Faciale ou le visage (*dgi*), ou les expressions de la physionomie et de la Pathognomie ou mimique. Il faut aussi mesurer la tête avec un craniomètre depuis le meatus auditorius de l'oreille, qui mène à la moëlle allongée, d'où la grandeur respective des organes est déterminée. — 15. Puis on détermine l'abus d'un organe, quand, après la corroboration des préliminaires physionomiques, cet organe est stimulé ou surexcité par un agent extérieur ou par un organe plus large, et qu'en même temps ce même organe est plus grand que la conscientiosité et les facultés réflectives. — 16. Enfin on doit observer la règle des combinaisons. Les plus grands organes veulent être satisfaits les premiers ; si un organe est plus grand qu'un autre, son sujet, ou sa faculté d'agir, contrôle cet autre organe ou opère sur lui ; si un organe est moins large qu'un autre, son sujet est stimulé, ou son objet est employé, et quelquefois abusé par cet autre organe, qui est un motif d'action; la pluralité des organes plus larges fait donc la pluralité des motifs d'action. voy. n. 2, Acquisivité combinée, et n. 4, Destructivité combinée. — 17. Malgré cette innéité des puissances fondamentales de l'âme plus ou moins prononcées, l'homme ou ce MOI individuel, est libre dans ses actions, c'est-à-dire qu'il peut délibérer, choisir, rejeter, agir ou ne pas agir, faire usage ou abuser de ses facultés : en un mot, l'homme se bâtit lui-même sa propre maison physionomique sur les fondements craniologiques que la nature lui a donnés. — 18. Le degré de développement des organes craniologiques s'inscrit avec des chiffres dans le blanc de leur marge, suivant le rapport du craniomètre.

1. 2., signifie très petit ; — 3. 4., petit ; — 5. 6., presque petit ; — 7. 8., modéré ; — 9. 10., plein ; — 11. 12., large ou grand ; — 13. 14., très large.

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## Partie Physiognomonique.

La Physiognomonie est la science de la physionomie ou des lois du visage, et exprime la qualité de l'action du cerveau. La Physionomie indique donc les dispositions présentes et les talents acquis, ou, en d'autres termes, l'usage et l'abus que nous avons fait de nos organes cérébraux ou craniologiques :

### I. TEMPERAMENTS,

### *ou degré d'énergie vitale dans l'élaboration du cerveau.*

1. Lymphatique, ou Flegmatique, ou Pituiteux. Le corps froid, humide, gras, mou, très peu velu ; peau et figure très blanches. Pouls mou, rare et lent. Lenteur et pesanteur dans l'action. Indolence, paresse, faiblesse, embonpoint, formes arrondies, yeux bleus, cheveux blonds.

*Nerveux.* Douce sensibilité, application, actions lentes, mais répétées constamment.

2. Sanguin. Le corps est chaud, humide, doux velu, les cheveux blonds ou chatains, les yeux bleus ou bruns, la figure animée ou rouge, le pouls mou, humide et plein. Activité, feu, enjouement, ris, amour, sensuel, inconstance, actions vives et violentes.

*Musculaire* ou *athlétique*. Muscles exprimés durement, hanches solides, poitrine avancée, tête petite, sentiments lourds.

3. Bilieux ou Cholerique. Le corps chaud, sec, maigre, dur et velu. Peau brune ou jaune, pouls dur et rapide, cheveux et yeux noirs, muscles fermes, activité décidée, énergie, ambition persévérance, actions vives et constantes.

*Sanguin pur*. Les veines sous-cutanées visibles. Embonpoint moyen, hardiesse, courage, constance, passions fougueuses.

*Sanguin doux*. Modération dans les qualités ci-dessus mentionnées. Application. Le meilleur tempérament.

*Sanguin atro-nerveux* ou *atrabilaire*. Extrême susceptibilité, irascibilité, inquiétude, penchant à l'excentricité.

4. Nerveux ou Melancolique. Le corps froid, sec ou maigre, les cheveux fins et lisses, figure sombre ou de couleur de plomb, pouls dur et petit, santé délicate, petitesse des muscles, grande sensibilité, amour de l'étude, actions vives et courtes, irritabilité.

*Doux*. Moins de susceptibilité et d'habitudes sombres. — *Maniaque emporté et bourru*. Les fonctions organiques et le pouls irréguliers.

*Bilieux morbide* ou *hypochondriaque et atrabilaire*. Penchant à la perfidie, à la crainte et au fanatisme.

## II. LES CINQ SENS DU CORPS,

### *ou organes sensitifs, ou pouvoir cérébral de recevoir les impressions.*

Ils indiquent les facultés primitives de recevoir les impressions des corps et de les transmettre par leurs nerfs au cerveau ; c'est là que la sensation est perçue par l'âme. Leur grosseur donne la grandeur du pouvoir, leur longueur la continuité, leur largeur l'activité.

1. La Vue. L'œil en est l'organe, il nous informe des objets éloignés par les rayons de la lumière répandus sur eux, réfléchis sur la rétine et transmis au cerveau par le nerf optique. Les yeux sont le siége du langage, par leur propriété de recevoir, de donner et de fasciner.

2. L'Odorat. Le nez en est l'organe C'est le siége de la délicatesse. Les substances gazeuses viennent des corps éloignés se répandre dans le nez sur le nerf olfactoire, qui en transmet au cerveau les sensations agréables ou désagréables.

