

ESSAYS
ON
PHYSIOGNOMY,
2706-1

FOR THE PROMOTION
OF THE
KNOWLEDGE AND LOVE
OF
MANKIND.

PRINTED IN THE GERMAN LANGUAGE

BY J. C. LAVATER,

AND TRANSLATED INTO ENGLISH

BY THOMAS HOLCROFT.

ILLUSTRATED BY THREE HUNDRED AND SIXTY ENGRAVINGS.

V O L. I.

L O N D O N:
PRINTED FOR G. G. J. AND J. ROBINSON,
PATERNOSTER-ROW.

MDCCLXXXIX.

E S S A Y S

ON

P H Y S I O G N O M Y.

A D V E R T I S E M E N T.

THE revision, which will be found at the conclusion of each volume, relates to this particular edition of the physiognomonical fragments of Mr. Lavater, which was published under the inspection of his friend, John Michael Armbruster, in octavo, for the benefit of those who could not afford to purchase the quarto edition. The editor, Armbruster, has changed the order of the fragments, and has omitted some few superfluous passages. The friend was more capable of perceiving where the author had repeated himself than was Mr. Lavater. Having taken something away, the editor added something new; so that this is perhaps the work which best deserves preference. We have the most irrefragable evidence, from the revisions above-mentioned, that Mr. Lavater perfectly approved of the plan of his friend, Mr. Armbruster, whose additions he has himself corrected, and sanctioned,

With

ADVERTISEMENT.

With respect to the translation, those who know the original will also know the difficulties which almost every period presented. The German is a language abounding in compound words, and epithets linked in endless chains. Eager to excel, its writers think they never can have said enough, while any thing more can be said: their energy is frequently unbridled. And certainly, in the exalted quality of energy, Mr. Lavater will cede to few of his countrymen. He wished for the language and the pen of Angels, to write on his favourite subject. Bold endeavours have been made to preserve the spirit of his reasoning, the enthusiasm of his feelings, and the sublimity of his conceptions. But, without any affected distrust of myself, I cannot venture to affirm they are preserved.

THOMAS HOLCROFT.

C O N T E N T S.

V O L. I.

	Page
I. INTRODUCTION — —	1
II. A word concerning the author — —	6
III. On the nature of man, which is the foundation of the science of physiognomy	10
IV. Physiognomy, pathognomy — —	19
V. Of the truth of physiognomy — —	22
VI. Reasons why the science of physiognomy is so often ridiculed and treated with contempt — —	34
VII. Testimonies in favour of physiognomy	41
VIII. Of the universality of physiognomical sensation — —	56
IX. Physiognomy a science — —	67
X. Of the advantages of physiognomy — —	74
XI. Of the disadvantages of physiognomy — —	82
XII. Of the ease of studying physiognomy — —	91
XIII. Of the difficulties of physiognomy — —	97
XIV. Of the rarity of the spirit of physiognomical observation — —	106
XV. The	

C O N T E N T S.

	Page
XV. The physiognomist — —	116
XVI. Of the apparently false decisions of physiognomy — —	128
XVII. Of the general objections made to physiognomy — —	135
XVIII. Various objections to physiognomy answered — —	144
XIX. On dissimulation, falsehood and sincerity	152
XX. On freedom and necessity — —	166
XXI. On the harmony of moral and corporeal beauty — —	175
XXII. Socrates — —	209
Miscellaneous physiognomonical exercises	229
Revision of the author — —	241

I.

INTRODUCTION.

AND GOD SAID

“LET US MAKE MAN IN OUR IMAGE, AFTER OUR LIKENESS.”

“How wondrous the suspense of expecting creation !

“The regions of earth, air, and water, swarm with living beings. All is plenitude : all is animation : all is motion.—What is the great purpose that this multitude of creatures contribute to effect?—Where is the unity of this grand whole?—Each being still remains solitary. The pleasures of each terminate in self. Where is that something capable of conceiving, where that comprehensive eye that can include, that capacious heart than can rejoice in, this grand whole?—Creation wanting a purpose appears to mourn ; to enjoy, but not to be enjoyed—A desert in all its wild confusion.—The pulse of nature beats not !

“Were it possible to produce a being which should be the head, the summit, and unity of all!—Were this possible ; such a being must

“ be the symbol of the Deity ; the visible image
 “ of God. Himself a subordinate deity ; a ruler,
 “ and a lord—How noble a creature !—

“ The Godhead holds council !—

“ Hitherto the powers of recent creation slum-
 “ ber—Such a form, such a symbol of Deity,
 “ must be infinitely more beautiful, must con-
 “ tain infinitely more life, than the rivers, woods,
 “ and mountains, or than paradise itself.—Yes,
 “ inevitably must, essentially, exceed all other
 “ forms animate and inanimate.—To him must
 “ thought be imparted, that generative that pre-
 “ dominant gift of the Divinity.—How graceful
 “ his body ! How dignified his action ! How
 “ sublime the glance of his eye !—How insigni-
 “ ficant are all the objects of nature compared
 “ to the human soul !—How vast its reasoning,
 “ its inventive, and its ruling faculties !—Yes, it
 “ is the visible image of the Deity !

“ The Godhead has taken counsel !—

“ GOD CREATED MAN IN HIS OWN IMAGE ;
 “ IN THE IMAGE OF GOD CREATED HE HIM.
 “ MALE AND FEMALE CREATED HE THEM.”

