

THE MENTAL SCIENCE SERIES.

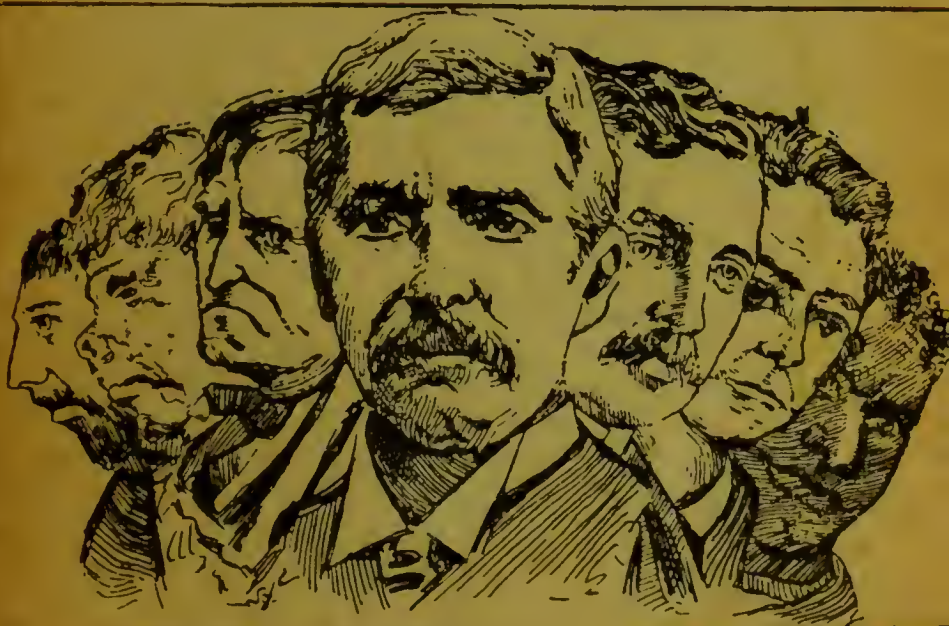
No. 3.—PHYSIOGNOMY.

How to

1/-

Read Faces.

By JAMES COATES, Ph.D., F.A.S.



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20. New York City, N.Y.
May, 1922

My old friend from London
was over yesterday. I
was the person who
after leaving with friends
for the last few years
at Providence he had
just returned to Scotland
& passed on all
his affairs to his
daughter

J. M. Mallett

HOW TO READ FACES;

OR,

PRACTICAL PHYSIOGNOMY MADE EASY.

THE SCIENCE AND ART OF
READING CHARACTER

Briefly Outlined, Illustrated, and Explained.

BY

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Author of "How to Mesmerise," "How to Read Heads,"
"How to Thought-Read," etc.*

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PREFACE.

PHYSIOGNOMY is a popular subject, and I happen to know something about it, and the success which has attended my previous efforts has encouraged me to write this *brochure*.

As a reader of character in more or less successful practice for nearly a quarter of a century, and having, I think, the largest practice in Great Britain,—at least for writing *bonâ fide* delineations of character from photographs,—I may claim, at least, a practical acquaintance with my subject.

Macchiavelli declared, “There are three sorts of heads; firstly, those which acquire knowledge of things and comprehend them by themselves; secondly, those which recognise the truth when it is shown them by others; and, thirdly, those which can do neither the one nor the other.” I need scarcely say these pages are not written for the last class, are not essentially necessary to the first, from the second I claim a careful reading. It will repay them.

I will suggest ideas, and say as much in what I have not written as in that which is written. The history and philosophy of the subject already dealt with by writers, ancient and modern, I will leave alone. I seek to extend more fully the principles set forth in “HOW TO READ HEADS,” viz :—

“The brain is the chief organ of the mind;
The body as a whole manifests mind;
As is brain and body, or organisation, so is mind,”

and thus give a broad, useful, and practical meaning to the term Physiognomy.

I know it is not an easy task. It is so much easier to "read character" than describe how it is done. Nevertheless I believe what I have written will be practical and useful, actually showing how the salient points of character may be grasped and read at a glance by those who are guided by the hints in this work.

I send my handy-book on its mission in the hope that while giving pleasure to some, it may stimulate in all a keener appreciation for the science of Physiognomy and its practical uses.

JAMES COATES

GRETA BANK,
CROSSHILL, GLASGOW, N.B.

PREFACE TO THE SECOND EDITION.

OWING to the hearty manner in which the first edition has been taken up by the public, I am compelled to issue another. The first edition was exhausted in three weeks. I think this is a respectable reason for issuing a second. A few corrections in this edition will enhance its usefulness. For the rest, I hope my patrons will have as much pleasure in reading as I have had in writing "HOW TO READ FACES."

J. C.

PHYSIOGNOMIC KEYS.

CHARACTER READING.—The reader of character should proceed with his or her observations in a systematic way, and take *all* the following points into consideration before pronouncing a decided opinion as to character. Character is like a combination lock, and these keys will be found useful in unlocking it, viz.:—

1. QUALITY OF ORGANISATION. — The mind will be coarse or fine, strong or feeble, as these characteristics obtain in the physical organisation. *Hence the higher and finer the organic quality, the greater the true power of the individual.* In estimating character, the quality of the organisation is a greater determining factor than mere size.

2. HEALTH.—Health must next be duly considered, as it not only affects the quality, but the vigour, energy, and power of the organisation. *“Tone of mind depends on vigour of organisation.”*

3. SIZE.—Size is the measure of power. Quality, health, form, and education being equal, the larger the head, the body, limbs, or any particular organ or part of either, the greater the power indicated. A small forehead, an insignificant nose, a weak chin, would be outward signs of a weak or irresolute character.

4. FORM.—The more perfect the organisation, the more perfect the form of the whole or of any part, and, therefore, more perfect adaptability of the being for the purposes for which it was created. *“Length indicates and causes activity and intensity, and breadth comprehensiveness, stability, latent force, and endurance.”*

5. TEMPERAMENT.—Temperament shows its especial characters principally by form, size, and colour, and is

modified, in expression, by quality, health, and cerebral development. "*To know temperament at sight is to read character at sight.*"

6. BRAIN.—The brain, in its size, form, contour, and quality, is the truest index of character. Physiognomists judge of its power by facial signs principally.

7. HARMONY.—Proportion is significant of character. Giants and dwarfs, big-bodied men with small heads, or large-headed men with small bodies, are more or less weak, imperfect or eccentric. (See Form.)

8. SEX.—"Male and female created he them." The male is characterised by angular and straight lines, and is noted for physical strength and true mental power: the female, by rounded and curved lines, and, therefore, for more mobility, refinement, impressionability, than man.

9. AGE.—The facial signs are not matured in youth, hence the character is immature. They are more or less obliterated in old age. Some form of feebleness may be looked for. Nevertheless, character can be as accurately read in youth and old age as in the prime of life.

10. COLOUR AND EXPRESSION.—Colour and expression are important but less effective in estimating character than quality, size, and form.

11. ENVIRONMENT.—This includes country, racial, national, family, impressions, influences, and education, associations, and whatever else most effective in influencing or moulding character.

12. PRECAUTIONS.—Physiognomy is the art of reading the inward character by the external form—notably by the foregoing signs in the face. *Never judge character by a single feature.* An Aztec may have a large nose and yet possess a very feeble character. Be quick to see and slow to speak. Be painstaking in forming conclusions; but when formed, act promptly and faithfully according to them.

HOW TO READ FACES;

OR,

Practical Physiognomy made Easy.



CHAPTER I.

PHYSIOGNOMY AND ITS USES.

PHYSIOGNOMY—from *physis*, nature; and *gnōmōn*, an interpreter—is the science of reading the character of the mind from the features of the face, the size, the form, the colour, and the expression being the leading points of observation. Physiognomy—to be thoroughly understood—reads the body as well as the face. The brain is not simply the organ of the mind—the whole organism expresses mind, manifests mind, is as the mind, and whatever it presents of form, or colour, or expression, will portray mind. The build, size, form, *make*, colour of hair and eyes—every move and gesture—the voice, and smile, or frown, are all significant indices of mind. All women and children, and nearly all men, are physiognomists, and read character in some way, and love, detest, admire, and befriend, or are suspicious of others according to the estimates of character which they form; yet how few can read character accurately, and fewer still point out the particular form or feature, points in detail or as a whole by which they have been influenced or guided in forming their judgment as to character. Physiognomy will help us to use the eye and the ear intelligently,

and therefore scientifically, in estimating character. It will give to each form a meaning, to each colour an interpretation, and to every expression a reason. The words "height," "length," "breadth," and "depth," will be possessed by a vividness of thought not realised before. The simple straight lines and curves, which are the A B C of artistic perception, will glow with radiance as they become by intelligent combination the alphabet of the language of soul or mind, as seen in the head, face, and body of the person whose character is read by their aid.

A physiognomist is an interpreter of Nature—human nature. He is a physiographer of soul, a geologist of mind, a botanist of spirit. He casts his eye over the human face—as the geographer does over the physical features of the earth; the geologist at strata and specimens of soil; a botanist at a root or leaf—and pronounces the hidden qualities revealed by them. The geologist, for instance, proclaims the existence of gold, silver, lead, iron, coal, or mud underneath by external indications; so does the physiognomist, by similar special training, proclaim the real characteristics of the individual from surface inspection of form and feature.

Although the entire organisation proclaims character, the face is especially the index of the soul. No one requires to see a whole goose or a fox, an entire sheep or a lion, before deciding which is the goose or fox, the sheep or lion; a glimpse of the head and face is enough, and in some instances more than enough, to enable one to decide as to the character of the one or the other. In like manner to the physiognomist, the head and face present all the details necessary to form an estimate of character; for he knows, for instance, the face is, in fact, homogeneous in configuration or form (in size and colour) with the organisation to which it belongs. As a naturalist can tell from one single bone the form and size

appearance, and *build* of the skeleton of the animal of which it formed a part, or from the animal itself what would be the size, form, and character of this or any particular bone, so should the physiognomist tell from the hand or foot, and most

FIG. I.—MR. BOOTH,
GENERAL OF THE SALVATION ARMY.



This face presents a high degree of the muscular phase of the motive temperament, and power to command, dictate, and organise; with the genius of perseverance, and the enthusiasm of an ecstatic.

assuredly from the face, what are the leading peculiarities of health, physiology or temperament, which gave to the face the differences which distinguish or individualise it from all

other faces, and from special physical characteristics, gauge the mental nature, character, and disposition of the original. This is Physiognomy.

FIG. II.--STRAIGHT LINES.

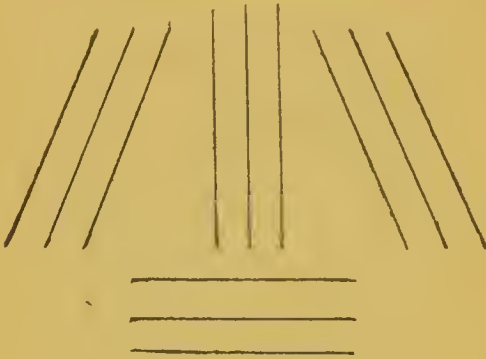


FIG. III.



Physiognomy can be studied by any person of ordinary intelligence endowed with a love of Nature, and the significance of lines, curves, forms, or shapes through

which Nature presents herself. It is founded on physiology, and interpreted by its means; yet a knowledge of physiology, as such, is not absolutely necessary. To the learned, equally with the unlearned, Physiognomy is a fascinating subject, although it may be a life-time study. A certain fitness is necessary for its correct application. Love often blinds the

FIG. IV.—THREE OF DR. BARNARDO'S PROTEGES.

AN OBJECT LESSON ON NEGLECT AND CULTIVATION.



Two waifs just adopted.

One year under care.

eye, or passion the judgment. If mistakes arise, none should despair in consequence: "The race is not to the swift, nor the battle to the strong."

It is a singular fact, that University men, as a rule, are but insignificant readers of character. There are some who, like

Gladstone, can master figures and give a charm to common-places—lead the masses by sterling ability and eloquence, and still be poor judges of character. Beaconsfield was a splendid leader and manipulator of men. He knew how to take advantage of the weaknesses, amiable weaknesses, of his admirers in the mass; courteous and considerate enough of those about him in private life, yet he never truly estimated character. Carlyle, the ponderous and indefatigable growler at men's short-sightedness and half-heartedness, was equally astray when he dealt with individuals. On the other hand, men who have turned their attention to individual members of society, or who have sought to deal with each person in detail, have been more successful readers of character. Such persons are generally interested in reformatory and philanthropic work, hence possess themselves quickened sympathies, acute perceptions, intuitive and psychical insight to character; their life-work, training, and association, intensifying and deepening their insight and readiness to apprehend character. They see good where others see none, and, like Dr. Barnardo, grasp the inner nature where others may see only harsh outlines, dirt, and rags; detect emptiness and vanity where others are charmed with a pretty face—the product of good digestion, circulation, and unexhausted youth. Some read character and are scarcely aware of it, and act wisely, intuitively, and considerately in dealing with their fellows; while many claim to read character who are ignorant of the first principles of Physiognomy. They merely clothe the object of their reading with their own contempt, cynicism, and suspicions. Dr. Chalmers was a shrewd reader of character. Dr. Livingstone aimed at knowing those about him, and so insensibly enlisted their confidence in his Master and in himself. Stanley, in his more mature years, learned to study men with greater keenness of insight. Writing of

Stanley, I recall an incident mentioned by him "In Darkest Africa," which will help to illustrate this point. Speaking of Emin Pasha as an eminent naturalist, and, of course, as a man of science, and himself as a practical observer of men and things merely, he (now Dr. Stanley) writes :—

FIG. V.—MR. STANLEY,

JOURNALIST, EGOTIST, AND EXPLORER OF DARKEST AFRICA



A courageous, headstrong, aggressive and determined face.

"I have been attempting to discover the reason why we two, he and I, differ in our judgments of his men. We have some dwarfs in the camp. The Pasha wished to measure their skulls. I devoted my observations to their inner nature. He proceeded to fold his tape round the circumference of the chest; *I wished to study the face.* The Pasha

wondered at the feel of the body ; I marvelled at the quick play of the feelings as revealed in the lightning movements of the facial muscles. The Pasha admired the breadth of the frontal bone ; *I studied the tones of the voice*, and watched how beautifully a slight flash of the eye coincided with the slightest twitch of a lip. The Pasha might know to a grain what the body of the pigmy weighed, but I only cared to know what the inner capacity was.

“And this is the reason the Pasha and I differ about the characters of his men. He knows their names, their families, their tribes, their customs ; and, little as I have been with them, I think I know their natures. The Pasha says they are faithful ; I declare they are false. He believes that the day he leaves Kavalli they will follow him to a man ; I imagine he will be awfully deceived. He argues that he has known them for thirteen years, and he ought to know better than I, who have not known them so many weeks. Very well, let it be so. Time will decide.” And time did decide in Stanley’s favour.

So much for Emin Pasha’s method and that of Stanley’s. The Pasha is a brilliant scholar, a devotee of science, a naturalist of the first order. He tabulates men, as he would bugs and beetles. He would pin them in rows as he would butterflies ; classify and give them names. Nothing comes amiss to him—birds or vermin, insects or negroes. He would boil a pigmy for his skeleton, or the head of a Wanyoro for his skull, so that, in the name of science, he might present these things to the museums of his native land ; do all this, and yet fail to sense character in its truer sense.

Stanley, on the other hand, delves down deeper into human nature. He would watch each being with the eye of a man who had little time for theories, and who takes nothing for granted ; as one given to observe, decide, con-

clude, and execute in rapid order whatever seems to him to be right, without consulting others. Stanley reads books, and he reads men. Emin reads books and men. How different their methods. Emin is theoretical; Stanley practical. Emin graduated in Berlin—his *alma mater* is there. Stanley graduated in the university of observation and experience; understands men; acts and speaks with wonderful

FIG. VI.--AN ARAB, A NATIVE OF DARKEST ENGLAND.



One of the products of our boasted civilisation. A priceless gem, maybe. The casket "untoward and unkempt," yet susceptible of great improvement.

confidence and that self-reliance which astonishes and magnetises men. Stanley is intrepid and brave—heartless and splendidly egotistic as he is viewed. His reputation and his deeds will live after him. His character will die with him. The nearest and dearest—so far as these could exist for him—will not, and never can, know him. I have little to do with

his character. "Time will tell that." What I have to point out is his method of reading character—getting at the motives which influence, guide, direct, or determine. His method is right and will, and must, transcend all *Calton-like processes in estimating character.

As the Infinite is one, and yet manifests himself in an infinite variety of ways, so is Mind one, yet manifests itself through a finite number of faculties. Some are known, some are unknown. Some are newly budding into influence as man progresses on his onward career. Others remain which still bear the stamp of his "fallen" or barbaric condition, when the needs of earthly existence, the instincts of self-preservation, animal desires, and sensuous gratification occupied his time and made life for him a terrible round of violent deeds to live, to preserve life, and to destroy life; to preserve himself from the encroachments of enemies, known and unknown, and to make sacrifices and propitiate gods little better than himself. From veriest barbarism to highest civilisation man passes in stages and semi-stages, now in bounds, and now in slow and irregular strides, often in apparent retrogression; still he advances. The history of man—infant, youth, manhood, maturity, decline, and extinction—is the history of the race. The feeble races die out before the more vigorous ones. Feeble infants make room for sturdier ones. The weak go to the wall. The stronger, more vigorous and virile in manhood and soul propagate, increase, and encompass the earth, sit in the gates, and their children, because of these things, prosper. "I have never seen the righteous forsaken nor his seed beg bread," said one illustrious writer. The off-spring of right-doing parents,

* Emin Pasha fails because, like Mr. Calton, in his measurement of skulls he takes no heed of the general situation of the brain. Absolute size of the head is of little importance, unless, indeed, due consideration is given to the relative masses of the brain.

endowed with healthy constitutions, good brains, and well-balanced minds, are never likely to beg bread. The children of vice and crime, of pampered dolls and dandified, lazy, lackadaisical fathers, aristocratic and otherwise, are *ill-begotten*, whether they are the result of licentiousness or ignorance, and they will help to fill the stream of social parasites and ne'er-do-wells. They will live on in some fashion, steal and beg, without honest labour, even where they do not make recruits for the vast army of those who fill our jails, penitentiaries, lunatic asylums, industrial homes, and workhouses; or the vaster reserve force of humanity, the "submerged tenth" who have barely escaped these receiving houses.

Humanity, black, copper-coloured, yellow, or white, savage or civilised, infantile or matured—as we find it now—is the product, good, bad, or indifferent, of the forces—racial, family, and individualising—which have preceded it.

You cannot gather grapes from thistles, nor figs from a willow bush, or good fruit from an evil tree. Common-sense, or any sense outside of pedantic book sense, will tell us this, and Physiognomy, rightly understood, distinguishes at once the grapes from the thistles, the figs from the willow bush, the good fruit from the evil tree. It undertakes to tell us what human thistles are like and what they are good for; willow-bushes, their appearance and uses; figs, and where best to find them; points out to us the green bay trees which flourish by the river side, full of sap, of good appearance, and tells us, on examination, they bear no fruit fit for use when living, and are useless as fuel and not fit to build with when cut down. Humanity is full of green bay tree specimens, all show and foliage, fruitless, and useless in a sense, not even decent shadows under which some poor, tired one could take shelter and rest. They are useless in life, and valueless in death. Physiognomy helps us to read the

signs. Physiognomy places a mental microscope in our hands, enables us to inspect our fellows as never inspected before; shows there are no accidents in nature, every hill and dale, every beast of prey, every bird, "clean and unclean," every animal, grub, and insect have their place and purpose in the eternal fitness of things, and that their character bears an invariable relation to their organisation. Man has his place in Nature, he is no exception, *as is his organisation so is his character*—on this rock I build, and defy the impotent wrath of men, learned or illiterate, to move me one "jot or tittle" from my base.