3. L'Ouïe. L'oreille en est l'organe. Le meatus auditorius reçoit les sons ou les vibrations ondulatoires de l'atmosphère, causés par la percussion des corps : le tympanum les analyse, et le nerf auditif les transmet au cerveau. Rapport avec le moral.

4. Le Goût. Le palais et la langue en sont les organes. Ils sont couverts d'épanouissements de nerfs, appelés *papilles*, (sur la langue), qui reçoivent les impressions des corps et les transmettent au cerveau. Ils produisent des sensations de goût seulement.

5. Le Toucher. Tout le corps en est l'organe, et principalement les doigts. C'est le sens élémentaire. Il est causé par l'épanouissement des nerfs sur toute la surface du corps. Il nous informe de quelques qualités et corrige les erreurs des autres sens.

## III. LANGAGE DES SIGNES DU CORPS,

### *ou pouvoir cérébral de réagir et de transmettre sur la figure.*

La forme de certaines parties du corps, et principalement de la figure, exprime la réaction combinée des organes craniologiques et sensitifs avec les tempéraments. Ces parties indiquent la capacité ou la disposition d'action, les habitudes contractées par l'éducation ou par un exercice continuel de quelques organes cérébraux. Elles se divisent en dures ou immobiles, et en molles ou mobiles. Les parties dures sont les os, et ils donnent la quantité de force dans l'action. Plus les os sont longs, plus leur mouvement est continue; plus ils sont larges, plus ils sont forts. Plus ils sont minces, plus ils sont vifs et prompts ; plus ils sont épais, plus il y a de lourdeur. Les parties molles sont la peau, les muscles, les nerfs, les vaisseaux et les tissus cellulaires, et ils indiquent les habitudes de l'âme. La longueur des fibres donne de la continuité; leur largeur ou épaisseur donne l'énergie ou l'intensité d'action. La peau indique la délicatesse, et spécialement les qualités apparentes, correspondant en expression avec les habitudes de l'âme, quand il n'y a rien qui contrebalance, comme la douceur, la rudesse, l'épaisseur ou lourdeur, la sensibilité, la chaleur, le froid, la sécheresse, la mollesse, les qualités, (grasse, mince, humide,) etc. La coloration de la peau donne le noir ou la force, la blancheur pâle ou la faiblesse, la rougeur ou l'irritabilité. La teinte bleuâtre ou livide de sang veineux donne les passions convulsives, comme la colère, etc. La teinte vermeille de sang artériel donne les passions expansives comme la joie, etc. La décolorations de la peau donne les passions oppressives, comme la tristesse, etc. Les muscles donnent l'intensité d'action, comme la longueur ou continuité, la largeur ou énergie et application, l'épaisseur ou sensualité et lourdeur, la qualité mince ou susceptibilité et délicatesse. Les nerfs dénotent le plus ou moins de sensibilité et d'irritabilité. Les vaisseaux, et particulièrement les artères, dénotent la circulation du sang, ou le plus ou moins de force vitale. Les tissus cellulaires dénotent le plus ou moins de poids dans l'action. Plus les parties sont petites en proportion, plus l'activité et la vivacité sont grandes.

### *Qualités Physionomiques pour les parties du visage.*

Partie avançante — énergie.
rentrante — faiblesse.
longue — persévérance, lenteur.
ferme — fermeté.
épaisse — honte.
grosse — hardiesse.
étroite — indocilité.
maigre — privation.
molle — délicatesse.
plate — froideur, simplicité.
ronde — franchise, douceur.
ouverte — simplicité, franchise.
large — témérité sans ruse.
fermée — penchant à cacher.

Partie haute — fantastique sans réflexion.
petite — timidité (ruse pour les yeux).
mince — susceptibilité, sécheresse, faiblesse.
charnue ou grasse — sensualité, paresse.
pointue ou angulaire — ruse et fermeté
durement exprimée — irascibilité.
compacte ou serrée — solidité (avarice pour les lèvres).
Contours arqués — douceur.
arrondis — flexibilité.
Angles saillans — énergie, rudesse.
fins — pénétration.
Lignes ondulées — faiblesse.
angulaires — rudesse.
Rectilignes ou lignes droites — force, obstination, entendement.
Lignes courbes — faiblesse, flexibilité, sentiments.
Rides perpendiculaires — énergie et application.
transversales — paresse, défaut de persévérance.
horizontales régulières — la vieillesse ordinairement.
horizontales irrégulières — chagrin intensité d'esprit.

## *Comparaison avec les figures des animaux.*

Figures d'aigle ou aquiline, orgueil, désir de commander, énergie; — de singe, imitation ; — de coq, courage ; — d'âne, stupidité ; — de hibou, sensualité et lacheté ; — de mouton, timidité ; — de chien, fidélité ; — de cheval, patience, docilité ; — de lion, force, générosité ; — de chat, trahison ; — de perroquet, bavardage ; — de bœuf, plus de beuglement que de mouvement ; — d'ours, cruauté et sensualité, — de loup, cruauté et voracité.

## *Description des signes physiognomoniques personnels et de leur application.*

La tête.

La région frontale ou le front, ou l'intelligence (*cdjg*).

La partie supérieure du front ou le raisonnement.

