184528

OUTLINES

OF A NEW SYSTEM OF

PHYSIOGNOMY.

ILLUSTRATED BY NUMEROUS ENGRAVINGS,

INDICATING THE

LOCATION OF THE SIGNS OF THE DIFFERENT MENTAL FACULTIES.

BY J. W. REDFIELD, M. D.

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"To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language;" —— BRYANT.

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PREFACE.

LITTLE or nothing has been known of Physiognomy by either the ancients or moderns, except that such a science existed somewhere among the arcana of Nature. Even the faith in its existence has decreased in modern times, owing partly, no doubt, to the vain endeavors that have been made to discover it. All the systems of former times have come to be regarded as "fanciful arts" rather than as natural sciences, and this conclusion is undoubtedly just. The Sophists taught the correspondence between the internal character and the external developments, without being able to demonstrate it; and the name "sophist" has become synonomous with vain reasoner. Aristotle, one of this sect of philosophers, made correct observations on the resemblance between certain men and animals, but he did not thereby discover the resemblance in character which is indicated by the resemblance in external appearance. Lavater, fired by an intuitive perception of the characters of men in the features and expressions of their faces, with characteristic enthusiasm pursued his physiognomical observations, believing that they might some day be "improved into a science." His passion was that of an admirer—one whose admiration for truth never ceases, though he be a thousand times disappointed in the woo-

ing of it. His delineations are mostly too general to give the reader any knowledge of character by the face; and in those instances in which he attaches a particular trait of character to a particular sign in the physiognomy, the observations are seldom confirmed by experience.

The faith which mankind will have in Physiognomy will not henceforth depend merely on an intuitive perception of its truth, but will be based on understanding. The reception or rejection of this science, or the belief or disbelief in its existence, will not turn upon the presumed correctness of popular judgments in respect to what are good countenances and what are bad ones. The modern masters of painting and sculpture, no more than their disciples, are to be considered infallible in their ideas of character in the forms and features which they give to their imaginary beings; for, though they may be correct in the general outline of their figures, they needed a deeper insight into Nature in order to portray character in the features and expressions of the face. We can well believe that M. Sturtz spoke truth when he declared to Lavater that he "once happened to see a criminal condemned to the wheel, who, with satanic wickedness, had murdered his benefactor, and who yet had the benevolent and open countenance of an angel of Guido;" but we do not believe that such a person had the countenance of an angel of heaven. It might be said with equal truth that the face of an "Ecce Homo," as it is represented in ninety-nine cases out of a hundred, might be found among guilty criminals, for there is scarcely a representation of the Divine man that does not show a face more barren of social, moral, and religious feelings, than is the case with the majority of mankind.

We would not give the reader the impression that we claim to have discovered the whole of Physiognomy, or that we have

not made some observations that will need correcting. In the following pages he will read but a brief outline of the subject so far as relates to the face; and the face, though the chief index of character, is by no means the only one. The discoveries of Gall were physiognomical, and so he regarded them; and these have opened the door to the temple of Nature, so that others, however humble, may enter and explore its mysteries. Who can enter without a feeling of awe and reverence, of sacred stillness, and of the presence of the Supreme Being! or without the breathing of a desire that he may distinguish the true from the false, and that he may obey the one and reject the other?

It is thought by many, and perhaps by the majority of persons, that Physiognomy and Phrenology, as commonly understood, must be in conflict with each other, and that if one rises, the other falls. This idea is probably in consequence of the common and natural impression that the mind moulds the features, and expresses itself through the medium of the face; and that no one, before the discoveries of Gall, could have thought of inspecting the skulls of people for the purpose of finding out their characters. The idea of antagonism between the skull and face has probably arisen also from the total eclipse which Physiognomy suffered when Phrenology came into existence; but as—

> ——— "the eclipsed sun
> By mortals is most gazed upon,"

the greater luminary was for a while obscured by the lesser, that the eye of the mind might gaze upon it without injury, and thus make the grand discovery of a universal science at the same moment that the attention of thousands was directed to it. To speak without metaphor, we believe that the discovery of signs of character in the skull was necessary to the finding out of those

in the face, and every person may see the beautiful harmony between the two. For example: in the face, the signs of the different faculties of love are in the chin; and according to Gall, the strength of love is in proportion to the development of the cerebellum, which is exactly opposite the facial sign, and which is separated from the cerebrum as the lower jaw is separate from the upper. The faculties of the love of food of different kinds are indicated in the small and large molar and wisdom teeth, in the upper and under jaw; and, according to Phrenology, the sign of alimentiveness is just over the joint where the upper and lower jaws are united. But the signs in the face are in all instances the most sure and exact, besides being more open to observation. These hints are given as an illustration of the harmony which exists between the contour of the head and the features and expressions of the face, a relation which we may hope to explain hereafter.

New York, *December*, 1848.

OUTLINES

OF DISCOVERIES IN

PHYSIOGNOMY.

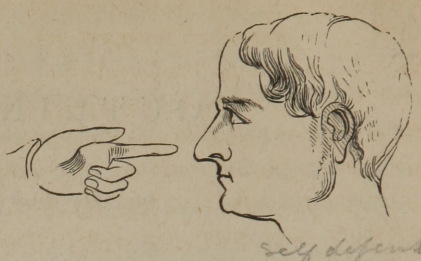
LETTER I.

STUDENT'S CHAMBER, *Sept.* 12, 1848.

MY DEAR R——:

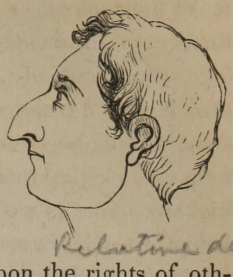
THE *knowledge of signs of character in the face* is what is generally understood by PHYSIOGNOMY; and as an artist first gives a pencil-sketch of the portrait he intends to produce, so we will sketch physiognomy, and, if you choose, leave it in our portfolio till such time as we shall be able to finish the picture. In looking at the human face, the feature that most strikes us, as being most prominent and most indicative of character, is the *nose*. In this organ we can not fail to see both force of character and sagacity if the nose be prominent, or the opposite of these if the nose be weak or small: and the reason of this is that the faculties belonging particularly to force of character and sagacity have their signs in the nose. There are three faculties of combativeness — *Self-Defence*, *Relative-Defence*, and *Attack*. It is evident that these are not a single faculty; that, for example, the disposition to defend oneself is different from the disposition to attack others, and that relative-defence, or the disposition to defend one's friends, family, neighbors, &c., is different from either. The faculty of Self-Defence is indicated in the ridge of the nose

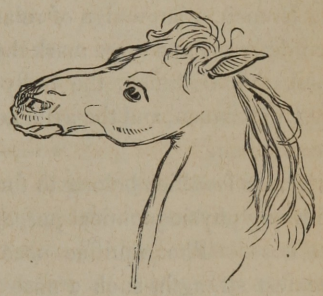
just above the tip, at the place pointed out in this figure. The sign here is represented of extraordinary size, and would indicate a very great deal of the faculty, which manifests itself in the disposition to stand always upon the defensive — to consider oneself attacked, and therefore to oppose, to contradict, to be always on the opposite side. One who has a predominance of this faculty, and thus a large sign of it in the nose, will stand his ground when assaulted; is opposed to being touched or leaned upon; is easily provoked, and has a stronger dislike to interference than people in general. He seems to be affected in every part of his system with that painful sore called *noli me tangere*. So we see that though "self-defence is the first law of Nature," too much of it is not good. This faculty must be an instinct common to man and animals, and we may see the sign of it developed in the brute creation in proportion to their manifestation of it. In the horse it is large, particularly in the Canadian pony, who feels himself attacked or intruded upon when a person comes near him, or points the finger at him. By his leering, throwing about his head and attempting to bite, and striking with his hoof, he says to us, "Keep your distance; don't touch me!" Such a horse has the sign of self-defence large, as in this figure. The instinct and sign of self-defence are largest of all in the rhinoceros, which has a horn growing out at this part of the nose, provided by Nature for the express purpose of self-defence.



The faculty of Relative-Defence, or the disposition to defend others, is indicated in the ridge of the nose at its middle part,

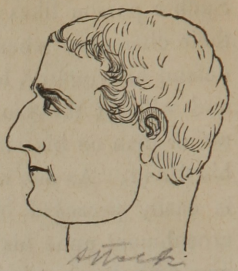
just above the sign of self-defence, as shown in this outline. Such a person likes to espouse the cause of others, and to be their champion when attacked. He will defend his country, his fireside and home, and will let the blow fall upon himself rather than on his wife and children or on his friend. As one with large self-defence is easily *provoked* by anything like encroachment upon his individual rights, so one with large relative-defence is easily *irritated* by anything like encroachment upon the rights of others, particularly of children and of the simple and weak portions of the human family, who can not well defend themselves. Relative-defence is a very patriotic feeling, and the sign of it should therefore be large in the Yankee character, as may be commonly seen in the American profile. To illustrate the sign of this faculty in the lower animals, we will again take the horse. A prominence of the middle part of the ridge of the nose, as in this figure, indicates a great deal of irritability, a disposition to fret and chafe in the harness; and if the animal have a colt, she will show a solicitude to defend it from danger proportional to the sign of the faculty. The action of this faculty is toward its sign, and throws the head in the position indicated above. It is very strong in the camel, in which the large sign in the nose and the position of the head agree.





The faculty of Attack is indicated in the upper part of the ridge of the nose, just above the sign of relative-defence, as seen in the following figure. A pugnacious individual—one who is in the habit of "picking quarrels," as it is said—has this sign large. Such a person is provoking and vexatious, particularly to those who have large self-defence and relative-defence. He

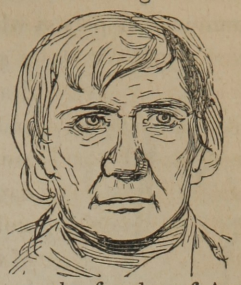
does not allow others to remain quiet in their persons or opinions. If he be a vulgar, gross man, he attacks their persons; if an intellectual, refined man, he attacks their opinions, and is a controversialist. The sign may be seen largely developed in quarrelsome persons, who exercise the faculty in both striking and kicking; and is large also in the kicking horse, as we see in the engraving below. Such horses are called Roman-nosed (and the Romans, by-the-by, had the combative faculties very large, particularly attack, as shown in their aggressions, and as indicated in the form of their noses). In the Irish face we see either the sign of attack, or the sign of self-defence, or the signs of both, largely developed, with less relative-defence. In the English face we see a large sign of attack; in the French, a large sign of relative-defence: and these mark the combative Irishman, the bullying Englishman, and the irritable Frenchman.



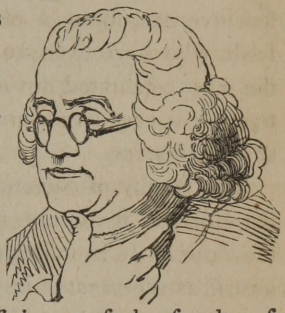
These faculties belong to force of character; and to a person with any physiognomical perception they give that appearance to the nose. The aquiline nose being an arch, in which is the greatest strength, such a nose is strong, even physically speaking.

Acquisitiveness is another faculty belonging to force of character, inasmuch as it is one of the strongest passions, exerting a predominant influence on mankind, and carrying them through the greatest difficulties. This faculty is indicated by the breadth of the nose just above the wing of the nostril, in the bony part. The sign, if large, gives a broad arch, as we see in the face of the negro, and in that of the Jew. The following engraving may represent a thief—one who exercises acquisitiveness unlawfully.

Persons who steal in a lawful manner have also the sign of this faculty large. Of the lower animals, cows are remarkable for a thievish disposition, and those which have a particular passion this way may be known by the large development of the sign of acquisitiveness, or the breadth of the nose just above the wing of the nostril.



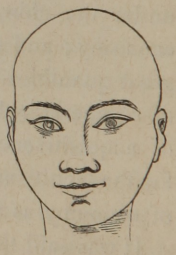
The faculty of *Economy* is the disposition in man to keep what he gets; whereas, the faculty of Acquisitiveness is the disposition to get what he can. The sign of the former is the thickness of the nose forward of Acquisitiveness; also the fulness under the chin — making, when large, what is called the double chin, as in this figure of "Poor Richard," who was remarkable, alike for his economy and his economical sayings. This faculty and its sign may be observed great or deficient in the lower animals as well as in man. The cow, for example, is very full under the chin, and is careful to pick up every straw that is thrown out with the dirt. The horse, on the contrary, is very hollow under the chin, indicating a great deficiency of the faculty of economy; and so far from gathering up the fragments, he draws great quantities of hay under his feet, and is very wasteful. Men, as a general rule, are more remarkable for the faculty and sign of acquisitiveness; women, as a general rule, more remarkable for the faculty and sign of economy: but the most excessive cases of economy as well as of acquisitiveness are among men.



It was said that in the nose are seen both sagacity and force of character. The impression of sagacity is obtained mostly from the end of the nose; and the reason is that Inquisitiveness, Secretiveness, and Suspicion, are indicated there, besides certain intellectual faculties. The faculty of *Inquisitiveness* is indicated in the horizontal length of the nose, from the lip forward, the

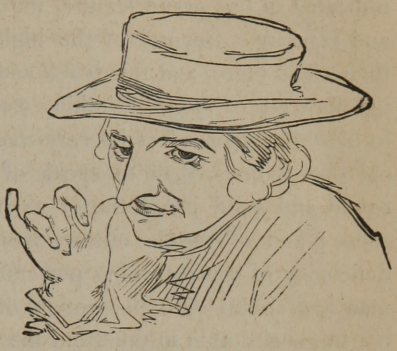
end being in many cases turned slightly upward, as seen in this outline. A person with this sign large is very inquisitive, asks a great many questions, and takes means to draw out the secrets of others. The faculty and its sign are great in thief-detectors, who are engaged in bringing to light deeds of darkness, and finding things which have been stolen and secreted. The hog has the sign of this faculty large, the nose being projected horizontally and turned up in a rim ; and he exercises the faculty almost constantly, his food being concealed in the ground where most other animals have not the instinct for finding it. This faculty gives a natural disposition to dig in the earth in search of food or treasures, and, in connexion with acquisitiveness, forms a character sordid and covetous. In the Irish, who have lived so long upon a certain root, and who are the most celebrated dirt-diggers in the world, the sign of inquisitiveness is very large, unaccompanied with more than ordinary acquisitiveness.

The faculty of *Secretiveness* is the opposite of Inquisitiveness, inasmuch as it attempts to conceal from the prying curiosity of the latter. It is indicated in the breadth or expansion of the nostril, as represented in this cut. If this is thought to resemble very much a Chinese, it will be remembered that the "Celestials" are the most remarkable people in the world for secretiveness ; for many centuries not allowing strangers to enter their gates, carefully concealing the knowledge of their arts and sciences, and proverbially secretive whenever travellers make inquiries of them. The negroes have also this faculty and its sign very large. It is the disposition to hide either oneself or one's property, and, in connexion with acquisitiveness, forms a miserly character — one which loves to hide money in a wall or bury it in the ground, where those with strong inquisitiveness are most likely to search for it. The fox may be cited as an



example of the large sign of this faculty, indicating a strong power of concealment, which has so close a connexion with cunning as to cause phrenologists to confound it with the latter faculty.

The faculty of *Suspicion* is indicated in the length of the nose from the root downward, at a right angle with the sign of inquisitiveness, as we see in the accompanying engraving. When a person touches the end of his nose in this manner, he points out the sign of suspicion, without being aware that he is a physiognomist. Such a nose indicates a person of quick apprehension, one too inclined to suspect the motives and intentions of others, and too apprehensive of dangers and difficulties.

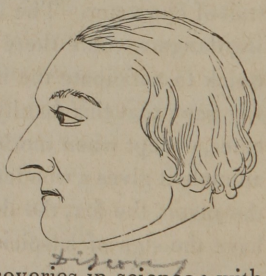


But in its proper degree, this faculty may be more appropriately called Consciousness; and by it a person is not only conscious of the ruling desires and intentions of his own mind, but of those of others. The French and the Italians have the sign of this faculty larger than the English and Scotch, and are more remarkable for the trait of character. The Irish, too, are very suspicious, apprehending dangers where there are none, at the same time that they are quick to anticipate the thoughts and wishes of others. It is easily seen that this faculty enables a person to judge well of character, except when morbidly active. Even in some of the lower animals it gives a wonderful insight into character, as in the crow, the raven, the fox, the dog, the elephant, and many others, which have the sign of suspicion or consciousness very large.

LETTER II.

DOUBTLESS you will perceive that there is something more indicated in this grand feature, the nose, than force of character and sagacity. Several of the higher intellectual faculties have their signs there, and this is felt and perceived by the most casual observer of faces. Nothing was more common for Lavater, in his "Fragments," as he very modestly calls his physiognomical observations, than to speak of certain noses as indicating sound and solid judgment, or as being inseparable from good sense; and of certain other noses as indicating weakness and deficiency of the reasoning powers. This shows that that great man had an intuitive perception of character, although he was not in general able to point out the signs on which his judgment was founded.

In the septum, or ridge of the nose between the nostrils, is indicated the power of discovering, analyzing, and combining. The faculty of *Discovery* is indicated in the length of the fore part of the septum, as in this outline. A large sign of this faculty shows the ability to invent and discover, and a partiality for things new. The person who has it thinks for himself more than one who has it not, and his originality will accord with the nature of his other strong faculties and the general cast of his mind. With some, the power of discovery will lead to inventions in the arts; with others, to discoveries in science; with others, to new ideas in theology; with others, to originality in common business matters; with others, to finding things that are lost; with others, to expeditions of exploration and discovery; and, with others, to originality in everything.

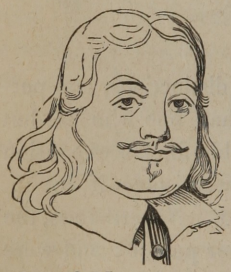


Objects to be discovered have to be separated from other objects, or, in other words, a whole has to be divided into its elements simultaneously with the discovery of those elements. The faculty of *Analysis* is that which separates, and is indicated in the length of the most posterior part of the septum of the nose under the lip, causing a prominence of the top of the lip, as represented in this figure. This faculty with its sign is large in chemists and in all persons who show the ability to find out the constituents of things in either mental or physical science. The length of the part of the septum indicating the faculty of analysis may be accurately observed by pressing the finger against it, and seeing how far it descends. This faculty gives great penetration into the interior of things; and an individual who has it large, makes distinctions, and perceives and reasons much more minutely, than one who has but little of it. Such a person will be remarkable for the expansion and extension of every idea, and will be wearisome, if not in comprehensible, to the generality of mankind. Nevertheless, the universe is much larger to him than to other people; and were he limited to what would seem to others a single thing, he would not be wanting in objects of interest.