Physiognomy will reveal to those who care to read that the animal and spiritual are fearfully and wonderfully mixed in each human being. "Scratch the Russian and you will find the Tartar; delve into human nature deep enough and you will find the same weaknesses underlying all. 'There are none perfect: no, not one;' nor none so low but a spark of their soul-life will shine through some chink of their 'earthly tabernacle,' if you only know where to look for it, and bring it into conscious life. True, there are many defective and depraved human organisations in this world—*sans* heart, soul, or head—lacking spirituality, affection, and intelligence for all that is good, or having one thing and lacking another. To comprehend them fully, or uplift them, may be 'beyond the art of man.' Don't despair, but believe (and know) that deep down in each, although hidden from your sight under the debris of all that is sensual, devilish, and earthly, there is a priceless gem in each human casket—however untoward and unkempt the casket may be—which shall yet shine in the sunlight of eternal goodness 'sometime, somewhere,' when the fetters of all things evil—hereditarily cursed, and depraved mortal coil—shall be removed for ever." * How-

* "How to Read Heads."

ever faintly man reflects the image of God at times; however degraded at any period in his progress as an individual, race, or nation, mankind have ever been human, distinctly possessing human traits. Whether pigmies, slow of development, undersized in mind and body; Oriental negroes; or Polynesian man-eaters, with a weakness for "long pig" or baked missionary; Australian grub-eaters, lank in flank, pot-bellied in body, and prognathous in jaw, with retreating foreheads no better than pre-historic skulls, very animalised, thick in skin, gross in feeling, lean in mind, coarse and superstitious, and hapless like the Tierra del Fuegeans, with barely sense enough to live and keep out the cold; or the dirt-eaters of Central America, the Thugs of India—equally with the murderers and assassins and victims of modern fashions and civilisation—are human: be the mark of Cain on the human face, or does it shine with ecstasy like the martyred Stephen, or the hallowed, trusting peace of a beloved John; Physiognomy marks the signs, reads the writing, and interprets the meaning thereof.

Physiognomy, as a true "guide, philosopher, and friend," enters into our business, domestic, and private concerns. It will help the minister to know his people, when and how to advise and assist, when to reprove, and when to denounce. It will help the lawyer at sight to "take in" his client or opponent's witnesses, or his own, direct his judgment, counsel him how to act, where best to "best" his opponents "according to law," or protect the oppressed according to righteousness—*i. e.*, the truest instincts of head and heart; the business man to select his assistants—confidential clerks, the cashiers and salesmen, how to treat his customers and advance the best interests of his concern; the architect, builder, or engineer to select apprentices, and the best men to send out on commissions at home and abroad; the teacher to distinguish the various characteristics of his pupils—

how to class them, and do them justice in the nature of their tasks and examinations—by moral treatment and personal attachment, how best to draw them out. To each mother, a help in difficulty to distinguish the differences between her children and the *why*, so that she may win their love, obedience, and duty, and advise them for the best in life. Last, though by no means least, of the infinite applications of Physiognomy, it will help the young man and woman to select the most suitable life companions in health, temperament, qualities of mind and disposition best suited to each other; husbands and wives to mutual understanding and management; the housewife in the management of servants—whom to select and avoid. These are some of the benefits which a knowledge of Physiognomy will impart.

CHAPTER II.

THE BRAIN THE CHIEF ORGAN OF THE MIND.

WHATEVER opponents to phrenology may say, in ignorance of the writings of Gall, and the anatomical demonstrations of Spurzheim, or of more recent cerebral research of modern times, they are willing to admit "a well-formed head contains a well-formed brain."

FIG. VII.—REV. PRINCIPAL CAIRD, D.D., LL.D.

A NOTED SCOTCH DIVINE, METAPHYSICIAN, AND ORATOR



"A well-formed head contains a well-formed brain.

A powerful harmonious, and expressive Physiognomy, of large, well formed and proportioned features. More thoughtful than aggressive.

Physiognomy must have for its principal foundation cerebral physiology, or give up its claim to be a recognised

science. The illustrations in these pages will help the reader at a glance to see that character, ability, worth, and worthlessness must bear a profound relation to the brain and organisation through or by which these are manifested.

Some physiognomists seem to pride themselves on their ability to sneer at phrenology, because, forsooth, they have discovered an apparent relationship between the length and size of a man's nose, and the strength and force of his

FIG. VIII.—JOHNNY, AN IDIOT.



An ill-formed head contains an ill-formed brain, and the face presents uninformed mind, neither thoughtful nor aggressive.

character, or between certain wrinkles on forehead, nose, mouth, cheek, or chin, and his uprightiness, lobe-sidedness, mirthfulness, misery, good digestion, or the want of it, forgetting these are — while useful signs enough — mere effects of the manifestations of mind, and not causes. Why should these wrinkles and crinkles be exalted and the most important and obvious signs of character indicated by the brain be ignored?

If a well-formed head indicates a well-formed brain, a well-formed face should surely belong to a well-formed head, and therefore indicate a well-informed mind.

Compare for a moment the face of Principal Caird and that of Johnny, the Edinburgh natural, and then look at the general outline or configuration of their heads, and the reader will realise more perfectly what I wish to convey.

They are blind, indeed, who see no relationship between the configuration of the head to real or actual character, and who are only alive to facial form and expression. What the dial is to the clock, the human face is to the human brain. The character of the mind will depend principally on the brain.

There is no doubt the brain is the seat of life—of conscious, and self-conscious sensation—or mind. (Conscious sensation,—mind in the waking or normal day-life: self-conscious,—mind in natural sleep, in dream-life, and the somnambulistic trance, or hypnotic states.) I think it is too late in the day to ignore these facts, which point out so clearly, “The brain is the chief organ of the mind.”

Through the brain (and its net-work of nerves throughout the body) we receive all our impressions, sensations, and make our observations; we imagine, remember, conjecture, combine our impressions and recollections, think, calculate, weigh, ponder, investigate, direct, and execute by its means. Through the instrumentality of the brain, we believe, pray, reverence, respect, hope, love, and hate; through it we desire, seek to acquire, rejoice, fear, are happy, or are miserable. All that which constitutes man’s individuality, and distinguishes one man, in mental and moral force, for instance, from another man, is primarily due to the character of his brain, in form, size, and quality.

With the subtle questions how the spirit of man uses and plays upon the delicate cords of the brain, and induces the phenomena we call mind—in its infinite variations of harmony

or despair, genius, talent, aptitude, or commonplace — of inspiration, of poesy, statesmanship, philosophy, or the want of it, I know not, and therefore do not pretend to answer. All I venture to assert is, “As the brain is, so will be the character :” herein all true Physiognomy—whether of head, face, or body—is in touch with science.

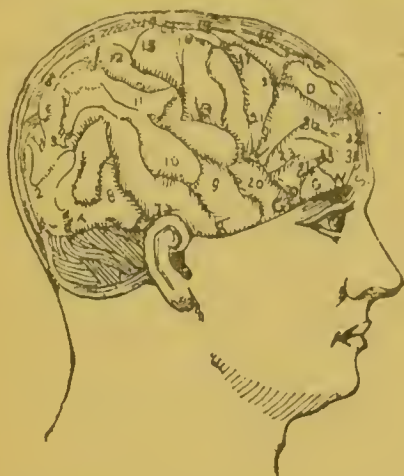
The leading physiologists of the present day (in spite of their ignorance of the elementary principles of phrenology), have, in a curious way, seconded all that has been truly advanced on the subject. They are now convinced by experiment that certain formations of the head (brain) correspond to certain peculiarities of character. They have also brought forward facts, proving in a very exact manner the theory of localisation favoured by phrenologists. Not only so—they have proved the actual correctness in some instances of the location of organs discovered by Gall and others.

M. B. Hollander, of Vienna,—now resident in England,—a young and promising *savant*, and a member of the Anthropological Institute, in a paper read on 9th September, 1890, before the British Association of Science, held in Leeds, said : “It is now finally granted that all mind manifestations are dependent on brain matter ; that the various elements (or faculties) of the mind, have distinct seats in the brain, a few of which have been actually determined, and that recent researches in physiology and pathology have in many cases established the physiological correlative of psychological actions. Thus the most intense centre for movements of the facial muscles has been proved to be the brain-area, in which Gall located his organ of mimicry or imitation ; the gustatory centre in the same region as the so-called gustativeness of the phrenologists. The motor area for concentration of attention, as assumed by some physiologists, is found to correspond with the phrenological organ of concentrativeness. Dr. Voisin’s theory on the centre of exaltation is in harmony

with George Combe's speculations. Mr. Herbert Spencer made an apparently successful localisation of a supposed faculty, reviviscence, for which there is much pathological evidence; and the so-called centre for psychical blindness, as localised by Munk, corresponds with Gall's observations."

In a work like this we have little to do with the contentions of "Old and New Phrenology;" what interests us most is the contributions of both to the fact, "The brain is the chief organ of the mind."

FIG. IX.—PHRENO-CENTRES OF IDEATION.*



Pathology demonstrates that pressure on the brain produces unconsciousness; violent emotions, passion, fear, and love produce corresponding physical changes, pathological conditions or diseases in brain structure, and *vice versa*. Thus disease in the brain, according to localisation—the place, convolution or organ afflicted by the disease—will produce blindness, loss of smell, dumbness, too little or too much

* See page 113, "How to Read Heads." Price 1/; post free, 1/2.

language, unhinge the judgment, excite the passions, induce monomania in some of its many forms — loss of memory, mental vigour, and in fact nearly all phases of mental derangements. I say nearly—for there are some derangements of the mind which we trace in the first instance to some disease in the body, and, finally, to the effect of that particular disease on the brain.

The human mind is comprised of a great number of faculties, sentiments, and propensities, and the brain is so arranged in localised centres to give expression to, or manifest these different powers of, the mind.

It is quite apparent every convolution, if not every nerve-centre in the brain, is the appropriate organ of some faculty of the mind. The manifestation of each faculty will depend on the form, size, and quality of each individual centre or organ. We do not know all the faculties of the human mind, neither do we know all the centres or organs of these faculties. We rejoice to know the subject is on the threshold of science, and therefore will be no longer an empiric art, valued only for its gains to the “fellow at the fair.” It is quite possible further research will throw further light on the intricate subjects of the relation of brain to thought, life, soul, and being; meanwhile, let the humble student of mental science be thankful for such mentors as Lavater, Gall, Spurzheim, and Combe, in Europe; and the Fowlers, S. R. Wells, and others in America. As mind is dependent chiefly on brain, it follows, if the brain is small or deficient, or is weak or soft, the mind will correspond. In whatever particular the brain is defective, the mind will be defective, and *vice versa*. Some persons are remarkable for one thing, some for another; no two are mentally, morally, spiritually, or socially alike; no two heads or faces are alike; nevertheless, an invariable resemblance will exist, and the correspondence will be exact between the conditions of the body and the

mind. We may rest assured if the heads or faces are dissimilar, the minds will also be.

The anterior brain, according to the best authorities, manifests the intellect, and is the seat of observation, perception, intellectual memory, judgment of time, sense of the harmonious, reflection, comparison, incongruity, and language. The middle lobe of the brain has to do with the manifestation of our executive energies, constructive ability, lower and higher tastes—for food, drink, money, the ideal, the beautiful, the spiritual, and the good: the posterior lobe, and the basilar regions, and the cerebellum, with our sexual and pro-creative desires, social and domestic instincts and loves—love of children, of friends, of home, of the opposite sex, and conjugal affinities. Division of labour—a distinct organ for every distinct function—is the law of organic life. Man is no exception. He is not made or perfect—he is making. Time commenced him and eternity will perfect him. If we do not know him fully, we may know him well enough for all practical purposes. We may not know all the faculties and possibilities of the human mind, and that because we only know mind through the mind's organism, or the material side of man's nature. There are, however, subtle psychical and spiritual forces in his complex being, at which we now and then only get a glimpse in clairvoyance, thought-reading, and psychometry.* There is no reason to doubt, however, that for every faculty of the mind—be it spiritual or psychic—there is an appropriate organ or centre in the brain for its manifestation.

Now, so far as we can judge or estimate man's character with any degree of accuracy, it will be in proportion as we are able to read the signs of character in the face. Many of these signs are too fine and complex in their nature to be

* See "How to Thought-Read." Price 1s.; post free, 1s. 2d.

susceptible of illustration and description; nevertheless, there is much we may know to advantage, and from the greater travel to the less. From form, size, *quality*, harmony, proportion, health, and disease in the organisation, as indicated in the face, we may learn much about human nature—character, worth, or the want of it.

The anterior lobe of the brain, for instance, gives to the forehead its form and size—width, height, and fulness. View any face, and note that from a line drawn from the opening

FIG. X.—SIR JOHN LUBBOCK, NATURALIST.



This face indicates intellectual efficiency, the genius of concentration, persistency of determination, and noble aspirations.

of the ear to the corner of the eye, the brain gives to the face its form. From the form thus presented it is possible to gauge a man's intelligence and force of character at a glance,

for we see, it is just those lobes of the brain which are instrumental in manifesting the highest intellectual powers of the mind that determine the form of the forehead. Therefore, the ascendancy or otherwise of the intellectual in character will be easily detected in the face from this circumstance alone, although there are many other indications. Upon the presence or absence of the intellectual may be said to depend the whole character.

FIG. XI.—A SWINEHERD OF THE NINETEENTH CENTURY A.D.



Face very animalised, thick in skin, gross in feeling. The bias of the mind will not be to purity.

The middle and posterior lobes of the brain and the cerebellum have also their signs in the face, notably in the eyes, nose, cheeks, mouth, lips, jaw, and chin. I will refer more fully to these later on.

Every faculty of the mind will be manifested according to the strength and quality of its appropriate organs, and the combined faculties according to the organisation as a whole. Each faculty has a localised centre, but is manifested through

the entire organisation. For instance, time and tune are located in the anterior lobes of the brain—but the love and power of music will be manifested by the individual from the crown of the head to the sole of the foot. If there is a genius for mechanics, the whole being will look muscular and be mechanical. Destructiveness may be located above and about the ears; if influential, the whole man will indicate its dominance, be he preacher or poacher, butcher, sheep-stealer, sportsman, or murderer.

The mind and character will not only be influenced and detected through and by the cerebral or brain development, as indicated by cranioscopy, but will be also indicated by the influence of the sympathetic nervous system, through and by which the entire organism is interlinked and made one with the brain. For instance, if the emotions of the mind, joy, sorrow, hatred, love, or fear, can influence the heart's action, arrest or accelerate the digestion, derange the functions of the liver or bowels, poison, dry up, and affect the flow of the secretions, saliva, milk, urine, and what not, is it not reasonable to suppose the health, vigorous or otherwise, of the vital organs so affected will influence the mind, when we bear in mind that the great sympathetic nerve-system—which presides over the processes of life, breathing, circulation, nutritive action, and the excretory functions, etc.—is interlinked with the cerebro-spinal system, then we cannot wonder at the influence of the body as well as brain in character.

Physiognomy, therefore, undoubtedly leads to this conclusion, viz. : If any organ, or system of organs in the body predominate, the mind will be influenced, or receive its bias accordingly.

CHAPTER III.

THE BODY AS A WHOLE MANIFESTS MIND.

“THE stomach, liver, intestines, lungs, heart,” says Dr. Spurzheim, “as they are in a healthy or diseased state, modify the whole organisation, and influence the energy with which the individual parts act. Sometimes it would appear as if the vital powers were concentrated in one system to the detriment of all the others. The muscular or athletic constitution is often possessed of very little nerve sensibility, and, on the other hand, great activity of the brain seems frequently to check muscular development. Thus it is important, in a physiological point of view, to take into account the peculiar constitution or temperament of individuals, not as the cause of determinate faculties but as influencing the energy with which the special functions of the several organs are manifested. Their activity, generally, is diminished by disorder in the functions of vegetative life, and it is favoured by the sanguine, and still more by the nervous constitution.”

TEMPERAMENT IN CHARACTER.

There are several grand physiological systems in the human organisation called temperaments. These have their facial and bodily signs, and correspond therein to the characteristic brain development. Thus we can predicate temperament from the size and form of the head or face, or from the body that of the head or face. The temperament of the organisation must be the same throughout. It is reasonable this should be so, if the spirit or mind of man is to manifest freely through appropriate instruments. There is abundant evidence of design in the complexity and singular adaptability of the human organism to manifest mind. It is the rule, and not the exception, that in whatever way the mental powers

of mind are most characteristic, the body will indicate these. The body is made up, as indicated by physiology, of a large number of distinct organs. Each have special offices. These are tempered together in the body, so as to give the peculiar constitution necessary for the work in life required by the human mind.

FIG. XII.—DR. LIVINGSTONE,
BLANTYRE LADDIE, SCOTCHMAN, PATRIOT, AND
MISSIONARY.



This leonine face presents the motive temperament, with great physical endurance and muscular energy, moral courage, strength, sympathy, and generosity.

These systems or temperaments are variously combined in different individuals, and to the variety of these combinations we owe the infinitude of form, configuration, colour, and, of

course, character, into which the whole family of man is so divided. To these the national, racial, family, and individual differences are traceable. It is true the very soil—the geographical situation—on which man lives, the food he eats, the nature and character of his employments, his environment and what not, have a very powerful influence in the development of temperament and the formation of character. Compare the rugged temperament of the Highland Scot with that of the Lancashire mill operative, or that of a country-bred lad with that of the city youth, and the essential difference on bodily build, texture, density, and durability will be readily detected.

Temperament has been defined as “a particular state of the constitution, depending upon the relative proportion of its different masses and the relative energy of its different functions.” When we compare one individual with another, we are struck with the difference in appearance presented by each. One is *petit*, neat, and refined; another is large, coarse, and vulgar; one is tall, another is short; one is strong-boned, broad-shouldered, and muscular, another short, plump, and rounded. One is healthy, bright, and vivacious; and another is “sicklied all over with the pale cast of thought” — whether from love or tobacco-smoking matters little. One is light-complexioned, another is dark and swarthy. One is all straight lines, and another is graced with such little, curved, and enchanting lines as Mr. Du Maurier loves to grace his pretty women. One has fair hair, or golden, rich with sunset tints; another has hair of such a hue as would grace a pirate or Judas Iscariot. One has blue, or grey, or black eyes. One person is all movement, another no movement. All these differences are significant of character.

The key of these characteristics will be found in temperament. The variety in feature and form presented by

temperament should be among the first things studied by the reader of character. In fact, *to know temperament at sight is to read character at sight.* This is the first stepping-stone to physiognomic success.

It should also be borne in mind that it is mainly on the nature of the organisation, the dominance of one or other of these temperaments—or their happier combination, success in life depends. Of this there can be no doubt. All differences in physique will be accompanied with their especial characteristics; therefore we detect the slow and awkward, the excitable or calm, the wide-awake or stupid, active or lazy, promptitude, endurance, continued effort, presence of mind or the want of it, the good and good-for-nothing, as these temperamental differences obtain.

How much the successful man owes to sound, healthy, and temperamentally well-mated parents in body and mind, and to the country of his birth, he may never know: whatever he may claim to have achieved for himself—his particular temperament, constitution, vigour, and mental proclivities, will at least be inherited. This fact should not be lost sight of. The noblest birthright and heritage possible is a pure and healthy parentage.