La partie moyenne, ou l'observation.

La surciliaire, ou facultés de spécialité ou d'application.

La région sincipitale (*abcd*), ou facultés morales.

temporale (*cbfg*), ou facultés d'industrie,

occipitale (*abfe*), ou instinct de sociabilité.

basilaire (*efghik*), ou instincts brutaux.

faciale ou la figure (*dcgi*), ou tableau animé des réactions cérébrales.

La partie moyenne de la figure ou les sentiments (*jgh*).

La partie inférieure (*hgi*), dans la région basilaire, ou sensualité.

Les sourcils ou l'irascibilité et le désir.

F

Les yeux ou la communication.
Le nez ou la délicatesse de sentiments, ou la dérision.
La lèvre supérieure ou la délicatesse de goût.
La bouche ou goût moral, le sentiment du cœur.
La lèvre inférieure ou la sensualité.
Les oreilles ou la docilité.
Les dents ou la propreté.
La vue.
L'odorat.
L'ouïe.
Le goût.
Le toucher
Le système sanguin : vivacité, amour.
Le système bilieux : énergie, ambition.
Le système lymphatique : lenteur, aises.
Le système musculaire ou athlétique : sensualité, force.
Le système nerveux : susceptibilité, irritabilité, étude.
La langue.
Les joues.
Le menton.
Le cou.
Les rides ou les soucis.
Les épaules.
Les cheveux.
La poitrine et la respiration.
Les muscles ou la chair.
Le pouls.
Les os.
La peau (son tissu).
La couleur de la peau.
La taille et la tournure.
La voix.
Les mouvements, ou l'action.
L'apparence physionomique.
Comparaison avec les animaux.
Signes particuliers.
Le sommeil et les songes.
La santé physique.
Les maladies présentes.
Les maladies constitutionnelles.
La prévention.
La cure.

Le régime hygiénique.
Le pays convenable.
La santé morale.
Les maladies morales.
La prévention.
La cure.
Le régime moral.
Les talents.
L'usage des talents.
Le remède à l'inhabileté.
L'occupation ou profession.
Choix conjugal, moralité, et intelligence.
— conjugal, sympathie et physique.
— d'amis.
— d'associés en affaires.
— de domestiques.
L'âge et la probabilité de la vie.

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## Partie Craniologique,

La Craniologie est la science de la Cranioscopie, ou de l'inspection du crâne, pour mesurer la quantité du cerveau, ou le montant de chaque disposition et de chaque capacité fondamentales et innées, sans aucun rapport à l'usage ou à l'abus qu'on en fait ou qu'on en a fait ; ce rapport étant déterminé par la physionomie.

Cette partie se divise en deux ordres : les facultés affectives, ou du cœur ; les facultés intellectuelles, ou de l'esprit.

### ORDRE I. FACULTÉS AFFECTIVES.

GENRE I. *Penchants ou besoins de l'individu. Facultés industrielles. Communs à l'homme et aux animaux. Ils stimulent et donnent de l'efficacité. Les six premiers organes sont de préservation, et les quatre autres de prudence.*

† ORGANE DE LA FORCE VITALE [ ]. Elle a d'autant plus d'énergie que l'ouverture ovale occipitale est plus large et évasée.

1. BIOPHILIE ou VITATIVITÉ. Sens de la vie physique ou organique. Instint de la préservation. Impulsion irréfléchie à fuir le danger.
— Petite. Indifférence, froideur ou mépris de la vie et de la santé. Insensibilité pour les souffrances et la vue de la mort.
— Modérée. Désir de vivre en général, sans grande inquiétude de la mort.

— Grande. Amour et tenacité pour la vie. Crainte de la mort, soin de sa vie et de sa santé.

— Abusée [par de plus grands organes ou stimulé outre mesure par un agent extérieur.] Répugnance à exposer sa vie dans les plus petits dangers. Poltronnerie.

— Mimiquée ou exprimée par la pathognomie et la physionomie. On recule soudain au moindre objet dont on ne connaît point le but.

2. Alimentivité ou Gustativité. Instinct de la nourriture, de l'obligation physique ou appétit. Sens du goût, des odeurs, de la saveur.

— Petite. Ignorance ou indifférence dans le choix ou la procuration des aliments.

— Modérée. Tempérance naturelle, observance de la quantité et qualité des aliment, par vue de santé, on ne mange et on ne boit que pour vivre.

— Grande. Délicatesse du goût. Etude de l'estomac. Choix des aliments.

— Abusée. Amour de la bonne chère. On ne vit que pour boire et manger. Gourmandise, ivrognerie, jouissances épicuriennes.

— Mimiquée. Expression de gloutonnerie. Visage gros et gras, menton à double étage. Bouches et lèvres larges.

3. Acquisivite ou Convoitivite. Instinct de la propriété physique ou intellectuelle. Notion du mien et du tien. Penchant à acquérir.

— Petite. On est apte à donner ou risquer ses biens, à être insouciant et négligent pour acquérir, garder ou dépenser biens, talens.

— Modérée. On pense plutôt à fournir à ses besoins qu'à amasser.

— Grande. On est économe et bon ménager. On épargne. On a de la sollicitude pour gagner et garder. On souffre de ses pertes.