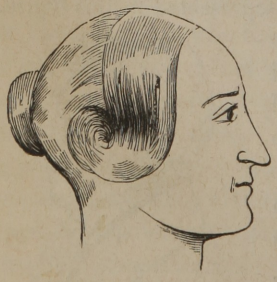
The faculty of *Combination* is indicated in the length of the middle of the septum of the nose, as represented in this figure. The sign of this faculty is seen to be between the signs of Discovery and Analysis, and this indicates the natural relation of Combination to the other two faculties. A person with this sign large is capable of generalizing; whereas, a person who has it small, is deficient in this power. It may be observed, also, that such a person has a facility in connecting words as well as ideas, so that he has the ability to dis-

course at length, and forms longer sentences than one who is deficient in the sign of the faculty. If he be deficient in ideas, as he is likely to be if he be wanting in analysis and discovery or the talent of originality, he will abound in repetitions, and help himself out by the use of and-so-forths—so unwilling is he to recognise periods in his discourse, or to stop speaking. But in such a face as that represented by the second figure on the preceding page, there is not indicated any want of ideas; and the faculty of combination would be exercised in combining ideas more than words, and would manifest itself in generalizing facts, a talent so useful to the scientific observer.

The *breadth* of the back part of the septum of the nose indicates the faculty of *Metaphor*. By placing the individual above us, we show the sign, as in this illustration. A person



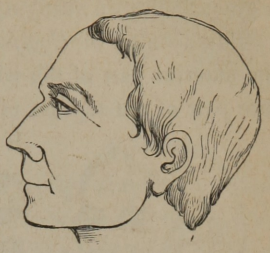
with this sign large, makes great use of metaphors by way of illustrating and enforcing his ideas, abounds in figures and emblems, sees images wherever they are to be found, and, other things being equal, is a beautiful writer. One in whom the septum of the nose is a mere partition, as it is in the lower animals, is very deficient in the faculty of Metaphor, and seldom or never uses a figure of speech, but communicates his ideas by themselves, in a commonplace manner, without beauty or ornament.



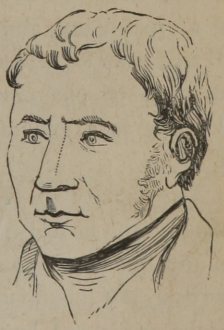
The length downward of the wing of the nostril, next to the sign of Discovery, as represented in this cut, indicates the faculty of *Example*, or the ability to teach, to find illustrations, to exemplify. This faculty is strong in the female character, and not only fits her to instruct by illustrating every principle and precept which she inculcates, but disposes her to teach by example in her own person. It is large in artists, whose business it is to illustrate sub-

jects; and large also in teachers, missionaries, and good pastors, who deal more in practical matters and realities than in abstractions, and teach by example as well as precept.

The sign of the faculty of *Imitation* is the descent of the wing of the nostril next to the face, just back of the sign of Example, as shown in this figure. One who has this sign large, learns well, makes the opinions and practices of others natural to himself, and is less original than one who has less imitation and a larger sign of example. He will exercise imitation in subserviency to his predominant disposition and his stronger intellectual faculties. The sign of this faculty is larger in children, as a general rule, than in adults, the faculty of example being comparatively larger in the latter; and it may be observed that those children who are most remarkable for imitating older people have most of the sign of imitation, while those parents who are most in the habit of showing their children how to behave like old people have a large sign of example.

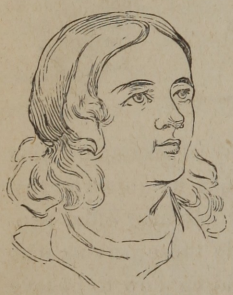


The faculty of *Correspondence* is indicated in two lateral prominences at the end of the nose, as shown in this figure. This sign, when large, makes the nose appear as if it were divided at the end into lateral halves, and indicates a person who has a strong perception of the fitness and appropriateness of things, or of the correspondence of one thing with another — a person who has a quick sense of propriety in manners, dress, &c., and who conforms to that sense, at the same time that he detects and criticises the want of it in others. Such a person will, from the action of this faculty, dress himself becomingly, simply, and decently, avoiding ribands, jewelry, flounces, and shining ornaments; while a person with but little of the faculty and its sign, will show a want of



correspondence in the different parts and colors of his dress, and in its appropriateness to the character and season. The sign of the faculty is larger, as a general rule, in men than in women, and this indicates the difference in the sexes in respect to the faculty itself. Correspondence is the grand principle in Physiognomy; and one who has the sign of correspondence large, has a great facility in studying that science.

The faculty of *Comparison* is indicated by the widening of the anterior part of the wing of the nose where it joins with the fore part of the septum of the nostril, as exhibited in this figure.

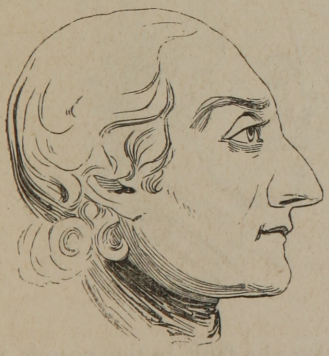


It also causes a shortening of the anterior part of the orifice. One who has this sign large, possesses great power of comparing things, or of estimating their relative forms and qualities. He is a good judge of fabrics, as to their comparative fineness and the quality of their texture, and likes to put things side by side, that others as well as himself may "look at this and then at that." He is more inclined than people in general to compare himself with others, either to his own disadvantage or theirs; and as objects to be compared have to be associated, he attends to a great many things at once, or at least talks of a great many, and is likely to be what is called "a Jack of all trades and a master of none." This faculty is more appropriate to the character and sphere of woman than of man, and she has, as a general rule, more of the sign and manifestation of it.

The faculty of *Analogy* is indicated by the curving of the wing of the nostril upon the septum, causing the posterior part of the opening to be somewhat shortened. The sign of comparison, last mentioned, causes a shortening of the anterior part of the orifice. A large sign of analogy, as in the following figure, indicates a talent for reading character in the face and other external signs. The reason of this is, that the relation of the mind to the body is that of *analogy;* and the knowledge of the relation

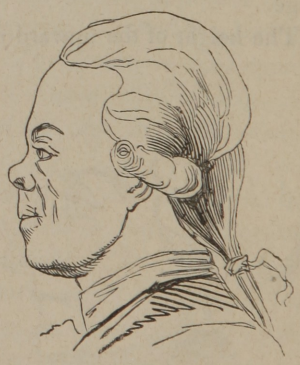
of the mind to the body, or the science of Physiognomy, is obtained principally through means of the exercise of this faculty. Mind can not be compared with matter, and has no correspondence or resemblance to it; and yet, though entirely different, it is not to be contrasted with the body, there being that perfect union between body and mind which forbids contrast. Analogy constitutes the relation between the one and the other, and hence the body may be called an index of the mind; and we may speak of a large mind, of a beautiful mind, of a well-balanced mind, &c., as we speak of a large, beautiful, well-balanced body. Although the faculty of analogy is exercised as the chief faculty in studying the science of Physiognomy, it enables a person to perceive character intuitively, particularly if it be connected with large suspicion, discovery, and analysis. It is generally stronger in women than in men; and the faculty of comparison being also stronger in the former than in the latter, the opening of the nostril is shorter in the female nose than in the male. In Shakspere. Cervantes, Lavater, and other good judges of human nature, the sign of analogy is very large.

The height of the upward curve of the wing of the nostril indicates the faculty of *Reasoning à Priori*, or from cause to effect. The sign is seen to be large in this profile of Lavater. The deficiency of this faculty and its sign is to be observed in those who incline to think of the mind as if it were a development from the body and external circumstances; —and who thus in studying the mind, proceed from effects to causes, and fail to discover truth. One who has a large sign of this



faculty regards the mind of chief importance, and as acting upon the body and manifesting itself in and through material organs. It is very easy for such a person to see that everything of the body is an index of something prior in the mind; and although he may not discover the exact science of Physiognomy, he will be a firm if not an enthusiastic believer in the existence of such a science. The followers of the Baconian method in mental philosophy could never gain much knowledge; and those who study the mind abstractly, and not in its relation to and action upon the body, have been as unsuccessful as the others. But Gall, Lavater, and many of the ancient philosophers, as Aristotle and Theophrastus, pursued an opposite method in relation to the mind, and studied character in the features and expressions of the face, the form and size of the head, and other external developments. The sign of this faculty is larger in the ancient philosophers, who excelled in moral and intellectual science, and less in the modern philosophers, who excel in physical science. The latter have more of the sign of the faculty which reasons *à posteriori*, or from effects to causes, as will be seen elsewhere.

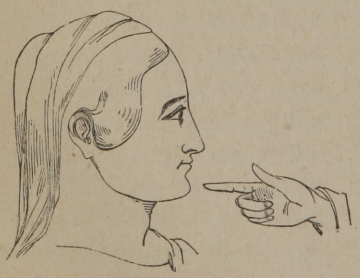
In a nose like that of the preceding profile, we see force of character, sagacity, and nearly all that a nose is capable of expressing of superior intelligence, notwithstanding the retreating of the forehead. By the side of such a nose, a largely-developed forehead shows to a very poor advantage in an intellectual point of view, and in respect also to that force and sagacity which should accompany intelligence, as we see by comparing this figure with that. There is hardly any person to be found so deficient in a talent for physiognomy, unless it be one with such a nose as this, as not to perceive that the grand fault of this face is the nose, and that the fault in the nose is a



deficiency in most of those faculties the signs of which have been pointed out. You will remember, however, that the signs of character in the face do not contradict the discoveries of Gall. They explain the exceptions; and it is most true that if a fine development of the intellectual lobe of the brain accompanies large signs of intellect in the nose, there is more intelligence indicated than if the case is otherwise. The face indicates the *voluntary* action of the mental faculties; the brain indicates their *endurance*, without which they could not sustain long-continued exercise.

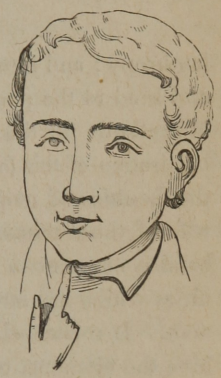
LETTER III.

THAT the *chin* is a very expressive feature of the face, no one doubts. The question is, what does it express? If we interrogate Nature, she will answer truly; for he who inquires at her temple — not for the purpose of eliciting her secrets, but from the desire of good — consults an oracle that can not utter falsehood. The first general observation which we make respecting the chin is, that in its horizontal projection, anteriorly and laterally, it is the index of LOVE. On this primary affection which we call Love are founded all the domestic and social affections, as on the conjugal relation are based all the domestic and social relations. Nothing can be more self-evident, therefore, than that conjugal love, or Love, as we will briefly call it, is of primary importance, and that the signs of the faculties which constitute it must be particularly interesting. The anterior projection of the centre of the chin, under the first incisor teeth, as pointed out in this figure, indicates the faculty of *Congeniality*. This is generally larger in woman than in man. It gives a preference for a conjugal partner of like temperament with one's own — with black eyes and hair, dark complexion, &c., if that be one's own color and complexion; and so with respect to every other quality of temperament. This explains what we mean by the word congeniality: it is an affinity for something like and perfectly adapted, and thus an affinity between *minds of the same quality* and between that which indicates it, viz., *temperaments of the same quality*. It relates singly to the fact that husband and wife are "twain one



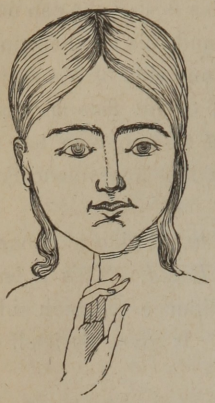
flesh," for the two parts of any one thing are of the same substance, quality, and texture. If the husband is to acknowledge the wife as "bone of his bone and flesh of his flesh," she can not materially differ with him in temperament; and this for the same reason that it would be absurd to suppose one side of a man to be bilious and the other nervous, one half of his face fair and the other copper-colored. The *beau ideal* of one who has a large sign of congeniality is a person with a temperament like one's own.

The anterior projection of the chin next to the sign of congeniality indicates the faculty of *Desire to be Loved.* This is largest in man, and when large gives a prominence on each side of the centre, as pointed out in this figure. It gives by itself a feminine appearance to the chin and to the rest of the features, but is out of character in the female chin — desire to be loved being, as a general rule, strongest in man. It is hence natural that man should seek the love of woman and pay court to her, but unnatural that woman should sue for man's affection. Much has been said of the necessity of woman's love to the happiness of man, but not much of the necessity of man's love to the happiness of woman. The reason is, that man has most of the faculty of desire to be loved. It even causes him to forget sometimes that his love is also necessary for her happiness. As woman has most love, it is appropriate that man should have most desire to be loved; but in judging of its probable gratification in any particular case, it is important that he should know how much love there is in her nature; for if she be incapable of much love, and have also his share of desire to be loved, she is more or less of a coquette, and, of all persons, least suited to make him happy.



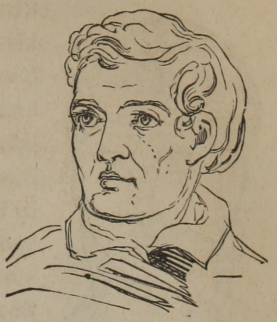
The prominence of the chin next to the sign of desire to be loved, and under the second incisor teeth, as pointed out in the

following figure, indicates the faculty of *Desire to Love.* This forms the *narrow-square chin*, and is generally larger in woman than in man. The womanly expression of face depends very greatly on the faculty of love of which this is the sign. One who has this sign large wishes to gratify the desire to be loved in the other sex, and is inclined to bestow love as a favor on those who from circumstances, or lack of wealth or of personal charms, are not so likely as others to be loved. She is disposed to marry some humble individual in preference even to her equals in birth and fortune. The faculty of desire to love is therefore a charitable feeling, acting with benevolence and philanthropy; and those who have the sign of it large are very good and kind to the poor and unfortunate, and seem to give charities in gratitude for the happiness which is conferred on them by the inspiration of this faculty. Desire to love is nevertheless one of the faculties of conjugal love, and causes an appreciation in the wife of those talents and dispositions of mind in which her husband is superior to herself, and which, in connexion with the faculties which are stronger in herself, make one whole and perfect man. It relates singly to the fact that husband and wife combine the elements of no more than one perfect human being, and that separately they are but halves, which the desire to love and the desire to be loved are to unite, or rather *mingle* into one. The faculty of congeniality, on the other hand, relates singly to the fact that in temperament, or in quality of mind and body, they who are one are not opposite, but alike. These two faculties, congeniality and the desire to love, being strongest in woman, she is generally the first to perceive the true relation of husband and wife between another and herself, and is the fittest to decide the suit of her lover, a privilege which is generally but not always reserved to her.



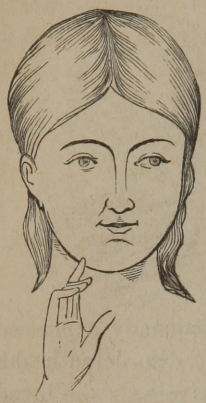
The breadth of the fore part of the chin just back of the sign

of desire to love, and under the canine teeth, as represented in this figure, indicates the faculty of *Violent Love.* It gives the *broad-square chin*, which belongs to the manly face, as the narrow-square chin belongs to the womanly face. This faculty of love has the character of earnest devotion, and when very strong, and unaccompanied with great strength of intellect, manifests itself in "love-sickness," desperation, and insanity. It is relatively stronger in man than in woman, his love having generally most of earnestness and devotion, and being more frequently expressed by sighs and disordered attire, as well as by disordered health and derangement of reason. As this faculty regards the loved object with devotion and with perfect submission of reason to the dictates of love, it becomes a kind of idolatrous worship when directed to one who can not and ought not to reciprocate it. As it very rarely in the present state of society acts healthfully, it is accompanied with morbid feelings, jealousy, distrust, subterfuge, flattery, and cunning, of which we have very remarkable instances in the insane; and it should be observed that the great majority of lunatics have become such from having fallen victims to this passion. In the inmates of lunatic asylums, and those predisposed to insanity, the sign of violent love is larger than in others; but, of course, strength of mind and the proper gratification of the faculty in the conjugal relation act against its morbid tendency. It might be more properly called *Devotion*, but as its proper action is so much an exception to the general rule, we will for the present call it violent love.



The signs of the preceding faculties occupy what may be properly called the chin. The breadth of the lower jaw under the first two or small molar teeth, and next to the sign of violent love, as in the following figure, indicates the faculty of *Ardent Love.* This, with large violent love, gives a roundness to the contour of the jaws, and an ardent expression, more frequently

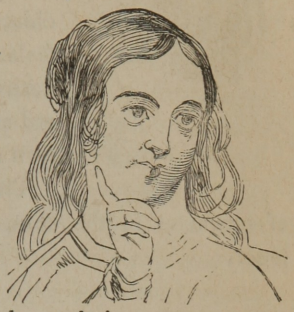
accompanied with an ardent, sanguine temperament, than otherwise. It is generally larger in woman than in man. The faculty manifests itself chiefly in embracing and kissing, and is indicated not only by the breadth of this part of the chin, but by the breadth and fullness of the red part of the lips. In all these respects the negro is very remarkable, and woman more than man. It is hence rather unnatural for men to kiss and embrace each other when they meet, but exceedingly natural for women to do so. In the conjugal relation also the faculty of ardent love is strongest in the wife; and this is one reason of the inutility of a beard on the female chin, for ardor corresponds to and causes warmth, particularly in this part of the face. The advantage of suffering Nature to clothe the male chin with a beard, an office which she has very kindly undertaken, is therefore obvious, and the use of wrapping the chin from the air in very cold weather is easily seen.