TEMPERAMENT DESCRIBED.

A brief description of the temperaments will be useful to the young reader of character. The ancients,—according to Hippocrates,—recognised four dominant bodily appearances, which they named, the sanguine, the phlegmatic, the choleric, and the melancholic temperaments. This classification, although imperfect, was at least a shrewd recognition of the influence of the body in the manifestation of mind. A man's disposition was supposed to be affected by the condition of his "humours," or the phlegm, the black and the yellow bile, and to-day we speak accordingly of a good-humoured

or bad-humoured man. A later classification, based upon more correct observation and physiological knowledge, divided the temperaments into four, the lymphatic, the sanguine, the bilious, and the nervous, according to the preponderating influence of the stomach, the lungs, the liver, and the brain in the organisation.

FIG. XIII.—MR. WALTER ARNOTT,
THE SCOTCH FOOTBALL EXPERT.



This face presents the vital motive temperament, muscular strength, alertness, staying power, and rapid recuperative forces; in disposition, great sociability, impulsiveness, rashness, and impetuosity.

The lymphatic form is indicated by a full stomach and roundness, fulness, and softness of muscle, generally the vital action is slow, and the circulation comparatively feeble. The

features are pale, hair light, eyes blue or grey, the brain corresponds to the condition of the body, and its action is feeble and languid.

The sanguine form of body is manifested by a broad chest, good lung power, moderate fulness of body, firm muscles, red, auburn, or chestnut hair, inclined to curl, fair complexion, and good, full, and ruddy cheeks. It is the temperament of physical activity, good arterial circulation, and of a loving, warm, buoyant, and impulsive nature.

The bilious form is the temperament of straight lines, as the sanguine is of curves. The features are more marked, and the bodily configuration more pronounced and angular. The hair is black or dark, complexion swarthy or brown, with dark eyes. This is the temperament of strength and vigour, of backbone and mental pith.

The nervous form has its special characteristics, and is indicated by the predominance in the organisation of brain and nerve.

The foregoing classification being still incomplete, without referring to other classifications I will glance briefly at the one introduced by the celebrated Fowler brothers. This is based on form and colour, as presented by a healthy state of the organisation, and therefore consists of three leading temperaments, viz.,—the vital or nutritive, the motive or mechanical, and the mental or nervous. For all practical purposes this is the simplest and best classification. Messrs. Morgan, Wells, and Story, and other English writers have introduced modifications, for which a good deal could be said, but I will not discuss them here.

The vital temperament indicates the prominence and activity of the organs of nutrition and life force. The heart, lungs, stomach, liver, and bowels, when well represented—as in the case of Dr. MacFadyen, of Manchester—there is great depth, breadth, and width of body. The chest is large

and full, showing great lung capacity and large-heartedness. The abdomen is rounded, the limbs are plump and tapering, and the hands and feet are small, relatively, in proportion to the body. The neck is short and full, the shoulders broad

FIG. XIV.—THE REV. DR. MACFADYEN,
PREACHER, TEMPERANCE REFORMER, AND ORATOR.



This face presents the vital temperament, with great warmth, energy, enthusiasm, sincerity of purpose, and strong sympathies.

and round. The head and face partaking of the characteristics of the body. The cheeks and lower part of the face are well filled out, and the expression is easy, comfortable, frank, good-natured, or self-satisfied.

The complexion varies and may be brown, yellow, or black, according to the dominance of certain organs. If the lungs

are large and vigorous, the complexion will be light ; hair, red, auburn, or light brown ; the manner, sprightly, vivacious, warm, and impulsive. Where the bilious elements are more marked there will be greater muscular energy and endurance, more staying power, and less activity and impulsiveness ; the complexion will be brown, swarthy, or dark—eyes and hair corresponding. It is the presence of the former phase of this temperament which gives to woman the symmetry and beauty of face and figure, attracts, and is instinctively admired by man as the complement of his more rugged and masculine nature. It may not be without its defects ; nevertheless, a full measure of it is necessary in the exercise of all maternal and domestic instincts. It bears, nurtures, sustains, and nurses the race. Where the lymphatic elements enter, the disposition is proportionally affected. The vital temperament will be strong, enduring, vivacious, sprightly, sensuous, and acquisitive, in proportion as the bilious, sanguine, or lymphatic enter as factors into its composition.

The general tendency or influence of this temperament in the manifestation of mind is activity—physical and mental ; vivaciousness, rather than endurance ; quickness in thought and action, rather than diligence, persistence, and strength of purpose. It gives a desire for present comforts and self-gratification, love of life, ready conception of ideas, vivid imagination, and ready flow and vivacity of expression. Persons so endowed and intellectually efficient make telling speakers, being illustrative and eloquent ; and this accounts for strong social and attractive elements of, and warmth and power in, the oratory of Bright, M'Leod, Beecher, Brooks, Spurgeon, MacFadyen, Parker, Dawson, and others who possess a favourable degree of this physiological characteristic.

Men and women in whom this temperament is marked are fond of good things, plenty to eat and drink, and all sensuous enjoyments. The motive temperament may work, and the

mental may think—the vital will gather the fruits and have the joy in this life, and in too many instances pay the penalty of excess. It is not the temperament of hard work or close application. All sedentary pursuits are a bore—“vanity and vexation of spirit.” All stomach men are acquisitive

FIG. XV.—“MR. OPEN-FACE.”



These features are truly indicative of more cheek than brains. The fulness in the lower parts points to the ascendancy of the nutritive element, and hence the comparative absence of the mechanical and intellectual factors.

men, hence this temperament gives a shrewd, turn-an-honest-penny disposition to character, and turns out more preachers, brokers, money-lenders, publicans, hotel-keepers, wine-merchants, and cooks than any other.

The face is full; forehead round, square, or oval; the neck full, thick, short, and round. Amativeness, alimentiveness, acquisitiveness, executiveness, the perceptive faculties, and language are well indicated in this temperament.

FIG. XVI.—LORD HARTINGTON,
A BRITISH STATESMAN AND TURF PATRON.



This face presents the motive-mental temperament and fineness of organisation combined; also positive self-reliance, *hauteur*, dignity, courage, and superciliousness.

The motive temperament is presented by length of figure and the predominance of bone and muscle in the body. It is the temperament of the mechanical and locomotive apparatus—bones or levers, muscles or pulleys, fibres or ligaments—of the human organisation. There are over 200 bones and 500 muscles in our bodies. The latter are firmly attached

to the former, and all fitly joined together. Men of this temperament are large-boned, muscular, and wiry. They are generally tall, possess oblong faces strongly marked in feature, with a large bony ridge under the eye-brows, high cheek bones, and large well-defined noses—jaw large, and teeth strong—all indicating something of strength, masculinity, earnestness, and determination. Such people are made in an energetic mould, for use and not for ornament, to work, overcome, and “subdue the earth.” They are fond of labour, physical exercise, and are endowed with, as a rule, tenacity of purpose and inventive genius. They are mentally vigorous and energetic, and thus individuality is stamped on all they do. The faculties of constructiveness, executiveness, will, and determination, and courage and force of character, are strongly indicated in whatever they take in hand. Men of this temperament are pre-eminently the pioneers of civilisation—the workers in, and saviours of, the world—the engineers, builders, and excavators of mind and earth. Nearly all great men, and especially those great men who have risen out of the ranks of life, have, as a rule, had a great share of this temperament:—Elihu Burritt, Daniel Webster, Washington, Lincoln, Garfield, Livingstone, Gladstone, Lord Hartington, Parnell, Hawthorne, George Macdonald, and others of that type. The colour presented by this temperament is twofold. If the bones (osseous system) are dominant (the liver will also be indicated) the colour will be dark. This form constitutes the bilious temperament, to which reference has already been made. If the chest is broad, and heart and lungs dominant, the sanguineous elements influential, the individual will be active, spry, complexion light, eyes blue or gray, and hair sandy or light. Ireland, America, Spain, and Italy furnish many of the former type; Sweden, Norway, North Germany, and Scotland the latter.

The mental temperament is indicated by the predominance of the cerebro-spinal or nervous system. Where marked, the person is small in stature, refined, and sometimes delicate in appearance. Great vigour and robustness, with an excess of this temperament, are not possible.

FIG. XVII.—MR. JAMES RENNIE,
THE CONVERTED SHEPHERD BOY AND COLPORTEUR.



This face indicates the mental-motive temperament. The lithe and sinewy, or the nervous and muscular elements, are in excess of the bony structure. The original is industrious, active, earnest, sympathetic, and devoted.

In this temperament the face is pyriform, broad across the forehead, tapering towards the chin. The figure is not so full as the vital, or as tall as the motive ; the head is relatively

large in proportion to the size of the body ; the muscles are small, and admirably adapted, in texture and quality, for rapid action and prompt obedience to the dictates of the mind.

FIG. XVIII.—DR. T. R. ALLINSON, L.R.C.P.,
A DISTINGUISHED FOOD REFORMER, HYGIENIC MEDICAL
PRACTITIONER, AND AUTHOR.



This face indicates a high degree of the mental temperament, therefore refinement, sensitiveness, alertness, promptitude, and literary ability.

This temperament, moderately sustained by the vital, supported by the motive, is capable of great things. It is, *per se*, the organism of thought. The mind manifests through brain and body, and governs the latter—which is not always the case with the motive and the vital temperaments. There is more blood sent to the brain, in proportion to the size of the body, than in the others mentioned. The anterior lobes of the brain are in excess of the middle and posterior ; the

desire is for intellectual pursuits, for literary, artistic, poetic, musical, Platonic, and conjugal enjoyments. "Perfection of constitution," says Mr. Wells, "must consist in a proper balance of temperaments. Where any one of the temperaments exists in great excess, the result is necessarily a departure from the symmetry and harmony both of body and mind, the one, as we have seen, always affecting the character and action of the other. Perfection of constitution consists in a proper balance of temperaments, and whatever tends to destroy this balance or increase existing excesses should be carefully avoided."

"A well-balanced temperament," says Mr. Fowler, meaning the vital, motive, and mental in favourable combination, "is by far the best." The most durable form of organisation is that in which the temperaments are equally combined: the motive giving strength; the vital, recuperation and buoyancy; the mental, intellectual efficiency. It is a difficult matter to illustrate the temperaments; there are so many blendings and shadowings, so many niceties in form and figure, which cannot be well produced in a work like this. As a matter of fact, however, every portrait presented throughout this book illustrates some of these blendings of temperament.

The three primary temperaments referred to give the following six sub-temperaments or combinations, according to Mr. S. R. Wells:

1. The Motive-Vital Temperament.
2. The Motive-Mental Temperament.
3. The Vital-Motive Temperament.
4. The Vital-Mental Temperament.
5. The Mental-Motive Temperament.
6. The Mental-Vital Temperament.

It is of advantage to the individual to have all the good which may be possible for him, according to his organisation.

If his temperaments are not thus nicely balanced, still he may do much to perfect or mar his constitution and character by culture, ignorance, or neglect.

ORGANIC QUALITY.

It will be readily seen how influential are the nutritive, osseous, muscular, and nervous systems in the manifestation of character. There are other important factors to be considered, viz. : quality and health of the organisation, and harmony of physical development. I propose to deal briefly with these. The vital, motive, and mental organisations may be coarse or fine in texture ; this difference is recognised as the quality of the organisation. Then coarseness or fineness must in some measure arrest our attention.

It is this ingrained element—quality—which, apart from life itself, gives vigour, grit, ability, and force to character. It is quality which gives strength to the lion, swiftness to the horse, sagacity to the dog—and, with a brain adequate in size and form, greatness to man. Everything of a coarse, porous, soft, and spongy nature is of poor quality. All persons with very coarse hair, skin, muscles, and bones, are lacking in this organic quality. Those possessing fine hair, skin, and muscles, are of good quality. The fineness and coarseness of texture referred to can be instantly grasped by comparing the portraits of Mrs. Dr. Scharlieb with that of “Whitechapel Sal.”

Not less important in estimating character is *harmony* of organisation. Its presence or absence will be exhibited externally in the artistic (so to speak) adjustment of parts, with no physiological system in excess. A person may have inherited a very fine organisation and *yet*, while thus endowed, may be sadly wanting in harmony or proportion. He may have a large head and a small body, or a large body and a small head. In the first, the brain controls the body,

drains its vitality, and uses up its forces prematurely by high-pressure in thinking and living: in the latter, the body controls the brain—and the animal, in a measure, the feelings, impulses, and desires control the thinking and living.

FIG. XIX.—MRS. SCHARLIEB, M D.,

THE FIRST QUALIFIED LADY PHYSICIAN IN GREAT BRITAIN.



Intellectual-motive temperament; high organic quality. A face of much earnestness, sincerity, power, and sweetness. To such a nature knowledge cannot corrupt.

These are extreme illustrations of want of proportion. True harmony of character is best found with a well-formed brain, adequately supported by a body harmoniously adapted thereto.

For initial greatness we look for proportion in form and size, and balance between the various parts of the head and face, and the head and body.

FIG. XX.—“WHITECHAPEL SAL,”

A COSTERMONGER AND RAG DEALER.



Vital-motive temperament; low organic quality. A face not lacking generosity, but coarse, unrefined, and vulgar. To such a nature knowledge is not readily imparted.

It is possible to have a large head, accompanied by a low order of intelligence, morality, and manhood. The brain may be diseased, low or coarse in quality, or lacking in harmonious proportion, *i.e.*, the region of the intellect may be very small, compared with the rest of the brain—*viz.*, a want of proportion between one part of the brain and another. From this circumstance alone striking inferences as to character can be drawn.

Thus, if the back of the head is large and the front small, the face will be limited across the forehead, wide across the cheeks and lower portion of the face, and the social and selfish instincts will be dominant in character. If the brain is broad in the base, but lacking in coronal height and width, the face in form and expression will correspond, the individual will be more powerfully influenced by his or her passions, selfish and sensuous instincts or propensities, than by the moral and intellectual powers of mind. If the forehead is very low, in addition, they will be *villainously low* indeed—acquisitive creatures, passionate animals—in their instincts, desires, and purposes. As a contrast, there are others nearly all head in front of the ears, small on the base and in the back brain. Such are intellectual, moral, and aspirational—clearheaded, given to thought and reflection; nevertheless, they will be wanting in that essential force necessary to success, because the powers represented by the middle, posterior, and basilar lobes of the brain are deficient in size and out of harmony with the rest of the head; and also the body will be lacking in *vitality* to support the intellectual brain. These instances will be sufficient to show how essential it is there should be harmony in organisation, for the manifest use of mind in the truest sense. Harmony in the organisation means the head being in proportion to the body, and all parts of the brain duly balanced. With a well-balanced organisation we may look for a well-balanced mind. Without this balance we may look for too much “go,” and too little stability; or too much thought, and too little action; too much action, executiveness, and passion, with want of thought; morality without endurance; endurance and stubbornness without morality; a weak intellect and a strong body; or a brilliant but short-lived intellect—because the body is not healthy, strong enough, or proportioned to sustain the brain.

CHAPTER IV.

FORM A KEY TO CHARACTER.

FIG. XXI.—GRADES OF INTELLIGENCE.



Presents an ideal group, intellectual development corresponding to facial size and form.

FORM reigns supreme throughout the universe. All forms indicate character. Form is significant with revelations to the chemist, physiologist, and naturalist—to the artist, architect, and the mechanic, and therefore cannot be without its import to the physiognomist. Without recognising form as a leading principle, Physiognomy would be unscientific—a tottering fabric, based on a foundation of guesswork. As a key to character, form is more potent, more definite than any other. Form constitutes nature's great base for the classification of her products. In the inorganic realm, the grain of sand, or the beautiful crystals of the snow-flake, the earth, the worlds and mighty orbs which roll in space—

all are instinct with form. As in the inorganic, so is it in the realm of the organic, or of being. From the humble amoeba, instinct with the first pulsation of life, the yeast plant, spec and spore, in vegetation; through jelly-fish, insect, crustacean, and up through vertebrata animal life to man—each order, genera, and species are recognised, distinguished, and classified by form

We see form necessarily cropping up in every chapter, and as I propose to analyse the face later on, it will not be out of place to draw attention more particularly to form in this chapter. Although temperament has no more relation to form than it has to size or colour, it is impossible to think of temperament apart from either. Already our attention has been called to the respective brain forms, and those of the various temperaments.

Outline forms will indicate outline characters; and all variations in form, details of shape and configuration, will bear a relation to shades and details, or particulars, in character. The sheep has a sheep-like form. All sheep are alike in general form. That is, nothing is so like one sheep as another.

On closer examination it will be found there are decided variations in detail in the form of one sheep from that of another. By these differences they are easily distinguished. In a flock of, say, one hundred sheep, sufficient variety of form and detail will be found to distinguish any one sheep from any other sheep of the ninety-nine. A true shepherd missing one would know exactly what particular sheep belonging to his flock was lost, and he would proceed to seek for it. A hireling or a tramp must never be confounded with a shepherd, even though tending sheep.* All men

* There are some shepherds who do not know each member of their flock. The sheep in these instances are two-legged, as well as the

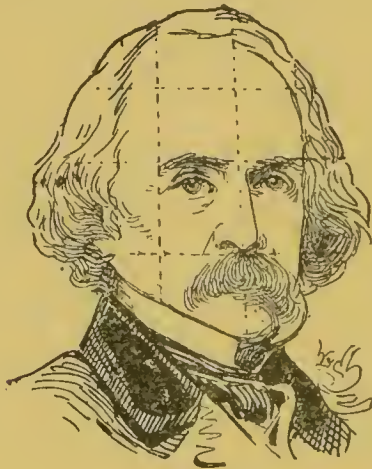
have men-like or human forms, and have, in common, human likenesses. Yet, how infinite the racial, national, sept or clan, family, and individual varieties.

Individual character can only be understood by external, individual, physical characteristics of size and form. What is true of the individual face will be true of the head, the body, and each particular part of the body to which it belongs. "The finger of one body," says Holcroft, "is not adapted to the hand of another body. Each part of an organised body is an image of the whole, has the character of the whole. The blood in the extremity of the finger has the character of the blood in the heart. The same congeniality is found in the nerves, in the bones. One spirit lives in all. Each member of the body is in proportion to that whole of which it is a part. As from the length of the smallest member, the smallest joint of the finger, the proportion of the whole, the length and breadth of the body, may be found—so also may the form of the whole from the form of each single part. When the head is long, all is long; or round when the head is round; and square when it is square. One form, one mind, one root, appertain to all. Therefore is each organised body so much a whole that, without discord, destruction, or deformity, nothing can be added or diminished. Every thing in man is progressive; every thing congenial—form, stature, complexion, hair, skin, veins, nerves, bones, voice, walk, manner, style, passion, love, hatred. One and the same spirit is manifest in all. He has a determinate sphere in which his powers and sensations are allowed, within which they may be freely exercised, but beyond which he cannot pass."

shepherd. These shepherds receive calls to preach at, *but not to know*, the sheep. This evil is, perhaps, not confined to clerical shepherds. The real shepherd *knows his sheep by appearance* as well as by name. This being so, it is plain special form indicates special characteristics.

Faces presenting intellectual power and force, ability and strength of character will be well balanced and proportioned in their parts. The breadth of the face should be about two-thirds of its length, measuring from the top of the forehead to the chin. When the face is narrow, there is lack of force and executive power. Narrow-faced people

FIG. XXII.—NATHANIEL HAWTHORNE.