“ How might man be more honoured than
 “ by such a pause ? How more deified than by
 “ the counsel of the Godhead, than by thus be-
 “ ing impressed with the divine image !

“ GOD

"GOD CREATED MAN IN HIS OWN IMAGE,
"IN THE IMAGE OF GOD CREATED HE HIM."

"How exaltedly, how exclusively, honour-
"able to man!

"Contemplate his exterior; erect, towering,
"and beauteous—This, though but the shell, is
"the image of his mind; the veil and agent
"of that Divinity of which he is the representa-
"tive. How does the presentment of the concealed
"Deity speak, in this human countenance, with
"a thousand tongues! How does it reveal it-
"self by an eternal variety of impulse, emotion,
"and action, as in a magical mirror! Is there
"not something inconceivably celestial in the
"eye of man, in the combination of his fea-
"tures, in his elevated mien? Thus is that ef-
"fusion of radiance which the sun emits and
"which no eye might endure obscured by dewy
"vapours, and thus the Godhead darkly pour-
"trays itself in a rude earthly form.

"God of perfection! How supremely how
"benevolently hast thou displayed thyself in
"man!—Behold the human body! that fair in-
"vestiture of all that is most beauteous—Unity
"in variety! Variety in unity! How are they
"there displayed in their very essence!—What
"elegance, what propriety, what symmetry
"through all the forms, all the members! How

“imperceptible, how infinite, are the gradations
“that constitute this beauteous whole!

“Survey this soul-beaming, this divine, coun-
“tenance; the thoughtful brow, the penetrat-
“ing eye, the spirit-breathing lips, the deep in-
“telligence of the assembled features! How
“they all conspiring speak! What harmony!—
“A single colour including all possible colours!
“The picture of the fair immeasurable mind
“within!

“GOD CREATED MAN IN HIS OWN IMAGE;
“IN THE IMAGE OF GOD CREATED HE HIM.
“MALE AND FEMALE CREATED HE THEM.”

“And there he stands in all his divinity! The
“likeness of God! The type of God and na-
“ture! The compendium of all action; of the
“power and energy of the Creator! Study him.
“Sketch his figure, though it be but as the sun
“painted in a dew-drop—All your heroes and
“deities, whatever their origin, form or sym-
“bolic qualities (*disjecti membra poetæ*), the most
“perfect ideal angel that Plato or Winkelmann
“ever could imagine, or that the waving lines
“of Apelles or Raphael could pourtray; the
“Venus Anadyomene, and Apollo, to him are
“far unequal. These to him compared are dis-
“proportionate as shadows lengthened by the
“setting sun. In vain would artists and poets,
“like

“like the industrious bee, collect the visible
 “riches, products and powers of luxuriant na-
 “ture. Man, the image of God, the essence of
 “creation, exuberant in the principles of mo-
 “tion and intelligence, and formed according to
 “the council of the Godhead, ever must remain
 “the standard of ideal perfection.

“Man—sacred yet polluted image of the
 “Most High, enfeebled and depraved epitome
 “of the creation; the temple in which, and to
 “which, the Godhead deigned to reveal him-
 “self, first personally, afterward by his mi-
 “racles and prophets, and lastly by his beloved
 “son—“The brightness of the glory of God:
 “the only and first-born; through whom and
 “by whom the world was created—the second
 “Adam!—Oh man! what wert thou intended
 “to be! What art thou become! *”

Were the sublime truths contained in this
 passage ever present to my mind, ever living in
 my memory, what might not be expected from
 the book I should write? And the moment I
 forget them how insupportable shall I become to
 thee—to thee alone for whom I write, believer
 in the worth and in the resemblance of the hu-
 man to *the divine nature!*

* Herders *Älteste Urkunde des Menschen Geschlechts* 7. Theil.

II.

A WORD CONCERNING THE AUTHOR.

IT is highly incumbent on me that I should not lead my reader to expect more from me than I am able to perform. Whoever publishes a considerable work on physiognomy, gives his readers apparently to understand he is much better acquainted with the subject than any of his contemporaries. Should an error escape him, he exposes himself to the severest ridicule; he is contemned, at least by those who do not read him, for pretensions which, probably, they suppose him to make, but which, in reality, he does not make.

The God of truth, and all who know me, will bear testimony that, from my whole soul, I despise deceit, as I do all silly claims to superiour wisdom, and infallibility, which so many writers, by a thousand artifices, endeavour to make their readers imagine they possess.

First, therefore, I declare, what I have uniformly declared on all occasions, although the persons who speak of me and my works endeavour to conceal it from themselves and others;
 “ That I understand but little of physiognomy,
 “ that I have been, and continue daily to be,
 “ mistaken in my judgment; but that these er-
 “ rors

“ rors are the natural, and most certain, means
 “ of correcting, confirming, and extending my
 “ knowledge.”

It will probably not be disagreeable, to many of my readers, to be informed in part of the progress of my mind, in this study.