The breadth of the middle part of the lower jaw, under the two large molars, indicates *Fondness* and the *Love of Physical Beauty*. It is very large in this outline of Henry VIII. These faculties, when perverted, manifest themselves as wantonness and sensuality; but in their legitimate action, the first prompts to innocent fondling and caressing, and the latter to looks of love which express the gratification of the eyes in beholding the object beloved. The first is strongest in man, and is indicated in the breadth of the jaw under the first large molar; the latter is strongest in woman, and is indicated in the breadth of the jaw under the second large molar. These faculties in the marriage relation desire union of

bodies for its own sake; but when love of physical beauty is strongest in man, and fondness is strongest in woman, they are very liable to perversion. In such a case, woman sinks physical beauty, which is the manly, into the merely sensual; and man degrades spiritual beauty, which is the feminine, into the merely physical.

The breadth of the lower jaw next to the sign of physical love, and under the wisdom tooth, indicates *Faithful Love.* This faculty prompts to the giving of pledges and love-tokens, to faithful remembrance, betrothal, and marriage-vows. It regards particularly the consummation of love in the conjugal relation, and is the desire to beget children, which are, as has been very often said, the pledges of love in wedlock. The conservative of harmony and love in marriage is faithful love, a pledge and vow being paramount to all other considerations. A person who has the sign of this faculty large will not feel drawn away from his married partner by another more congenial or better adapted to him, or who might seem to love him more. The desire to be loved being the chief incentive to love-making and unfaithfulness, and being stronger in man than in woman, the faculty of faithful love is very necessary to counterbalance it, and is naturally stronger in man than in woman. Hence Christian marriage recognises the propriety of the ring, as the sign of betrothal and of faithful love, being given by the man to the woman. This fact should render unfaithfulness in the husband more odious than unfaithfulness in the wife.



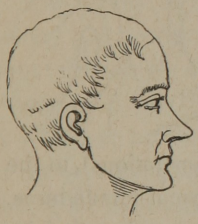
The particular faculties of love which are generally strongest in man cause a growth of hair on the chin. These are, as we have seen, Desire to be Loved, Violent Love, Fond Love, and Faithful Love; and as a beard on the female chin is unusual, its existence there indicates an unusual degree of one or more of these faculties. The action of love on the chin is also fre-

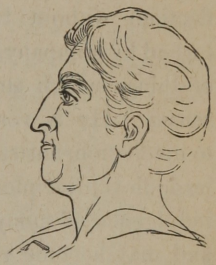
quently shown in the motion and position of the head, congeniality and desire to love throwing the chin forward, as exhibited in the first of the following engravings; — and desire to be loved and violent love throwing the chin sidewise, as shown in the second representation. It is nature, too, which sometimes prompts a rude young man to take an attractive young lady by the chin, an act which he feels no temptation or desire to indulge in toward an individual of his own sex.

There are other signs of character in the chin, which will be spoken of in the next letter.

LETTER IV.

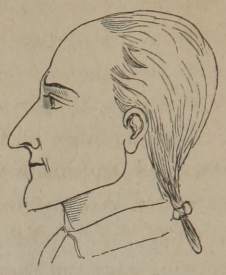
The faculties of Love, the signs of which were given in the last letter, approach very much in their character to what may be called Will. Strong desire belongs to love more than to any other of the faculties, and desire is so much like will, that some persons have not regarded the distinction. Not desire, but *Purpose*, is characteristic of the will. We have seen that the strongest desires or faculties of love act upon the chin horizontally, causing breadth and anterior projection. The faculties of will (for there are more than one) act upon the chin perpendicularly, causing length downward. One can scarcely fail to see, when it is suggested to him, that Strength of Purpose is expressed in the lower jaw, and that it is expressed in the downward aspect. Observe, for example, the difference in this respect between these two faces. It is not difficult to see in which of these faces strength of purpose is expressed, and in which are expressed a fire and passion that are expended in the appearance of great undertakings.





But these general expressions are the result of particular signs. The faculty of *Engrossment*, or the power of engaging the mind in a particular business or object of sense, so that thoughts and fancies may not lead the mind astray, is indicated by the length of the chin downward, under the sign of Congeniality, as represented in the following outline. A person with such a physiognomy as this, has a material cast of mind, and an infidel tendency, owing to his great engrossment in material things. He is well calculated to pursue the merely physical sciences, and to give a physical reason for every mental

phenomenon that may be forced upon his attention. The sign of this faculty may be observed large in most anatomists, physiologists, and surgeons, and larger as a general rule in the gross and sensual than in the refined and virtuous. The power of engrossment is, nevertheless, a very important faculty of the will, and very necessary to counterbalance—



The faculty of *Abstraction*, indicated by the length of the chin downward, under the two small molar teeth, as pointed out in this figure. The power of abstracting the mind, or of removing it from external objects, so that they have not the power to distract the attention, is exactly the opposite of engrossment. One who has a large sign of abstraction can give his attention to anything requiring thought and reflection, without being much disturbed by company, sounds, and other things which strike the external senses. He is very much inclined to meditation, abstract ideas, and philosophical principles (rather than to ocular demonstrations), to the indulgence of fancy and imagination, and to absent-mindedness, and may become visionary. As this faculty turns the mind inward, it enables us to study our own minds, and to call into exercise those faculties which have relation to morality and religion, and to spiritual things in general. The sign of it is large in metaphysicians, logicians, clairvoyants, spiritualists, and visionaries, and larger in studious and sedentary people, as a general rule, than in those engaged in commerce and manufactures.

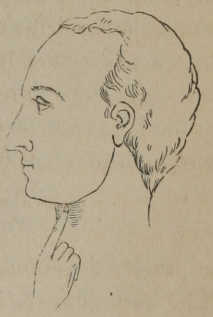
The faculty of *Self-Will* is indicated by the length of the chin downward, under the canine tooth, and just forward of the sign of abstraction, as shown in the following outline. A large sign

of this faculty bespeaks a person of great solidity and weight of character — one who clings to his position by force of concentration like a rock to the earth. This is the strongest of the faculties of the will, because it centres in oneself and is altogether one's own, being perfectly expressed in the words —

> "The hand of Douglas is *his own* —
> And *never* shall in friendly grasp
> The hand of such as Marmion clasp!"

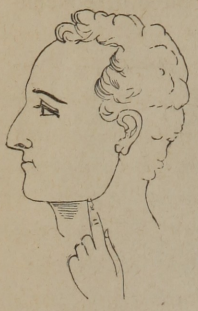
There is hence a moral strength in this faculty when properly exercised which belongs to the powerful and sublime. Its strength is that of the rock, rather than of the oak, which is a better emblem of firmness. A child under the influence of this unconquerable faculty endures blows heavily laid on; and if the same faculty were exercised in a good cause, it would be heroic. Wilful or self-willed children, who express in their actions the spirit of the words, "I'll do as I please," have the sign of this faculty large.

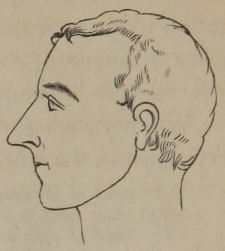
The faculty of *Perseverance* is indicated by the length of the lower jaw downward, under the second large molar tooth, at about the middle of the jaw, as pointed out in this figure. One who has this sign large, pursues perseveringly whatever he undertakes, is indefatigable in his exertions, does not stop to take rest, and, if he be not exhausted before his labor is completed, is sure to finish it. The sign is large in great students, in naturalists, in astronomers and mathematicians, and in all whose motto is "*Perseverantia omnia vincit.*"



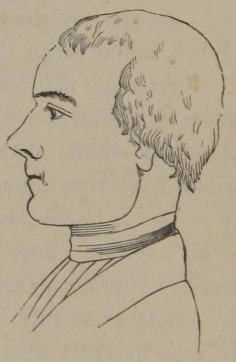
The faculty of *Resolution* is indicated by the length of the lower jaw downward, under the incisor tooth, and just forward of the angle of the jaw, as pointed out in the first figure on the following page. In the second figure it is represented small. Resolution is generally strong in connexion

with perseverance, but not always. In the latter case, the individual may "resolve, and re-resolve, and die the same." One who has the sign of resolution large is very energetic, and if he has the sign of perseverance also large, he is very efficient. The person represented in the right-hand figure above, with small perseverance and resolution, has neither efficiency nor energy.





In connexion with signs of character in the base of the lower jaw, may be mentioned those in the neck. The length of the cervical vertebræ, giving posterior extension and straightness to the neck, as represented in this outline, indicates the faculty of *Firmness*. One with this sign large remains firm and unshaken when there is an attempt to bend him from his purpose, or to make him swerve from his convictions of right. He is like an oak, calmer in tempests than other people, because storms have no power to shake him. Firmness acts very much with self-defence, and is usually large with it; for to "stand one's ground," as we familiarly say, is to exercise both of these faculties.



"Come one, come all! this rock shall fly
From its firm base, as soon as I"—

expresses the simultaneous action of self-defence and firmness. The horse has the signs of both of these faculties large; and when firmness is in strong exercise, he lengthens the back part of the neck and holds it as perpendicularly as possible, at the same time that he throws out the nose repeatedly in the direction of the sign of self-defence. The mule, the camel, the llama, and

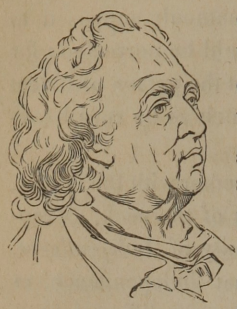
all animals that have long cervical vertebræ, or long necks, are instances of great firmness, manifesting the habit of remaining fixed in one place, particularly when it is attempted to drive them. The hog and the ass are very commonly supposed to possess great firmness, but this mistake should be corrected: for the hog does not stand still, but runs against the person or object in its path, and the ass does not stand so much as he runs backward.

The length of the trachea or windpipe, together with the larynx, giving length and convexity to the fore part of the neck, as represented in this outline, indicates the faculty of *Independence*.

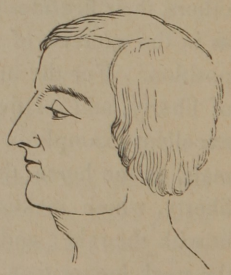
It is evident that independence or love of liberty is very different from firmness, though nearly allied to it. One who has this sign large loves freedom, and can not brook arbitrary authority and restraint. It is very large in the Yankee physiognomy, and large also in the French, and larger generally in woman than in man. One who has this sign small has but little freedom of thought and feeling, and is more ready than others to "pin his faith to other men's sleeves." Independence acts very much with relative-defence, as firmness acts with self-defence; for in the cause of liberty we defend others, their firesides and homes, or the oppressed of other lands, as in the exercise of firmness we defend ourselves and our own position. For the united action of independence acting as love of liberty, and relative-defence acting as irritability, we have an excellent example in the camel. All long-necked domestic animals, as the horse, the camel, and the llama, have great love of liberty, which makes it necessary for them to be tied and held in with the rein; and those animals which have the fore part of the neck longer than the back part, have more love of liberty than firmness.

The faculty of *Subserviency* is indicated by the loose skin on

each side of the larynx, extending upward under the chin, as represented in this figure. When this loose skin is not sufficient to form folds, as is generally the case, it indicates only an ordinary degree of the faculty. Subserviency gives the language and deportment of "Your most obedient servant," and increases with years, being largest in old age. Hence it is that a large sign of it is so frequently observable in old people. It acts very much with the faculty of attack, as firmness acts with self-defence, and as independence acts with relative-defence: for aggression is in the service of a master or mistress, as exemplified in the characters of champions and knight-errants. The sign of subserviency is large in the dog, who is always ready to fight for his master; and still larger in the cock, forming in him the two red dependencies at the upper part of the neck, on each side of the larynx. He has the sign larger than any other animal, because he has more of the spirit of chivalry and knight-errantry, and more gallantry even than man.



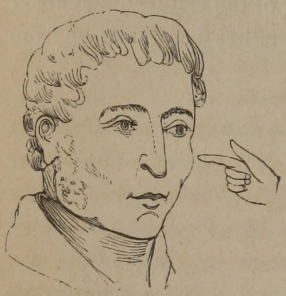
The faculty of *Submission* is indicated by the loose skin over the windpipe, somewhat lower down than the sign of subserviency. When the faculty is large, which is seldom the case, the loose skin which indicates it forms a perceptible fold in the middle line of the neck, as represented in this outline. This looseness of the integument may be observed in all persons by pinching the part between the fingers, and thus the degree of the faculty may be judged of. Submission gives the character of humility, without want of self-esteem, and manifests itself in the language and deportment of "Your most *humble* servant." It is the disposition to submit to the authority of government, of parents, of superiors, and particularly to the will of Providence.



It shows itself in *resignation* (which is, indeed, synonymous with submission), and in bowing the neck to the yoke of trial and discipline, whether they occur in the dispensations of Providence or of civil society. The sign of it is very great in the ox, who bows his neck to the yoke, and his will to the command of his master, as no other brute will do; and it is very large also in the turkey, forming in him the long fold of loose red skin in front of the throat. The turkey is as remarkable for submission as the cock is for subserviency, manifesting it in sudden acts of humility, bowing of the neck and drooping of the feathers, whenever a little authority is shown toward him, either from man or from one of his own species.

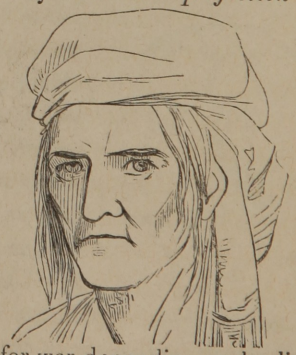
LETTER V.

THE subject of this letter will be signs of character in the *cheek-bones.* The prominence of the corner of the cheek-bone under the outer angle of the eye, as pointed out in this figure,



indicates the faculty of *Protection.* One who has this sign large likes to have good fences around his premises, is fond of stone walls and fortifications, and, if a general or a public man, will pay great attention to national defences. The sign is very large in distinguished military men, giving them a squareness of the upper part of the face; is comparatively small in the American Indian, who seldom builds anything like a fence or fortification; is very large in the Chinese, who is famous for his "Great Wall;" and is large also in the Dutchman, who is obliged to build fortifications to protect himself and his land from the encroachments of the sea.

The breadth of the face, caused by the *lateral projection* of the cheek-bones next to the sign of protection, and a little higher, as represented in this figure, indicates the faculty of *Hurling.* A youth with this sign large is exceedingly fond of throwing stones from the hand or a sling, water from a spout, or shot from a gun. The sign is very large in the American Indian, and in all great warriors — the propensity for war depending on hurling

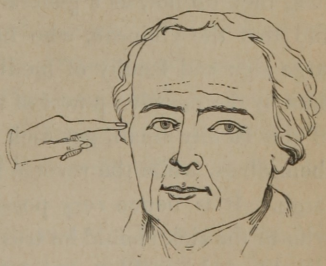


more than on combativeness and the love of triumph. The faculty of hurling delights in

"Drum, gun, blunderbuss, and thunder"—

the hurling of missiles, the clashing of arms, and the amputation of limbs, first by firearms and afterward by the knife. The sign of it is large in celebrated surgeons, as well as in renowned warriors; and undoubtedly the principle of cure in case of a gun-shot wound, or amputation by a cannon-ball, is *similia similibus curantur*. The sign is large also in firemen, and in the boys that run to fires, assisting in the clamor, and delighting in the war of the elements. It is not very difficult to distinguish between the perverted and the legitimate action of this faculty. The monkey has the sign of it very large, and manifests it very strongly. It is large also in the horse that throws his rider, and hence the horse enters with such spirit into the battle. It manifests itself, when large, in a wild, fiery temper, and in a fiery-red complexion, like that of the Indian. It gives most delight in the throwing of fire-balls, or something hot, like a bomb from a mortar, and prompts the language—"I'll make it so hot there, that he'll wish he were somewhere else!" In those who throw "apples of discord"—not secretly, but openly—the sign of hurling is particularly large.

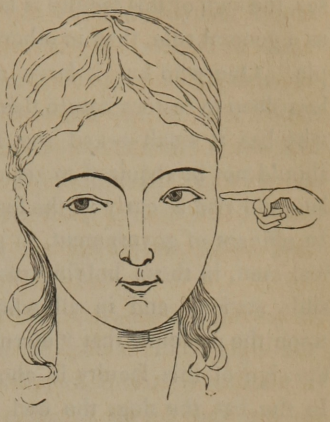
The elevation of the arch of the cheek-bone, called the zygomatic arch, as pointed out in this figure, indicates the faculty of *Medicine*. By the faculty of medicine, we do not mean the members of the medical profession, but the disposition to cure diseases by the application of medicinal agents, commonly called medicines. If a person has the sign of this faculty large, he will, other things being equal, be not only inclined to study and practise medicine, but will have a certain instinct for it, which will materially assist his scientific knowledge. Without



this faculty and its sign in a superior degree, no person ever attained to skill and eminence in the medical profession, or ever made a very good nurse for the sick. The North American Indians have the sign of this faculty very large, one of their characteristics being high cheek-bones, and they are equally remarkable for their "medicine-men"—so much so, that some white persons consider the name "Indian doctor" a sufficient offset for ignorance and presumption. Animals possess more or less of the instinct for the use of medicines and the cure of diseases, and this is generally in proportion to the deficiency of the *vis medicatrix nature*, or the power of the system to cure itself. Hence severe diseases are almost sure to prove fatal to the Indian until he has found a remedy, a fact which has been illustrated in the desolation of small-pox when first introduced among them; and the domestic animals, as the horse, dog, cat, turkey, &c., which in their wild state find medicines for themselves, are almost sure to die when disease attacks them. The wild-turkey not only doctors itself, but its young, which in a tame state are so liable to sicken and die; the cat instinctively crops the leaves of the catnep, without which she is subject to fits; the horse eats the dock, a medicinal plant, and is the more healthy for it; and the bear, the fox, the rabbit, and many other animals, keep themselves from madness or other diseases by the use of medicines: and it must be confessed that their remedies are mostly vegetable. It should be observed, also, that when physicians take sick, they do not, as a general rule, recover as easily as others; and that the Chinese, who have, like the American Indians, a large sign and faculty of medicine, are cured by medicine more than by the curative power of nature. Those who have the sign of this faculty small, get sick easily, and get well very soon of themselves, while the reverse is true of those who have the sign large. It is hence very possible as well as important to know who of the sick should be trusted to the care of Nature, and who should not be. Those who are of feeble constitutions, and frequently unwell, have but little of the faculty which would enable them to prescribe for themselves or others, and should trust to

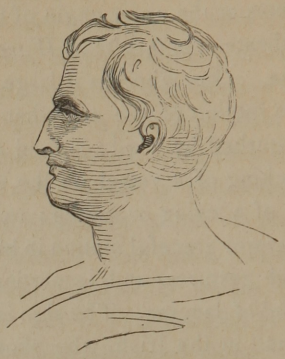
Nature and a proper regimen rather than to the doctor or apothecary.