Presents a most intellectual, moral, and refined type of face—witty, gentle, persuasive, and never aggressive. More boldness would have enhanced his powers.

never accomplish much, and generally live in a narrow round of duties. If the breadth of the face is greater than two-thirds its length, there will be too much vigour and energy, and too little intellectual restraint. A line drawn across the face from the corners of the eyes (fig. XXII.) should divide the face into two equal halves. In this case the intellectual and moral control largely the executive forces. When the upper half is less than the lower, the

want in character "of character" will be very manifest. Compare the figs. I. and VI., VII. and VIII., and X. and XI., for instance; the contrasts will be pretty striking.

Continuing the comparisons instituted—a few more may be helpful. If the length of the nose is not equal to the

FIG. XXIII.—LORD LONDONDERRY,

A SINECURE OFFICE-HOLDER AND LAY FIGURE IN BRITISH POLITICS.

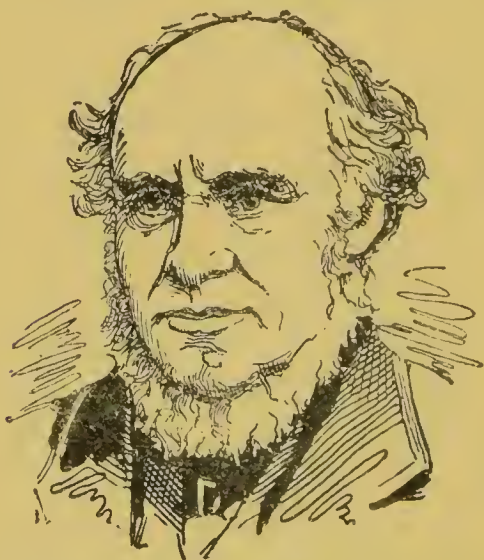


An active, refined, somewhat effeminate type of face. More neat orderly, precise, and ceremonious, than able, useful, or energetic.

length of the face from the lower point where the nose joins the face to the lower part of the chin, it is pretty certain the lower portion of the face dominates the central or executive portion. Compare fig. XV. and that of fig. XXII. In "Mr. Open-face" the lower portion of the face is more

effective in character than the intellectual or even the executive; while in Nathaniel Hawthorne the lower is subordinate to the upper. The faces which guide and direct and govern belong to the class which shows not merely intellectual ability, but moral power and executive force.

FIG. XXIV.—SIR JOHN FOWLER, BART., C.E.
(OF FORTH BRIDGE FAME).



A strong, broad, vigorous, and masculine face. Large, well-defined features, harmoniously proportioned. Capable of originating and directing great enterprises.

In grades of intelligence (fig. XXI.), observe the racial differences, as indicated by heads and faces—the negro at one end and the European at the other end—and the significance of brain, form, and facial contour they present, the relation these bear to character must be noted at once,

unless the observer is mentally blind. It must not be forgotten, the form or shape of a thing is always the same—that is, round, square, oval, and what-not—no matter what the size, colour, or quality may be. We recognise a face; as it is long or wide, broad or narrow, high or low, symmetrical or mis-shapen, blonde or brunette, dark, yellow, swarthy, rose-hued, white, ashen, healthy or sickly in complexion or colour, and so on, we proceed with the conscious or unconscious analysis. A photograph may be taken in royal, cabinet, and in carte sizes, but the form of the face remains the same.

Form indicates activity in the lithe and sinewy figure. Length denotes activity and endurance; breadth—power, staying force, and animal vitality. The race-horse, deer, roebuck, greyhound, tiger, cat, weasel, and all slim and wiry or muscular animals are nimble, active, restless, agile, lively, sprightly, subtle, and quick-motined in their movements compared with the Clydesdale or brewer's horse, the hippopotamus, the elephant, lion, bull-dog, and all broad and heavy-built animals. Slim and fine-grained men and women, are active, energetic, restless, pushing, and executive. The nervous and muscular elements are marked in their organisation. The rotund form in man or beast is one of self-protection, ease, and comfort—often very sensuous comfort. This form means love of ease, capacity to take care of self. A broad face will be homogeneous in outline with the broad head and body, for in this organisation the nutritive elements will preponderate.

Laughter, smiles, frowns, or tears do not materially alter the form. Form is one thing and expression is another. Expression is not to be despised as an index to character. Smiles may deceive and laughter beguile, but in form the Great Creator has stamped the image and superscription of character on all human beings. The drunkard and the

wine bibber, the gluttonous and the adulterous, the passionate and the murderous, the forward and the proud, the vain, saucy, pert, and the stupid, the unrighteous and the stiff-necked, the sober and the righteous, the loving and the unselfish, the virtuous and the matronly—lovers of God and humanity—will proclaim in every feature these leading traits of character.

A man's occupation—like his habits—will express itself in the face, affect its form, and manifest itself in expression. Intellectual pursuits, moral habits, and temporal comforts in life will give a bright, serene, contented, happy, dignified expression. Thoughtfulness and benevolence will be as readily noted as selfishness, hardness, "nearness," sensuality, or unsociability. Military men have a hard, commanding look, labourers a tired look, reporters a sharp, active, inquisitive expression. A little observation should enable one to detect a person's occupation by his appearance—face, not dress. The detective, with his secretive, watchful expression and thief-like furtiveness of glance; the thief, by his side-to-side movements, half timid, half daring, backward side gaze. The judge and advocate have their particular expressions; the doctor's face—semi-pompous expression, the publican, the beer-drinking brewer's vanman, the publican's faithful customer, the minister, the deacon, and churchwarden have each their own set features and expression. The confidence man and city prowler will detect the stranger and "take him in" in more senses than one.

Reputation is not to be confounded with character. There is a vast difference between reputation and character. A donkey has a reputation for being stubborn, a goose for being silly, a fox for stealthiness, and a pig for bestiality and filth. One man has a reputation as a traveller and discoverer, another as a musician, another as a statesman, and as a preacher, or poet maybe. Now these may be adjuncts to

acter—one outstanding feature perhaps—but something immeasurably short of character. To say Emin Pasha is an eminent naturalist is to speak of his reputation. How very far short this would be of his many personal characteristics: or of Stanley as “the intrepid discoverer.” Reputation is a bubble: character is reality—the inner, personal, real man. Reputation is what men credit you with possessing: character is what you really are. Reputation is the fashionable, fluctuating fancy of time: character is genuine worth—present and eternal. Reputation is the counterfeit coinage passable in worldly society: character is the only coin which can pay man’s ransom, liberate his soul from the bondage of time, and pay his toll into Heaven. Reputation is theology: character is life. Reputation may be fame: character is the man. Reputation is practically nothing: character is everything. Form is nature’s mirror—of manhood or the want of it—by it we distinguish the monkey from the man and the fool from the philosopher.

CHAPTER V.

SIGNS OF CHARACTER IN THE FACE.

IN the preceding chapters I have pointed out some leading signs in brain and body forms—such indications of proportion, harmony, and quality of organisation as may be discerned in connection therewith. In this and the subsequent chapters I will try to point out more particularly signs of health and character in the face—the forehead, eyes and eyebrows, the nose and cheeks, mouth, lips and chin, the ears and neck—complexion, expression, and other points of interest will be duly considered.

THE FOREHEAD.

“The amplitude of the forehead,” says Keith, “the expression of the eyebrows, the fire and brilliancy of the eye, the bold and manly or the delicate and feminine profile of nose, the blush and dimple of the cheek, the witchery of the smile, and the lovely contour of the chin are attributes of man’s countenance that are palpable to every one, and are the perpetual theme of admiration, whether of the lover or of the philosopher.”

In attempting to analyse the features of the face, and deduct therefrom certain signs of character, we instinctively commence with the forehead. “It is the seat of thought; a tablet on which every emotion is impressed.” As to the relative size and form of the forehead, it will be interesting to compare the foreheads, one with another, in this little manual. We learn therefrom that size, under certain limitations, indicates power; the form, adaptation or utility. I have no faith in the practical or general application of the camper angle, yet a glance at fig. XXI. naturally leads us to conclude with Dr. M’Ewen: “The farther the form of the head

(brow) recedes from the perfect commanding look which the Almighty has implanted in His most perfect creatures, so far are the intellectual faculties inferior."

"The most important thing that regards the brow is its manner of rising. The arching of the head is peculiar to man. A good brow ought to continue in a line with the face some space, and then should slowly recede, still rising, to the vertex, or crown of the head. (See fig. VII.) When a brow falls short of this perpendicularity, there is a proportional want of idea, thought, and comprehension. (See figs. VIII., XI., and XV.) Excess of forehead is observable in some idiots, and in chronic hydrocephalus, but in such cases the expressive features will speak for themselves. When there is no disease nor idiotism accompanying a projecting forehead, the individual is slothful, and finds difficulty in expressing ideas. With respect to the lateral shape there are many varieties. The standard of perfection is the semi-circle. A narrowness of brow as it ascends, in so far as it exists, is accompanied with acuteness, but less profoundness. The length, or height, and breadth are various and variously proportioned. Breadth indicates attention and accuracy. (See figs. V. and XIV.) Height points to extent of mind and ease of comprehension. (See fig. XXII.) Hence the broad, short brow is indicative of accuracy and retention, but slow of comprehension; while the high, narrow brow demonstrates extent of mind, quick comprehension, but want of retention." (See fig. XVII.) The foregoing generalisation is good, if we allow for the modifying influences of temperament, health, and quality of organisation. In chapter II. I have drawn some striking comparisons of brain power. At the danger of a little repetition I revert to the subject again.

The inferior or lower portion of the brow or forehead is the seat of the perceptive faculties; when these are marked

in power, they give width and fulness to this region. Dr. Livingstone, Leon Gambetta, Lavater, John Stuart Mill, Stanley, Dr. Simms (the physiognomist), Dr. Footc (the author of "Plain Home Talk"), Gustave Doré, Walter Arnott, and Michael Davitt are excellent examples. Large perceptive belongs to muscular and osseous organisations, and, therefore, characterise all energetic and executive natures.

FIG. XXV.—MICHAEL DAVITT,

IRISH PATRIOT, HOME RULER, AND LAND REFORMER.



This face indicates great executiveness, energy, muscularity, and magnanimity. Perceptive retentiveness, benevolence, and intuition are strong points in this man's character.

The middle or centre portion of the forehead is the seat of the literary or knowing faculties. When these are fully developed, or marked in character, they give width and fulness to the centre forehead. John Stuart Mill, Norman

M'Leod, Dr. Parker, Canon Wilberforce, Mr. Spurgeon, Rev. W. J. Dawson, Dr. Stanley, Dr. M'Fadyen, Dr. T. R. Allinson, Major Clibborn, and Mr. Davitt are good types.

The superior or upward portion of the forehead is the seat of the purely intellectual faculties, or the reasoning

FIG. XXVI.—WILBERFORCE,
THE GREAT PHILANTHROPIST.



This face presents great refinement of organisation, sensitiveness, intellectual worth, strong sympathy, intuitiveness and suavity.

powers of man. Thinking and originality with a defective superior anterior brain, or a good upper forehead, would be, and is, an utter impossibility. The upper forehead is also the seat of the intellectual-spiritual faculties, or such original elements of the mind as are neither purely intellectual like causality and comparison, nor spiritual like

veneration or spirituality, but a blend of both. These faculties are called intuition, or human nature; benevolence and suavity by some writers. Intuition gives an intellectual and yet spiritual insight to character. All so endowed instinctively study character. Benevolence manifests itself

FIG. XXVII.—CHARLES STEWART PARNELL,
THE ENFANT TERRIBLE OF BRITISH POLITICS, THE
ASTUTE POLITICIAN.

*“In friendship false, implacable in hate,
Resolved to ruin or to rule the state.”*



This face, with straight, high forehead, long and high bridged nose, exhibits energy, resolute determination, ambition, and the desire to rule in a marked degree.

in sympathy. What more appropriate, that insight to character and sympathy should be conjoined together in the original constitution of the human mind.

The presence of intuition denotes an insight to the moral and mental powers of others, which, however, cannot always

be put into words. Thus we recognise the good and the bad without always being able to give a definite reason. *Intuition is the seat of psychic perception*; just as individuality, situated at the root of the nose, is the organ of physical perception. Individuality prompts investigation

FIG. XXVIII.—JUSTIN M'CARTHY,

THE AMIABLE IRISHMAN, PATRIOT, AND NOVELIST.



This face, with moderate and refined shaped nose, denotes much refinement, originality, ideality, and taste. The original is not calculated to be a leader of men; lacks the political astuteness of his former leader.

into "the nativity, development, constituent properties, durability, and the use of things." Intuition prompts investigation into the motives and purposes, morals and worth, into the soul itself. Both individuality and intuition are necessary to the character-reader.

Suavity is a sort of *noblesse oblige* faculty of the human

mind which enables its possessor to be courteous, gentlemanly, pleasant, bland, and cheerful without obtrusiveness. It is strongly marked in the faces of Principal Caird, Sir John Lubbock, Dr. MacFadyen, Hawthorne, Lord Londonderry, Wilberforce, Gladstone, Ruskin (the philanthropist), Miss Willard, Dr. Allinson, and Mr. Rennie. It is only moderate in Mr. Parnell, Lord Hartington, Stanley, and "Whitechapel Sal," and wanting in the Street-Arab, Johnny, and the Swine-herd.

THE NOSE.

Naturally the next, because most striking, feature in the face, after the forehead, is the nose. Someone has said, as a humorous parody on the phrenological axiom, "Size of brain is the measure of power, all else being equal," that "Size of nose is the measure of power, all else being equal."

There is a good deal of truth in this, but it can be applied equally well to each feature in the face. Large organs or features are the outcome of a healthy, vigorous physiology, good balance of temperament, vitality, nervous digestion, and circulating vigour.



The snub.

An insignificant
nose.

A large eye-ball, a large nose, and large jaws indicate a rich, generous, and vital constitution; diminutive eye-balls, nose, and jaws, feebleness of function and barrenness of constitution.

Insignificant noses belong to insignificant people. There is no force of character in an insipid nose. Strong, healthy natures and sound constitutions in body and brain are indicated by races and individuals possessing large and distinct noses. It is said Socrates had an insignificant nose. I do not believe it, and I cannot see it. Puny noses belong to babies, to negroes, to the immature and imperfect individuals and races of

mankind who are incapable of leaving the impress of their individuality on their times or posterity. Socrates, in body, head forehead, and nose, in every detail and particular of being, must have been no ordinary man. However massive his brain, a good nose—the sign of virility, masculinity, breathing power, and good digestion—would be necessary to that force of character which has marked all time by his influence. Socrates must have had a good nose.

The European, British, or Caucasian nose is the nose of power, and occupies a good third of the face. The Negro, Mongolian, and Australian nose, a fourth, and less, of the face—consequently they have less force of character and endurance than the British or dominant race.

Babies of the non-governing classes of mankind have no noses to speak of. They are putty-plastic (and not much of that), and their character corresponds thereto. Generosity and magnanimity are mental characteristics not found with *wae* and insignificant noses.

Mr. Wells says, "The noses of women are relatively smaller than those of men, but they always correspond to their character and sex, and match the size of their other features."

He qualifies this by saying, "If women had larger noses they would be more aggressive and domineering, and therefore less lovable. When a woman has a large nose she generally evinces positiveness of mind. To conduce to harmony in the married state, a man with a small nose should select for his wife a lady with a large nose, because it is essential that one of them should rule; and a wife with a large nose and stiff upper-lip will have both the will and the power to govern her household." Be this as it may, men with large and arched noses (see figs. I. and XXXII.) are noted for their courage, powers of endurance, and martial

FIG. XXX.

The feminine or
retroussé nose.

spirit. It is also the aggressive, domineering, acquisitive (see fig. XXXI.), and grasping nose. It has the Abraham-

FIG. XXXI.



The Syrian or Jewish nose.

like facility for striking a bargain as well as a foe. It can do a sharp stroke of business, as well as "spoiling the Egyptians." The North American Indians have prominent noses, large and arched. They hold their own, and are often more than a match for the civilised white thieves, official and otherwise, who, for more than a century in America, have starved, robbed, and swindled them out of their homes, their reservations, and just rights. A handful of these brave men have been known, under the most adverse circumstances—poorly armed and

worse fed—to keep at bay full regiments of United States troops. Now, contrast theirs with the delicate and refined, but small, noses of the Hindoo, the

FIG. XXXII.



The Roman nose.

Parsee, and others of the great Indian Empire. A handful of British troops hold this vast empire.

Lavater declared, "A perfect nose was worth a kingdom;" further, "I have never seen a broad nose, arched or straight (Roman or Greek), that did not appertain to a great man."

It has been observed of noses, as well as of bodies, that width indicates permanency of power, staying force; height, activity, sensitiveness, and intensity. Wide nostrils indicate courage—for wide nostrils mean excellent breathing powers, a broad and massive chest, and lung capacity. Hence the sanguine elements of physique, and, necessarily, courage. Small round nostrils denote fear; short, upturned noses indicate quick, impressionable,

and inquisitive people. They go through the world sniffing up, and looking up, and turning up information—the gossiping rather than the studious nosc.

Long and drooping noses belong to long-headed people, and indicate penetration, intellectual acquisition (see the remarkable physiognomy of Thomas Paine), cautiousness, and reserve.

FIG. XXXIII.—THOMAS PAINE,
AUTHOR OF "THE AGE OF REASON."



This face indicates great originality and penetration. The nose presents cogitative, penetrating, and acquisitive powers. The desire for knowledge would exceed the desire for means and position.

Short and straight-out noses indicate liveliness, pertness, impressionability, and want of reliability. Some noses are hoggish, others terrier-doggish; some are rubicund—*small but expensive paintings*.

Noses have been classified as the Roman or aquiline nose, the Grecian or straight nose, the Jewish or hawk nose, the cogitative or wide-nostrilled nose, the snub nosc, and the

celestial or turned-up nose. Good enough as a classification, but, like the temperaments, they are seldom found pure—the

FIG. XXXIV.



The Greek
nose.

nose, of course, partaking in size-form of the organisation of which it forms, in some instances, so conspicuous a part. For all practical purposes the nose may be divided into three classes—the large, good and powerful; the medium, good, not powerful; the small, neither good nor powerful.

“There are as great varieties of noses,” says Mr. Fowler, “as there are of faces, and a prominent, well-made nose is not to be sneered at or trifled with, for such a nose indicates power.

Some noses do not mean much, for there is not much of them. The monkey is minus a nose, and is equally unstable and unreliable, but noses tell their own story. There are grades in noses. The African has a blunt, short, broad, small bridge to the nose.

FIG. XXXV.



The Celestial or
inquisitive nose.

There is the Roman, royal, commanding, executive, and aggressive nose; Grecian, classical, cultivated, refined, architectural, and artistic; Jewish-Syrian, acquisitive and penetrative, trading, commercial, travelling, antiquarian; German, cogitative, philosophical, apprehensive, and celestial: noses which indicate a combative, defensive, penetrating, quizzing spirit. There is also the toper's and snuff-taker's nose, the divided and single, the snub and the obtuse, the red and blue, the pug and twisted, the sneezing and snoring; the smelling and snorting nose

of the horse, the rooting nose of the pig. Most people follow their noses, some are led by their noses, some get them put out of joint.” Witty and true.

CHAPTER VI.

SIGNS OF CHARACTER IN THE FACE.—*Continued.*

THE EYE.