Before the age of five and twenty, there was nothing I should have supposed more improbable than that I should make the smallest enquiries concerning, much less that I should write a book on, physiognomy. I was neither inclined to read nor make the slightest observations on the subject. The extreme sensibility of my nerves occasioned me, however, to feel certain emotions at beholding certain countenances, which emotions remained when they were no longer present, without my being able to account for them, and even without my thinking any thing more of such countenances. I, sometimes, instinctively formed a judgment, according to these first impressions, and was laughed at, ashamed, and became cautious. Years passed away before I again dared, impelled by similar impressions, to venture similar opinions. In the mean time, I occasionally sketched the countenance of a friend, whom by chance I had lately been observing. I had from my earliest youth a strong propensity to drawing; and especially to drawing of portraits, although I had but

little genius and perseverance. By this practice, my latent feelings began partly to unfold themselves. The various proportions, features, similitudes, and varieties, of the human countenance, became more apparent. It has happened that, on two successive days, I have drawn two faces, the features of which had a remarkable resemblance. This awakened my attention; and my astonishment increased when I obtained certain proofs that these persons were as similar in character as in feature.

I was afterward induced, by M. Zimmermann, physician to the court of Hanover, to write my thoughts on this subject. I met with many opponents, and this opposition obliged me to make deeper and more laborious researches; till at length the present work on physiognomy was produced.

Here I must repeat the full conviction I feel that my whole life would be insufficient to form any approach toward a perfect and consistent whole. It is a field too vast for me singly to till. I shall find various opportunities of confessing my deficiency in various branches of science, without which it is impossible to study physiognomy with that firmness and certainty which are requisite. I shall conclude this fragment by declaring, with unreserved candour, and wholly committing

committing myself to the reader who is the friend of truth—

That I have heard, from the weakest of men, remarks on the human countenance, more acute than those I had made; remarks which made mine appear trivial.

That I believe, were various other persons to sketch countenances, and write their observations, those I have hitherto made would soon become of little importance.

That I daily meet a hundred faces concerning which I am unable to pronounce any certain opinion.

That no man has any thing to fear from my inspection, as my endeavour to find good in man, nor are there any men in whom good is not to be found.

That since I have begun thus to observe mankind, my philanthropy is not diminished, but I will venture to say increased.

And that now (January 1783), after ten years daily study, I am not more convinced of the certainty of my own existence, than of the truth of the science of physiognomy; or than that this truth may be demonstrated: and that I hold him to be a weak and simple person who shall affirm, that the effects of the impression made upon him by all possible human countenances are equal.

III.

ON THE NATURE OF MAN, WHICH IS THE
FOUNDATION OF THE SCIENCE OF
PHYSIOGNOMY.

OF all earthly creatures man is the most perfect, the most imbued with the principles of life.

Each particle of matter is an immensity; each leaf a world; each insect an inexplicable compendium. Who then shall enumerate the gradations between insect and man? In him all the powers of nature are united. He is the essence of creation. The son of God is the earth's lord; the summary and central point of all existence, of all powers, and of all life, on that earth which he inhabits.

Of all organized beings with which we are acquainted, man alone excepted, there are none in which are so wonderfully united the three different kinds of life, the animal, the intellectual, and the moral. Each of these lives is the compendium of various faculties, most wonderfully compounded and harmonized.

To know—to desire—to act—Or accurately to observe and meditate—To perceive and to wish—To possess the powers of motion and of resistance

sistence—These, combined, constitute man an animal, intellectual, and moral being.

Man endowed with these faculties, with this triple life, is in himself the most worthy subject of observation, as he likewise is himself the most worthy observer. Considered under what point of view he may, what is more worthy of contemplation than himself? In him each species of life is conspicuous; yet never can his properties be wholly known, except by the aid of his external form, his body, his superficies. How spiritual, how incorporeal soever, his internal essence may be, still is he only visible and conceivable from the harmony of his constituent parts. From these he is inseparable. He exists and moves in the body he inhabits, as in his element. This material man must become the subject of observation. All the knowledge we can obtain of man must be gained through the medium of our senses.

This threefold life, which man cannot be denied to possess, necessarily first becomes the subject of disquisition and research, as it presents itself in the form of body, and in such of his faculties as are apparent to sense.

There is no object in nature the properties and powers of which can be manifest to us in
any

any other manner than by such external appearances as affect the senses. By these all beings are characterized. They are the foundations of all human knowledge. Man must wander in the darkest ignorance, equally with respect to himself and the objects that surround him, did he not become acquainted with their properties and powers by the aid of their externals; and had not each object a character peculiar to its nature and essence, which acquaints us with what it is, and enables us to distinguish it from what it is not.

All bodies which we survey appear to fight under a certain form and superficies. We behold those outlines traced which are the result of their organization. I hope I shall be pardoned the repetition of such common-place truths, since on these are built the science of physiognomy, or the proper study of man. However true these axioms, with respect to visible objects, and particularly to organized bodies, they are still more extensively true when applied to man, and his nature. The organization of man peculiarly distinguishes him from all other earthly beings; and his physiognomy, that is to say, the superficies and outlines of this organization, shew him to be infinitely superiour to all those visible beings by which he is surrounded.

We

We are unacquainted with any form equally noble, equally majestic, with that of man, and in which so many kinds of life, so many powers, so many virtues of action and motion, unite, as in a central point. With firm step he advances over the earth's surface, and with erect body raises his head toward heaven. He looks forward to infinitude; he acts with facility, and swiftness inconceivable, and his motions are the most immediate and the most varied. By whom may their varieties be enumerated? He can at once both suffer and perform infinitely more than any other creature. He unites flexibility and fortitude, strength and dexterity, activity and rest. Of all creatures he can the soonest yield, and the longest resist. None resemble him in the variety and harmony of his powers. His faculties, like his form, are peculiar to himself.