The breadth and fullness of the orbitar process of the cheek-bones at the outer angle of the eye, as pointed out in this figure, indicates the faculty of *Wave-Motion*. One who has it large loves the motion of the sea when it is disturbed by wind; is fond of the rocking of a vessel on the water, or of a swing or cradle; exhibits wavy or graceful motion in his gait and gestures, and is particularly fond of dancing. The sign is very small in the Irish, who show but little of the faculty in their motions, and who care little for the accomplishment of dancing. It is large in the French and Italians, and particularly large in the Spanish, who in their gait are the most graceful people in the world, and who above all others exhibit wave-motion in their dances. The actors in the well-known "Spanish dance" appear like a moving sea; and we may say, indeed, that there is no other dance than this, or such as this, unless we allow that a succession of hops may be called dancing. A bear-dance is the most absurd thing in nature, or rather in art, for it is said that the animal is forced to take steps by standing on something hot. This faculty is possessed by animals as well as men. The cat-kind have the sign of it large, and they exhibit graceful undulations, in unison with the music, as they pace back and forth in their cages. The bear has scarcely anything of the sign, and he stalks back and forth in his cage without the least appreciation or exhibition of grace.



The prominence of the cheek-bone under the eye, at the place pointed out in the following engraving, indicates the faculty of *Watchfulness*. This is very large in the Indian, who has great power of vigilance. It is very large also in distinguished gen-

erals, who need to exercise the faculty so much; and it is particularly large in Napoleon, who is said to have taken but about four hours out of the twenty-four for sleep. In watchmen, too, and in physicians, and in good nurses, the sign of this faculty is larger, as a general rule, than in other people. One who has it large needs less sleep to restore nature than one who has it small—and the latter should not be required to set up as late and rise as early as the former. In officers of government, in political men, in those holding responsible stations, and in all who act upon the principle that "eternal vigilance is the price of liberty," the sign of this faculty is above the average—never below it. In the cat, the dog, the owl, and all carnivorous animals, the sign is larger than in the vegetable eaters. These, in seeking their food, have but to go where it is: those have not only to go where their food is, but have to *watch* their opportunity to take it.



The downward projection of the angle of the cheek-bone, resting upon the hand in this figure, indicates the faculty of *Love of Rest;* and just back of this, under the sign of hurling, is indicated the faculty of *Repose.* A very natural action of the faculty of rest is a supporting of the head upon the elbow, with the sign of the faculty in contact with the back of the hand, as represented in this outline; and in this position the knuckle of the middle finger naturally comes in contact with the sign of rest, while that of the index finger is under the sign of repose. One who has much perpendicular breadth or downward projection of the cheek-bone from the angle back-

ward, has great capacity of resting and reposing, and will show great partiality for conveniences for this purpose, for rocking-chairs and couches, and will like to take a *siesta* during the day. If he have not a large sign of watchfulness, he will be very liable to drowse in church, or in reading this description, and is open to the charge of laziness. It may be observed, that when a person is merging from rest into repose, the head so changes its position that the hand would pass from the sign of one to that of the other, and come finally under the cheek-bone at the side of the face. A person in repose very commonly lies with the hand in contact with the sign of the faculty, between the face and pillow. In the dog and cat, in the same state, a like position may be observed.

Besides the faculties of rest and repose, there is a faculty of *Sleep*—a deeper state than either of the others. The capability of slumbering or of sleeping soundly, so that it is difficult to rouse oneself or to be roused, is indicated by the long process of the lower jaw, which rises up under the temporal arch, and to which the temporal muscle is attached. The ordinary action of the muscle is in proportion to the sign of sleep, and closes the jaw lightly at its back part. If it were not for this connexion of the temporal muscle with the sign of sleep, the jaws would fall apart while a person is sleeping, the voluntary muscles being then relaxed. This is evident, from the fact that when a person is entirely exhausted, so that he can not sleep, at the same time that he has no longer the power of watching, the jaws fall asunder—a circumstance which attends the last stage of a disease, or which takes place at death. To the signs of rest and repose is attached the strong muscle called the *masseter*, which closes powerfully the fore part of the jaws, as in biting. Hence the jaws are closed more tightly during rest and repose than during sleep; and without this connexion of the muscle with the signs of rest and repose, the jaws would separate as soon as the muscular system was relaxed from the absence of wakefulness. The carnivorous animals possess these faculties in a superior degree, and they are remarkable for the strength of the muscles which

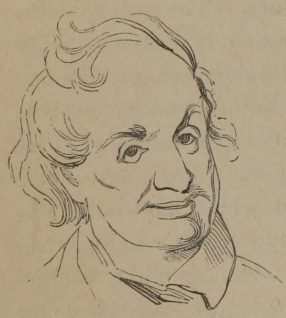
close the jaw. The fox has the sign of sleep immensely large; and it is said that he sleeps so soundly, that however closely approached, there is no great danger of waking him. The rabbit has scarcely any of it, and of him there is a figurative saying that he "sleeps with one eye open."

LETTER VI.

THERE is not a part of the body in which people differ more than in the *ear;* and as this is a very conspicuous member, except when artificially concealed, and as people are much disposed to attach some meaning to it, we may suppose that it is an important index of character. It has been thought by some persons that a large ear indicates good-nature, and this approximates very nearly to the truth, for the whole size or expansion of the ear indicates *Susceptibility of Improvement*, or, in other words, *Docility*. This is not a faculty, but a general quality of the mind, and belongs to all the faculties. The susceptibility of improvement relates to artificial cultivation, in contradistinction to wild growth or mere spontaneous development, and belongs to man and animals in what is called an artificial state of society. Men in a civilized condition have much larger ears than those in a barbarous or savage state, and domestic animals have much larger ears than those of the same species which run wild. The Indian, who resists with such pertinacity the influence of civilization, has a comparatively small ear; while the white man has a comparatively large one. By far the largest ears are to be found among the refined classes, and the smallest ears among the most natural and uncultivated. Political men, members of Congress, and officers of government generally, may be supposed to have the strongest affinity for civil institutions and artificial society, in which men subject themselves to the training, instruction, and government of the laws; and that is the class of men who excel others in large ears. In animals, there is the same agreement between the size of the ear and the susceptibility of improvement, or docility. The horse, cow, sheep, ass, rabbit, hog, elephant, &c., all improve in the state of domestication, and are superior to the same animals in a wild state. Other things

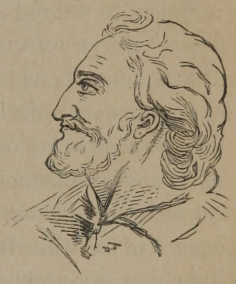
being equal, the animal is docile in proportion to the size of the ear — the ass more than the horse, the rabbit more than the squirrel, the hog more than the sheep, the dog more than the cat, the elephant more than the camel, and so on. The domestic fowls, on the other hand, have not the sign of docility, and instead of improving by domestication, always deteriorate; the domestic turkey, hen, goose, duck, &c., being far inferior to the wild. There is hardly a worse picture of degradation than one of these animals reared in a house or among children, as there is hardly a higher exhibition of native beauty and grandeur than these birds in a wild state. But the case is quite otherwise with cosset lambs, rabbits, calves, and colts.

The lateral projection of the process of bone in front of the ear, called the *zygoma*, extending to the cheek-bone, indicates the faculty of *Affectation*, or the power of assuming the character of another. This faculty inclines a person to put on airs somewhat resembling the expression given in this figure, and of the general character of acting. By itself, it is nothing more than what is commonly understood by affectation; but combined with large imitation, it shows itself in natural representations of real or imaginary characters in dramatic exhibitions. Affectation shows itself in exaggerated feeling, or in the *appearance* of carelessness and indifference, and this is assuming a character which is not one's own; for the difference between one man and another is not a difference in the faculties of their minds, but a difference in the degree of their faculties. This exaggeration or suppression of emotions in the external expression belongs to comedy, pantomime, caricature, and burlesque, and indeed to tragedy and the opera, in which the actor not only assumes the character of another, but is ever liable to the charge of overacting. The sign of it is large in tragedians, opera-singers, comedians, and harlequins, and large in those who have the talent for



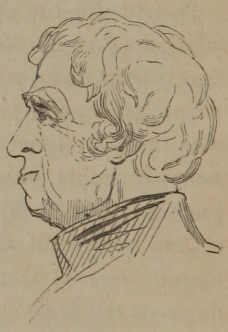
mimicry, the faculty of imitation in this case receiving its direction from the faculty of affectation. In a person wanting in honesty, and governed by selfishness, this faculty shows itself in dissembling and hypocrisy, and hypocrites have the sign of it large. Deception is undoubtedly a perverted action of this faculty; but there are circumstances in which it is justifiable and proper to express less than we feel, and not to seem annoyed when it would be disrespectful or uncharitable to seem so. Indeed, the faculty of benevolence is that which should give direction to affectation, and hence it is that many very kind and affectionate persons seem to be always affected, and in reality are so. They express no more affection and kindness than they feel, but more interest, more surprise, more credulity, and more appreciation, than is true; and this may be said to be *natural* to them, because affectation is natural.

Nearly allied to the faculty of affectation are the *Love of Surprise*, the *Love of Responsibility*, and the *Love of Concert*. The first is indicated by the prominence of bone, called the *mastoid process*, behind the ear, represented in this figure. A person with this sign large likes to surprise and astonish people, either agreeably or disagreeably; and for this end is sure to open all his budget of news, and to provide himself with all that is strange and exciting — is the first to carry the news of marriages and deaths, consults fortune-tellers and clairvoyants, and is never behind the times in relation to new discoveries. He likes to take people unawares; to give them presents, or to pay them a visit, when they are not expecting it; to be sly, cunning, and clever, in an innocent way; or if he be governed by sordid and selfish motives, he is sly and cunning in a wicked sense, and, without honesty, will make an excellent cheat and even thief. The love of surprise will manifest itself in these various ways, according to the rest of the character. The sign of it is large in the American Indian, the Mexican, &c.; and as



they are governed mostly by destructiveness, they manifest it in guerilla warfare, or, like the cat, in taking their prey or their enemy by surprise. This is regarded as slyness, cunning, stratagem, and treachery; but when exercised benevolently, gives unexpected pleasure, and can be called by no worse name than love of surprise. In the dog, the fox, the cat, and all carnivorous animals, there is a large sign of this faculty, while in the vegetable eaters it is comparatively small. It may be thought that the particular type of character called the "Down-Easter" is very well described in the definition given to this faculty, and it is true that he has the sign and general physiognomical expression of it very large.

The *Love of Responsibility* is indicated by the limb of the lower jaw in its length downward from the ear, as represented in this figure. This sign is just back of the sign of resolution.



One who has it large likes to put himself in responsible positions; to have others dependent upon him; to be a voucher and security for somebody; to make the will sufficient to the end; to say, "Amen, so be it"—"Be ye warmed and be ye fed;"—to pronounce benedictions; to *will* others, or to impress his desire upon them, and for this purpose to lay on hands as in Mesmerizing and pronouncing a benediction, the act being significant of the imparting of a blessing by the direct agency of the will. It is evident that one who takes the responsibility, either in a public or private situation, assumes that his will is sufficient for the will of others, and through them for the accomplishment of the end. He says, "Let it be as I desire," and this is taking the responsibility upon himself; but if he be an ignorant person, he is an impostor—he pretends to power that does not belong to him, and his benedictions and imposition of hands have only the effect to impose upon people, and give him the character of a sage or a prophet in the eyes of the ignorant. In the effect of Mesmerism, there is an entire gratification of this

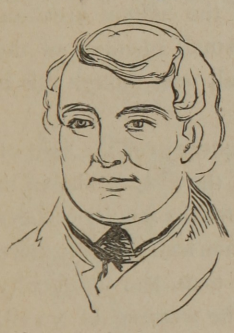
faculty, for the subject is put entirely beyond his own control, and is governed completely by the will of the Mesmerizer, receiving from his hands the benediction which it is the object of every good Mesmerizer to impart. This is one office of the physician, and if he does his duty in this respect as well as in administering medicines, there is no necessity of his being an impostor, or of depending for his success on an imposing appearance.

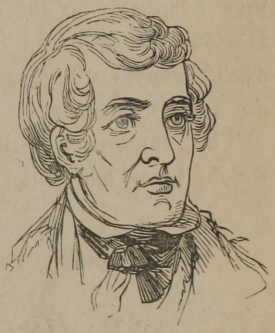
The *Love of Concert* is indicated by the breadth between the eyes, as represented in this outline. In some persons this breadth is very great, in others it is very little. The former like very much to act in concert and harmony with others, to concert plans in which different persons shall have separate acts to perform, all tending to one end; to observe the mutual support which the different parts of a structure afford each other; to unite the various parts in a concert of music, and to observe the adaptation of music to the walls and domes of a church or other buildings, in the echoes which are produced. This sign is always large in those who are capable of carrying on the several parts of a tune, and of leading a choir, and is small in those who are incapable of attending to more than one part at a time. Those who have it large like to form partnerships and to counsel with others, or to carry on intrigues; while those who have it small do not seek to make alliances, keep their own counsel, and do not join societies, or plot with others for any particular objects, good or bad. The sign of love of concert is large in birds of song, and they love to join with each other in singing, and to sing when noises are made. It is large in the dog, who strikes up his musical howl when a bell rings, or when he hears singing, or when he can join in concert with other dogs; and it is still larger in the wolf. It is comparatively small in the cat, whose yell is so exceedingly

unmusical and out of harmony with everything; and it is still smaller in the cougar and others of the cat-kind, although these animals have the faculty of wave-motion, and delight in single melodies. For acting in concert, for singing in concert or harmony, for political and literary clubs, and for breadth between the eyes, perhaps the Germans are more remarkable than any other people. In woman there is generally more of this faculty and its sign than in man.

LETTER VII.

The language of the *eye* would in itself occupy a volume, but in this brief outline we must content ourselves with speaking of it as we have spoken of the ear, in general terms. The size of the eye indicates *Activity*, by which we mean, not a faculty, but an attribute of the mind, something appertaining to all the faculties. A small eye gives a physiognomical expression very different from that of a large one, and indicates a very different quality and character. It belongs always to a less degree of seriousness, and is incompatible with a face indicative of great reverence and religious feelings, as we may see by a comparison of these two figures. The reason of this is, that activity is connected with the higher intellectual and religious faculties, more than with the material and sensual: we have often heard of "large, spiritual eyes," —and of "little, sparkling, black eyes," to which nobody has ever thought of attaching a spiritual significance, but very frequently the reverse. Small eyes more frequently than otherwise accompany a phlegmatic temperament, which is generally inactive and sluggish; and though they sometimes seem to express liveliness, the mental operations in such cases are slow, and there is neither quickness of apprehension nor of speech. Persons with large eyes have very *lively* emotions, think very rapidly, and speak fast, unless there be a predominance of the phlegmatic temperament.

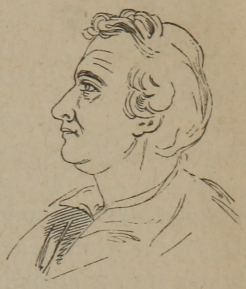




Of persons with small eyes the reverse is true. The former are quick and spontaneous in their feelings and in the expression of them, and are therefore simple, like the Scotch, Swiss, and all who inhabit mountainous regions. The latter are slow and calculating, and therefore artful, like the Gipsies, a people who generally inhabit level countries. There is a connexion between activity and the ascending and descending of acclivities, a fact which we evince in running up and down stairs, and which an active horse exhibits when he comes to a hill; and hence the Scotch Highlanders, as well as the sheep, goat, chamois, &c., have large eyes and very great activity. The rabbit, the squirrel, the cat, the mouse, the gazelle, are instances of the sign of activity in a very superior degree; while the hog, the rhinoceros, the elephant, the sloth, are instances of small eyes and very little activity. Insects, which are so exceedingly sprightly, have very large eyes, occupying full half the head; while large and ponderous animals have comparatively very small eyes, indicating their adaptation to the smaller species of the animal creation. It should be observed that sometimes a small opening of the eyelids causes a large eye to appear a small one, though this is not usually the case.

The prominence of the cheek-bone obliquely over the sign of watchfulness, and under the outer angle of the eye, as shown in this figure, indicates the faculty of *Love of Shadow*. Woman has relatively more of this sign than man, and the faculty in her prompts the wearing of a veil, and the carrying of a parasol (aside from the mere desire of preserving a fair complexion), and makes her more disposed than man to seek the cover of a tree or arbor, to darken a room with shutters, or to lend a "soft, religious light" to the aisles of a church. One who has this sign large will surround his house with shade-trees, or prefer a "life in the woods," like the wild Indian, who has the sign extraordinarily

large. It is by shadow that perspective is chiefly produced, and the sign of this faculty is large in those who are capable of producing this effect of distance in their pictures, a talent for which the old masters are particularly distinguished.



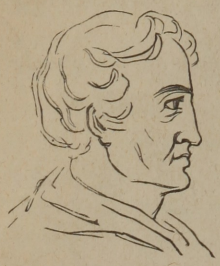
Under the centre of the eye, the prominence of the cheek-bone, as represented in this outline, indicates the faculty of *Machinery*. One who has this faculty and its sign large, understands the principles of motion and their application to machinery, has a talent for the invention or ready appreciation of engines, and the complicated apparatus of "wheels within wheels," which, to persons deficient in this sign, are discord and confusion as great as are the noises they produce.