— Abusée. Cupidité, désir continuel d'agrandissement, mesquinerie, ambition, avarice, plagiat, fraude, amour du jeu, friponnerie, usures, larcins, vols.

— Mimiquée. La tête est portée en avant, les bras tendus et les mains ouvertes ou à demi fermées. L'air soupirant, expansion des yeux, contraction des traits.

— Combinée. Son sujet est le désir d'acquérir les objets des autres organes moins larges, comme d'acquérir des amis, de la réputation, etc., si l'acquisivité est plus large que l'affectioniv té, l'amour de l'approbation, etc. Le motif d'action est ici le désir d'acquérir, et ce sujet gouverne, en ce sens, les organes moins larges. Ce même sujet est stimulé ou abusé par les plus larges organes, et alors il devient l'objet de ces organes. L'objet de l'acquisivité étant la propriété, si l'amour-propre est plus grand, on aimera à acquérir des amis de la réputation, etc., par motifs d'amour-propre. De plus, l'acquisivité sera abusée par les organes plus larges, si elle est plus large que la conscientiosité et les facultés réflectives qui doivent régler nos motifs d'action. La combinaison des autres organes s'interprète de même. Voyez l'explication du système.

4. Destructivite. Instinct de la destruction physique ou morale. Sévérité et énergie de caractère. Inclination à détruire les choses nuisibles.

— Petite. Inhabileté à infliger un châtiment ou à y assister. On

est efféminé, puéril ; on épargne ce qui doit être détruit ou écarté.

— Modérée. On peut montrer un peu de sévérité, mais on ne continue pas, on peut abattre des obstacles ordinaires, mais on cède quelquefois.

— Grande. On écarte les incommodités, les obstacles, les personnes qui s'opposent à nos justes vues. On censure, on punit, etc., on aime la chasse.

— Abusée. Austérité, morosité, méchanceté, colère, dureté, raillerie, cruauté, jurements, plaisir des exécutions et des incendies, meurtre.

— Mimiquée. Angles saillants et aigus au visage, sourcils froncés, yeux perçants et épiants, voix enrouée et animée, mouvements brusques.

— Combinée. Le suicide vient de la destructivité et de la circonspection très larges avec l'espérance petite.

5. Combativite. Instinct de la défense de soi-même, de sa pr priété et de ses droits. Courage physique efficacité de caractère.

— Petite. Inclination à se rendre ou à céder. On est passif, inefficace, incapable d'accomplir beaucoup et aisément surmonté.

— Modérée. On sait prendre sa défense, et céder quand il le faut, et même quand il ne le faudrait pas.

— Grande. Bravoure dans les dangers et les batailles. Amour des discussions. Vigueur dans l'argumentation, le style et l'escrime.

— Abusée. Esprit d'opposition et de contention. Querelles. Inclination à se mettre en colère ou à se battre. Amour des duels et des batailles.

— Mimiquée. Un air résolu. Des lèvres qui se ferment, yeux menaçants, visage enflammé, poings fermés. Pétulance.

6. Secretivite. Sens du secret. Penchant à secréter, à garder ou à cacher ses pensées, ses sentiments, sa propriété, ses plans, pour soi-même.

— Petite. On est sans réserve, indiscret, ouvert, simple, grossier en manières et en langage, et aisément dupé.

— Modérée. On sait garder ses opinions, ses sentiments et sa propriété en général, mais on cède aisément à un ami qui presse.

— Grande. Tact, réserve, savoir-faire, discrétion. On sait diriger ses pensées, ses sentiments, garder un secret, ses propriétés, etc. Modestie chrétienne.

— Abusée. Dissimulation, ruse, finesse, argutie, mensonge, hypocrisie, fourberie, disposition à plaider le faux pour savoir le vrai.

— Mimiquée. Menton pointu, yeux cernés, petits et aigus, air taciturne et voûté, changement continuel de regards.

7. Constructivite. Instinct de la construction, des arts et de l'industrie. Sens de la perfection physique. Architecture, talent, mécanique.

— Petite. Aversion pour entreprendre, incapacité pour être artiste ou exécuter quelque ouvrage.

— Modérée. On a du goût et quelque capacité dans les arts et métiers, sans exceller dans le maniement des outils, etc.

— Grande. Connaissance usuelle et pratique. Adresse et dexté-

rité dans l'usage des instruments, des plumes, des crayons des outils, des aiguilles, etc., dans tout art.

— Abusée. Perte imprudente de temps et d'argent dans des constructions ou des inventions inutiles. On aime à tailler toutes sortes d'objets. Vaines spéculations.

— Mimiquée. Précipitation dans les manières. Promptitude et ingénuité dans le regard. Facilité dans l'usage des mains.

8. Circonspection. Instinct de la prudence. Délibération, appréhension des dangers. Caractère posé, prévoyance, pressentiment.

— Petite. Insouciance, témérité, imprudence, inattention, aveuglement, conduite précipitée.

— Modérée. On est disposé à faire attention en général avant d'agir, sans cependant avoir peur ou envie de risquer.

— Grande. Justes délais dans les affaires. On est soigneux pour attendre les conséquences. On hésite, on doute méthodiquement.

— Abusée. Inquiétude, soupçon, crainte, irrésolution, mélancolie, hypocondrie, crainte des maladies, usage des *mais* et des *si*.