“THE eyes are the windows of the soul—the fountains of light and life. The eyebrows are a rainbow of promise or a bent bow of discord.”—*Herder.*

Following the nose, the eye commands our attention as “the chief index of temper, understanding, health, and love.” The eye is the most important feature in the face. By it medical men diagnose disease—the detective, the thief, and follows the fool in the commission of his folly. All that a man is or will be is truly expressed by the eye. Buffon says, “The images of our secret agitations are particularly painted on the eyes. The eye appertains more to the soul than any other organ; seems affected by and participates in all its emotions; expresses sensations the most lively, passions the most tumultuous, feelings the most delightful, and sentiments the most delicate. The eye at once receives and reflects the intelligence of thought and the warmth of sensibility; it is the sense of the mind, the tongue of the understanding.” Eloquent, poetic, and, in a large measure, true, but of very little assistance as a guide.

FIG. XXXVI.



Some persons swear by blue eyes, and turn in repugnance from a dark eye. They give all the virtues under the sun to the one, and all the vices of poor human nature to the other. Just as a good or a bad man may be of any colour, virtue or vice do not belong to any particular colour of the eye. Nevertheless, while this is true, the eye, more than any other

feature, indicates virtue or the want of it. The worst women of history were blue-eyed. That does not imply that all blue-eyed damsels are dynamite mines of badness. The most notorious confidence-men, faro-bank rogues, bank thieves or bank directors, were and are blue or grey-eyed men. But it

FIG. XXXVII.—SIR JAMES WHITEHEAD,

CHAIRMAN OF THE PENNY POSTAGE JUBILEE COMMITTEE.



This face presents intelligence and goodness by the forehead; balanced temperaments, firmness and diligence, by the size and length of his nose; recuperation in the warmth and fulness of his cheeks; candour and sincerity of purpose in his large, open, and clear eyes.

would be folly, because of this, to denounce blue and grey-eyed persons as swindlers, tricksters, and bank thieves. The light-eyed, light and sandy-haired people are more susceptible of physical than intellectual development. Hence they furnish, doubtless, the larger percentage of the daring

criminal classes. When the intellectual powers are stimulated by a *soupeçon* of danger, love, ambition, rage, or fear, they make the warriors of the world—the Wallaces, Bruces, and Rob Roys—and possibly the scholars.

The importance of the eye in estimating character, while exceedingly valuable, may be over-estimated. It is true, while we may be wisely influenced by the configuration, colour, and expression of the eyes, and while they denote and express every emotion of love and hate, pride or humility, cleverness or inanity, devotion or scepticism, virtue or vice, mirthfulness or passion, the easy and comfortable, or the lean and hungry, as the case may be,—we must not forget the signs furnished by surroundings, the eye-brows, lids, and lashes; by the forehead, nose, and cheeks. For it is the play of the facial muscles which gives to the eyes, if not all, certainly the greater part of their appearance and expression. As an index of character, there can be no nobility of eye without a noble mind; and a noble mind with an ignoble brain is an utter impossibility.

The eyes will take their colour from the dominant temperament, their fineness from the quality of the organism, and their position according to the dominant characteristics of the individual. The sun and climatic surroundings necessarily affect the colour of the eyes.

The blue* and grey eye are Northern, Saxon, British,

* The eye in race is interesting as an anthropological study. The blue and the grey eye belong to the large brained and physically powerful Aryan races; the dark eye to the smaller brained and less physically powerful Latin or Celtic races. For centuries, at least, tall, large-boned, blue and grey eyed, and fair-haired Aryan races have been dominant in Europe. They were the rulers and the conquerors till they were more or less insensibly absorbed by inter-marriages with the darker types. The dark-eyed races, while lacking the bone and brain of their conquerors, were undoubtedly the thinking races—the traditions, religions, and poetry of the world have been committed to their care.

and Anglo-American. The Irishman with blue eyes is Donald's half-brother, and may trace his ancestry to Norwegian and Scandinavian mixtures in the Highlands of Scotland; while the dark-eyed Hibernian may look across the seas, and see in remnants of Spanish and Moorish greatness traces of the impassioned blood which primarily gives fire and impulse to his Milesian eye.

Dark eyes are more or less passionate, and yet, even in madness, they can be diverted. The owners are impulsive, impetuous, headstrong, eloquent, and, unfortunately, never truly deliberate, if always more or less tractable. Be this as it may, instinctive superiority, command, humility, and abasement are strikingly indicated by the eye. Hypocrisy, dissimulation, shrewdness or cunning, cannot always be on the watch to dissemble nature's true revelations in the eye. Whatever of mental power, genius or stupidity, brilliancy or mediocrity, goodness of heart or contemplated grossness, spirituality or passion, lust, anger, animosity, aggressiveness, acquisitiveness, envy, malice and all uncharitableness, will show in the eye. The power to lead and control, or fascinate, is strikingly indicated in the eye; and these powers can be cultivated.* The poet sings—

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

The blending of these races has produced, in many respects, the better qualities of both. The Teutonic, Saxon, Scandinavian, or Scottish elements build ships and navigate them, and drive the iron horse through deserts and jungles, and make the arid places bloom with the rose. The Celt, inspired with philosophy, poetry, music, art, and religion, furnishes the thought of the world. The small and fine-brained races have subdued and absorbed the large boned and muscled race. The interblend constitutes the dominating races and the civilised peoples of Europe and America.

* See “How to Mesmerise,” 128 pp., illustrated, bds., post free, 1s. 2d.

Light eyes indicate delicacy; dark eyes, vigour and power; grey eyes, shrewdness, reserve, self-control, directness, intellectual and moral force; blue eyes, exploration, love, ardour, susceptibility, refinement, timidity. The blue eye is the favoured eye of poets and novelists—certainly it is seldom bilious or melancholic—and with youth, health, and grace, its power to entrance or attract has been gushingly alluded to as “the light of heaven,” “brilliant gleams and sweet tints of summer skies.” The *sad* blue eye brings commiseration when all other shades would be passed by in strange indifference. The blue eye is seldom spoken of as “the evil eye.” It is the darker shades which are thus banded for their magnetic powers. The hazel eye indicates, to some minds, all the desirable domestic virtues. It has been said, “A woman with a hazel eye never elopes from her husband, never chats scandal, prefers his comfort to her own, never talks too much nor too little, always is an intellectual, agreeable, lovely creature.” Truth is never found in extremes. The above protest is too much. Hazel-eyed people are good, bad, and indifferent just like other folk. Among them are to be found the brilliant, intellectual, kindly, warm-hearted, and good natured, faithful, and devoted in conjugal relationships, all else being equal.

It is the life and expression, the form, movements, and play of the features, which make all eyes—blue, grey, hazel, black, violet, green, or pink—lovely or otherwise.

Fixed, staring, and projecting eyes indicate brain derangements; leaden, dull eyes—obtuse minds; cold eyes, grey or black—heartlessness.

Prominent full eyes, mobile yet not restless, indicate a full degree of language. Men, women, and children with full, bright, clear eyes, regardless of colour, are endowed with good verbal memory and expression. They are the prize-takers at school, and generally succeed in business, science,

art, and philosophy classes. Full eyes are not to be confounded with projecting eyes, or eyes which see superficially and think but little, and talk more. Full eyes may be deep-seated. Such eyes see, directed by thought, observe accurately, and reflect faithfully what is observed. Their owners think more, talk less, and write carefully.

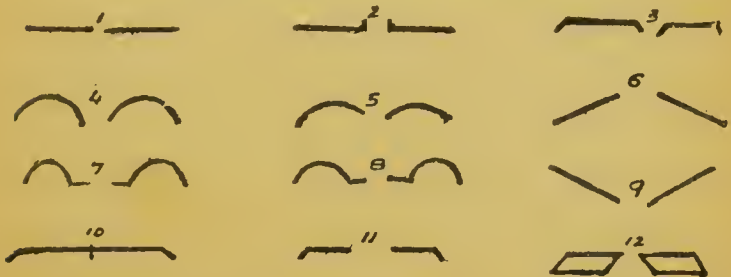
Oblique-eyed people are imitative, tractable, and diplomatic—that is to say, not always reliable in action or speech. There is a good deal of Ad Sin, the heathen Chinese, in their composition.

Narrow-eyed persons—*i.e.*, who are narrow between the eyes—are irritable, treacherous, or, as horse-dealers would say, “vicious,” as a rule. To be wide-eyed is to be timid, watchful, fearful, and non-aggressive. Between the two—that is, having a good breadth between the eyes—indicates individuality, the desire to perceive, “educability,” or ability to learn. Children thus endowed with good, full eyes are school-teachers’ pets, show children and prize-takers on examination days.

“Long, almond-shaped eyes,” says a recent writer, “with thick-skinned eyelids that cover half the pupil, are indicative of genius when they are found in conjunction with a brow which is full over the eyebrows, and which has one deep, perpendicular line between the eyebrows. I have frequently noticed this combination in the faces of distinguished literary men and artists. The almond-shaped eye, however, even without this peculiar form of forehead, always means a susceptible, impressionable nature. Eyes which are large, open, and very transparent, and which sparkle with a rapid motion under well-defined eyelids, denote elegance in taste, somewhat susceptible temper, and great interest in the opposite sex. Eyes with weakly-marked eyebrows above them, and with thinly-growing eyelashes which are complete without any upward curve, denote a feeble constitution and a

melancholy disposition. Deep-sunken and small blue eyes, under a bony, almost perpendicular forehead, are indicative of selfish and cold-hearted natures. Eyes which show not only the whole of the iris, but also some of the white, both above it and below, denote a restless, uncertain nature, incapable of repose or concentrated thought on any subject. The eyes of a voluptuary move slowly under heavy lids. Round-shaped eyes are never seen in the face of a highly intellectual person, but they denote a kindly, truthful, and innocent nature. Eyes which (when seen in profile) are so protuberant as to run almost parallel with the profile of the nose show a weak organisation of body and mind. Eyes of rather close penetration, but close together, denote cunning and an untruthful disposition. Eyes rather far apart show an honest and guileless nature. When, however, the eyes are very far apart they denote stupidity. Eyes with sharply defined angles, sinking at the corners, show stupidity of mind; the sharper the angle and the more it sinks the greater the delicacy of perception it denotes; but when very much developed it shows also craftiness, amounting to deceit. Well-opened eyes, with smooth eyelids and steady and somewhat fixed glance, denote sincerity. Lines running along the eyelids from side to side, and passing out upon the temples denote habitual laughter—a cheerful temperament, or, at any rate, one in which the sense of fun is strong.”

FIG. XXXVIII —THE EYEBROWS.



“There are many forms of eyebrows, of which Lavater gives these twelve, and all may accompany understanding; may, though 10 can with difficulty, 9 more, 6 very difficult, 4 most. 1, 2, and 3, on the contrary, scarcely can accompany folly; 12 is the form of understanding, such as can scarcely be deceived.”—Holcroft’s “Lavater,” page 390.

The eyebrows will take their leading characteristics from the dominant temperament, and will be as varied as the faces

FIG. XXXIX.



to which they belong. Straight eyebrows are masculine, curved eyebrows are feminine. Eyebrows that are bushy, close to the eyes, belong to shrewd thinkers, men of pith, in whose

composition there is a good degree of the motive temperament. Carlyle, Gladstone, Sir Wilfrid Lawson, Livingstone, General Booth, and Dods are good examples. Eyebrows that are curved and lift frequently well into the forehead belong to persons who are given to wonder, are

FIG. XL.



easily excited, influenced strongly by the emotions, whether wise or otherwise. Strong eyebrows belong to the motive and muscular temperaments, fine eyebrows to the mental temperament.

Wondering eyes—genial,
open nature.

In reading upwards of 5000 photographs, principally British—within the last three years—I have found,

I believe, a certain relationship between the heredity of drink and a certain puffiness in the outward angle of the eyebrow, between it and the outward angle of the upward eyelid. Also between a distinct puffiness under the lower eyelid and heart disease. Some hundreds of observations, tabulated with outlines of family history, either volunteered or solicited, confirm

me in these conclusions, which are so far interesting as to be worth most careful investigation. I do not know that these signs have been noticed by other writers.

The long, drooping upper eyelid is esteemed beautiful in girl and womanhood. It is the sign of modesty, and as frequently of reserve, coquettishness, and secretiveness, or duplicity. The possessors can, at least, observe others and study the emotions of the face, while concealing their own.

Beware of people who look "sideways at you,"—they either fear you or mean to "do you"—the confidence-man, the Jew sharper, money lender, gambler, and trickster. Fear a grey-eyed man of low coronal type, when a greenish sheen comes over his eyes. The sooner you are on your self-defence the better.

Button up your pockets when asked for a subscription by a pious individual who closes his eyes and virtually contracts his eyelids when disserting on godliness and his labours. You will not regret the precaution. The semi-closing of the eyes, the adverted gaze, looking sideways, observing under the brows, when not the result of ill-health, are signs of warning to the observer. Such people, *as a rule*, are not safe to trust. No matter what their position, education, or influence, they should be tested before trusted.

"Let thine eyes look right on."—*Solomon*.

THE CHEEKS.

The cheeks demand our attention. The poles of the lungs, liver, and stomach, and I conclude the heart also, are situated therein. According to size, form, and complexion, they are significant of good health or the reverse, and, consequently, of digestion, energy, amiability, and what not.

When the lungs are healthy and vigorous, the circulation will be perfect, and the disposition more or less sanguine, buoyant, and hopeful. The cheeks will be full, firm-fleshed, and the complexion more or less rosy in hue. (See figs.

FIG. XLI.—MR. CLIBBORN,
A MAJOR IN THE SALVATION ARMY.



This face denotes strong lungs, a sound heart, a healthy stomach, an active liver, and good kidneys—a picture of sound health and good recuperative powers. Such a man should be successful in his undertakings.

XIII., XV., XL., and XLI.) Should the lungs be weak and inert, the facial muscles will be thin, and the complexion pale. If the lungs are diseased, as in inflammation or consumption, they will indicate the fact by a hectic spot just below the cheek bone, on a line midway between the lower

part of the nose and the opening of the ear. Even in health, small nostrils, and small facial muscles, with or without large, full eyes and long fringed eye-lashes, proclaim the consumptive diathesis.

All consumptive patients are clear-minded, bright and hopeful, all more or less mentally alert; they, however,

FIG. XLII.—“MR. MISANTHROPE.”

UNHEALTHY IN BODY AND MIND.



This face denotes physical and moral disease — misery, spite, and all uncharitableness. The original has not found salvation yet, or anything else worth speaking about. He is always “unlucky,” unfortunate—and so are those who have much to do with him.

lack staying power, even when not actually feeble. They are never sluggish or lazy, and generally work on, pray on, hope on courageously to the last of their short career.

When the countenance is pale, and the constitution of a refined nervous cast, and slight exertion causes the face to

flush greatly (as distinguished from blushing), and if anxiety or bad news cause sudden nervous chills down the spine and throughout the body, heart disease, either valvular defects or weakness of function may be looked for. Pale faced people seldom have a "hearty" countenance.

Good digestion presents its sign in the laughing muscular ridge, which lies across the face from the sides of the nose down to the lower jaw on either side. This sign is marked in the harmonious face of Major Clibborn, and is sadly wanting in the physiognomy of "Mr. Misanthrope." Dyspepsia, or imperfect digestion, is shown by the cheeks falling in below the cheek bone, pale and sallow complexion. Fulness at the temples, at and slightly above the outer angle of the eye, indicates, we are told, an active liver. When the face is narrow and hollow at this point, then the liver is weak. I think this is a better sign for imperfect nutrition. However, it is generally present with habitual sufferers from sluggish liver. If this sign is accompanied by a sallow or yellowish complexion, the liver is torpid. When the white of the eyes is bloodshot, and more or less covered on their inward angles with yellowish fat, the liver is more than torpid, it is diseased. A breakdown may be looked for at any time. Persons possessing naturally active natures, but whose employment is of too sedentary a character, are the greatest victims of "liver complaint." Such persons are tempted to take alcoholic props and hasten the catastrophe. The liver should be aided by natural remedies—exercise or massage, a carefully restricted diet, electricity, and hydro-pathy constituting the curative therapathy employed. I have employed these remedies with success for years, as many grateful patients testify.

The vulgar idea that "cheek" is necessary to success is a shrewd one, and is based on keen observation. We see the physical side of the argument or statement in faces every day.

A good cheek is essential to health, physical power, and energy. Well defined features belong to the great, to the strong and noble, to leaders and heroes, all the wide world over. Generally speaking, of course, there are individual exceptions; there can be no more efficiency with feeble cheeks than with feeble brains, foreheads, noses, or chins. Who ever saw shallow, sallow, weak, small, hollow, and

FIG. XLIII.—E. T. CRAIG,

THE HISTORIAN OF RALAHINE, REFORMER, AND
PHILANTHROPIST, NOW 88 YEARS OLD.



This face exhibits great endurance, physical energy, moral and intellectual force. The massive forehead, well-defined nose, full cheeks, perfect mouth, and masculine chin.

crimped cheeks in leading races or individuals? Your Garabaldis, Kossuths, Bismarcks, Livingstones, Stanleys, Lineolns, Grants, Shermans, Garfields, Beechers, Ingersolls, Bradlaughs, M'Fadyens, Clibborns, Craigs—philanthropists and reformers, victors by field and flood, “heroes in the fight,” for good or ill—have been and are men of “cheek.”

While the cheeks present in a marked degree signs of health, they do not so clearly, except indirectly, furnish signs of longevity. These must be furnished by the face as a whole. The principal signs of longevity correspond to those of health; and, in addition to distinct and well-pronounced features harmoniously corresponding to each other in the same face, a large nose, well-formed and moderately full cheeks, good-sized ears, well thrown out from the head, and a prominent and well-projected chin. Rev. John Wesley, Mr. Gladstone, Dr. Livingstone, General Booth, Principal Caird, Emeritus Professor Blackie, Mr. Craig (see fig. XLIII.), Miss Willard, Sir John Fowler, and Michael Davitt are good examples.

Dr. Rogerson, of Dumfries, speaking enthusiastically of his countrymen, asks, "What race more noble, more worthy, can, in these years of corruption and moral decay, trace their long pedigree of worthfulness and Christian heroism than can that small, isolated, but characteristic people? What race, to their honour, carry with them such traits of indomitable perseverance, judgment, skill, and honest determination to do God's will and duty in this universe than they do, *in their wide cheek bones* and brawny sinews, emblems of rugged energy, intellect, and health?"* Certain it is, prominent cheek bones belong to leaders, the energetic, and persons of strongly marked character; the less prominent, but more curved, to the intellectual and cultured.

The jolly tar, admiral or man; the brave soldier, general or private; the true missionary, medical, spiritual, or lay; the successful surgeon, resolute of purpose and steady in nerve; the sportsman, shot, fireman, Canadian *voyageur*; the men of resource, presence of mind, and the clear-headed in emergency, will all be endowed with prominent cheek bones, wide and full under the outer angle. Such energy

and activity are not possible in persons with small, soft, downy cheeks, all padding and no bone. Such people want petting. They simmer and loll, are partial to sofas and easy chairs, lisp, say pretty nothings, and look at you with half-closed eyes and languid smiles. Such folk

“ Lie abed in the morning,
Till nearly the hour of noon,
And then come snapping and snarling
Because they have been called so soon.”

FIG. XLIV.—JUMBO,

A JAMAICA NEGRO RESCUED FROM THE LONDON STREETS
AND STARVATION BY DR. BARNARDO.



A gentle, docile, affectionate, and child-like face — presenting little strength of constitution, vigorous health, or longevity.

The cheeks will take their size, form, and complexion from the organisation as a whole. They will correspond to the moulding influences of the leading temperament. Their

expression will be derived from the mental, moral, social, and other characteristics of the individual. The European, African, American, and average Briton's physiognomies do not exhibit—however they may vary—any great prominence of cheek.