In the prominence of the cheek-bone under the inner angle of the eye, as represented in this figure, is indicated the faculty of

Construction. A talent for constructing is not the same as a talent for machinery, but differs from it, inasmuch as a structure differs from a machine: the former being stationary, and composed of straight lines and parts of a circle, and the latter being adapted to motion, and composed of circles alone. Carpenters and joiners, cabinet-makers, and other mechanics, exercise the faculty of construction in their trades; and those who distinguish themselves as master-workmen, or who show much mechanical ingenuity, have the sign of constructiveness large. It is very great in the beaver. Women exhibit a most excellent taste in dwellings, furniture, and everything belonging to construction, and the sign of the faculty is large in them.

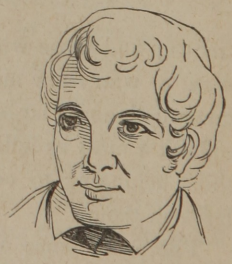
The prominence of the top of the ridge of the nose, just under the forehead, and above the sign of attack, as represented in the following figure, indicates the faculty of *Architecture*. This

gives the Grecian form of nose; and the taste and talent for architecture displayed by the Grecians is indicated by this feature,



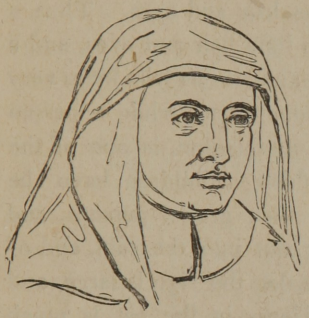
which has given the name of "Grecian nose," as the signs of attack and relative-defence, for which the Romans were remarkable, have given the name of "Roman nose." The faculty of architecture does not refer to the parts of a building or superstructure, but rather to the pillars and columns which are superadded, and serve as supports, and to which is attributed the peculiar style of architecture, as the Corinthian, the Ionic, the Doric, the Gothic, and the Composite. The abutments of a bridge are not properly parts of the bridge itself, which is merely the structure which spans the stream; and in like manner the columns of a temple are not the structure itself, but the architecture on which it rests. It is hence proper to call our legislators —those who are worthy of the name—"pillars of the constitution," though they are evidently no part of the constitution itself. The faculty of architecture gives a delight in the tall shafts of trees, and in disposing them so as to present the appearance of a colonnade; and birds, squirrels, cats, and other animals, which inhabit or climb trees, have the sign of this faculty large. The dog, wolf, fox, and animals which have nothing to do with columns, have the sign small.

The breadth of the nose on each side of the sign of architecture, and between the eyes, as shown in this figure, indicates the faculty of *Weaving*. This sign is generally large in connexion with the sign of the faculty of machinery, for the reason that the two faculties are generally exercised together. The most extensive application of machinery is to the manufacture of fabrics by the processes of weaving; and the person who readily comprehends the various kinds of webs and networks is generally capable of com-



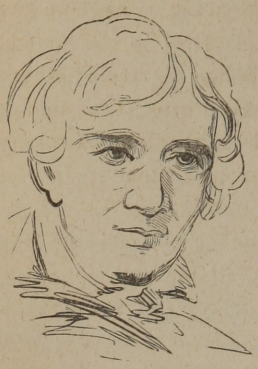
prehending, without much difficulty, the action of the power which produces these effects, or, in other words, the action of labor-saving machinery. The sign of weaving is large in the inventors of looms and in weavers. It is large in the Scotch, and in the American Indians, who are famous for their baskets, their beautiful net moccasins, and a thousand ornamental things, woven with many-colored quills and threads. It is also very large in the chimney-swallow and other birds that weave for their nests round fabrics of hair, thread, or silk.

The breadth of the nose just below the sign of weaving, and on each side of the sign of attack, as represented in this figure, indicates the faculty of *Love of Clothing*. This is large in those who like to dress well — to put on an abundance of clothes in cold weather, to have many changes of garments, and who pay great attention to their wardrobe. In those who have a passion for dress, who have an ambition to outshine their neighbors in attire, who covet the distinction of a military or official dress, who aspire to a clergyman's gown, a cardinal's cloak, or to the royal purple, the sign of the love of clothing is very large. It is very large, for example, in Richelieu; and larger in those who display rich garments and splendid equipage, as in the case of what is called "high life," than among the humbler and poorer classes. In woman there is generally more of it than in man, and a very strong manifestation of the faculty is her disposition to wrap herself in furs and carry a muff, as well as her taste for dress and equipage in general.



The breadth of the nose under the inner angle of the eye, next to the sign of clothing, and the elevation of the cheek-bone, extending on to the side of the nose, as shown in the following figure, indicate the faculty of *Love of Water*. This sign is large in sailors, in fishermen, in those who from choice reside

on the shores of lakes and rivers, in persons who bathe a great deal, as the inhabitants of India, and particularly in those who attach so great an importance to water as to think it the sovereign good and the cure for "all the ills that flesh is heir to." The negro has the sign very large, and in some countries he is almost amphibious. The love of water is also indicated by a complexion darker than that which is natural to the temperament, or than agrees with the color of the hair and eyes. Thus a person with light hair and eyes, and a dark complexion, is one who loves very much to bathe and use water in various ways; while a person with dark hair and eyes, and a fair complexion, is one of the last to become a practical hydropathist. Children have the sign of this faculty larger relatively than grown persons, and they are exceedingly fond of running out into the rain, and of playing and wading in water. In the dog the sign is large, and in the cat it is small, though cleanliness in the cat is much greater than in the dog; which shows that the love of cleanliness and the love of water are by no means in direct proportion to each other.

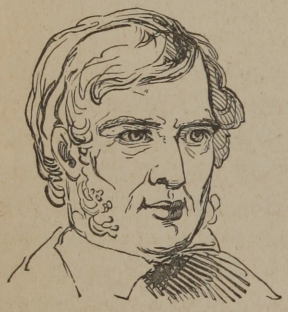


The *Love of Cleanliness* is a particular faculty of the mind, and is indicated by the fullness of the middle line of the forehead, extending upward about an inch and a half from the root of the nose. The external and internal plates of the skull are separated at this place, and consequently the surface does not indicate the form of the brain, but of the sinus or cavity beneath, and is strictly a physiognomical sign, like the other bones of the face, which also contain sinuses. In some persons this middle line of the forehead is so prominent as to form a ridge; in others it is so deficient as to present a depression. In the former, there is always a great love of cleanliness, of sweeping and dusting, of removing cobwebs and offensive things from corners, of

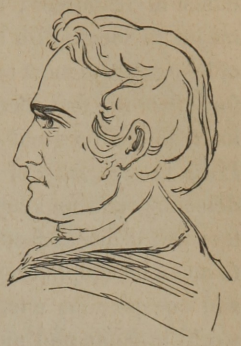
routing insects and vermin from their hiding-places, or rather of not allowing them to exist; and if the love of cleanliness is combined with the love of water, there is a great love of washing clothes, scrubbing floors, and bathing the body. In the cat the sign of cleanliness is large, with a small sign of love of water; but in the dog the sign of water is large, with a small sign of love of cleanliness. Woman has generally much more love of cleanliness than man, and she has more of the sign.

LETTER VIII.

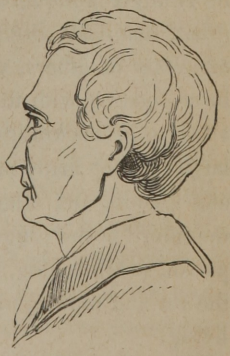
Undoubtedly the region of the forehead over the eye is to be included in the facial signs of character, for the frontal sinuses belong as properly to the face as do the sinuses of the cheek-bone and nose with which they communicate. The angle or outer extremity of the ridge of the eyebrow, represented in this figure, indicates *Love of Enjoyment.* One who has this sign large has a lively perception of everything which contributes to exquisiteness of sensation, or which, in addition to the mere necessaries and comforts of life, affords delight and luxury; and for this reason he is also more sensible to suffering. He does not live merely for the sake of living, but for the luxury of living; loves what is soft and refined in its influence, as the music of the Æolian harp, the flavors of the daintiest fruits or the choicest viands, the interchange of delicate feelings, and the society of the accomplished. He delights in a mild temperature, in soft showers, in grateful sunlight and in breezes bland, and in everything which can waken a sense of Elysium. The sign of this faculty is very large in the cat. A person of vulgar tastes and evil passions may also possess a great deal of the faculty and sign of love of enjoyment, and such a one will delight in luxuries of another kind—in smoking, chewing, feasting, wines, sensuality, and all kinds of debauchery. Those who thus pervert the love and susceptibility of enjoyment, are afflicted with the most excruciating sufferings, such as the gout and various nervous diseases; as those who exercise the faculty legitimately experience the greatest pleasures.



The opposite extremity of the ridge of the eyebrow, near the root of the nose, as represented in this figure, indicates the faculty of *Substitution*. This is large in those who are fond of putting one thing for another, of making pictures and representations of those who are dead or absent, and also of landscapes and all kinds of natural objects as substitutes for the originals. It is very large in painters, sculptors, and amateurs, and particularly in those who are disposed to make living statues of themselves, to be moved about like automatons and machines by the power and will of another, as is the case with soldiers and those called "Model Artists." The disposition to be a clerk, to do business on commission, to be the agent and embassador of another, as well as the love of making works of art to take the place of Nature, as in sculpture and painting, and the various labor-saving machines, is indicated by this sign. In animals which are adapted to becoming substitutes for man, as the horse, ox, dog, &c., this sign is large.

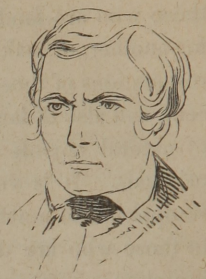


The middle third of the ridge of the eyebrow, between the signs of substitution and love of enjoyment, as shown in this figure, indicates the faculty of *Love of Climbing*. This is large in the Scotch, in those who have a passion for ascending mountains, for climbing to the tops of trees, and whose motto is, "Excelsior!" It is large in sailors, who not only climb ropes, but are very ambitious of being promoted, and who when on land are fond of mounting to the top of vehicles, and of making themselves conspicuous. It is also large in chimney-sweeps, and in bears and monkeys.



The jutting of the ridge of the eyebrow downward, under the

sign of substitution, as represented in this figure, indicates the faculty of *Subterfuge*. One who has this sign large has abundance of resources; is prolific in ways and means to accomplish his ends; is confident of being able to meet emergencies, and therefore does not fear them; and is thought by many to have a great deal of self-assurance. He is very capable of making shifts to avoid detection, and to keep his head out of water; and if driven from one position, is sure to make his reappearance in a still more bold and conspicuous one, where he defies the world to come and molest him: and as he knows all by-places, loopholes, and under-ground passages, he is the best person in the world to detect rogues and bring them forth from their lurking-places; and in this, his true position, he is a very useful member of society. His peculiar trait of character appears in all he does, for he never acknowledges himself mistaken, and he is a most crooked and slippery person in an argument—for "e'en though vanquished, he can argue still;" and, like the knight, who



——— "falling fought,
And, being down, still laid about,"

he is never conquered. The faculty of subterfuge, when very great, manifests itself in mischief-making; in undermining the character of others, and building a reputation on their downfall; in castigating with the tongue, and pouring forth torrents of invective, in backbiting, sarcasm, and satire. The sign of it is large in very many of the Irish—in Byron, Sterne, Demosthenes, and Cicero, and others too numerous to mention. An "unruly member" is the tongue of such persons. It is large also in the parrot, magpie, dog, skunk, hyena, fox, and animals that, like the rat and mouse, undermine and have many ways of making a living.

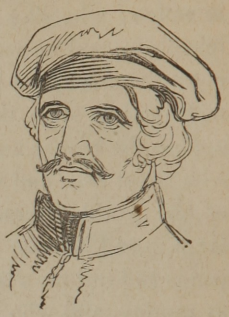
The downward projection of the ridge of the eyebrow, under the sign of love of climbing, as represented in the following

figure, indicates the faculty of *Resistance*. This is large in those who are inclined to oppose resistance to whatever force they see in action; who like to raise mutinies and rebellions, and to see the social elements in commotion; who love to go against the wind and to stem the tide; who always oppose the wishes and opinions of others; who resist evil, and would go to the end of the world to resent an injury. It is large in sailors, who are required to buffet winds and storms, who are greatly disposed to mutiny, and who are very revengeful.

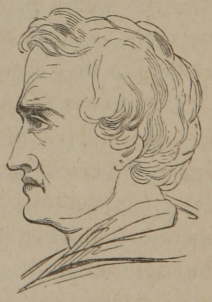
It is large in the Indian, who is said never to forget an injury; in duellists, who will not forgive; and in murderers, who generally kill from a feeling of revenge. A person with this sign large will be the last to adopt non-resistance principles, or at least to act upon them. His principle of justice is an eye for an eye and a tooth for a tooth, and he is a believer in retributive justice and capital punishment. It is this faculty, not firmness, which causes the hog to go always in the opposite direction; which makes the wild goose and duck fly against the wind; which makes the bear turn upon the hunter when wounded, and resent the injury; and which causes the elephant to harbor revenge until he has an opportunity to gratify it: but it has a still stronger action in soldiers and great generals, and rulers who set them on, and they have the sign large, as we may see by looking at their faces.

The downward projection of the ridge of the eyebrow, under the sign of love of enjoyment, as represented in the following figure, indicates the *Love of Contest*. This is large in those who delight in contests for prizes, who run races of ambition, and manifest emulation and rivalship toward those who are engaged in the same pursuits. It is large in those who delight in law-suits, horse-racing, cock-fighting, bull-baiting, pugilism, and particularly in card-players and other gamesters. In connexion with eating, the love of contest manifests itself as rapacity; and great game-

sters are rapacious eaters, and all rapacious eaters have the sign of this faculty large. In the business of merchandise there is great exercise of rivalship, and merchants and merchants' clerks are notoriously fast eaters, and have the sign of contest large in proportion to the exercise of the faculty. Emulation belongs very much to the practice of painting and the fine arts, and to color and taste in dress; and the sign is therefore very commonly large in aritsts and in fashionable ladies. Those who have so much of the faculty as to wish to put all rivals out of the way, by poisoning or assassination, of which there are many instances in history, are remarkable for its sign; and it is not at all deficient in those who run for office, nor in those who run them. The greatest prizes, such as crowns and sceptres, are connected with the history of the strongest and most perverted exercise of this faculty. Its sign is large in the dog, hog, fowls, and all rapacious animals, which eat as if they were striving for the food more than to gratify hunger, and which fight more for the prize of victory than for the love of fighting. The legitimate action of these faculties is of course to be distinguished from the perverted action, and this will depend upon the strength or weakness of the higher intellectual and moral powers.



The sinus of the forehead, extending from the root of the nose obliquely upward over the ridge of the eyebrow, as represented in this figure, indicates the power of *Memory* and the *Capacity and Love of Knowledge.* In all persons who are remarkable for verbal memory, or for the recollection of facts, the lower part of this sign, above the root of the nose, is very large. In those who are extraordinarily well informed, and who possess a great knowledge of public and private affairs, the middle portion of this sign is very large. In those who have

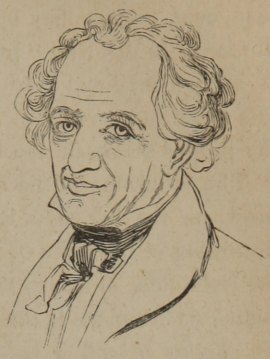


a great desire for knowledge, and who, like the ancient philosophers, travel from country to country in search of it, the farthest extremity of this sign is very large, or, in other words, the sinus extends farther upward and outward than usual. The sign is particularly large in travellers and archæologists, and even in those who show great talent for gathering and communicating the news of a town or neighborhood. It is also large in men of vast information and knowledge, as Lord Brougham, Sir Isaac Newton, and other statesmen and philosophers. The Indian, who depends upon his memory of passing events, and upon tradition, for his knowledge of the past, and who possesses an excellent memory in other respects, has this sign large. It is also very large in the elephant. Where there is a predominance of this sign, there is always a greater disposition to reason *à posteriori*, or from effect to cause, than to reason *à priori*, or from the nature of things.

LETTER IX.

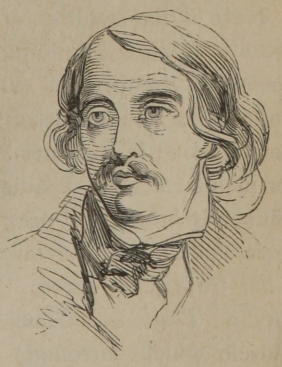
We have, in the preceding letters, taken a brief survey of the signs of character in the bones or framework of the face. Let us now take a glance at those parts of the face which are chiefly concerned in expression, and which give to the countenance the animation of life. Deprived of the action of its muscles, the face wears the appearance of death; and the first symptom of restoration from a state of trance, or of asphyxia, is observed to be some twitching or slight movement of these muscles. That they are connected with the social affections is evident, for how constantly do they act in conversation, and vary with the infinite variation of emotion and feeling! How soulless is a face which remains motionless like a corpse, when the conversation is soul-stirring and exciting! Man does not even *live*, except as a part of MAN, so essentially a social being is he. The first faculties which men should exercise toward each other are benevolence, kindness, gratitude, and respect. These are the graces of life, and were represented by the ancients as the most charming things in society, under the figure of three beautiful females — one representing Benevolence and Kindness, and the other two representing Gratitude and Respect. But the first question with us is, "How has Nature represented these in the face?" *Benevolence* and *Kindness* are indicated by the perpendicular muscular fibres passing down from the middle of the upper part of the forehead to near the root of the nose. The action of these fibres elevates the brow in the centre of the forehead, causing short horizontal wrinkles, which, together with the elevation, as represented in the following figure, indicates the action of these faculties. It may be observed that some persons elevate the brow most on the right side of the middle line, and others on the left. The former possess more benevolence than kindness,

and the latter more kindness than benevolence; the faculty of benevolence, or the disposition to give, having the strongest action on the right side, while the faculty of kindness, or the disposition to help, has the strongest action on the left side. Men have generally more of the latter, it being appropriate to them to use their superior physical strength in aiding the weak; and women have generally more of the former—that is, of benevolence—it being more appropriate to them to personify heavenly charity; and this agrees with the difference between man and woman in reference to the signs of these two faculties.