— Mimiquée. Un air de sollicitude et d'attention divisée, yeux sans repos qui cherchent. Lenteur et hésitation à parler et à agir.

• Vigilance. Instinct de la vigilance.

— Petite. Tranquillité, indolence, paresse pour se remuer ou agir contre les circonstances. Indifférence à se préparer aux évènements.

— Modérée. On est disposé à l'action et à veiller ; mais on ne persévère pas assez, quand on a commencé.

— Grande. On est prêt, actif, dispos, vigilant, veillant sur ses paroles et ses actions, aussi bien que sur celles des autres, et en état de répondre à tout évènement.

— Abusée. On néglige sa santé et ses devoirs importants pour veiller ou soigner des choses inutiles.

— Mimiquée. Les yeux vifs, toujours ouverts, et tournant de tous côtés. La tête toujours prête à se retourner partout.

## Genre II. *Sympathies ou besoins de l'espèce.* (*Les six premiers organes seulement sont communs aux animaux.*)

### § 1. Instincts de sociabilité.

9. Amativité. Sens de l'amour physique. Instinct de l'union sexuelle, concupiscence de la chair, énergie générative.

— Petite. Continence passive. Indifférence ou froideur envers l'autre sexe, répugnance pour l'amour physique des autres.

— Modérée. Sobriété dans les plaisirs. On aime en général la société de l'autre sexe, et on lui témoigne de l'amitié et de la considération.

— Grande. Tendresse et amour pour le sexe, amour conjugal, disposition aux jouissances physiques par le mariage.

— Abusée. Amour de la créature mal placé, immoralité, libertinage avec le sexe, obscénité, impudicité, vice solitaire, débauches infâmes et criminelles.

— Mimiquée. Contenance pleine de feu, yeux pétillants, cou large et court, tête et corps tirés en arrière. Lèvres doucement séparées.

10. Philogeniture. Sentiment de la procréation des enfants, l'amour de la progéniture. Philogénésie. Amour paternel et maternel. Amour des enfants en général.

— Petite. Indifférence ou aversion pour les enfants, leur caquet et leurs jeux. On ne peut les souffrir.

— Modérée. On a un intérêt général pour la santé et le bien-être des enfants ; on en prend soin, plus par devoir que par affection.

— Grande. Affection des parents. Soin et éducation des enfants. Plaisir à les tenir et à les caresser. Désir de procréer des enfants.

— Abusée. Indulgence excessive, sollicitude partiale, injuste et désordonnée pour les enfants. On les flatte et on les gâte.

— Mimiquée. Contenance engageante et préoccupée qui attire les regards naturels des enfants. Ton de voix doux et agréable.

11. Concentrativite ou Habitavite. Instinct de la hauteur physique, penchant à demeurer sur des lieux élevés et retirés ; concentration, amour de la maison et de la solitude.

— Petite. Frivolité ; on change, on rôde, on passe d'un sujet à à un autre sans le diriger.

— Modérée. On peut rester à la maison, concentrer ses pensées, ou garder une tranquillité d'esprit pendant un certain temps ; mais pas longuement.

— Grande. Attention, réflexions abstraites, causées par la stabilité et la continuité d'action intérieure. On retient ses pensées.

— Abusée. Ressentiment, confusion d'idées et de sentiments ; abstraction de l'esprit ; séparation de la société ; excentricité. Nostalgie.

— Mimiquée. Un air de personne appliquée ; mouvements des yeux lents ; air pensif et rêveur. On retient ses manies.

12. Affectionivite ou Adhesivite. Instinct de la sympathie, attachement, affection, amitié, penchant à s'attacher à quelqu'objet.

— Petite. On est insociable, froid, égoïste, farouche, sans désir de communiquer.

— Modérée. On aime les amis en général, mais on ne reste pas longtemps avec eux, et on ne se risque pas pour eux.

— Grande. Affection réelle pour ses amis; fidélité, amour de la société ; disposition à contracter et à aimer certaines habitudes, certaines manies.

— Abusée. Attachements imprudents et excessifs ; on se laisse gouverner aveuglément ; regrets pour des personnes ou objets indignes.

— Mimiquée. Air ouvert ou ingénu ; manières cordiales et confiantes; la tête légèrement penchée de côté et en arrière.

13. Amour-propre ou Estime de soi. Sentiment de soi-même, du caractère, Amour-propre. Sentiment de la valeur personnelle, de la hauteur et de la vie intérieure et morale.

— Petit. Défiance de soi-même et de ses propres capacités, dégradations, bassesses et petitesses de manières et de ton, manque de décorum.

— Modérée. On a du sentiment de son caractère en général ; on tâche de le montrer ; mais quelquefois il fait défaut.

— Grand. Ton, noblesse et dignité dans les manières ; indépendance. On est maître de ses actions et de ses paroles.

— Abusé. Orgueil, pour en imposer dans l'air, les gestes ou la parure; suffisance, audace, présomption, fierté, arrogance dédains, insolence, jalousie, envie, égoisme, usage des *je*. Amour de la domination.

— Mimiquée. Tête élevée et portée en arrière, yeux élevés et fixes, paupières rapprochées, voix et manières affectées, les nerfs et les muscles enflés.

14. Amour de l'approbation. Sentiment de la propriété et de la vie publique morale, de la réputation, de l'estime, de l'honneur et de la gloire.