For high cheek bones we must look to the Mongolians, the Chinese, Malays, Esquimaux, North American Indians. There are some people—the Buriaty—in Northern Russia whose cheeks are so extensive, in profile the nose is hid from view by the cheeks.

When the cheeks are more extensive than the nose, there is more demonstration than actual strength of character; childish fussiness, than true will-power. (See figs. XI., XV., and XLIV.) Nature sometimes makes a feeble attempt to do this with our babies, and handicaps them at the start with more cheek than nose. The nose, however, corresponding to character, will, energy, and aggressiveness, rises above its impudent and pudding-like cheeky surroundings, and makes itself duly known in time, as the character becomes more fully developed.

The general form of the cheeks will correspond to the shape of the face. The face will be oblong, round, or periform, or an admixture of these forms, according to the temperamental conditions described elsewhere.

A person may have relatively poor cheeks, and have a wonderful hold upon mankind. Such men will have excellent foreheads, marked and prominent noses, and well-defined chins. Cardinals Wiseman, Newman, and Manning, Lubbock, Booth, and Mr. Stead, the spirited editor of the *Review of Reviews*, might be noted. Such men illustrate in themselves "the pen is mightier than the sword." They are all literary men of the highest order, however diversified their gifts may be.

Blushing is a sign of sensitiveness, or the sign of sensi-

bility. Sir Charles Bell thinks it serves no purpose in the economy: I think otherwise. We must acknowledge the interest which it excites as an indication of mind. It adds perfection to the features of beauty.

“In this respect,” says Mr. Wells, * “the fair races have an advantage over the dark ones: A blush cannot be seen in the negro.” Although I disagree with Sir Charles Bell about blushing serving no useful purpose, I confess my indebtedness to him in other respects. Varied emotions may call up blushing—*i.e.*, the love, sympathy, self-consciousness, guilt, praise, admiration, or censure. Any man or woman who is capable of blushing is also capable of advancement, improvement, and, in a manner, perfection. It is the hardened criminal, man or woman, who is most incapable of blushing.

Flushing is a species of blushing. All healthy, hearty, and happy people may blush, but flushing belongs more to a state of high nervous tension and sensitiveness which is more abnormal than healthy. The blush comes and goes, sweetly spreading over the cheeks as lightly trips the maiden over the lea. Flushing comes and tinges the whole face with a deep red, burning deep on the cheeks, captures the ears, and spreads over the neck, till the whole face is aglow with sensitiveness, embarrassment, and excitement.

Blushing is more psychic than physical, and appertains to modesty, love, and self-consciousness. Flushing, however, is more physical than psychic, and is as much due to nervous excitement and the state of the blood as to the former emotions.

* “New Physiognomy.” S. R. Wells. Fowler & Wells, New York. This is one of the most complete works compiled on the subject. 1000 illustrations, £1 1s.

CHAPTER VII.

SIGNS OF CHARACTER IN THE FACE.—*Continued.*

THE MOUTH.

THE mouth and lips express every emotion of the mind. The lips are sentinels to the heart, lungs, and stomach—veritable gateways to the soul. On the mental side they carry the endearing touch of love, the fond embrace, the burning, tender, and conjugal kiss to the inner chambers of the soul. On the physical side they watch over the interests of the body, and test our foods and drinks before they are tasted by the tongue. The sense of touch in the face is intensified in the lips; hence they contribute their signs to character in a marked degree as they are large or small, stiff or mobile, thick or thin, coarse or fine, straight or curved, coloured or colourless.

We estimate character more from the mouth than any other feature—except, perhaps, the eye. “The eyes and mouth in harmonious faces match each other, and sometimes make a very plain or peculiar nose appear very well. The eye smiles above it, *the mouth smiles beneath it.*” A good mouth will redeem an indifferent nose; but I do not know of anything which will redeem a bad mouth, except a good life. No feature in the face responds more to the influence of life, good or bad, than the mouth.

My wife, who is an exceedingly gifted reader of character, being endowed with great psychic impressionability,—hence her readings are nearly all intuitive, and bound by no mere physiognomic rules,—always watches the mouth, particularly when people are speaking—of course, noting the eyes—and as a result she is seldom in error in her estimates of character or motives.

Dr. Rogerson says, "The mouth supplies us with a test-worthy clue to character in conjunction with other parts. Often pictured in it are much earnestness, deep sympathy, acuteness and wild energy, forbearance and placidity. The mouth is generally the first part to give life-expression to our

FIG. XLV.—ROBERT BURNS,
THE POET OF HUMANITY.



This face is marked by masculinity and tenderness. The ripe, full, refined, bowed or curved lips, full in the centre, show great love of children, and a warm, ardent, and loving disposition.

inward workings. In one moment it forms tenderness, in another passion. Gliding over it, with electric rapidity, you perceive some of the highest and noblest, as well as some of the lowest and basest, of all human qualities. A curled lip generally indicates a snarlish spirit; a thick purple lip, the

lover of beef and wine; the thin compressed lip, much determination and fire of character." He adds, and that very wisely, "We must look upon the human face in its entirety, and the relation that each individual feature bears to one another, and, from the general platform, form our idea or estimate of the life, nature, character, disposition, or tendency of the individual."

The goodly Queen Carmen Sylva once wrote, "Do not marry a woman whose mouth drops at the corners." (See fig. XLII.) She was right. Such a mouth in man or woman is a self-satisfied, envious, contemptible, sarcastic, heartless, unhealthy sort of an aperture.

"The wisest and best men," says Lavater, "have well-proportioned upper and under lips, evenly developed and full. Every eloquent man has lips at least moderately full. Large mouths indicate more character than small ones, but very large lips always denote a gross, sensual, and sometimes a stupid or wicked, person. A calm, uncontracted, unconstrained mouth, with well-proportioned lips, with a mild, tender, easily movable, fine-lined, not too sharply-pointed forehead, should be revered as sacred. A mild, overhanging upper lip generally signifies goodness. Well-defined, large, and proportionate lips, the middle line of which is equally serpentine on both sides and easy to be drawn, are never seen in a bad or common countenance." This generalisation is excellent.

"Whenever the under lip," says Holcroft, "with the teeth projects horizontally, the half of the mouth in profile, except, allowing for other gradations, one of the four following qualities—or all four:—(1) stupidity, (2) rudeness, (3) malignity, (4) avarice."

Pursed or protruding lips, when not the outposts of prognathous jaws, generally produce boasting, threatening, lying, and great swelling words. Dogmatic assertions are

their characteristics. On the platform they aver, swear, and damn; in the pulpit, condemn, and hand over, with a sort of righteous pleasure, the objects of their condemnation to the devil. They are necessary to a "serve you right" denunciation. In the house, their owners "drive brats to bed," and teach the hen-pecked husband or much-enduring wife "their place," and that never at any time with gentleness. No man swears mildly; he talketh "with a forward mouth."

FIG. XLVI.—MISS WILLARD,
THE FEMALE APOSTLE OF TEMPERANCE.



A strong and masculine face, each feature marked and distinct, withal refined in organisation. The large mouth and strong jaw bespeak great strength of will and of expression.

Large mouths may be plain, and present nothing of "cherry lip, sweeter than plum" about them, but they may be esteemed useful, and signify more utility, practicability,

force, and energy of character than small mouths. Large coarse mouths (see fig. XX.) belong to strong, unrefined people who possess more animal energy than mental or moral refinement. The large refined mouth (fig. XLVI.) belongs to what the American loves to call the "rostrum." Such mouths bespeak intellectuality, energy, executive, controlling, and governing ability, and oratory.

Culture diminishes the size of the mouth and the ear; if it diminishes them too much, they become weak.

Size is the measure of power, all else being equal, applies to the mouth and lips, as well as to all the other features of the head and face.

To judge character from the size of one feature alone, as already indicated, would be a misfortune. A large mouth on a small face is too frequently the sign of "gab," and swallowing capacity, and nothing higher. Every countenance is stupid in which the distance from the corner of the eye to the middle of the side of the nostril is shorter than from thence to the corner of the mouth; and again, every countenance is stupid in which they are discernibly more distant from each other than the breadth of an eye. Of course, there are exceptions; nevertheless, a general sense of harmony—of the beautiful—is not to be ignored.

Triviality, conceit, dudeism, vanity, and empty pride are characteristics of most small people. Notice dwarfs—"curled darlings" of the genus masher—and the small-waist fraternity. A small mouth is, as a rule, a doll's mouth, belongs to doll-faced people of the small-featured order; to the insignificant, vain, frivolous, fearful, and trivial, who simper and lisp, coquette and giggle, play a little, sing a little, paint some, loll a good deal, and cry a lot. Such persons, however cultured, never did, and never will do much good in this life for themselves or others. They lack the brains, and their whole features show their lack of

ability, goodness, and power. Thin-lipped people may be intellectual, but they are, as a rule, unsocial. Their vital forces are defective. The milk of human kindness in their

FIG. XLVII.—SITTING BULL,

A NOTED INDIAN CHIEF, RECENTLY MURDERED BY U.S.
RESERVATION AGENTS.



Independent, fearless, manly, and resistant. The expression used by this Indian just before he was shot, "God Almighty made me Indian; He did not make me Reservation Indian," is expressed in his face as a key to character.

nature is, as a rule, both scanty and sour. They are hard, not generous. Their souls in time are as contracted as their lips. The thin-lipped, although they may be avaricious and acquisitive, are seldom sensual. They are sapless trees on

the arid wastes of life. They cannot give what they have not got. *They want*, but don't give. *Their love is thin*—for man, woman, and child. In most cases men and children, or, if men, women and children suffer because of their vinegry natures, while they themselves (the thin-lipped) are not pleasant or happy save in the misfortunes of others. Lips coarse, puffed, and large belong to coarse natures. (See fig. XX.) Lips refined, moderately full, with gently curved and undulating outlines—"Cupid's bow" upper lip—bespeak refined natures, delicacy in taste, thought, manners, or character. When the upper lip is full, well defined, and of a good colour, it tells of love, warmth, amatory affection; distinctly full, accompanied with piercing eyes, well rounded neck, full cheeks, with more or less of a *hollow indenture* across, leading downwards from ear to mouth, tells of a sensuous nature or amatory disposition, always on the lookout for present gratification, regardless, in most cases, of the right or wrong of the pleasure. This I have verified in numerous instances, by several thousand personal and photographic delineations of character.

When the under lip is full, well defined, and of a good colour, it tells of gustativeness, pleasure in taste, capacity to enjoy food, home comforts. They enjoy the table, and like to see others enjoying it too. These lips find their way to masonic banquets, water commissioners' outings, county council inspections, town council and civic invitations, and so on, downwards, to ministerial inductions and "humble soirees." In fact, anywhere there is a prospect of being social over something to eat. Carmen Sylva says, "It is nearly always the body which makes us seek support for the soul;" and even General Booth acknowledges "we can fight the devil better on a full stomach than an empty one." The desire for good food, and enough of it, is legitimate. It is when men live to eat the mistake arises.

The nations which are good eaters are good workers and good thinkers. The average Briton belongs to this class.* When both lips are full and moist and of good colour they tell of health, buoyancy, vigour, warmth, and strength of social feeling, and are gratified in social re-unions, domesticity, and love endearments; with intellectual capacity, moral direction, and strength of purpose they contribute to much pleasure and happiness in life.

FIG. XLVIII.—MISS

A SUCCESSFUL TEACHER.



This face presents, with "moist, full upper lip, and with a slight indentation on either corner," youthful spirits, pleasant mirthfulness, and adaptability for the young, and strong motherly instincts.

* The English, Germans, French, and the Americans—the ruling people of our civilisation. The diet of the Spaniards and the Italians is notably less substantial than that of the English and Germans, just as their minds are less substantial, solid, and executive.

When the mouth is "worn slightly open" it signifies readiness of speech, frankness; much openness, credulity, and impressionability, and, in a measure, inquisitiveness, and frequently want of decision. When the lips are compressed by habit, and hence well drawn back at the corners, it signifies the opposite to the above—secretiveness, decision, firmness, self-reliance, balance, and command. Such men as Livingstone, Stanley, Parkes, Hartington, Sir John Fowler, Parnell, or Sitting Bull are examples. Approbativeness exposes the upper teeth, likewise anger; with this difference—in the first the upper lip is withdrawn with a smile, in the latter it is withdrawn with a frown. The alteration of the features under the varied impulses of approbation and destructiveness in full action are too great to need more explicit illustration. A short, mobile upper lip indicates approbativeness, a characteristic of fashionable beauties and small men who love to have themselves photographed, admired, and petted. A long, full upper lip indicates self-esteem; Hartington, Brattleigh, "Docker" Burns, Miss Willard, and Sitting Bull are good examples.

Love of children (see fig. XLVIII.) is shown in a moist, full upper lip with a slight indentation in either corner, which gives a sympathetic and generous expression to the mouth. Mothers having it will "want" themselves before the children "want." Women so endowed are not made mothers in marriage; they are mothers in soul already. The bearing, rearing, and the training of children are but the fulfilment of their natures. No labour is a toil, no care too great, if, in addition, they know they have a husband's care and affection to sustain them.

Most physiognomists are agreed when the red portion of the lips are traversed by lines running downwards and into the white part it is a sign of friendship. "Perfectly smooth lips, though they may be loving, are not to be trusted implicitly in matters of friendship."

Friendship seems to have some connection with creature comforts, as already indicated. There is a good deal of cupboard love in human nature as well as cat nature. The friendship which cannot put itself about to give one's friends a cup of tea, is, in general, very dry friendship. The hostess is happy to entertain and dispense her comforts; the young gentleman to entertain his sister's lady friends. The lines of the old song admirably illustrate the natural action and expression of friendship, and possibly something stronger:—

“ Her two red lips, affected zephyrs blow,
 To cool the Bohea and inflame the beau;
 While one white finger and a thumb conspire,
 To lift the cup and make her lad admire.”

THE TEETH

contribute their quota to character, and may be briefly considered here.

To estimate character by the teeth among civilised people is a risky business. When the mouth is open, the teeth present themselves to notice, and we are impressed with their beauty or ugliness.

The teeth are large, medium-sized, or small; regular or irregular; natural or *artificial*. The teeth are most beautiful when in harmony with an otherwise beautiful face. Then they will not be too prominent—will stand slightly in touch with each other, or without gaps between. They will strike the observer as not being disproportionate—neither too high nor broad. They will be pearly white, or bluish white in colour. These give a charm to an ordinary face. Ugly teeth scarcely need description. They are seen every day. Of course, they are more conspicuous in large and coarse-mouthed people, swearers, loud speakers, and stentorian laughers and the empty headed, than in any other class. They are sometimes seen as stumps—solitary sen-

tinels in a gory field ; or as “ buck teeth,” which seem to be where they are not wanted ; or lonely tusks which protrude awkwardly from either jaw and touch the opposite lip.

The Zulus have the most perfect teeth I have ever seen possessed by human beings—being moderate in size, perfect in form, regular in order, and excellent in colour. Such teeth are not spoiled by badly cooked victuals and hot slops, poisonous alcohols, and equally destructive animal foods.

The worst teeth I have seen are English. The non-use of the teeth, by feeding children on concentrated diets and patent foods, neglecting the wholesome use of grains and fruits, and all such good bone- and blood-forming foods, has done much—apart from our unhygienic, compounded, and otherwise badly-cooked dishes—to ruin the average Briton’s teeth.

The American—Cousin Jonathan—has long since surrendered his teeth. He has no time for anything but business and new idealism. He is a smart man at business, a terribly smart man at philosophising—*always providing* it does not interfere with business. He is so busy he has no time to eat—he bolts his food. His *menu* is bad. Hot coffee and rolls, *pies and cakes*, steak and potatoes, chops and eggs, fritters, hot “slap jacks” and buck-wheat cakes, ham, and molasses for his breakfast : more meat, corn dodgers, bean soups and hot soups of all kinds, pork and beans, porter-house steak, roast hot and roast cold ; pickles—beet, onions, vinegar, etc. ; ice water, and more *pies and cakes* for his dinner.

More meat—cold, scolloped, trimmed, or decorated—with beets and vinegar, pickles and vinegar, cold cabbage and vinegar, hot ditto and vinegar, hot tea, *pies and cakes* for tea.

Some more meat—hot and cold boiled pork ; raw, fried, stewed, and boiled oysters ; brandered pigeon, fried potatoes, hot coffee, and more *pies and cakes* for supper.

The psychological result :—Corrupt politicians, smart business transactions, sudden successes and reverses, crude philosophies, present dissatisfaction and new idealism ; dyspeptic stomachs, nervous irritations, spasmodics, spread-eagleism, impatience, lack of concentration, and no teeth.

A Yankee can “lick creation” at everything, except keeping his teeth in his head ; and the Yankee dentist can “lick creation” in making false teeth, which beautify the faces of the American dude and philosopher, boarding-school miss and matron alike.

In our urban districts, honest, healthy teeth are disappearing. Bad living, evil drinking, and tobacco-chewing and snoking are doing their evil work. Unless better counsels prevail, the Anglo-Saxon race, at home and abroad, will not only be a bald-headed, but a toothless race.

To those possessing *real* teeth, the following particulars are worth observing :—

At adult life—ranging from eighteen to thirty-five and over, perfect teeth, harmonising with the features, and which are just visible when the mouth opens, belong to naturally good, sensible, balanced even, and intelligent people.

Projecting teeth indicate a certain amount of latent or real savagery—more frequently the latter than former. A casual look at criminal and vicious physiognomies, and even at cultured but aggressive people, readily proclaims this.

Small, weak, and irregular teeth belong to persons of defective vitality, poor digestion, mediocre intellect, non-resistant, tractable, obedient, or gentle dispositions.

Small, but even and regular, teeth, good in form and colour, belong to fine organisations, versatile and social dispositions, clearheaded, but not massive or brilliant, intellects.

Persons possessing broad and even teeth have a good healthy constitution, social and warm natures, and in general are generous, hospitable, and liberal.

High, thin teeth, scattered and irregular, proclaim a weak constitution, irregular action, and not much vitality or staying power.

The teeth get their character, strength and weakness, from the osseous elements of the physiology. Their general appearance and colour will indicate the health, vitality, vigour, and digestive powers of their owner.

Their care or keep, will proclaim whether the man or woman to whom they belong is tasteful, tidy, cleanly, orderly, sensible, thoughtful, cautious, and intelligent; or will show up their indifference, laziness, want of manliness, ambition, viciousness, dirtiness, or ignorance.

People who expose their gums, as well as their teeth, in talking and laughing are, in general, soft, pliable; easily deceived, pleased, flattered, or misled. They exhibit thereby flabbiness of structure, want of muscular tension, and consequently grip or force of character. Such persons grimace with the monkey and snarl like ill-bred curs when they are impelled by their imperfectly controlled emotions.

Poor teeth may be preserved and improved with care in diet and cleanliness. If the teeth are cleansed night and morning with a little salt and water, and a soft toothbrush, they will be preserved from decay—the inroads of baccilli and tartar which would otherwise rot and discolour them.

The teeth of adults often grow awry owing to neglect in childhood. A little timely dental advice would prevent the overlapping and misplacing of the second set. The teeth will overlap or underlap according to the protrusion or otherwise of the upper and lower jaws on which they are set. An evil-smelling breath will proceed from a sluggish liver, a weak, dyspeptic, over-loaded stomach, and from neglected or uncleanly teeth.