The faculty of *Gratitude* is indicated by the upturning of the hairs of the right eyebrow at the inner extremity, and the faculty of *Respect* is indicated by the upturning of the hairs of the inner extremity of the left eyebrow, as seen above. The sign of gratitude being on the right side, agrees with the fact that gratitude is very closely allied to benevolence, which has also its sign on the right side; and the sign of respect being on the left side, agrees with the fact that respect is very closely allied to kindness, which has also its sign on the left side.

The muscular fibres passing from the top of the forehead to the middle of the eyebrow, causing an elevation of the brow, and horizontal wrinkles on each side of benevolence and kindness, as shown in this figure, indicate the faculties of *Enthusiasm* and *Hope*, the first being indicated on the left side, and the latter on the right. Enthusiasm is zeal for truth, or for something supposed to be true; and hope is the desire and expectation of real or imaginary good. The signs



of these faculties are large in very religious persons, in those who are zealous and ardent for the glory of God and the good of man, even though they be laboring under delusion; but they are not large in *all* who "profess and call themselves Christians." If benevolence and kindness are large, hope and enthusiasm are less liable to perversion; and the latter faculties are necessary to the proper action of the former.

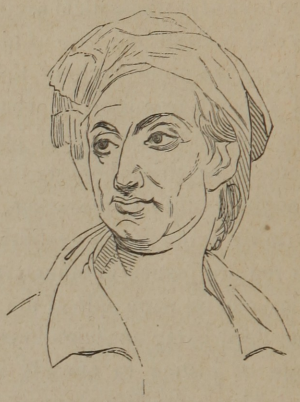
The upturning of the hairs of the outer extremity of the eyebrow, on the left side, indicates the faculty of *Belief;* and the upturning of the hairs of the outer extremity of the eyebrow, on the right side, indicates the faculty of *Immortality.* In the preceding figure there is the sign of very great faith or belief, or, if we choose to call it so, very great credulity; and there is also the sign of a strong feeling of immortality, or sense of the immortality of the soul. These are never large in materialists, fatalists, and infidels. The faculty of belief has a very close relation to the faculty of enthusiasm, or zeal for truth, and hence its sign is on the same side with the sign of the latter faculty; and the faculty of immortality has a very close relation to the faculty of hope, and hence its sign is on the right side. When belief and immortality are very strong, the upturning of the hairs extends to the middle of the eyebrow from the outer extremity; and when gratitude and respect are very strong, the upturning of the hairs extends to the middle of the eyebrow from the inner extremity.

Next to the faculties of benevolence, kindness, gratitude, and respect, the faculties of enthusiasm, hope, belief, and immortality, should be exercised in the social relation, for in his religious faculties man is eminently social; and next to these, men should exercise toward each other truth and justice. The faculty of *Truth* is indicated by the muscle which surrounds the eye, causing folds and wrinkles, as rep-

resented in the preceding cut; and the faculty of *Justice* is indicated by the muscle which causes perpendicular wrinkles between the eyebrows, as shown in the same figure. Fullness and wrinkles under the eye, for which some persons are remarkable, indicate the love of mathematical accuracy; folds and wrinkles of the upper eyelid indicate the love of historical accuracy; and curved wrinkles at the outer angle of the eye and eyebrow indicate the love of keeping promises, or what is usually called *probity*. There are also three faculties of justice: the first being a kind of exactness or strict honesty in small money matters which some people would call closeness, indicated by a single perpendicular wrinkle between the eyebrows; the second being the disposition to require justice in others, indicated by two perpendicular wrinkles, one on each side of the centre — a very common sign; and the third being conscientiousness, or the disposition to apply the rule of justice to oneself, indicated by several perpendicular wrinkles extending along above the eyebrow when the muscle is in action. Justice is the love of right and condemnation of wrong, either in oneself or others; and this, not the disposition to condemn others, is what the sign of justice properly indicates. Thus the proper action of justice leads to the "overcoming of evil with good," while the perverted action leads to the "returning of evil for evil," as the means of curing it.

Related to truth and justice are the *Love of Fiction* and the *Love of Collating*. The first is indicated by the muscle of the socket which turns the eye directly into the outer angle toward the ear; and the latter is indicated by the opposite muscle, which turns the eye directly into the inner angle toward the nose. These two signs generally act together, and in exact proportion to each other, one eye turning outward while the other turns inward; and the reason of this is, that fiction has generally to be made up from scraps of reality, while disconnected objects or events have to be linked together by fiction or the creations of fancy. Novelists and compilers are no more remarkable for these two faculties than for their signs. Sometimes, however, the love of fiction, or of story-telling, is less than the love of col-

lating, and in that case the eyes squint toward the nose ; and at other times the love of collating is less than the love of fiction, in which case the eyes squint outward. Unless the squinting be from deficiency of one of these faculties, rather than from the excess of the other, there is the disposition to tell falsehoods or to plagiarize — to tell falsehoods if the squint be outward, and to plagiarize if it be inward. If these faculties are strong, there is the necessity of large truth and justice to counterbalance their influence and to prevent their excessive and perverted action. If there be a large sign of affectation, the love of fiction, if it be strong, will most probably manifest itself in lying, particularly if the love of truth be not large ; and if there be a large sign of acquisitiveness, and small justice, the love of collating, if it be strong, will most probably manifest itself in plagiarism, or in common stealing. There are persons exceedingly wanting in soul (indicated by a dead countenance, one in which there is no muscular action or expression), who can lie and steal, or, what is the same thing, cheat, without any very perceptible motion of the eye. There are a thousand temples of Mammon in which men and women "quench the spirit" daily, until the last trace of expression or of animation is almost obliterated from their countenances. Those who depend for the success of a lie on its boldness rather than on its artfulness and plausibility, and who rob in daylight and before the face and eyes of their victims, do not show the signs of lying and theft, or of the perverted action of fiction and collating ; and the reason of this is, there is no soul to show itself in the countenance.



Incidents in the course of a man's life that have the character of fictitious reality, or of unnatural excitement and disorder, and that are sometimes said to be "stranger than fiction," are, by a

law of the mind, narrated as if they were false and unreal—the creations of a wild fancy, rather than as biographical or historical events; and they who relate them as incidents of their own lives, show the sign of the love of fiction and collating while doing so, though they are all the time telling nothing but the exact truth. The orderly and ordinary circumstances of our lives do not seem strange or incredible to us; but those that are contrary to Nature, and therefore false, owing either to our faults or our misfortunes, seem always like fictions or the recollections of a dream; and in thinking or speaking of them, the faculties of fiction and collating are in exercise, and so are their signs. Such passages in a man's history are contrary to truth and right, and therefore objects of confession and repentance; and when he manifests these, we need not fear that he is uttering falsehood.

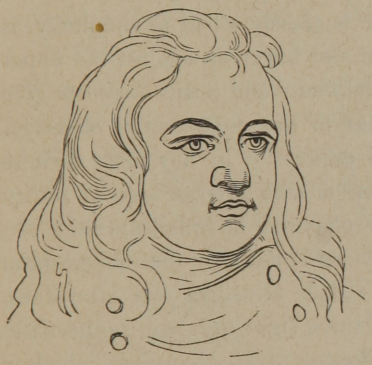
The sign of *Confession* and *Penitence* is the length or drooping of the upper eyelid. The drooping of the half of the eyelid from the outer angle to the centre, indicates the disposition to confess one's faults to parents or seniors, to a "father confessor," or to the Supreme Being. The drooping of the half of the eyelid from the inner angle to the centre, indicates the disposition to repent and to "do works meet for repentance." These are large in connexion with the proper action of the love of fiction and collating, as seen in the preceding figure. They are extraordinary in devotees of the Roman Catholic religion, in ascetics, nuns, and numerous laymen, who practise penances and confessions; and no less extraordinary in reformed inebriates, gamblers, and profligates. As human nature is not *perfectly free* from faults, and never will be, there is and ever will be occasion for the exercise of these faculties. Were it otherwise, and were not the "creature subject to vanity," there could be no improvement and no progress; neither could there be any occasion for prayerfulness and humility.

The faculty of *Prayerfulness* is indicated by the muscle which turns the eye directly upward, and the faculty of *Humility* is indicated by the muscle which turns the eye directly downward, as is represented in the figures of the Madona. The former is

usually large in connexion with the sign of confession, and the latter in connexion with the sign of penitence; the reason of which is, that between the faculties of penitence and humility there is the same close connexion as between confession and prayer. One who has more prayer than humility has the eye turned habitually somewhat upward, so that the upper part of the iris is a little covered by the upper eyelid, and so as to leave a slight space between the iris and the lower lid, as represented in this figure. The reverse is true of one who has more humility than prayer.

LETTER X.

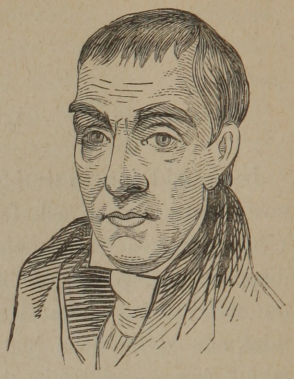
If, in addition to truthfulness and the disposition to confess one's faults and to ask forgiveness, there is a strong faculty of *Confidence*, we have a character frank and ingenuous, but too disposed to expose its follies and errors to everybody, even without solicitation. The faculty of confidence is indicated by the thickness of the nose just forward of the sign of concealment, which was described in the second letter. It is large, together with large signs of confession and love of truth, in this face, which belongs, as nearly every one would say, to a youth of great truthfulness, sincerity, frankness, and candor. There is likewise in this countenance great simplicity, without anything of weakness or folly.



Simplicity is a faculty or element of the mind, and is indicated by a gentle curving of the corners of the mouth, as if they were drawn upward and forward toward the nose, as they really are. It is seen in simple-hearted children, who are disposed to understand everything literally and according to the most natural interpretation, and to rely on first impressions and experiences. It is large also in many men of distinguished simplicity of character, and of no less distinguished learning and ability.

The faculty of *Friendship* is indicated by the muscle which surrounds the mouth, and which, when large and strong, cause slightly-converging wrinkles, as is represented in the following portrait. One who has only small perpendicular wrinkles mark-

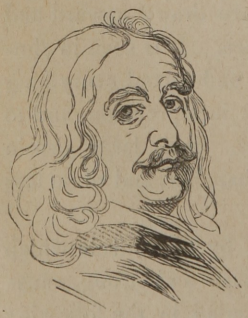
ing the lips, is not deficient in this faculty; but one whose lips are perfectly smooth is wanting in it, and will find it less difficult to break friendships than to form them. A person, on the contrary, who has a large sign of friendship, will find it not so difficult to form friendships as to break them, and in the hour of danger and adversity will show himself more a friend than ever before.



"The tree of its leaves may be reft,
In winter, alone on the hill;
But yet a fond few will be left,
To flutter and cling to it still" —

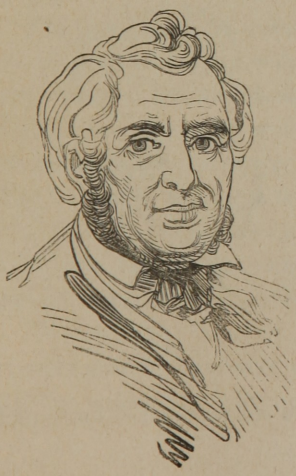
and these may represent true friends not less graphically than those that are scattered by the winds may represent false ones.

The faculty of *Purity*, which is closely allied to simplicity, is indicated by the compression of the lower lip against the upper in the middle. The signs of simplicity and purity together give the impression of these faculties to the most casual observer, though he may not be able to express it by any more definite word than "sweetness." A person with a large sign of purity can not utter an impure word, or converse on indelicate subjects; and if simplicity is also large, there is not only the indisposition but the inability to understand vulgar allusions and inuendoes. With those who are deficient in these signs the case is otherwise.



The faculty of *Magnanimity*, which is closely allied to friendship, is indicated by the compression of the lower against the upper lip, on each side of the sign of purity, and chiefly at the corners, as represented in this figure, which Lavater speaks of as having an "air of royalty in all the lower part of the face." One with this sign large can not easily do a mean action; he will not use his superior knowledge, or strength, or influence, to oppress and injure the poor

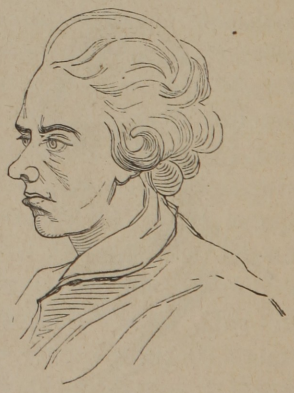
and weak of mankind, nor to gain inglorious victory over those who are not able to withstand him. Hence a large allowance of this faculty belongs to a truly noble character, and is manifested in the mastiff, while it is wanting in the cur. In the elephant, too, the sign of this faculty is large. In short, Nature has given magnanimity to the most powerful of animals as well as to the most powerful of men; and if the lion is not always magnanimous, it is not because magnanimity does not belong to such an "air of royalty" as his, but because man declares and exercises superiority over him, and because he is driven by hunger to devour animals weaker than himself. Men who are cruel to animals, and who make animals of the human species, are not the highest instances of magnanimity, though they not unfrequently pride themselves on a "code of honor;" for it is undoubtedly more honorable, or, in other words, more magnanimous, to forgive an injury, than to wish to revenge it: and as man has far more knowledge, and by means of it far more power than any of the inferior animal creation, a very great deal more magnanimity is to be expected of him. A deficiency in this respect shows itself in listening at keyholes, prying into sealed letters, taking advantage of confidence, in coquetting, and in a thousand dishonorable ways; and those who do such things have the sign of magnanimity small.



Another of the particularly social faculties is *Hospitality*. This is indicated by the broad muscle which draws the corners of the mouth directly backward, causing perpendicular wrinkles or furrows in the cheek, as seen in this engraving. This is large in truly hospitable persons, such as are "careful to entertain strangers," and not always in those who from their attentions to persons of rank are *called* hospitable, but who might better be called *vain*.

The faculty of *Admiration* is indicated by the muscle which elevates the cheek, causing a fullness of the flesh under the centre of the eye, as in this face. In a person more selfish than benevolent, as most persons are, this faculty manifests itself in vanity or the love of being admired, of being thought beautiful, of being praised for elegance of dress, of being flattered on account of titles, or for the lustre which may be reflected from the favor or society of some great personage. The individual who likes to have it said that he has dined at court, or that he has had the company of some great lord at his table, or that he has received medals from this, that, and the other crowned head, as well as the individual who is vain of a pretty face, or of the gay attire that makes up for a homely one, has the sign of admiration, or rather of love of admiration, very large. But this sign is large also in those who greatly admire others, and things other than their own, as flowers, birds, landscapes, paintings, &c. It may be observed to be larger, as a general rule, in women than in men.

The faculty of *Jealousy* is the antagonist of admiration, and is indicated by an oblique fullness below the under lip, as represented in this figure. One who has this sign very large, does not find it easy to look with favor on beauty, particularly in a human being, and can not endure to have others admire it. He is something like the "dog in the manger," for the beauty he sees he can not enjoy, and will not allow others to; and that others may not be admired, he will seek, not to be admired, as is generally supposed, but to *eclipse* them — forasmuch

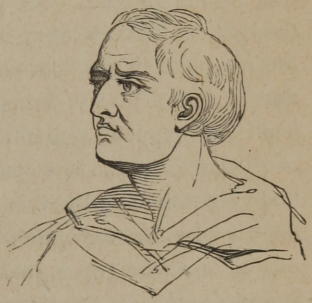


as he has a *contempt* for admiration, he scorns to receive it. He is a person you need not think of flattering; but as he wishes to eclipse others, he loves distinction, and is highly gratified with receiving it. He well knows that in the sun's greatest splendor the moon gains distinction by obscuring his rays, though it is true that the sun is all the more admired for the shadow that is thrown upon it, and, as Pope says—

> ———"makes known
> Th' opposing body's grossness, not its own"—

a fact which he does not seem to think of. In the preceding figure the signs of jealousy, scorn, contempt, and love of distinction, are all large, together with a great deficiency of the sign of admiration.

The faculty of *Scorn* is indicated by the small muscle which draws the integument of the chin upward toward the lip, causing in some persons a short transverse wrinkle between the lip and chin. This sign is very large in Cromwell, and in all persons who feel a disdainful pride and haughtiness; and it is moderate in those who exhibit but a moderate degree of the faculty.



The pouting of the under lip, or the position of the lip which gives something of that expression, indicates the faculty of *Contempt*. This is no artificial or conventional sign; for when a child feels contempt, he expresses it by thrusting the lower lip forward. The faculty of contempt, as generally exercised, is another kind of pride, and is exhibited toward whatever is considered low and vulgar, as the faculty of scorn is exhibited toward whatever is considered weak and pusillanimous.

The faculty of *Love of Distinction* is indicated by the long muscle passing from near the inner angle of the eye to the upper lip, causing it, when the muscle is strong, to curl slightly

upward. This is the ambition of being known, and of having one's thoughts before the public; of being an author or a public speaker, or of taking a distinguished share in conversation; and persons who exhibit this trait of character have the sign large. This faculty receives an additional stimulus from the faculty of jealousy, as before said, and in that case is brought into the service of mere ambition, and can be described by no better term than "the itch to see one's name in print."

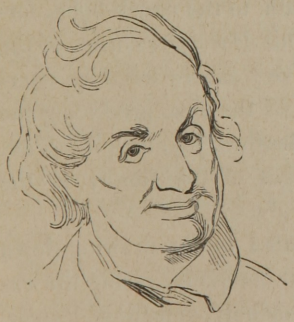
The faculty of *Envy* is the antagonist of love of distinction, and is indicated by muscular fibres which cause the lower lip to curl, not with scorn, as has a thousand times been said, but with envy. Persons very often express scorn with their tongues by way of disguising their true feeling, which is envy, and which rankles so strongly in their minds as to curl the lower lip at the same time that they are speaking scornfully, thus leading many persons to suppose that the language of the lip is the same as that of the tongue. No person who is envious wishes to be thought so, though envy is a no worse feeling than scorn; and the reason of this is, that envy is opposed to the love of distinction, or to the love of being known, and wishes either to conceal itself or to appear something else. Where there is a large sign of distinction there is a small sign of envy, and where there is a large sign of envy there is a small sign of distinction, with perhaps a very few exceptions. A person with large envy is envious of one who gets a great name, who is distinguished, or who is very frequently mentioned—not because he himself wishes a great name, or desires to be distinguished or much talked about, but because he feels that his own qualities and accomplishments are obscured by the fame and celebrity of another, and that thus he is not sufficiently admired and appreciated. Thus we see that the feeling which we call envy acts in favor of justice; and we may suppose that the other apparently discordant elements of the mind which are congregated about the mouth are important regulators of equality and right in the true order of society, though they are undoubtedly at present very much perverted, as are also all the other faculties of the mind.