— Petit. Incivilité, rudesse de manières, égoisme ; on ne s'inquiète ni de l'approbation ni de l'improbation des autres.

— Modéré. On est en général disposé à obtenir l'approbation du public ; on le fait sans recourir à des sacrifices.

— Grand. Emulation, délicatesse de sentiments ; on est poli, affable, obligeant, pour mériter des louanges ; on agit pour la gloire.

— Abusé. Vanité pour plaire dans l'air, les gestes ou la parure, ambition, distinction, ostentation, cérémonie, jalousie, envie, le point d'honneur ; on fait le dandy, le sycophante.

— Mimiqué. Balancement gracieux de la tête de côté et d'autre ; beaucoup de cérémonies ; on épie si les autres nous admirent.

§ 2. Sentiments de moralite.

15. Conscientiosite ou Justice. Sentiment de l'obligation morale, du devoir, de la justice et de l'équité, du bien et du mal, de la vérité, de la conscience.

— Petite. Négligence, mépris ou aversion pour la morale, la vérité ou la justice ; on préfère les moyens expéditifs au devoir.

— Modérée. On temporise avec les principes de moralité dans la lutte de l'esprit avec les passions, et on s'expose à tomber dans les tentations, on sent qu'on doit bien faire ; mais on manque quelquefois d'énergie ou de persévérance.

— Grande. Innocence, candeur, franchise, honnêteté, probité, droiture, obéissance ; sentiment du mérite, de la faute et du repentir ; on obéit à sa conscience.

— Abusée. On est trop scrupuleux, trop sévère dans ses jugements ; remords non fondés pour les plus petites bagatelles.

— Mimiquée. Air tranquille, mouvements calmes et délibérés ; une gravité particulière de ton ; les mains s'élevant lentement.

16. Fermete ou Perseverance. Sentiment de la détermination dans les résolutions ; décision du caractère, énergie dans la conduite.

— Petite. Inconstance, légèreté, irrésolution, faiblesse, facilité ; on est en proie à toutes les circonstances.

— Modérée. On est disposé à la persévérance et à la patience, on en montre, mais cela ne dure pas longtemps.

— Grande. Fortitude dans les entreprises et les dangers ; constance, patience, magnanimité, stabilité, grandeur d'âme.

— Abusée. Obstination, inflexibilité, opiniâtreté, entêtement, répugnance à changer son opinion quoique fausse, raideur.

— Mimiquée. Ordres impérieux, voix distincte et emphatique, calme dans le danger subit, le visage à angles saillants.

17. Bienveillance. Sentiment de l'amour moral, charité du prochain, bonté, sentiment de plaisir, en cherchant ou en faisant le bonheur des autres.
— Petite. Inhumanité, dureté ; sans compassion, sans pitié pour le malheur des autres ; insensibilité.
— Modérée. On aime à parler de charité, on en fait un peu, on désire le bonheur des autres, mais on n'aime pas faire des sacrifices, ou on n'en fait que peu.
— Grande. Douceur, hospitalité, libéralité, compassion, bon cœur, générosité, complaisance, disposition à soulager les indigents.
— Abusée. Trop de bonhomie ; on est facile, aisément influencé, porté à soulager ceux qui ne le méritent pas ; trop généreux en argent, en présents, etc.
— Mimiquée. Voix douce et harmonieuse, manières aimables et conciliantes, sourires ingénus.

18. Veneration ou Theosophie. Sentiment de la religion (pratique ou spéculative) ; disposition à un culte religieux et à la vénération.
— Petite. Peu ou point de respect pour Dieu, les parents et les supérieurs ; inclination à innover ; à insulter ; impiété.
— Modérée. On aime à aller à l'église en général, mais on aime aussi à flatter le monde, et Mammon. On n'insulte pas ses parents, mais on ne leur montre pas assez de révérence.
— Grande. Piété, révérence, dévotion, ferveur et crainte envers Dieu, les parents, les magistrats, les supérieurs ; respect pour les personnes vénérables et les ruines de l'antiquité.
— Abusée. Superstition, bigoterie, fanatisme. Stricte observance des pratiques surannées, idolâtrie ; vénération pour des titres et des objets inutiles.
— Mimiquée. Une longue tête, un air grave et sérieux ; les regards et les mains dirigés vers les régions supérieures.

19. Merveillosite ou Surnaturalite. Sentiment de la foi, du merveilleux ou de l'aliment moral, croyance à l'intervention de la providence, aux miracles, aux mystères.
— Petite. Scepticisme, incrédulité, point de croyance sans évidence démonstrable, athéisme.
— Modérée. On aime à savoir le *comment* et le *pourquoi* des choses avant de croire, on se rend à une évidence physique, mais pas aussi aisément à une évidence morale.
— Grande. Soumission volontaire de la raison à toute autorité authentiquement révélée par Dieu, ou à tous principes admis de la plupart des hommes.
— Abusée. Crédulité, simplicité d'esprit, enthousiasme, passion pour les choses extravagantes et mystiques, croyance aux songes, aux sorciers, aux charmes, aux diseurs de bonne aventure.
— Mimiquée. Voix basse, ton confiant, regards continuels d'étonnement, air de mystère, d'onction, d'effroi.