How much nobler, more astonishing, and more attractive will this form become, when we discover that it is itself the interpreter of all the high powers it possesses, active and passive! Only in those parts in which animal strength and properties reside does it resemble animals. But how much is it exalted above the brute in those parts in which are the powers of superiour origin, the powers of mind, of motion!

The

The form and proportion of man, his superior height, capable of so many changes, and such variety of motion, prove to the unprejudiced observer his super-eminent strength, and astonishing facility of action. The high excellence, and physiological unity, of human nature are visible at the first glance. The head, especially the face, and the formation of the firm parts, compared to the firm parts of other animals, convince the accurate observer, who is capable of investigating truth, of the greatness and superiority of his intellectual qualities. The eye, the look, the cheeks, the mouth, the forehead, whether considered in a state of entire rest or during their innumerable varieties of motion, in fine, whatever is understood by physiognomy, are the most expressive, the most convincing picture of interior sensation, desires, passions, will, and of all those properties which so much exalt man above animal life.

Although the physiological, intellectual, and moral life of man, with all their subordinate powers, and their constituent parts, so eminently unite in one being; although these three kinds of life do not, like three distinct families, reside in separate parts, or stories of the body; but co-exist in one point, and, by their combination,

form

form one whole ; yet is it plain that each of these powers of life has its peculiar station, where it more especially unfolds itself, and acts.

It is beyond contradiction evident that, though physiological or animal life displays itself through all the body, and especially through all the animal parts, yet does it act most conspicuously in the arm, from the shoulder to the ends of the fingers.

It is equally clear that intellectual life, or the powers of the understanding and the mind, make themselves most apparent in the circumference and form of the solid parts of the head ; especially the forehead, though they will discover themselves, to an attentive and accurate eye, in every part and point of the human body, by the congeniality and harmony of the various parts, as will be frequently noticed in the course of this work. Is there any occasion to prove that the power of thinking resides neither in the foot, in the hand, nor in the back ; but in the head, and its internal parts ?

The moral life of man, particularly, reveals itself in the lines, marks, and transitions of the countenance. His moral powers and desires, his irritability, sympathy, and antipathy ; his facility of attracting or repelling the objects that surround him ; these are all summed up in, and painted

painted upon, his countenance, when at rest. When any passion is called into action, such passion is depicted by the motion of the muscles, and these motions are accompanied by a strong palpitation of the heart. If the countenance be tranquil, it always denotes tranquillity in the region of the heart and breast.

This threefold life of man, so intimately interwoven through his frame, is still capable of being studied in its different appropriate parts; and did we live in a less depraved world we should find sufficient data for the science of physiognomy.

The animal life, the lowest and most earthly, would discover itself from the rim of the belly to the organs of generation, which would become its central or focal point. The middle or moral life would be seated in the breast, and the heart would be its central point. The intellectual life, which of the three is supreme, would reside in the head, and have the eye for its centre. If we take the countenance as the representative and epitome of the three divisions, then will the forehead, to the eyebrows, be the mirror, or image, of the understanding; the nose and cheeks the image of the moral and sensitive life; and the mouth and chin the image of the
animal

animal life ; while the eye will be to the whole as its summary and center. I may also add that the closed mouth at the moment of most perfect tranquillity is the central point of the radii of the countenance. It cannot however too often be repeated that these three lives, by their intimate connection with each other, are all, and each, expressed in every part of the body.

What we have hitherto said is so clear, so well known, so universal, that we should blush to insist upon such common-place truths, were they not, first, the foundation on which we must build all we have to propose ; and, again, had not these truths (can it be believed by futurity?) in this our age been so many thousand times mistaken and contested, with the most inconceivable affectation.

The science of physiognomy, whether understood in the most enlarged or most confined sense, indubitably depends on these general and incontrovertible principles ; yet, incontrovertible as they are, they have not been without their opponents. Men pretend to doubt of the most striking, the most convincing, the most self-evident truths ; although were these destroyed neither truth nor knowledge would remain. They do not profess to doubt concerning the physi-

ognomy of other natural objects ; yet do they doubt the physiognomy of human nature ; the first object, the most worthy of contemplation, and the most animated the realms of nature contain.

We have already informed our readers they are to expect only fragments on physiognomy from us, and not a perfect system. However, what has been said may serve as a sketch for such a system. To acquire this perfection it is necessary separately to consider the physiological part, or the exterior characters of the physical and animal powers of man ; the intellectual part, or the expression of the powers of the understanding ; and the moral part, or the expression of the feeling and sensitive powers of man, and his irritability.

Each of these subdivides itself into two general heads ; physiognomy, properly so called, which is the observation of character in a state of tranquillity, or rest, and pathognomy, which is the study of character in action.

Before we proceed to exemplify either of these general heads, it will not be unnecessary to insert some introductory fragments, once more avowing that we have neither the ability nor the intention to write a complete system.

IV. PHYSI-

IV.

PHYSIOGNOMY, PATHOGNOMY.

TAKING it in its most extensive sense, I use the word physiognomy to signify the exterior, or superficies, of man, in motion or at rest, whether viewed in the original or by portrait.

Physiognomony, or, as more shortly written, Physiognomy* is the science or knowledge of the correspondence between the external and internal man, the visible superficies and the invisible contents.

Physiognomy may be divided into the various parts, or views under which man may be considered; that is to say, into the animal, the moral, and the intellectual.