LETTER XI.

A RULING faculty of very many minds is *Self-Esteem.* This is indicated by a short muscle which acts upon the upper lip, causing generally a fullness and stiffness in the middle, as in this outline. Egotism, bombast, a high opinion of one's own importance, the disposition to sound the trumpet of one's own praise, and to record the history of one's own virtues and exploits, are the most common manifestations of this faculty. Self-esteem is the antagonist of scorn, and one who has it large can content himself without scorning others, and can outride the scorn of the world, or, in other words, "carry a stiff upper lip," however meanly others may think of him. It is not always true, however, that

> "What Nature has in worth denied,
> She makes in large recruits of needful pride;"

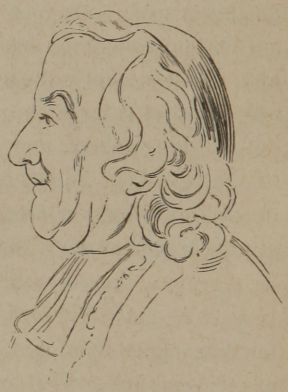
for many persons of great talents and worth have a large share of this weakness, and it may be sometimes neutralized by a strong faculty of humility.



The faculty of *Complacency* is indicated by a long muscle which passes from under the corner of the mouth to the arch of the cheek-bone, drawing the mouth upward toward the sign of affectation, as in this picture. In one who exercises affectation benevolently, as in assuming a character of inferior dignity for the sake of putting a common person at his ease, the sign of which we are speaking is the *smile of complacency;* in one

who exercises affectation in assuming theatrical characters and characters superior to his own, it is a *smile of self-complacency;* and in one who hypocritically assumes a character, and wears an air of wisdom or of goodness which does not belong to him, the sign of complacency is a hypocritical smile of good-nature, merging into a smile of self-gratulation, and even of malignity, such as an evil demon wears when his wicked dissembling has worked the ruin of his victim.

The faculty of *Dissatisfaction* is the antagonist of complacency, and is indicated by the drawing of the *under lip* backward and a little downward, as in this profile. Such a person will never "*assume* a virtue if he has it not"—not even for the ostensible purpose of cultivating it. He can be satisfied with nothing but what is real, and never looks with the smile of complacency on himself or on others; but it is with art, not with Nature, that he feels dissatisfied. He is no patron of actors, and it would be impossible for him to be anything but himself; and as this has always been the case with him, he is very much the child of Nature that he was when a child.

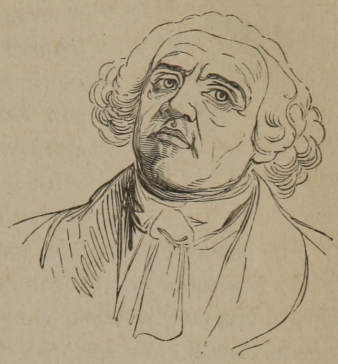


The faculty of *Cheerfulness* is indicated by a muscle extending from above the corner of the mouth to the cheek-bone, forward of the sign of complacency. This draws the corner of the mouth upward with a little obliquity, and causes wrinkles curving downward from the outer corner of the eye, producing the expression of serenity, cheerfulness, pleasure, joy, happiness, delight, according to the natural strength of the faculty, or the degree to which it is excited.

The faculty of *Gloominess* is indicated by the drawing down of the corners of the mouth somewhat obliquely, giving the expression of sadness, gloom, *ennui*, melancholy, dejection, despair, according to the internal feeling. There is scarcely any one

who needs to be told what the signs of cheerfulness and gloominess are.

The faculty of *Ostentation* is indicated in the lower lip by two small perpendicular ridges near the centre, one on each side, as we see here. This is that peculiar kind of pride which one feels on account of blood and ancestry, and which in a person of little discretion manifests itself in an ostentatious display of family titles or of family connexions, or in the pride of aristocratic associations and the familiar friendship of the great, together with an ostentatious carriage of the head, which has the appearance of the particular intention to exhibit the sign of this faculty.

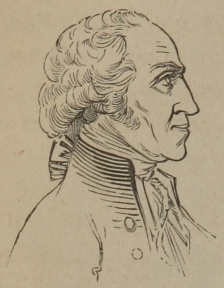


The *Love of Eminence* is the antagonist of ostentation, and is indicated by the muscle which elevates the wing of the nostril, sometimes causing wrinkles on the side of the nose. A person with this sign large is ambitious to elevate himself and to obtain *eminence* in his profession, whatever it be, and has very small esteem for those who exalt themselves on account of hereditary qualities and honorable ancestry. Hence he is likely to treat such ideas and such persons with a sneer, that being the expression which the love of eminence produces when opposed to its opposite faculty and put in contrast with it.

The faculty of *Love of Influence* is indicated by the thickness of the muscle over the sign of acquisitiveness. In persons of wealth this sign is to be observed much larger than in other people, and the reason of this is that the love of influence stimulates the acquisition of capital as the means of its own gratification.

The *Love of Command* is indicated by a small muscle passing from the top of the nose to the skin of the forehead between the eyebrows, causing short transverse wrinkles over the root of the

nose, as may be seen in great military commanders, in masters and teachers, and in parents who exercise good or bad government. In those who are wanting in authority, or who are not "born to command," as very few are, this sign is also wanting. The faculty of command acts frequently with that part of justice which reprimands, or requires others to do right, and both together produce that frowning and lowering brow which is so terrible to evil-doers, or to those who love to be approved rather than condemned.



The faculty of *Approbation* is indicated by the short muscle which lifts the upper lip and exposes the teeth. Approbation is always pleasant, whether one gives or receives it, and hence the sign of cheerfulness acts with the sign of approbation, though the sign of approbation does not always act with the sign of cheerfulness. When a person approves another, he says, "I am *glad* to see you," and his smile expresses both approbation and pleasure. So, too, his mirthfulness is in proportion to what he approves when he says, "That is capital wit," and claps his sides in token of approbation, as the dog attempts to strike his sides with his tail in token of the same feeling. The negro is as remarkable for the love of approbation as he is for showing his teeth. The faculty of approbation is a powerful element of human nature, and one of the most active of the social feelings; and its sign in the face is one of the most common and pleasant expressions. The desire to be approved and to approve others is the key to the primary social affections, or to the very first desire to live in society and under some form of government; for who that had become a perfect misanthrope, or that felt there was no person in the world who could approve him, would wish to live in society? Hence it is that in proportion as a man is disapproved, he not only withdraws but is banished from society, and hence it is that persons who are so unfortunate as to imagine that the world is all bad, or that they are less esteemed by the

world than they really are, become recluses and hermits. Such persons do not show the sign of approbation, and as they do not approve others nor wish to be approved themselves, they are seldom disturbed. Thus we see that the faculty of approbation is the key to the first social desires, and it may even be said that the sign of the former is the key to the signs of the latter, for it opens the door and introduces us to them, as we shall see in our next letter.

LETTER XII.

With most persons, such is the supremacy of the love of approving and of being approved, that in social converse, the upper lip frequently rises, and exposes the teeth, whether they be irregular, disorderly, black, tartared, and specked with decay, or not. Such persons are possessed of souls, and show them in their countenances; and it may be observed that there is generally a large sign of approbation, in connexion with large signs of purity and magnanimity ; the reason of which is that mankind desire and expect to be approved for virtue and heroism, more than for justice and truth, or the exercise of any other of the social affections. But whether the teeth be good or bad, a person does not often expose them if he be deficient in approbation, and this is very much the case with the reckless, the impure, the dishonorable, the abandoned, and the outcast. A bad set of teeth must, however, exert an unsocial influence, for no person is perfectly willing to have them exposed, and it must be confessed that they exert a rather repelling, unsocial influence on those who witness them. On the other hand, the social tendency of a set of teeth well-proportioned, regular, and of a pearly whiteness, must be very great, for there is scarcely any part of physical beauty which is held in greater favor, or which is of more credit to the possessor. So important are the teeth in a physiognomical and moral point of view, that if we were not accustomed to see them more or less defective and discolored in nearly every person, we should look upon them, black, carious, and fœtid, almost with horror, as we would look upon dead bones in a charnel-house. What a sad subterfuge it is, having one's teeth wrenched from one's jaws, with almost the force of dislocating a limb, and having artificial substitutes in their places! and yet this is far better than exhibiting a phalanx

of teeth that have lost all their pristine beauty, and of which it may be said that "they are not what they were."

But without animadverting further on bad teeth, let us inquire what is the language of good ones. The first pair of upper incisors indicate the sentiment of *Republicanism*, or the love of society as it exists in a republic. The elements of republicanism are *mediocrity* and *democracy*, the first of which is indicated by the length of the first pair of upper incisors, and the second by their breadth. Those who desire to associate and mutually to govern themselves in very large societies, have these teeth large, and the same is the case with animals that are called gregarious. The sign of democracy, as a general rule, is largest in agriculturists, and laboring men whose employments are not properly trades or professions. In mechanics and professional men, as a class, the sign of mediocrity is largest. These two social faculties relate to these two classes of employments; the first being the desire of artisans and professional men to associate and hold conventions for their mutual interests and improvement, and for sympathy in their common objects; and the second being the desire of agriculturists and the common laboring classes, to congregate as on the occasion of great fairs and public exhibitions. The action of democracy and mediocrity together, regards the mutual relation of both classes in their dependence on each other, and aims at the mutual government of the whole under a form of government that may properly be called republican. A man's surname is his inheritance, and in a republic the "highest gift of the people" may be bestowed on a son-of-Jack, or on one bearing the name of a common trade; but in a monarchy, Prince Jackson, or Lord Taylor, would sound strangely.

The second pair of incisors indicates the sentiment of *Filial Affection*. Their length indicates the *love of father*, and their breadth the *love of mother*. This sign is not only great in those who are very affectionate and dutiful to their natural parents, but indicates also the disposition to look on old people with filial feeling, and to call them father and mother, when the degree of

familiarity will allow it. The existence and government of isolated families, which are so important in the social economy, depend on this faculty, as the civil government is founded on the faculty of republicanism. As filial affection recognises absolute authority in the parent, and as it is exercised toward persons of a patriarchal character, and such as are considered wise and capable of instructing and guiding, those who have it very strong are more easily than others induced to adopt fathers spiritual and temporal, and to yield implicitly, like mere children, to their teachings and authority. This leads directly to ecclesiastical power, and to unlimited monarchy, which exclude and take the place of that mutual self-government which is the legitimate result of the faculty of republicanism. The sign of the latter faculty is large in the American people, and not so large in the upholders of monarchy; while the sign of filial love is large in monarchists, and not so large in republicans. There is the same difference also between papists and protestants.

The upper canine teeth, or eye-teeth, as they are familiarly called, indicate the *love of possession* and the *love of change*. These constitute the sentiment of *Individual Rights*. The first is indicated by the length, and the latter by the breadth of the upper canines. One who has these teeth long, has great love of property, or of possessions, as houses, lands, cattle, or anything that may be regarded as goods and chattels. This faculty is not the disposition to acquire, though it acts in connexion with that faculty, but it has relation to the possession of what is gained, or to what is one's own. The faculty of love of change, is the disposition to bargain and transfer and exchange one species of property for another, to change one's residence or business, to part with the old for the sake of the new, and again to adopt the old. It gives the individual great mobility and restlessness, and manifests itself in revolutions, in frequent change of fashion, and the adoption of novelties, and innovations, as well as in business exchanges. Its connexion with the love of possession is very obvious, and the sense of man's right to do what he will with his own, is dependent on it. It is large in the

mercurial Frenchman and the traffic-loving Jew, not less than in the speculating Yankee, who, that his restlessness may not seem like too great anxiety, whittles a stick while he is carrying on his trade. In this latter character, it may be observed, also, that there are large signs of affectation and complacency. The lower animals which have the upper canine teeth large, seem to have a strong sense of what belongs to them, and will not relinquish it except for what they seem to regard as an equivalent; and they exhibit physical restlessness or change of place, in an extraordinary degree. The lion, tiger, wolf, &c., in their cages, where all parts of their bodies seem to be in motion, are examples; and the elephant, that has such an exceedingly long and large upper canine tooth, is a still more wonderful instance of the manifestation of these faculties.

Thus, we see that the upper front teeth, which are exposed by the strong action of approbation, indicate the three social elements which correspond to the civil, family, and business relations of mankind, and which relate to civil government, family government, and individual rights.

LETTER XIII.

Only the edge of the lower front teeth is generally seen, and by this their breadth, which indicates other social faculties. The lower canine teeth indicate the faculties of *Love of Triumph* and *Love of Reform:* their length indicating the former, and their breadth the latter. The most complete triumph is gained by the destruction of the object, and this faculty in its animal manifestation may be called destructiveness; but in its higher manifestation it leads to the conquering of difficulties and the conquest of one's passions. Its sign is large in those who are subject to violent anger, but it is large also in those who subdue a harsh temper, and other evil passions, when it is combined with high moral qualities. In warriors, duellists, murderers, cannibals, and carnivorous beasts, the sign is large.

The *breadth* of the lower canines, which indicates the love of reform, is great in those who are disposed to inflict chastisements, and also in those who are disposed to use "line upon line" in a moral sense, the former being the perverted and the latter the legitimate action of this faculty. The sign is very great in the carnivorous animals, and indicates in them cruelty, or the disposition to tear, and rend, and inflict corporeal suffering; and we should expect to find it large in the Russians and the Chinese, as we do in those who practise corporeal correction or reform in schools and families, and in those who advocate capital punishment. It is the same faculty which prompts the cat to box the ear of her kitten and which leads the mother to do so by her child, and it is indicated in both instances by the same sign. This boxing the ear is rather the instinct to correct the heedlessness or stupidity of a child, than to correct his morals; for the ear indicates the susceptibility of improvement, as we have before seen. The instinct of a dog to punish the ear of a stupid

swine, that seems to blunder into mischief from the impetuosity of his appetite, is from the same cause.

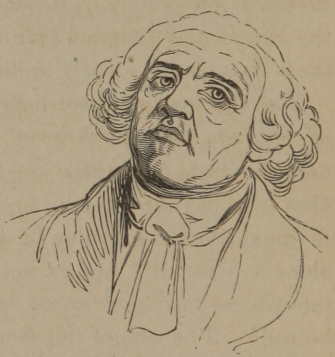
The second pair of lower incisors indicates the *Love of Improvement* and the *Love of Brothers and Sisters:* their length indicating the former, and their breadth the latter. Some persons have a great deal of the disposition to improve, without very much of the susceptibility of improvement. Such persons have the second pair of lower incisors long; and, other things being equal, will improve as much or more than those who have great susceptibility of improvement with less desire for it. Some persons, again, have very strong fraternal affection, and experience a strong fraternal feeling for their friends and associates, and for the whole human family. These have a large sign of fraternal love, or considerable breadth of the second pair of lower incisors; and if the sign of love of concert be equally large, they like to form fraternities, and to join societies, either secular or religious, where they may with propriety address each other as brethren and sisters. Mutual improvement is a grand end of the exercise of fraternal love, and hence these two faculties and their signs are so closely united.

The first pair of lower incisors indicates the faculties of *Love of Solitude*, and the *Love of the Society of a Few:* the former being indicated by their length, and the latter by their breadth. One who has these teeth long has a great feeling of his own individuality, or what may be called selfhood. He likes to be alone a great deal, and is not so dependent as others on social intercourse for contentment and happiness, for he is society for himself. The sign of this faculty is generally large in connexion with a large sign of love of improvement, and in that case it indicates the solitary student, one who prefers the communion of his own thoughts and of books to the society of others. But, if it be large with a small sign of love of improvement, as it is in the hog, it indicates great love of oneself; and if the signs of benevolence, kindness, and the desire to love, be small, it indicates selfishness, and that general trait of character which is attached to the name of swine, and which is sometimes ascribed to human

beings. An unusual *breadth* of the first pair of lower incisors is characteristic of those who are very fond of the society of a choice few, who, like themselves, are very exclusive. The sign is large in the hog, and very large in the rabbit, animals which are usually seen in pairs or in little groups of three or four; and it is large also in those who disincline to mingle with the "vulgar herd," and who are therefore called aristocratic.

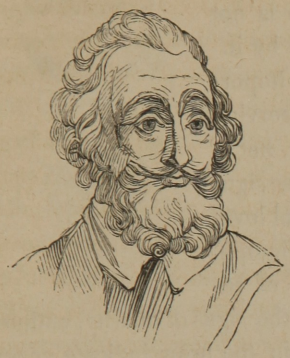
It should be observed that in most ruminating animals all the front teeth are in the lower jaw, there being none in the upper; and that the lower animals generally have one more pair of incisors for each jaw than man. The third incisor of animals corresponds to the second in man; and the second incisor of animals indicates in the lower jaw the *Love of Male and Female Offspring*, and in the upper jaw the *Love of Shelter and Relaxation.*

In man, the love of shelter and relaxation is indicated by the concavity of the upper lip just below the septum of the nose, as seen in this engraving. The depth of this concavity indicates the instinct to find or to construct a place of shelter or habitation, a cottage, an excavation in a rock, a cave, or a pile of materials that may be called a mansion. It is large in builders and in those who are particularly fond of making plans for dwellings. The breadth of the concavity in the upper lip indicates the love of relaxation, or, in other words, the love of supineness, the most perfect relaxation being obtained by lying on the back. This is different from the faculties of repose and slumber, the proper position in sleep being the side, and not the back, which latter position induces incubus. Those who have the sign of relaxation large are fond of stretching themselves supinely under the shelter of a tree (which is said to be the best habitation a Polynesian can afford), and are not less partial to grottoes, alcoves, booths, porticoes, and more com-

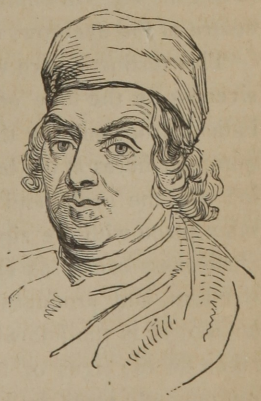


fortable lodgings. This sign is large in connexion with the love of shadow, and is more remarkable in woman than in man.