The breath in such cases will be indicative of an unhappy or evil mind, for it is induced by just those states and

conditions of the internal organs as make for irritation, gloominess, suspicion, evil speaking, and ungraciousness. Breath "sweet like new-mown hay"—will, in relation to the individual, accord with health, brightness, vivacity, kindness, and graciousness, and possibly of a good and pure mind, and a young, active, and useful life. If these outward and visible signs of inward and spiritual grace or disgrace, revealed by the teeth, convey a useful lesson in any shape—in diet, conduct, cleanliness—this notice of them will not be out of place.

CHINS.

There appears to be a strong connection between the chin and the cerebellum. The shape or form of the chin will point out many things—strength of character, will, physical endurance, longevity, manliness, physical or sensuous affection, and love, or warmth of character. An individual with a feeble cerebellum can never be great or achieve greatness in anything, as he will be correspondingly feeble in the foregoing qualities. A feeble chin is indicative of a feeble cerebellum. It is characteristic of the non-governing and non-creative classes. A good cerebellum, or its facial sign, a good chin, is as essential to the creation or production of an idea, a statue, a painting, or other work of art, as it is to replenish the earth, and create and perfect the happiness of the domestic circle. And this fact cannot be too widely known.

Who among our great painters, musicians, sculptors, statesmen, preachers, explorers, and leaders, whose names are inscribed on the scroll of fame, had not their names already written on the human tablet of prominent and well-formed chins.

If the forehead is weak and retreating, we do not look for a great display of mental power. If the nose is weak and insignificant, we do not look for great ability to command,

execute, direct, or for great motive power. Well, if the chin is small, weak, or retreating, we do not look for much love, devotion, force of attachment, broad or generous social and domestic instincts, or vital power. Love expresses itself in many ways—in eye and mouth—but true, warm, and vigorous love is radically impossible with a defective chin.

A good, well-formed chin is essential to creative genius, energy, and enterprise. "The heart sign," and, of course, of a good circulation, is indicated by a large, full, and projecting chin.

"Want of heart" is proclaimed by, among other things, a weak, narrow, or contracted chin. Feeble chins denote a feeble circulation. Small chinned people are, as a rule, physically feeble. They are weak in mind, having no great executiveness or "go." Such persons have little reaction under difficulties, and "give way" under trifles, lose their mental balance, succumb readily to disease, and any courage they possess is of the hysterical order.

Healthy kidneys are indicated by the chin. Dr. Simms places the sign of the kidneys in the chin, immediately in front of the angle of the inferior maxillary bone. Dr. Redfield locates at the same point his physiognomic sign of ardent love. They are both right. Long life, love, and good kidneys are simply impossible with weak and defective chins. Manly men and affectionate women have good and well-formed chins. Dudes, simpletons, and idiots have none to speak of.

There is no stimulus to position, power, respectability, and success in life greater than true human and, therefore, conjugal love. This love is not to be confounded with mere sensual passion. Nor must we close our eyes to the fact that passionless love is not human or real. Such love is a fraud and a sham and has no place in Nature, whatever it may hold in art. In heathen and in Christian life, passion underlies all that is good or evil in either. It is the spring

out of which all human action arises, be it patriotism, love of home, wife, children, God, angels, or of self. The earnestness of our passion opens the gates of heaven; its misdirection fills hell with broken vows and the misshapen

FIG XLIX.—“MR. AND MRS. NEW COUPLE.”

ARE THEY MATED?



A newly-married couple, with pleasant, hopeful, and fairly intelligent everyday faces. They possess too much cerebral and temperamental sameness to be well mated. The masculine chin being more prominent, masculine affection is, as a rule, more physically demonstrative than the feminine.

monstrosities of its creation. From its misdirection lust and hate, fornication, adultery, gluttony, and murder arise, and by its rightful exercise comes holiness, happiness, and contentment. Love casts out fear, and manifests the fruits

of the Spirit in all which is lovely and of good report in human life. Its more physical expression is seen in the lower parts of the face.

Dimples in children show a mobile, plastic, merry, affectionate, and buoyant nature. The tissues are soft, not hard, and love has dented the organism with her finger tips. Dimples in man or woman are traces remaining of their youthful possessions and love signs, and, as such, are rightly associated with love desires, which are the natural belonging of every healthy and normally minded youth and maiden, man and woman, in the world. A dimple on the chin signifies a "desire to be loved ;" but whether that love be pure, devoted, conjugal, and graced with the wisdom which makes for domestic peace and happiness must depend on other things, especially a well-balanced brain and a wise choice. Now, the desire to be loved, although very natural, is not the highest form of love. The desire to love is greater. Conjugal pairs find their truest happiness in living, acting, and thinking for each other. The conjugal sign in the form and expression of the eyes has been pointed out. In the chin it is a gentle, rounded prominence. (See fig. XLVIII.) Generous and philanthropic-minded persons possess good chins, moderately full and prominent. Mean and stingy persons will have narrow, pinched chins, contracted lips, and a crimped and pinched look generally. A double chin signifies economy. It belongs to the vital temperament, and will have the acquiring and saving tendencies of the broad head of that temperament.

Herr Beyer, in his instalment of conversational reflections by Prince Bismarck at Friedrichsruhe, says,—“He appears to have had unlimited confidence in Major Wissman. When the Major went to Africa, Prince Bismarck said to him, ‘The only instruction I give you is to draw the bills of responsibility on me ; I will accept them all.’” He contrasts Wissman

with Emin, and not to the advantage of the latter as a man of action. "Emin," he says, "may be much cleverer than Wissman, and he certainly is a savant; but I believe if I had his profile here it would be seen that he has no hind head—that is, full animal energy—which cannot be entirely dispensed with in Africa." Wissman has a large "hind head," and a correspondingly large, square chin.

FIG. L.—MR. ARTHUR,

AN ENGINEER AND ORGANISER OF LABOUR.



This face presents the broad, positive, and executive type. Creative skill, and strong, generous, social, and domestic instincts.

Broad, full chins—like Stanley's, Wissman's, or Surgeon Parke's—exhibit love of physical beauty—the outlines of figure and perfection in form which gratify the eye, as the

intelligence, grace, or goodness should the mind. King David must have had a chin of the broad and full order. Henry VIII. had it to the full. He never spared man in his wrath, nor woman in his lusts—a noble defender of the faith, truly! Brigham Young must have had a fair share of it. It is not always, but is often a lustful, impassionate chin—always so with a defective moral brain. The broad, full chin, with face in harmony, with full, red lips, will correspond to a good development of the social faculties and the enjoyment of health (figs. XIII., XX., and XLI.) It will take delight in kissing, caressing, fondling, and endearments with the opposite sex. As women possess, as a rule, more of the vital temperament than men, this sign is generally large. Social people have broad chins. Narrow and selfish people will have narrow chins. Weakly, unnatural, unsuccessful, and unsexed people will have retreating chins. Courageous, bold, and energetic persons will have protruding chins of the pugnacious order. They will lead and advance. Retreating chins fall back, shuffle out of the fight, duties, and toils of life, and their possessors will whine, when they have a chance, about their ill luck. Firmness, resolution, or strength of will is shown by a good square jaw. Wellington, Napoleon, Washington, Livingstone, Stanley, Wissman, Bishop Fraser, Arthur Parker, Miss Willard, and Surgeon F. Parke are good examples.

Pugnacity sends the chin out, it protrudes and dares. Thoughtfulness sends it down and out. Imbecility and cowardliness cause it to retreat. Intelligent men or women with retreating chins are invariably *maneuverers*. I do not know a better word to express their small diplomacy. They lack straightforwardness. The masculine neck is thick, muscular, not flabby, and the head is well set and poised on the same. The feminine neck is a degree less in thickness, not so muscular, but none the less erect.

Where there is flabbiness of chin in man or woman, there is subserviency. The subserviency will be greater or less as the loose skin is greater or less round the windpipe and under the jaws. This fulness is akin to the double chin, which is both acquisitive and subservient. Where the features, chin,

FIG. LI.—SURGEON F. PARKE,
THE PLUCKY MEDICO OF THE "EMIN RELIEF" EXPEDITION.



This symmetrical, well-formed and proportioned face, large and well thrown out ears, almost square jaw, and broad, full chin indicate "availableness," self-possession, strength of will, presence of mind, and tenacity of purpose—a good hold upon life, ardent and amatory affections.

and neck are clean cut and distinct, there is none of this subserviency. The muscular elements are marked in the organisation, hence decision, self-reliance, force of character, and faith in self. The loose-hanging, flabby jaw may be compared to that of the humble milch cow, and the clean-cut

chin to the finely-outlined under-jaw of the war steed or Arabian horse. Plodding, economy, care, acquisitiveness, and obeisance belong to the first; aggressiveness, fire, passion, extravagance, and display to the other.

Animals have no chins to speak of. The howling hyena and the jabbering monkey are, in a sense, all *jaw* and no chin. A well-defined chin is a characteristic purely and solely human. In animals the jaws are prolonged, carried forward and beyond the "face," including the brain. In man the jaws are fore shortened and crushed backward, a chin is formed, and is, or ought to be, overshadowed by a prominent and well-defined brain. The "survival of the fittest" is a conflict between jaw and brain. In man brain *wins*; the animal and "animal natures" retain the jaw.

There are all kinds of chins as there are all kinds of faces—broad, narrow, full, projecting, retreating, and sloping chins—an infinite variety of mixtures which it is impossible to illustrate.

CHAPTER VIII.

SIGNS OF CHARACTER IN THE FACE.—*Continued.*

THE EARS.

THE ears are Nature's watch-towers, from which are telephoned to the centre chambers of the brain what is passing in the outside world. They are inlets of sound waves. As these roll in upon the rocks and crags of the human world, so do they communicate to the resident soul the tempests or calms, the convulsions or harmonies, the jarrings, discords, or sweet cadences of the ocean of life, as they drive, rush, break, or ripple along the shores of the human organisation.

If the organisation is coarse, the ears will be coarse; if large boned, the ears will stick out. If fat and chuckle-headed, the ears will set in. If the head is high, the ears will be long. If the head is low and round, the ears will be low-set, short, and round. If the possessor is small-boned, fine-grained, the ears will be fine and delicately convoluted.

The ears stamp the man. As they are, so will he be. They are silent witnesses of character. When they are perfect, they complete the whole face, and proclaim the symmetry, harmony, or perfection of the individual. The best ears should neither be too large nor too small, too coarse nor too fine; situated too high, too low, nor too far back on the side-head—neither standing too far out nor lying too close in. They must not be too much in front, or their possessors will lack intellectual brains and keenness of observation. They must not be too far back, or there will be too much intelligence and not enough force. If they are too high on the head, for instance, with the orifice of the ear on a line with the eye, there will be too much fineness and not enough executiveness. If they are too low, bringing the

orifice almost on a line with the nostrils, there will be too much energy, destructiveness, and brute force. (See fig. LII.) The perfect ear is not only oval in form, but happily placed on the right spot, just where an honest and perfect informant of a well-ordered mind should be situated.

FIG. LII.—WILLIAM KEMMLER,
THE FIRST ELECTROCUTION VICTIM IN NEW YORK.



Large, coarse, and low-set ears indicate great energy, destructiveness, and physical courage. The whole animal economy is here in the ascendancy. Rash, headstrong, and suspicious; yet, minus drink and evil companionship, this man of mild blue eyes and brown hair might have filled in an ordinary and useful life, and saved the State a double murder.

The savage man will have a savage ear, the civilised man a civilised ear—which is often like the civilised eye, much spoiled in the operation. The Esquimaux hears sounds

which would be unheard by us. His ears, however, are not tuned by harmony, but by his stomach; music has to him little or no meaning—hunger has.

In the dense forests of Central Hindustan there are living fragments of the prehistoric world called the “monkey men,” who are “short, flat-nosed, with Punch-like wrinkles

FIG. LIII.—MR. SEXTON, M.P.,

A NOTED IRISH HOME-RULER.



Has well-formed ears, neither too large nor too small. They are more effective than his eyes. He hears and plans much better than he can execute or demonstrate.

in semi-circles round the mouth and cheeks, small and imperfect ears, arms disproportionately long, covered with scanty red hair on a rusty-black skin,” and who in appearance and habits strikingly resemble the orang-outang. Such men have not, and never will have, the ears of a Newman, Carl Rosa, or Marie Roze.

Capacity is indicated by the ear, and the more perfect the capacity the more perfect the ear. Some people are "colour blind," yet are not blind by any means. They have keenness of perception in a thousand and one ways—only they fail to detect certain colours. The eye lacks the power to perceive, and they lack the capacity to receive certain colours. So with the ear there are more people "sound or music deaf" than there are others "colour blind." In the ordinary sense they hear well enough, yet are incapable of taking in certain sounds. Ordinary deafness has been, and can be, cured, but I don't think there is any cure for this defect, as it is almost sure to arise from some organic defect in the brain or in the internal auditory centres.

"The round ear," says Dr. Simms, "which stands well forward and outward from the head, is well adapted to catch fine or coarse sounds, and convey wave motions to the tympanum of the ear, and especially musical sounds. An ear lying flat on the side of the head, or angular or pointed in form, is not adapted to receive and judge musical tones." The larger the ear, in proportion to its form, quality, and position, the greater will be its power to receive sound.

Large ears, coarse in quality, will have but indifferent powers of receiving and distributing sound. Large, thick ears correspond to large, thick heads and dull minds. Large and long ears indicate the motive temperament: large, long, and fine, the motive and mental temperament. Such ears accompany large-headed, practical, and talented people. Moltke, Gladstone, and Livingstone are good examples. Large ears in general belong to large-hearted, generous people; small ears to refined, finical folk. Very small ears possess little magnanimity, and belong to misers, petty gossips, and monkeys. Long ears belong to long men, and indicate long life. Men with small ears buried in their heads never live to "good old age." That providential arrangement does not

come their way. If the ears are small at the top, there is but little aspiration or ambition ; if small at the bottom, there is not much vitality or hold upon life. Mr. Fowler says, " Large ears monopolise over small eyes in gaining information. Such people will tell what they have heard. Persons with large eyes and small ears tell what they saw, and learn most by seeing. Elephants and all large-eared animals are guided by their ears. Animals with small ears are guided by their instinct or sense, and the more perfect sense of sound. Ears indicate courage, timidity, liberality, stinginess, and quality."

Man does not move his ear at pleasure, for in the majority of cases the muscles which would enable him to do so are atrophied. Some of the savage races and a few civilised people retain in a slight measure the animal-like characteristic, and prick up their ears at will. An ear which stands well out from the head has more expression in it than those which do not. When the ear stands very much out you may expect more alertness than strength, timidity than courage.

As trenchant signs of character the ears are the most important. They grow with the individual, keep pace with his pace ; alter as the organisation alters to which they belong ; are large or small, long, round or oval, coarse or fine accordingly. Heroic persons have heroic ears, large and long, expressive by the projection of their upper lobes. Those who are versatile, intuitive, industrious, refined, mentally active, may not have such large ears : but they will be perfectly moulded, delicate in tint, harmonious in proportion, and fine-grained. The ears which are eccentric in form, large in size, flabby, or thick belong to street thieves, midnight garroters, and low cowards generally.

The small, finely-formed ear belongs to artists and chemists, and to neat-handed, tasty, and orderly people. Such persons may never achieve great distinction in a popular sense.

THE NECK.

The neck is the connecting link between the head and body, and takes its character from both. Be it short or long, thick or thin, so will it be significant of character. The

FIG. LIV.—MR. THOMAS E. MALEY, CELTIC F.C.

A WELL-KNOWN AND SUCCESSFUL SCOTTISH
ATHLETE.



Shows an alert, expressive, and ambitious ear. The neck also points to intensity and excitability, rapidity of utterance and action—conjoined with good, but not continuous, staying power. Too rash to be truly diplomatic.

neck in animals and man is an organ of utility. Its truest beauty will consist in subserving that end. In form, the

neck is nearly circular, tapering towards the centre, and expanding again towards the shoulders. Its flexibility and strength at once arrest our attention, and lead us to admire the creative skill which has, in all things, adapted the means to the end.

FIG. LV.—SIR WILLIAM WHITE,
HER MAJESTY'S AMBASSADOR TO TURKEY.



Amiable, gracious, cautious, wise, and diplomatic.

“A long neck,” says Mr. Fowler, “indicates independence and love of power. The straight, stiff neck indicates pride and positiveness. Large, short necks indicate passion, impulse, and strength; long, small necks, delicacy and weakness.”

“Weak animals have long necks and elevated ears. Courageous animals have short necks. It is observed that the neck is shortened in the very act of fighting.” The warrior and pugilist are never found with long necks. Long necks may belong to lithe and graceful people, but such necks are never significant of strength and endurance. I do not say that long-necked people are silly—but polite; and do not wish to intimate that short-necked individuals are wise, but abrupt. Yet such characteristics as politeness may be looked for in the one and abruptness in the other. The long-necked, as a rule, are often alert, ambitious, zealous, enthusiastic, speculative, and swayed powerfully by their hopes and fears, sentiments, and extravagant notions. The short-necked are more disposed to be cautious, to ponder, to be shrewd, watchful, plodding, and concentrative. Hence the inference, which is partially true. The attitude of the neck is significantly indicative of character.

Dr. Cross says that “in all those emotions and affections of which attention or concern forms an ingredient, the neck is bent forward. The intermediate, erect attitude, bespeaks a character between the haughty and the earnest; bespeaks dignity and firmness, and gives an etymology to the words, rectitude and right. In the first variety, excess produces cunning; in the second description, madness, apathy, and supineness are apt to be engendered. Proud maniacs have the head bent backwards. In all strutting and vapouring, the head is carried back; in humility and respectful homage, of all kinds, in all places, and by all peoples, the neck is bent and the face falls forward.”

I regret the compass of this little volume excludes any room for marked reference to the pathognomy of the neck. I briefly note, in addition to the above—the neck shortened means attack; stretched backward and sideways means

defence; forward indicates attention. This is characteristic of the wise and good. The half-turned head, slightly leant forward, and bent, indicates intense attention. Sir Walter Scott, in his "Lady of the Lake," describes the maid in listening mood:—

"The maiden paused, as if again
 She thought to catch the distant strain;
 With head upraised and look intent,
 And eye and ear attentive bent,
 And locks flung back, and lips apart
 Like monument of Grecian art;
 In listening mood, she seemed to stand
 The guardian Naiad of the strand."

WRINKLES.

The human face, from the play of the features, acquires in time numerous lines and wrinkles. Where the disposition is miserable these lines are mostly downward from the corners of the eyes and mouth. Mirthfulness and buoyancy give the lines an upward tendency—gentle curves upward from the corners of the mouth and eyes.

Sarcasm has a tendency to draw up the point of the nose. The disposition to sneer is exhibited in drawing up one side of the nose and withdrawing the upper lip fully or at one side from the teeth, according to intensity of these feelings. If habitual, they leave two well-defined lines down each side of the nose. These, of course, are more discernible in poor, weak, and contemptible, than in the large and well-defined noses. All being equal, there is more magnanimity and less suspiciousness, more whole-souledness and less meanness in a large nose than a small one; consequently, the worst lines are seen in the most defective or depraved organ. They appear sooner in men than women. They are more precocious and deeper in the nervous and refined temperaments than in others. They belong to maturity, age, but frequently appear in youth.

These lines come not only with thought, but age. They may be produced by many secondary causes, but all are more or less traceable to the conscious or unconscious action of the mind.

Thus, from the natural uplifting and lowering of the skin of the forehead in thought, reflection, or in the recalling of circumstances or ideas, the forehead will be traversed by comparatively straight lines, more or less connected. These mark the active exercise of the mental faculties—of human nature, benevolence, comparison, causality, and eventuality.