20. Esperance. Sentiment du courage moral ; l'exercice de la foi ; vive et claire anticipation de succès, et d'un bonheur futur.
— Petite. On a de la répugnance à risquer quoique ce soit ; on agrandit les difficultés, et on est conduit au désespoir.
— Modérée. On s'avance, on risque quelque peu, mais pas trop, de peur de perdre trop.
— Grande. Assurance de succès dans les spéculations; espérance de prospérité ; attente du bonheur temporel et spirituel ; confiance dans la bonté divine.
— Abusée. Bonheur idéal ; anticipations trop ardentes : on est visionnaire, chimérique et rempli de projets et de spéculations inconsidérées.
— Mimiquée. Contenance joyeuse, marche élastique, regards tranquilles et contens ; tête élevée, mais s'élevant involontairement.

## ORDRE II. FACULTÉS INTELLECTUELLES.

Elles produisent les connaissances, les sciences et les arts, et elles sont chez les animaux dans un état incomplet.

### Genre I. *Facultés de perception, d'observation et de mémoire, qui produisent les beaux-arts et les sciences physiques. Les huit premières sont des facultés de spécialité, et le reste des facultés d'observation.*

21. Individualite. Perception de l'existence individuelle des choses, ou de ce qui distingue une chose d'une autre, sans égard à son origine ou à son effet ; sens des choses, des distinctions.
— Petite. On a l'air d'un sot. On manque d'observer les détails d'un objet ou de remarquer aucune chose.
— Modérée. On sait observer certaines choses, ou bien on fera plus attention aux généralités d'une chose qu'à ses détails.
— Grande. Connaissance pratique et usuelle, éducabilité, découverte, mémoire des détails d'une chose, vus, lus ou entendus; le *qu'est-ce que c'est ?*
— Abusée. Connaissance superficielle des faits, curiosité, remarques continuelles et téméraires sur les personnes et sur les choses.
— Mimiquée. Un air d'intérêt dans les rencontres ; le contraire de l'abstraction ; les mains frappant le front.

22. Configuration. Perception de la forme, de la figure ; mémoire des personnes et des choses par leurs formes.
— Petite. Oubli ou incapacité de juger de la forme des choses et de la contenance des personnes.
— Modérée. On ne se souvient des personnes et des choses qu'après les avoir vues souvent.
— Grande. Habileté à se rappeler les traits des personnes, la forme des choses, dans la crystallographie, la botanique, la minéralogie, le dessin, la gravure, etc.
— Abusée. Souvenir superficiel des personnes sans connaître

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leur caractère, insouciance dans l'examen des formes, etc., caricatures.
— Mimiquée. Intensité des yeux vers le nez par l'abaissement de l'angle interne ; on se frotte les sourcils pour stimuler l'organe.

23. Etendue. Perception de la mesure, de la dimension, de la proportion des corps ; capacité pour la perspective, la géometrie, etc.
— Petite. Incapacité de juger de la longueur, de la largeur, de la grandeur, de la profondeur, de la hauteur, et de la distance des corps.
— Modérée. On sait mesurer de petites distances ou de petits corps, mais on ne réussit pas pour de plus grandes dimensions.
— Grande. Habileté à mesurer des yeux, à arpenter, à calculer les dimensions et les distances, et les perspectives, etc.
— Abusée. Désir de considérer et de décrire les ouvrages immenses de la nature et de l'art, en négligeant les objets les plus petits.
— Mimiquée. Si l'organe est usé, il produit des méprises devant une lumière faible et trouble ; les yeux et les mains en mouvement.

24. Pesanteur et Resistance. Perception de l'équilibre ou du poids, tactilité, densité, gravitation.
— Petite. Incapacité de juger du poids et de la gravité spécifique des corps.
— Modérée. On se sentira un peu ébloui sur une mer agitée, on ne se risquera pas trop loin sur la glace, ou dans la gymnastique, de peur de perdre l'équilibre.
— Grande. Habileté à comprendre le génie mécanique, la statique, la gymnastique, l'équitation, la danse, le saut, la balle, l'arc, l'art de patiner, de se balancer, etc.
— Abusée. On fait des efforts trop violents pour porter des fardeaux, pour faire des tours de corde, d'équitation et de sauts périlleux.
— Mimiquée. Marche vive et ferme ; les mains et le corps montrant de l'agilité, de la légèreté et de l'élasticité, etc.

25. Coloris. Perception des couleurs, discernement des nuances, penchant à jouir de la vue des beautés naturelles et artificielles.
— Petit. Incapacité de juger des nuances des couleurs, de découvrir les beautés ou les défauts d'une peinture, fleur, image, etc.
— Modéré. On admirera les couleurs, et on n'en comprendra les nuances que d'une manière machinale, sans goût.
— Grand. Habileté à se rappeler, à arranger, à mêler, à nuancer les différentes couleurs, goût pour la peinture, l'art d'émailler, etc.
— Abusé. On aime le grand amas de couleurs, et celles qui font des contrastes violents et frappants.
— Mimiqué. Un air d'admiration et de ravissement pour les productions de la nature et de l'art.

26. Ordre. Perception, de l'arrangement et de la classification, du

rapport ordinal des choses. Sens de la méthode, de l'ordre, de la symétrie.

— Petit. Confusion, malpropreté ; on laisse les choses comme elles sont, sans être capable de les remettre en place.