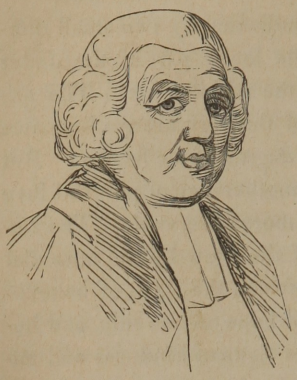
The faculty of *Parental Love* is indicated by two small dimples at the lower part of the under lip near the middle line. The existence of this sign always indicates a strong degree of the faculty. But there is another sign of parental love which is more observable. The elevation of the brow by the muscular fibres between the signs of benevolence and hope on one side, and between the signs of kindness and enthusiasm on the other, as seen in this engraving, is another index of parental love. The elevation on the left side, between kindness and enthusiasm, indicates the *Love of Daughters;* and the elevation on the right side, between benevolence and hope, indicates the *Love of Sons.* The love of children is parental, whether it be exercised toward one's own offspring or not.

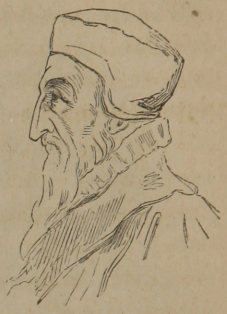


The faculties of *Love of Triumph* and *Love of Reform* are indicated not only by the lower canine teeth, but also by the muscular fibres and elevation of the brow above the outer extremity of the ridge of the eyebrow, as in this figure. The elevation on the right side, above the sign of immortality, which is the upturning of the hairs of the eyebrow at the outer extremity, indicates the love of triumph; and the elevation above the sign of belief, which is the upturning of the hairs of the eyebrow at the outer extremity on the left side, indicates the love of reform, as in the two following figures. The faculty of triumph acts in connexion with the faculty of immortality, especially in the hour



of death; and the faculty of reform acts in connexion with belief for unless a man believes the truth, he is not reformed by it.

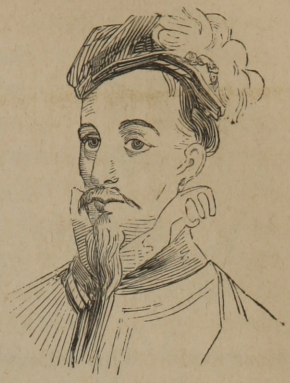


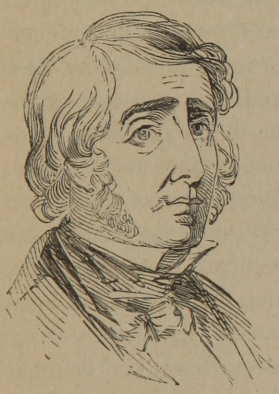


It is important in observing character, not to mistake the signs of parental love, love of triumph, and love of reform, for the signs of charity, enthusiasm, and hope, although the former in the brow indicate generally the higher action of those faculties. They are not always, however, in proportion to the signs of the more social and religious faculties, and in that case they give to the brow an air of selfish philoprogenitiveness, and of proud triumph and unfeeling cruelty. But the most important distinction to make in the brow is between the signs of charity and exclusiveness in the centre of the forehead; also between the signs of hope and fraternal love, over the centre of the eyebrow, on the right side; and between the signs of enthusiasm and love of improvement, over the centre of the eyebrow, on the left side.

This distinction we will now explain. The faculty of exclusiveness, or the love of solitude and of the society of a few, is indicated not only by the first pair of lower incisors, but also by muscular fibres at the back of the head, which, by their connexion with the scalp and frontal muscle, elevate the brow in the same place with the signs of benevolence and kindness. Exclusiveness causes an elevation of the brow, without horizontal wrinkles, and produces the well-known expression of *superciliousness*, as in the following figure. This is not likely to be mistaken for the signs of benevolence and kindness; but it is not unfrequently large in connexion with these, in which case the brow is horizontally wrinkled and very greatly elevated, as in

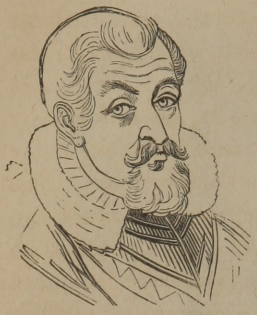
the second figure on this page; and the person is very retired and select in his society, and no less kind and benevolent to the common people. The sign of exclusiveness does not wrinkle the brow, but must necessarily wrinkle the skin at the back of the head; and this it is which causes the erection of the feathers on the head of the hoopoe, blue-jay, king-fisher, king-bird, harpy eagle, and other proud, supercilious birds — giving them an air of separateness and of aristocratic self-importance, such as a crown, diadem, or cockade, lends to the head of a human being.





The faculties of fraternal love and love of improvement are indicated not only by the second pair of lower incisors, but also by the elevation of the brow without horizontal wrinkles over the middle of the eyebrow; the first in the place of hope on the right side, and the latter in the place of enthusiasm on the left. This, as well as the sign of exclusiveness, is caused by muscular fibres at the back of the head, which are attached by a tendonous membrane to the scalp and muscular fibres of the forehead. When hope and enthusiasm are large in connexion with strong fraternal love and love of improvement, the brow is not only greatly elevated, but is wrinkled horizontally; and being acted upon by two faculties instead of one, it is more raised than by the action of either one separately, which is the case in the following example. There is an elevation of the head-feathers of a cockatoo when by his actions he seems teachable and

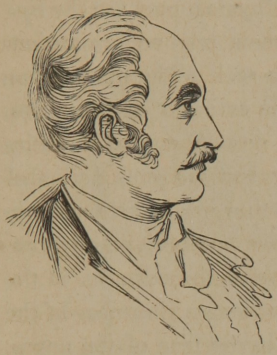
affectionate, and this is caused by the muscular fibres which indicate love of improvement and fraternal love.

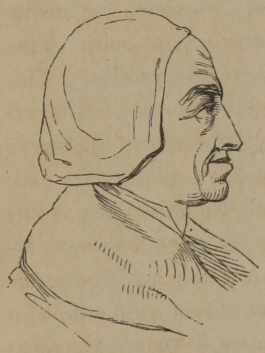


The combined action of all the faculties concerned in elevating the brow is seen in the figure illustrating the faculty of friendship, on page 70.

We will now return to the signs of character in the teeth, and finish what we have to say on that subject. In most persons the lower canine teeth stand a little out from the line of the other teeth. This indicates the *Love of Overcoming*. The love of triumph regards the end, but the love of overcoming regards the adaptation of means to the end, and should be always large in connexion with the former faculty. One who has a large sign of the love of overcoming, does not shrink from the contemplation of obstacles in his way, but looks at the worst in anticipation of meeting and overcoming it. He loves to take the slow and sure method of accomplishing his end, and scorns to arrive at it by overleaping or by despatching the difficulties with a single blow, when the legitimate method is one of labor and patience. One who has very large triumph and small overcoming, is, on the contrary, disposed to make short work of accomplishing his end, and to despatch the difficulty or his enemy, as the case may be, at a single blow. He is cowardly, and, if compelled to meet a foe, is destructive; while the individual with large love of overcoming is courageous, and more inclined to disarm and conquer his enemy by peaceable means. The sign of this faculty is large in all the carnivorous animals, and particularly large in the most noble of them, as the mastiff and the lion. The sign of magnanimity is almost always large in connexion with it. When the lower canine tooth stands out much from the line of the other teeth, the part of the under lip which lies over it is pressed outward and appears full, as in the portraits of General Washington, which also show a very large sign of magnanimity.

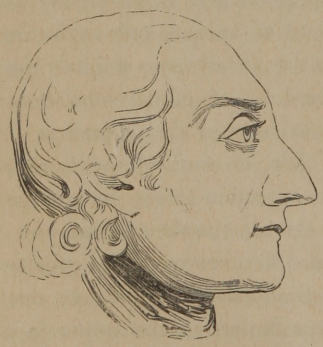
The *Love of Animal Food* contributes somewhat to the disposition to take life, or to the lower manifestation of the love of triumph, and hence the sign of the latter faculty is naturally large in flesh-eaters. The love of animal substances is, however, indicated by the anterio-posterior diameter of the grinder teeth in the upper jaw; while the love of vegetable food is indicated by the anterio-posterior diameter of the grinder teeth in the lower jaw. The first of these figures represents an individual who is naturally partial to animal food, and who likes to spread his table with a choice variety of flesh, fish, and fowl, and decanters of wine. The second represents a person who is naturally partial to vegetable food, and who likes to furnish his table with a bountiful supply of herbs and fruits, together with a flow of crystal water, or decoctions of tea and coffee. Such a person as that represented on page 71, as an illustration of the sign of hospitality, is equally fond of animal and vegetable food. In the carnivorous animals the sign of the love of animal substances is largest, as seen in the projection of the upper jaw, forward of the lower; and in the vegetable eaters the reverse is true, as seen in the sheep, goat, cow, &c. The difference would be greater still if, in the flesh-eating animals, one of the large molars in the upper jaw were not set transversely, thus preventing the upper jaw from being projected far beyond the lower one. In the carnivorous birds, however, the upper mandible is very much longer than the lower, there not being the same necessity as in the carnivorous beasts for the apposition of the two jaws.





LETTER XIV.

Last but not least in our outline of Physiognomy are the *lips*. These are expressive of character in their relative proportions and the form they give to the mouth, as well as in the position and motions which they acquire from the action of the muscles. Well-developed lips are indicative of certain mental faculties which are very necessary to the strong and vigorous action of the other faculties; and the reason why they are sometimes supposed to indicate weakness is, that they are not unfrequently connected with a disproportionate shortness of the nose, as in the example on page 20, or with a disproportionate shortness of the whole face, causing them to project, as in the face of the negro. The length of the lips in these cases is no mark of deficient mental power, but contrariwise.

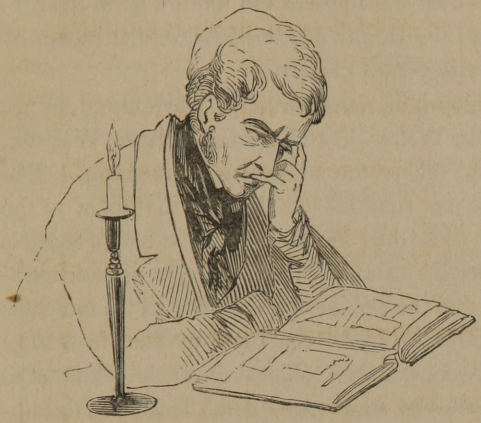


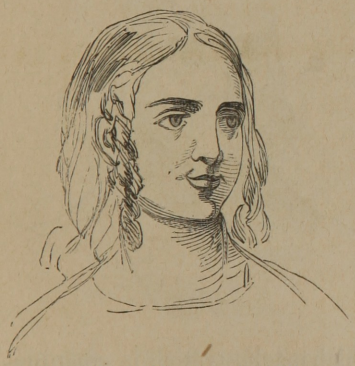
In some persons we see the lip coming down to a point in the centre, as in this profile. This indicates the faculty of *Concentration*, or the tendency to observe minutely; but as this faculty causes the length of the lip at this place, the sign may be large, although there may not be the relative shortness on each side of it which causes it to appear separate and distinct.

In some persons, again, we see a descent of the lip about midway between the sign of concentration and the angle of the mouth, at the place pointed out in the first figure on the following page. This indicates the faculty of *Application*, or the power of applying the mind to the solution of problems, or to anything requiring

long labor and patient study. It is generally large in artists, who exercise application physically as well as mentally; and it is large in the negro, who is adapted to long and patient labors.

The signs of application and concentration, when relatively large, form what is called a *Cupid's bow;* but this form of the mouth depends partly on the signs of two other faculties which have their place in the under lip. The first is the length and projection of the under lip on either side of the centre, and opposite the depression in the upper lip each side of concentration, as in the following figure. This indicates the *Love of Home.* The second sign is the length of the under lip at the angle of the mouth, as in this figure also. This indicates *Philanthropy.* The form of mouth in which is seen a predominance of these four signs of character, is most common and most appropriate to the female face, as the faculties which they indicate are most common and most appropriate to the female character. Concentration, or the disposition and ability to attend to the minute and separate duties of domestic life; application, or the disposition and ability to exercise patience in the acquisition of knowledge and the accomplishment of any duty; love of home, which makes the poorest cottage a charmed spot where woman's nature luxuriates

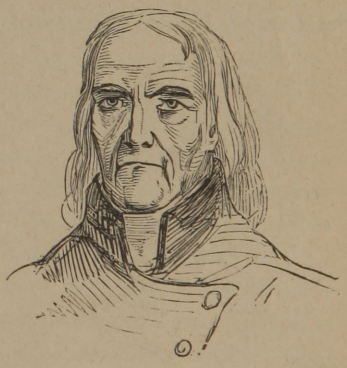




in its richest perfection; philanthropy, or the love of human beings of every country and of every condition—these, to most men, are the Cupid's bow which they see expressed in the lips of women.

An oblique fullness over the angle of the mouth, as in the preceding figure, indicates the faculty of *Clearness*, or the power of perceiving and expressing truth clearly.

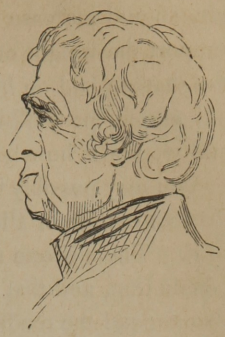
A manly form of mouth is more straight than curved, as we see in the portraits of Sir Walter Scott, Silliman, Allston, Webster, Washington, Clay, and others too numerous to mention. The reason of this is, that the faculties which give that form to the mouth are stronger in man than in woman. The first of these is the length of the upper lip on each side of the sign of concentration and between that and the sign of application. This indicates *Comprehensiveness*, or the ability of the mind to take in a large field at once, so as to contemplate objects in their relations to each other. The second of these signs is the length of the upper lip over the upper canine tooth, as seen in this engraving, which shows also the sign of the former faculty large. This indicates the faculty of *Gravity*, or the disposition and power to maintain gravity of mind and deportment, so that the individual feels little disposition to laugh or smile, and can easily restrain either.



A perpendicular fullness terminating the angle of the mouth, as seen in this engraving, indicates the faculty of *Precision*, which manifests itself in great preciseness, or a kind of formality of manner, and in great correctness of speech as well as behavior. It is cultivated very much by grammarians, school-teachers, and governesses, and disposes a person to criticism and severity toward others.

The third sign is the length and prominence of the under lip

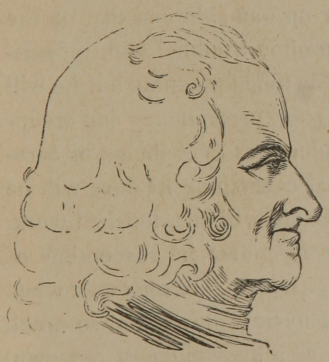
in the middle, opposite the sign of concentration, as in this figure and in the next. This indicates the faculty of *Love of Travel*, or of peregrinating. The fourth sign is the length of the under lip over the second lower incisor, and opposite the sign of application, as in the two figures on this page. This indicates the faculty of *Patriotism*. One who has it large will feel that—



> "Of all the countries, east or west,
> He loves his native land the best,"

and it is well if it does not act against his feeling of philanthropy. In the face of Washington we see very large philanthropy and patriotism combined, besides large comprehensiveness and love of travel, feelings which are easily seen to be particularly appropriate to the male character, as their expressions are to the face.

A fullness of the under lip, extending from the angle of the mouth obliquely, and occupying the concavity between the lip and chin, as in this figure, indicates the quality of *Bitterness*.



One who has it very large is often the victim of his own gall, and is bitter in spirit and language toward those who disagree with him; and he is petulant and fault-finding. A fullness below and a little back of the angle of the mouth, indicates the faculty of *Excursiveness*, or the power of mind to refresh itself in any intellectual or scientific pursuit, instead of feeling fatigue. It is large in poets and in those who "make a pastime of each weary step," whatever the employment may be.

A fullness of the cheek over the sign of fond love, as seen in the second cut on page 29, indicates the faculty of *Buoyancy*, or the upward-springing of the mind, and its ability to soar and touch on themes sublime. It is large in Milton and very many

divines, and in some astronomers. Nature provides that this faculty should increase with old age, so that man may be able to support the weight of declining years and the countless infirmities that are laid on him; and hence it is very commonly large in old people, many of whom are remarkable for buoyancy of spirits; and we know how becoming a light heart is to an old person.

You may possibly imagine that we have already embraced more than an outline of Physiognomy, but we have rather come short of it. There is one more faculty which we *must* mention before concluding, and that is the faculty of *Caution*, which we would recommend the reader to exercise before coming to a conclusion, either in respect to our observations or those of any one else. Some things, from the brevity we have been obliged to use, may seem to have been advanced dogmatically; but we assure the reader that the conclusions we have come to are the results of careful observations, and that we are no more willing than he is to believe anything that is capable of being disproved. But now that we have advised to the exercise of caution, we must mention what we suppose to be the sign of that faculty. It is the distance between the angle of the lower jaw on one side and that on the other. One who has it large will be often troubled with indecision, and liable to let pass the favorable time for action, but he will also avoid the consequences of too great precipitancy and credulity. He will not spoil what he undertakes by rashness or carelessness, but will take such pains that everything he does will be done well, and everything from his hands will be a finished work.

If these signs are true, they must, of course, be susceptible of practical application, and be correct interpreters of character when properly applied. But the use of Physiognomy is not so much a knowledge of the faults of others as a knowledge of our own, and not so much a knowledge of our own virtues as a knowledge of those of others: that thus, knowing our faults, we may correct them, and knowing the virtues of others, we may imitate them.

THE END.