Whoever forms a right judgment of the character of man, from those first impressions which are made by his exterior, is naturally a physiognomist. The scientific physiognomist is he

* The Author has made a distinction between *Physiognomik*, and *Physiognomie*, which neither accords with the English Language nor is necessary; since, by *Physiognomie*, he means only the countenance; and uses *Physiognomik* in the same sense as we do Physiognomy, to signify the science. T.

who can arrange, and accurately define, the exteriour traits; and the philosophic physiognomist is he who is capable of developing the principles of these exteriour traits and tokens, which are the internal causes of external effects.

Physiognomy is properly distinguished from pathognomy.

Physiognomy, opposed to pathognomy, is the knowledge of the signs of the powers and inclinations of men. Pathognomy is the knowledge of the signs of the passions.

Physiognomy, therefore, teaches the knowledge of character at rest; and pathognomy of character in motion.

Character at rest is taught by the form of the solid and the appearance of the moveable parts, while at rest. Character impassioned is manifested by the moveable parts, in motion.

Physiognomy may be compared to the sum total of the mind; pathognomy to the interest which is the product of this sum total. The former shows what man is in general; the latter what he becomes at particular moments: or, the one what he might be, the other what he is. The first is the root and stem of the second, the soil in which it is planted. Whoever believes
the

the latter and not the former believes in fruit without a tree, in corn without land.

All people read the countenance pathognomonically; few indeed read it physiognomonically.

Pathognomy has to combat the arts of dissimulation; physiognomy has not.

These two sciences are to the friend of truth inseparable; but as physiognomy is much less studied than pathognomy, I shall chiefly confine myself to the former.

V.

OF THE TRUTH OF PHYSIOGNOMY.

ALL countenances, all forms, all created beings, are not only different from each other in their classes, races, and kinds, but are also individually distinct.

Each being differs from every other being of its species. However generally known, it is a truth the most important to our purpose, and necessary to repeat, that, "There is no rose perfectly similar to another rose, no egg to an egg, no eel to an eel, no lion to a lion, no eagle to an eagle, no man to a man."

Confining this proposition to man only, it is the first, the most profound, most secure, and unshaken foundation-stone of physiognomy that, however intimate the analogy and similarity of the innumerable forms of men, no two men can be found who, brought together, and accurately compared, will not appear to be very remarkably different.

Nor is it less incontrovertible that it is equally impossible to find two minds, as two countenances, which perfectly resemble each other.

This

This consideration alone will be sufficient to make it received as a truth, not requiring farther demonstration, that there must be a certain native analogy between the external varieties of the countenance and form, and the internal varieties of the mind. Shall it be denied that this acknowledged internal variety among all men is not the cause of the external variety of their forms and countenances? Shall it be affirmed that the mind does not influence the body, or that the body does not influence the mind?

Anger renders the muscles protuberant; and shall not therefore an angry mind and protuberant muscles be considered as cause and effect?

After repeated observation that an active and vivid eye and an active and acute wit are frequently found in the same person, shall it be supposed that there is no relation between the active eye and the active mind? Is this the effect of accident?—Of accident!—Ought it not rather to be considered as sympathy, an interchangeable and instantaneous effect, when we perceive that, at the very moment the understanding is most acute and penetrating and the wit the most lively, the motion and fire of the eye undergo, at that moment, the most visible change?

Shall the open, friendly, and unsuspecting eye, and the open, friendly, and unsuspecting heart, be united in a thousand instances, and shall we say the one is not the cause, the other the effect?

Shall nature discover wisdom and order in all things; shall corresponding causes and effects be every where united; shall this be the most clear the most indubitable of truths; and in the first the most noble of the works of nature shall she act arbitrarily, without design, without law? The human countenance, that mirror of the Divinity, that noblest of the works of the Creator—shall not motive and action, shall not the correspondence between the interior and the exterior, the visible and the invisible, the cause and the effect, be there apparent?

Yet this is all denied by those who oppose the truth of the science of physiognomy.

Truth, according to them, is ever at variance with itself. Eternal order is degraded to a juggler, whose purpose it is to deceive.

Calm reason revolts at the supposition that Newton or Leibnitz ever could have the countenance and appearance of an idiot, incapable of a firm step, a meditating eye; of comprehending the least difficult of abstract propositions, and of expressing

expressing himself so as to be understood; that one of these in the brain of a Laplander conceived his Theodicea; and that the other in the head of an Esquimaux, who wants the power to number farther than six and affirms all beyond to be innumerable, had dissected the rays of light, and weighed worlds.

Calm reason revolts when it is asserted the strong man may appear perfectly like the weak, the man in full health like another in the last stage of a consumption, or that the rash and irascible resemble the cold and phlegmatic. It revolts to hear it affirmed that joy and grief, pleasure and pain, love and hatred, all exhibit themselves under the same traits, that is to say, under no traits whatever, on the exterior of man. Yet such are the assertions of those who maintain physiognomy is a chimerical science. They overturn all that order and combination by which eternal wisdom so highly astonishes and delights the understanding. It cannot be too emphatically repeated, that blind chance and arbitrary disorder constitute the philosophy of fools; and that they are the bane of natural knowledge, philosophy and religion. Entirely to banish such a system is the duty of the true enquirer, the sage, and the divine.

All men (this is indisputable), absolutely all
men,

men, estimate all things, whatever, by their physiognomy, their exteriour temporary superficialities. By viewing these on every occasion, they draw their conclusions concerning their internal properties.