— Modéré. On aime l'ordre, et on sait le garder quelque temps, jusqu'à ce que la confusion se fasse remarquer insupportablement, et de nouveau.

— Grand. On est régulier, systématique dans ses paroles, ses actions et ses compositions littéraires ; on a une place pour chaque chose, chaque idée, et chaque chose est à sa place.

— Abusé. Précision extrême, inquiétude et irritabilité à la moindre déviation des règles.

— Mimiqué. Impulsion involontaire à arranger des articles ou des matériaux épars partout où on se trouve.

27. Calcul ou Numération. Perception du rapport des nombres ; capacité pour l'arithmétique et l'algèbre ; sens de la quantité.

— Petit. Oubli des résultats numériques et de leurs règles ; incapacité pour les études mathématiques.

— Modéré. On peut n'être habile que jusqu'à la moitié de l'arithmétique, ou bien on peut comprendre toutes les règles d'une manière machinale, avec l'aide d'une clé.

— Grand. Habileté à se rappeler une pluralité de choses ; activité et profondeur de calcul ; talent pour les règles de quantité.

— Abusé. Amour excessif pour les calculs, et habitude désordonnée de faire des calculs sur tout.

— Mimiqué. Mouvement particulier des yeux ; absorption de l'esprit si grand qu'on tombe dans des abstractions.

28. Melodie ou Tons Perception du rapport des sons ; sens de l'harmonie et de la mélodie ; mémoire des sons, de la voix et des airs.

— Petite. Incapacité à retenir des airs ou à découvrir de la discordance ou de l'harmonie.

— Modérée. On peut, par routine, chanter la gamme et apprendre à lire les notes de la clé d'ut, avec un peu de mesure, au-delà, il faut faire des efforts d'esprit et de patience dont on ne se sent pas capable.

— Grande. Habileté et vitesse à apprendre ou à composer des airs, et à s'apercevoir de la discordance ou de la mélodie ; talent musical.

— Abusée. Efforts continuels pour atteindre ou découvrir des sons variés ; manie pour la musique.

— Mimiquée. Une sorte de mouvement de haut et de côté de la tête, pendant qu'on écoute ou qu'on accompagne de la musique.

29. Temps. Perception de la durée, sens du rapport du présent, du passé et du futur ; observation des intervalles et de la succession des choses, de la mesure en musique.

— Petit. Incapacité à garder le temps, à se ressouvenir de la durée des choses, par dates, mois, années, etc.

— Modéré. On peut se ressouvenir pour ce qui intéresse le plus pour le moment, des dates de quelques événements, de quelques numéros de rues, mais on les oublie souvent après.

— Grand. Habileté à comprendre la chronologie, ou succession des faits, à garder le temps et la mesure dans la danse, le chant, le jeu, la poésie.

— Abusé. Manie de faire trop ressortir la mesure en musique, plutôt que de s'adonner à la douceur et à l'harmonie.

— Mimiqué. Manie à battre la mesure dans toutes ses actions, en marchant, en dansant ou en chantant ; tout en mesure et en cadence.

30. Localité. Perception et observation de la situation relative des personnes et des choses ; mémoire locale ; rapport des espaces.

— Petite. Incapacité de juger de la place des personnes, des choses, des mots, des idées, etc.

— Modérée. On se ressouvient confusément, ou tantôt bien ou tantôt mal de la place, des objets ou des lieux qu'on a visités.

— Grande. Habileté à fixer dans son esprit une place, une chose, une personne, une leçon ; talent pour la géographie, la perspective des paysages, goût pour les voyages.

— Abusée. Curiosité, caprice, désir de voir de nouvelles personnes, de nouvelles choses et de nouvelles places. Vagabondage, amour du changement.

— Mimiquée. Le corps en mouvement, l'index levé devant les yeux, prêt à montrer quelque place.

31. Eventualité. Perception du rapport général des choses, ou d'une suite d'idées appartenant à un évènement ou à une action lue ou vue ; sens des phénomènes, esprit d'observation.

— Petite. Oubli des évènements lus ou vus ; pas de goût pour l'étude de l'histoire.

— Modérée. On peut se ressouvenir des faits généraux, mais non pas des détails, mieux de ce qu'on a vu que de ce qu'on a lu.

— Grande. Habileté dans la narration et la conversation ; mémoire des faits historiques et scientifiques ; perfectibilité, docilité.

— Abusée. Recherche avide de sujets inutiles, d'histoires particulières, de contes scandaleux, d'anecdotes personnelles, qui peuvent être pernicieuses.

— Mimiquée. Curiosité que les enfants montrent à savoir les histoires et de s'informer de ce qui est arrivé.

32. Idealite. Esprit d'imagination, perception du sublime, du beau idéal ; sens de la perfection idéale, faculté de se former des peintures idéales.

— Petite. Simplicité, grossièreté, naïveté, sans ornements, sans égard pour la beauté, la délicatesse.

— Modérée. On sait admirer et comprendre le beau dans les beaux-arts, la poésie, la littérature, la peinture, la sculpture, etc., mais sans goût ; on préfère la simplicité aux ornements, et les manières ordinaires aux manières polies.

— Grande. Ravissement, verve poétique, goût pour la littérature, l'éloquence, la musique, la peinture, etc., les arts et les sciences.

— Abusée. Extase et prestiges extravagants, amour des romans,