When the lines are arched on the forehead, making sundry parallel bows from temple to temple, they show an idle, wonder-hunting tendency, want of abstraction, and a vacant type of mind.

Irregular, broken lines, neither straight, curved, horizontal, nor upright, show an erratic, passionate nature, more or less of the untractable and impulsive, and often a suspicion of mental unsoundness.

The blank forehead bespeaks imbecility. The strongly marked forehead, genius or insanity. When the lines are more acutely marked over one eyebrow than the other, they indicate the faculties which occasion them are larger and more active on one side of the brain than the other. Thus, if the right eyebrow and the lines above are more arched and more marked than the left, it proves the left hemisphere of the brain is more active than the right.

There are lines produced by contracting the brows, by severe thought, and somehow there is a wonderful relationship between severe thought and conscientiousness, or a painstaking disposition. So often we find painstaking, conscientious, or careful people marked by two or more upright or nearly upright lines between the eyes. All such are anxious to observe correctly, and recollect fully, objects observed. Command is shown not only by a good nose

buttressing or supporting the forehead, but by a distinct capital of horizontal lines at its apex.

In sanguine natures, the lines across the forehead undulate, falling slightly on the centre of the forehead, and rise like waves over each eyebrow, and fall again and terminate imperceptibly on each temple. In exact, domineering, and aggressive natures, fond of authority, two distinct, but curved, lines will be seen arise from the root of the nose, where it joins the forehead, pointing outwards and extending over the inner arches of the eyebrows. A good dimple—in other words, a short, but broad wrinkle or indentation at the corners of the eyes—bespeaks health and good vital recuperative powers, and warmth of affection in nature. A strong wrinkle from the outer flange of the nostril bespeaks, physically, passion and destructiveness; and, mentally, sarcasm, invective, incisive, and rhetoric; morally, of a cynical and dissatisfied type of person.

Strong wrinkles and indentations down the cheek, and almost parallel to the mouth, point to strength of mind, endurance, fortitude, generosity, and hospitality. The owner of such a mouth may preach to you, denounce your vices or shortcomings, hold the follies of society up to ridicule, and what not. Its possessor will, at the same time, pronounce peace and forgiveness, act generously, and entertain hospitably. Such persons are disposed to clothe the naked and feed the hungry.

Dimples belong to childhood; wrinkles to premature or real age; mixed and innumerable close-meshed wrinkles point to a sure break-up of the organism.

The principal wrinkles which mark the human face are:—

The transverse wrinkles of the forehead. These are seen in children of a consumptive or rickety diathesis, and in the idiotic. In adults, these lines are normal enough in those over forty.

The arched and intersecting wrinkles, crossing over the lower centre of the forehead and eyebrows. These lines are characteristic of nervous, anxious persons, and especially women who suffer from neuralgia, and physical or mental troubles which exhaust the vital energies.

The vertical wrinkles, which appear early in the studious, such as literary men, chemists, and close observers generally, who have been and are engaged in brain work.

The crow's-feet wrinkles, which appear about forty at the outward angles of the eyes. These need no description.

The vertical and transverse wrinkles of the root and sides of the nose, which belong to command, old age, or which arise from exposure to the sun, as in gardeners ; or arise from passion or sarcasm.

The naso-labial wrinkle, which extends from the outer flange of the nose to the corners of the mouth. This is one of the first wrinkles, as a rule, which appear on healthy and intelligent faces.

The hospitable wrinkles, which appear on muscular faces, slightly curved and almost at right angles from the mouth, and at either side of the mouth, extending almost from cheek to jaw.

The senile wrinkles, which appear close, crossed, and meshed over the face in old age, physical and nervous exhaustion, and decrepitude.

THE HAIR.

From lines and wrinkles it is but an easy step to look at the hair. The hair will take its form, size, and colour from the wearer. It will be coarse or fine, plenteous or scant, according to the soil on which it is grown. It is said that rank grass grows in marshy soil. Men with coarse, long, and flowing hair are generally faddists and enthusiasts. They are mostly great bores, flippant, and shallow, hence

endeavour to make up in eccentricity of hair and dress what they lack in originality and true genius. Their insufferable vanity compels conspicuousness in some form, hence the flowing locks are a tribute to their excessive approbateness. Women who wear their hair short, divided at the side, rurred and crisped after the style of the masculine dandy, are never refined or modest persons. They are often spouters about, but seldom performers of, "women's rights;" ladies of shady virtue, on the stage or off, who delight to be photographed in *déshabille*—in fancy costumes, exhibiting more legs than brains—such individuals are supremely happy, when their photographs decorate cigarette packages or match boxes. Fickle meteors, who flash out about pantomime time, sing catchy and racy songs, play their little part in arousing transient emotions, and who generally die forgotten and disregarded by their quondam admirers, after their fitful day of flare and glare is over.

When men and women crisp, decorate, curl, train, and regulate or dye the hair, or to be in fashion, outside of keeping it clean and neat, they are influenced by some form of vanity. They wish to appear what they are not, attract attention, and call up purely physical admiration in others. A man can be just as vain over his moustache as a woman over her friz. Most women whose head of hair is "a thing of beauty and a joy for ever" in company, either have a lot of idle time on their hands, or at home the same wonderful get-up is a slattring bang-up, or something like a bewitched barley stack. Sensible girls and women wear their hair sensibly, and, therefore, not without taste. A good woman without taste is difficult to find. Her taste will be principally exhibited in cleanliness and neatness and whatever conserves health. A man who is constantly changing the style of his hair or altering the form of his whiskers and beard is either a "coxcorn" or a "thief." His vanity

produces the first and his fear of detection the latter. "Step up, gentlemen, and take your choice." Ladies who want particularly good husbands, rest assured a God-made man is a more reliable production than the vain and fickle tailor and barber-made specimens. Dark horses have stronger constitutions and better staying power and endurance than white or grey horses. The dark colour comes from the bilious, wiry, and muscular elements in the constitution. It is the colour of physical energy and power. Like every physical sign, it has its mental correlative. Dark hair signifies physical strength and great intensity of feeling. Dark hair which is curly and wavy, plenteous and abundant, tells of an ardent, impassioned, enthusiastic nature—one for good or ill—cannot act in an indifferent or half-hearted manner. They are not so plodding, but are more energetic than straight-haired people generally. Anacreon wished the painter to give his mistress black hair.

"Paint me first her fine black hair,
Flowing into ringlets there."

Abundant, but fine, hair indicates great susceptibility, refinement, and delicacy. Straight hair, coarse or fine, denotes less passion and energy, more evenness, caution, and perhaps thoughtfulness than curly hair. There are hypocrites in all styles and colours, but the sleeky-headed, oiled in brain and tongue, are the most to be feared.

Red hair comes from some form of the vital temperament, denotes a sanguine nature, enthusiastic, ardent in passion, and frequently vanity and sensuality. Unfortunately these latter qualities are not confined to red-headed persons. Their peculiar temperament, however, renders these traits more conspicuous.

Golden hair is most generally produced by "Madame Blank's Hair Restorer," and is used principally by those members of the fair sex who add little to the intellectual,

moral, and spiritual progress of the age. When it is natural, it generally denotes selfish, capricious, petted and amatory natures.

Dr. M'Ewen points out "that the most sensitive, thoughtful, and imaginative of mankind possess light, reddish, and auburn hair—Epaminondas, Alexander, Scipio, Milton, and Tasso, among others." Of course the physiognomy of mankind has materially altered since Alexander fought, Scipio taught, and Milton and Tasso wrote.

As we have seen, colour varies according to temperament. Those who are black have no love for red, and those who are auburn think yellow tresses abominable.

In man, black hair signifies strength; in woman, vivacity. The blacker the hair, the greater is the animal energy. The reverse, otherwise, white or light hair, signifies weakness. The white-haired have not the ardent endurance and animal vigour of the halcyon days of martial youth.

Our civilisation is rapidly making us bald. The ancients attributed baldness to early excesses. The bald head was in the East a term of reproach. Women and eunuchs are seldom or ever bald.

THE BEARD.

The beard is peculiar to man; everywhere nature has denied it to women. It is more significant of physical than intellectual strength. Still the one bears a close relation to the other. Healthy, wiry, vigorous, and muscular men have large beards. Russians, Turks, Norwegians, Swedes, and the Scotch have, as a rule, the most powerful beards. The Hindoos have slight beards, except among the more hilly tribes. Australians—the beard is in tufts—have no great muscular development. The beard is pleasing to men and women, because it signifies manliness, masculinity, virility, sexual prowess, and independence or courage. A beard on a

woman is a freak of nature—a painful something out of place. The beard is significant of character, when taken into consideration with the rest of the signs of character found in the face. Men with very coarse hair never have long, flowing beards. With very fine hair it is equally impossible to have a good beard. Therefore the long, flowing beard indicates a healthy, fine, and vigorous constitution, and, as such, should not be despised. Beardless men never lead in great enterprises. An ancient writer dedicated these lines to the moustache, as indicative of character:—

“ Black, it bespeaks a manly boldness ;
Brown, hot head and good temper ;
Red, wiliness ; blonde, a noble soul ;
White, a want of vital heat ;
Bristly, fury ; thick, rusticity ;
Coarse, audacity ; scanty, languor.”

The foregoing signs in head and face are as so many outward and visible signs of mind and spiritual grace—otherwise. They denote the strength, vitality, and intelligence of the forces of the mind resident in the brain, and proclaim to us the nature of the psychic powers there entrenched, and what we may know and expect when we actually come in contact with them.

“The countenance of the wise showeth wisdom ;” otherwise, contrawise. It is not too much to claim “a man may be known by his look,” in the present year of grace, as in the days when Solomon talked wisdom—but forgot to practice it.

CHARACTER READING.

There is no real difference between phrenology and Physiognomy. Both have their merits and demerits. Both estimate the moral and mental powers of man, by reading the physical signs of the same in his or her physiology

Phrenology pays particular attention to the head. Physiognomy to the face, but neither is really thus restricted. They take in the whole organisation. The head, in my opinion, shows our endowments, and the face indicates to what use they have been put. Some physiognomists assume to ignore the teachings of phrenology, and can tell all which can be known of character by the face. Well, they are welcome to their opinions. I could not undertake thus to limit myself. I value phrenology above Physiognomy, but from both I am ever learning something of myself and of my fellows. At best, in this stage of existence, in reading character by physical signs in head and face, we see as through a glass darkly. Unfortunately, or otherwise, there is no other reliable glass through which to look. I believe there are many qualities and powers in the soul or real life-nature of man, for which we have not up to the present discovered any cranioscopic or physiognomic signs. All physical reading must be surface reading, just as we tell of the strength of a limb by the bone, muscle, and tendons—yet how little do we know of the real life-mind which directs that strength. It does not do to dogmatise, but it is certain, the more we study human nature, the more conversant do we become with nature's physical signs or revelations of character through them. In phrenology—the physiognomy of the cranium—we have an undoubted basis for observation; Physiognomy is a helpful auxiliary, and when all is done we conclude that it is *only* the *soul* which can read the *soul*. There must be psychic—psychometric or intuitive—discernment, as well as ability to take cognisance of physical signs. The art of reading character can be taught and learned, as a knowledge of music can be acquired. What is required, in the first place, is natural fitness for success in the one as in the other.

Just a word to those who care to pursue this fascinating

subject further. Much valuable information can be gleaned from books. To read faces, like farming, or navigating, or cooking, from books, often leads to extensive blunders. A capacity for reading character is as essential to success as a "faculty" for music, a "genius" for poetry, or the "gift" of song. A musician is one having the necessary faculties and organic quality, plus the genius, hard work. Thus those who have a capacity for reading character must exercise the art assiduously, as the musician practises, the poet writes, re-writes, and touches up, or songstresses sing for hours daily to make themselves perfect in that which charms them most. I would suggest to those who would discern character: Let them always use their eyes, and reflect well upon what they have seen; note particularly leading characteristics, and see if these bear any relationship to the appearance of the individual who manifests them; observe the individual, and endeavour to form an estimate of character therefrom, and compare it with what they may really know of them afterwards. The literature of the subject is necessarily limited. A list of the best and most useful works can be obtained from all professional physiognomists, my publishers, or myself. Instructions on the art of reading character and consultations are given by appointment. In this way "capacity" can be readily ascertained. In Great Britain there is room for Physiognomy as a profession. A few hundred physiognomists could easily earn fair incomes, varying from one hundred and fifty to five hundred pounds a-year. I believe these figures are very much under the mark—to those who are able to adopt Physiognomy as a profession. Apart from this, scientific Physiognomy is, as we have seen, an invaluable acquisition in every branch of life.

A WORD IN CONCLUSION.

The available literature of Physiognomy is not extensive. The following works may be read with advantage :—

- SCIENTIFIC PHYSIOGNOMY. By Mrs. Mary O. Staunton. Post free, 10s. 6d. This is an excellent work, artistically illustrated ; “ A practical and scientific treatise.”
- PHYSIOGNOMY ILLUSTRATED By Joseph Simms, M.D. Post free, 10s. 6d. This work is profusely illustrated with upwards of three hundred illustrations. It exhibits great originality and breadth of observation and treatment. The doctor’s ideas in some things are narrowed by an intense hatred of phrenology and the most obvious truths presented by that science. It will well repay perusal.
- HUMAN FACES ; What they Mean. By Joseph Simms, M.D. Paper, 2s. 3d. ; bound in cloth, 4s. 6d. ; post free. It contains upwards of 200 illustrations and several hundred signs of character
- HEADS AND FACES, and How to Study Them. By Drs. Drayton and Sizer. Paper, 2s. 3d. ; bound, 4s. 6d. post free. Demy royal. 200 pages and 200 illustrations. 90,000 of this excellent work have been sold.
- FACES INDICATIVE OF CHARACTER. Illustrated ; post free, 2s. 3d. and 3s. 6d. By A. T. Story, the editor of the “ British Phrenological Magazine.” It is the best work written by an English author on the subject.
- PHYSIOGNOMY MADE EASY. By Annie Oppenheim. 1s. 1d. Is an excellent compilation in small compass.
- REVELATIONS OF THE FACE: A Study of Physiognomy. By L. N. Fowler, the Fowler Institute, London. Post free, 4d.

NEW PHYSIOGNOMY ; or, Signs of Character, as Manifested through Temperament and External Forms, and especially in the " Human Face Divine." With more than 1000 illustrations By S. R. Wells, New York. Post free, 21s. 6d. ; half morocco, 27s. 6d. Is the most useful and most practical work written on the subject

ESSAYS ON PHYSIOGNOMY. By J. C. Lavater. 13s. ; abridged edition, 3s. 9d. Post free.

ANATOMY OF EXPRESSION. Illustrated, By Charles Bell, M.D. Post free, 6s.

FACES WE MEET, AND HOW TO READ THEM. By R. B. D. Wells, Scarborough. Post free, 1s. 8d.

HOW TO READ CHARACTER. By R. B. D. Wells. Post free, 1s. 8d.—These two books bound in cloth, 3s. 9d.

HUMAN OUTWARDISM. By Robert Rodgeron, M.D. Post free, 1s. 2d.

These will be found excellent adjuncts to a knowledge of the subject.



By Various Authors.

The Shadows Around Us: Authentic Tales of the Supernatural. Compiled by ARTHUR MORRISON. 128 pp., crown 8vo. Price 1s. ; by post 1s. 1½d.

The narratives included in this most weirdly-fascinating book are among the most fully attested of the many modern records of those phenomena which appear to be independent of known natural laws.

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“‘Here comes the Bogle Man. Of all the shocking shilling shockers the shockingest is ‘Shadows Around Us,’ by Arthur Morrison. The shocking thing about these shocker stories is that they are all true.”—*Detroit Free Press*

“The tales have the double merit of being weird and wonderful as one could wish, and so brief as never to be tedious.”—*Glasgow Evening Times*.

“It resembles the old ‘chapbooks’ in its form, containing a number of well-told short stories, with the machinery of the supernatural which made our fathers’ hair stand on end—ghosts, wraiths, dreamland apparitions, and haunted men and houses.”—*Edinburgh Evening News*.

Marriage: Its History, Physiology, Morals, and Laws. By T. L. NICHOLS, M.D. 270 pp. Price 3s. ; by post 3s. 3d.

Dr. Nichols, in the thirty-four chapters into which this work is divided, covers the whole ground of the delicate and interesting subject of marriage in its various aspects, in a simple and fascinating manner all his own. The following titles of some of the chapters will give an indication of the scope and intention of the work:—Marriage in History—Marriage Customs—Divorce—Conventional Moralities—Marriage and Socialism—Reasons for Marriage—Why we Marry—Love Doctrines of Fourier—A Woman’s Protest—Free Love in England—What is Love?—Plurality and Jealousy—Who should Marry—Falling in Love—Courtship—English Marriage Customs—Divorce—The Physiology of Marriage—More Marriage Theories—The Laws of Generation—Laws and Customs of Marriage.

The Use of Spiritualism. By the late S. C. HALL, F.S.A., Editor (during forty-two years) of the *Art Journal*; Author of the “Retrospect of a Long Life,” etc. Price 1s. ; by post 1s. 1d.

Those who desire to have the very important question answered which comes to most thinking individuals at some time—What is the “use” of Spiritualism? Whether it be for good or evil in its origin and purpose?—should read the masterly answer of a remarkable man.

W. FOULSHAM & CO., 4 Pilgrim Street, London, E.C. ; or
HAY NISBET & CO. LTD., 19 Queen Street, Glasgow.

Works by James Coates, Ph.D., F.A.S.

How to Mesmerise (Hypnotism): A Manual of Instruction in the History, Mysteries, Modes of Procedure, and Arts of Mesmerism. 128 pp., boards. Illustrated.

This interesting little work has had a wonderful success. The contents, written in plain, every-day language, cover the whole ground of the subject, including lengthy reference to Animal Magnetism, Clairvoyance, and Thought-Reading. The wonderful new science of Hypnotism, which in a sense is just another name for Mesmerism, is also treated at some length. The chapter on "How to give an Entertainment," should prove very useful to those who aspire to amuse.

How to Read Heads: Practical Phrenology made easy. 120 pp., boards. Illustrated.

This work is uniform in size and style with "How to Mesmerise," and is thus described by Professor L. N. Fowler:—"The interesting volume embraces a series of lectures on the practical side of phrenology; hints to the student of mental science (which are included in 'Applied Phrenology') regarding various classes of heads. The second lecture deals with the important subject of 'measurements.' From the 'size' of heads the writer very suitably passes to the 'form' of heads, and what the student is to learn therefrom. 'Health' forms also a valuable chapter to the work, as also pathological researches. As we come to the fourth lecture we are drawn into the 'consulting room,' and are given a digest of what the latter should be; and, lastly, the writer has explained many of the queries which have come before his notice as a practical phrenologist."

How to Read Faces: Our Faces, and the Tales they Tell. Companion volume to "How to Mesmerise," and "How to Read Heads." 128 pp., boards. Illustrated.

"This is one of the best works on Physiognomy recently placed before the public. It is striking, fresh, and to the point. The illustrations are fresh and the reading crisp, and the whole is invigorating as the latest novel. The author is both original in his style and methods, with the advantage of being thoroughly understood, as might be expected from the editor of the physiognomic department of the *Housewife Magazine*, and a well-known reader of character."

How to Thought-Read. 128 pp., boards. Illustrated.

This work is written in the easy colloquial style which has already made the subjects the author has treated so popular. This volume treats of the strange and mystic in daily life, and includes Thought-Transference, Psychometry, Dreams, Muscle and Thought-Reading, from the standpoint of a careful observer.

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