What merchant, if he be unacquainted with the person of whom he purchases, does not estimate his wares by the physiognomy or appearance of those wares? If he purchase of a distant correspondent, what other means does he use in judging whether they are or are not equal to his expectation? Is not his judgment determined by the colour, the fineness, the superficialities, the exteriour, the physiognomy? Does he not judge money by its physiognomy? Why does he take one guinea and reject another? Why weigh a third in his hand? Does he not determine according to its colour, or impression; its outside, its physiognomy? If a stranger enter his shop, as a buyer, or seller, will he not observe him? Will he not draw conclusions from his countenance? Will he not, almost before he is out of hearing, pronounce some opinion upon him, and say, "This man has an honest look—This man has a pleasing, or forbidding, countenance?"—What is it to the purpose whether his judgment be right or wrong? He judges. Though not wholly, he depends, in part, upon the
the

the exteriour form, and thence draws inferences concerning the mind.

How does the farmer, walking through his grounds, regulate his future expectations, by the colour, the size, the growth, the exteriour, that is to say, by the physiognomy of the bloom, the stalk, or the ear, of his corn; the stem, and shoots of his vine-tree?—"This ear of corn is blighted—That wood is full of sap; this will grow, that not," affirms he, at the first, or second glance—"Though these vine-shoots look well, they will bear but few grapes." And wherefore? He remarks, in their appearance, as the physiognomist in the countenances of shallow men, the want of native energy. Does not he judge by the exteriour?

Does not the physician pay more attention to the physiognomy of the sick than to all the accounts that are brought him concerning his patient? Zimmermann, among the living, may be brought as a proof of the great perfection at which this kind of judgment is arrived; and among the dead Kempf, whose son has written a treatise on Temperament.

The painter——Yet of him I will say nothing: his art too evidently reproves the childish and arrogant prejudices of those who pretend to disbelieve physiognomy.

The

The traveller, the philanthropist, the misanthrope, the lover (and who not?) all act according to their feelings and decisions, true or false, confused or clear, concerning physiognomy. These feelings, these decisions, excite compassion, disgust, joy, love, hatred, suspicion, confidence, reserve, or benevolence.

Do we not daily judge of the sky by its physiognomy? No food, not a glass of wine, or beer, not a cup of coffee, or tea, comes to table, which is not judged by its physiognomy, its exterior; and of which we do not thence deduce some conclusion respecting its interior, good, or bad, properties.

Is not all nature physiognomy; superficies, and contents; body, and spirit; exterior effect, and internal power; invisible beginning, and visible ending?

What knowledge is there, of which man is capable, that is not founded on the exterior; the relation that exists between visible and invisible, the perceptible and the imperceptible?

Physiognomy, whether understood in its most extensive or confined signification, is the origin of all human decisions, efforts, actions, expectations, fears, and hopes; of all pleasing and unpleasing sensations, which are occasioned by external objects.

From

From the cradle to the grave, in all conditions and ages, throughout all nations, from Adam to the last existing man, from the worm we tread on to the most sublime of philosophers, (and why not to the angel, why not to the Deity?) physiognomy is the origin of all we do and suffer.

Each insect is acquainted with its friend and its foe; each child loves and fears although it knows not why. Physiognomy is the cause; nor is there a man to be found on earth who is not daily influenced by physiognomy; not a man who cannot figure to himself a countenance which shall to him appear exceedingly lovely, or exceedingly hateful; not a man who does not, more or less, the first time he is in company with a stranger, observe, estimate, compare, and judge him, according to appearances, although he might never have heard of the word or thing called physiognomy; not a man who does not judge of all things that pass through his hands, by their physiognomy; that is, their internal worth by their external appearance.

The art of dissimulation itself, which is adduced as so insuperable an objection to the truth of physiognomy, is founded upon physiognomy. Why does the hypocrite assume the appearance
of

of an honest man, but because that he is convinced, though not perhaps from any systematic reflection, that all eyes are acquainted with the characteristic marks of honesty.

What judge, wise or unwise, whether he confess or deny the fact, does not sometimes in this sense decide from appearances? Who can, is, or ought to be, absolutely indifferent to the exterior of persons brought before him to be judged? * What king would choose a minister without examining his exterior, secretly, at least, and to a certain extent? An officer will not enlist a soldier without thus examining his appearance, his height out of the question. What master or mistress of a family will choose a servant without considering the exterior; no matter that their judgment may or may not be just, or that it may be exercised unconsciously?

I am wearied of citing instances so numerous, and so continually before our eyes, to prove that men, tacitly and unanimously, confess the influence which physiognomy has over their sensations and actions. I feel disgust at being obliged
to

* Franciscus Valesius says——Sed legibus etiam civilibus, in quibus iniquum sit censere esse aliquid futile aut varium, cautum est; ut si duo homines inciderent in criminis suspicionem, is primum torqueatur qui sit aspectu deformior.

to write thus, in order to convince the learned of truths with which every child is, or may be, acquainted.

He that hath eyes to see let him see: but should the light, by being brought too close to his eyes, produce phrenzy, he may burn himself by endeavouring to extinguish the torch of truth. I use such expressions unwillingly, but I dare do my duty, and my duty is boldly to declare I believe myself certain of what I now and hereafter shall affirm; and that I think myself capable of convincing all real lovers of truth, by principles which are in themselves incontrovertible. It is also necessary to confute the pretensions of certain literary despots, and to compel them to be more cautious in their decisions. It is therefore proved, not because I say it, but because it is an eternal and manifest truth, and would have been equally truth had it never been said, that, whether they are or are not sensible of it, all men are daily influenced by physiognomy; that, as Sultzer has affirmed, every man, consciously or unconsciously, understands something of physiognomy; nay, that there is not a living being which does not, at least after its manner, draw some inferences from the external to the internal; which does not judge concerning that
which

which is not by that which is apparent to the senses.

This universal though tacit confession, that the exterior, the visible, the superficies of objects, indicate their nature, their properties, and that every outward sign is the symbol of some inherent quality, I hold to be equally certain and important to the science of physiognomy.

I must once more repeat, when each apple, each apricot, has a physiognomy peculiar to itself, shall man, the lord of earth, have none? The most simple and inanimate object has its characteristic exterior, by which it is not only distinguished as a species, but individually; and shall the first, noblest, best harmonized, and most beautiful of beings be denied all characteristic?

But, whatever may be objected against the truth and certainty of the science of physiognomy, by the most illiterate, or the most learned; how much soever he who openly professes faith in this science may be subject to ridicule, to philosophic pity and contempt; it still cannot be contested that there is no object, thus considered, more important, more worthy of observation, more interesting than man, nor any occupation superiour to that of disclosing the beauties and perfections of human nature.

Such

Such were my opinions six or eight years ago. Will it in the next century be believed that it is still, at this time, necessary to repeat these things; or that numerous obscure wittlings continue to treat with ridicule and contempt the general feelings of mankind, and observations which not only may be, but are, demonstrated; and that they act thus without having refuted any one of the principles at which they laugh; yet that they are notwithstanding continually repeating the words philosophy and enlightened age?

JANUARY 10th, 1783.

VI.

REASONS WHY THE SCIENCE OF PHYSIOGNOMY
IS SO OFTEN RIDICULED AND TREATED
WITH CONTEMPT.

BEFORE I proceed further, to prove that physiognomy is a real science founded in nature; before I speak of its advantages, I think it necessary to notice certain reasons why there are so many prejudices entertained against physiognomy, especially moral and intellectual; why it is so zealously opposed, and so loudly ridiculed.

Proofs to demonstrate that this is the practice are unnecessary. Of a hundred who pass their opinions on the subject, more than ninety will always openly oppose and treat it with contempt, although they secretly confide in it, at least to a certain degree. Some, indeed, are truly sincere. All the causes of such conduct are not to be discovered: or, if they were, who would have the temerity to drag them from the dark recesses of the human heart, and expose them to the blaze of day?

It is, however, equally possible and important to discover some of the most undeniable causes
why

why so much ridicule and zealous enmity are entertained against this science; and why they are so general, violent, and irreconcilable. The reality of the following reasons, if I mistake not, cannot be entirely disproved.

I.

Most pitiable absurdities have been written against physiognomy. This sublime science has been debased with the most puerile of follies. It has been confounded with divination by the countenance, and the quackery of chiromancy. Nothing more trivial can be imagined, more insulting to common sense, than what has been written on this subject, from the time of Aristotle to the present. On the contrary, who can produce any rational treatise in its support? What man of talents, taste, or genius, has employed in the investigation of this subject that impartiality, those powers of mind, that attachment to truth, which it appears to merit, whether the science be true or false, since numerous authors of every nation have written for or against physiognomy? How feeble, how timid, have been the efforts of those men of eminence who have been its defenders!

Who has sufficient boldness, fortitude, and

disregard of consequences, to hold that thing sacred which has been exposed to the profanation of ridicule, during centuries? Is it not the general progress of human opinions first to be too much idolized, and next to be treated with unlimited scorn? Are not the reasons of such praise and blame alike unsatisfactory and ill founded? By the absurd manner in which this science has been treated, the science has itself become absurd. What truth, which of the sublime doctrines of theology, has not been subject to similar treatment? Is there any cause, however strong, which may not, by silly reasons, and silly advocates, at least for a time, be rendered weak? How many thousands have lost all faith in the gospel, because that the truths it contains have been defended upon the most ridiculous principles, by which truth has been painted in the falsest of colours!

2.

Others are zealous opponents of physiognomy who yet possess the most benevolent of hearts. They suppose, and not without reason, that with the majority of mankind it would become a subject of detriment and abuse. They foresee the many absurd and injurious judgments which would be
passed

passed by the ignorant and the malicious. Slander, wanting facts, would imagine them, and appeal for proof to the countenance. Those benevolent opponents, for whose sake the science of physiognomy is worthy to be found true, since it would develop the hidden beauties of their minds, esteem opposition a duty; because so many persons, whom they believe to be much better than their countenances seem to speak, would be injured, might any dependance be placed on the science of physiognomy.

3.

Is not weakness of understanding, also, frequently the cause of opposition? How few have made, how few are capable of making, observation! Even of those capable of observing, how few are there who will sufficiently depend on what they have observed, or will sufficiently connect their remarks! Among a hundred persons, can two be found who will stem the stream of prejudice? How few have the fortitude, or ambition, to encounter the difficulties of a road so little known! All-enslaving, all-fascinating Indolence, how dost thou debilitate the mind of man, how powerfully dost thou excite enmity irreconcilable against the most beneficial, the most beautiful, of human sciences!

4.

Some may oppose from modesty, and humility. Compliments have been paid them, concerning the meaning or expression of their countenances, which they are unwilling to believe, from their own secret and modest experience. They imagine themselves inferior to what they have been supposed, by the estimates of physiognomy; they therefore conclude physiognomy a deceitful, and ill founded, science.

5.

The majority, however, (it is a mournful, but a true remark) the majority are enemies of, because they dread the light of, physiognomy. I publicly declare, as is apparent from what has been said, that all the opponents of physiognomy are not bad men. I have heard it opposed by the most worthy men, and men of the greatest understanding. I must, nevertheless, declare, that wicked men are in general its most determined foes; and, should the worthless man be found taking a contrary side of the question, he probably has his private reasons, which are easily to be conceived. And what is the cause of this opposition? It is their secret belief in its truth; it is the conviction that they do not possess that exterior, which,

which, were they good, were their consciences calm and undisturbed, they would possess.

To reject this science, as chimerical, and render it ridiculous, is their greatest, their most immediate, interest.

The more any witness lays to our charge, the heavier and more irrefutable his testimony is, the more insupportable will it be to us, the more shall we exert every faculty of the soul to prove him absurd, or render him ridiculous.

I cannot help considering this violent opposition of the vicious to physiognomy as the most certain proof of a secret belief in the science. They are convinced of the truth of it, in others, and tremble lest others should read its truth in themselves. What renders this still more probable is, that, I certainly know the very persons who most endeavour publicly to turn it to ridicule, are most eager to listen to the decisions of physiognomy. I dare safely appeal to any one, who is or affects to be prejudiced against physiognomy, whether it would not give him a secret pleasure that some one, to whom he is not personally known, but who should happen to see his portrait, should pass judgment upon it. I may farther appeal to any one who considers this science as illusory, whether that belief will deter him

from reading these fragments. Though no prophet, I can foretel that you who most are inimical to physiognomy, will read, will study, will frequently assent to my remarks. I know that you will often be pleased to find observations, in this work, which will accord with, and confirm, those you yourselves have secretly made. Yet will you become my open antagonists. In your closets you will smile friendly applause; and, in public, ridicule that which feeling told you was truth. You will increase your own stock of observation, will become more confirmed in its certainty, yet will continue your endeavours to render observation ridiculous; for it is the fashionable philosophy of the present age, “outwardly to treat that with contempt, which we inwardly are obliged to believe.

VII.

TESTIMONIES IN FAVOUR OF PHYSIOGNOMY.

TESTIMONIES and authorities, in questions that relate to the understanding, are often paid more deference to than principles. Therefore, to support the feeble among my readers, and to furnish the strong with such arguments as are most convenient in their disputes with the feeble, I shall produce witnesses, of more or less importance, among the learned and the wise, in the company of whom I shall esteem it an honour to be despised. They will be few, and not conclusive; but, however, may to many appear of consequence, and be unexpected.

I.

SOLOMON.

A NAUGHTY person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers.—He shutteth his eyes to devise froward things; moving his lips he bringeth evil to pass. Proverbs vi. 12, 13—xvi. 30.

The countenance of the wise sheweth wisdom, but the eyes of a fool are in the ends of the earth. Prov. xvii. 24.

Where

Where there is a high look there is a proud heart. Prov. xxi. 4.

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

There is a generation, O how lofty are their eyes, and their eyelids are lifted up ! Prov. xxx. 13.*

2.

JESUS SON OF SIRACH.

THE heart of man changeth his countenance, whether it be for good or evil ; and a merry heart maketh a cheerful countenance. A cheerful countenance is a token of a heart that is in prosperity. Ecclesiasticus xiii. 25, 26.

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

3.

SULTZER.

“ THOUGH unacknowledged, it is a certain truth, that, of all objects that charm and delight the eye, man is the most interesting. He is the highest, the most inconceivable, of the

* Mr. Lavater reads differently from the English Bible. T.

“ miracles

“ miracles of nature. He is a lump of clay, by
“ her endowed with life, activity, sensation,
“ thought, and a moral character. That we
“ are not struck motionless at the sight of man,
“ can only be accounted for by knowing that
“ the continual habit of beholding things the
“ most wonderful soon deprives us of amaze-
“ ment. Hence it happens that the human
“ form and countenance do not attract the
“ observation of vulgar and inattentive minds.
“ Whoever has, in the least, risen superiour to
“ the influence of habit, and is capable of pay-
“ ing attention to objects that are perpetually
“ recurring; to him will each countenance be-
“ come remarkable. However delusive the sci-
“ ence of physiognomy, or of discovering the
“ character of man from his form and features,
“ may appear to most persons; nothing is more
“ certain than that every observing and feeling
“ man possesses something of this science; and
“ reads, in part, in the faces and members of
“ men, their present thoughts and passions. We
“ often affirm, with the greatest certainty, a man
“ is sad, merry, thoughtful, uneasy, or fearful,
“ merely from the testimony of his countenance,
“ and should be exceedingly surpris'd to hear
“ ourselves contradicted. It is likewise certain
“ that

“ that we read, in the form of man, and particularly in the countenance, something of what passes in the mind. By viewing the body, we view the soul. From these principles, we may deduce that the body is the image of the soul, or that the soul itself is rendered visible.”—*Algemeine Theorie der schönen Künste II. Theil Art. Portrait.*

4.

WOLF.

“ WE know that nothing passes in the soul which does not produce some change in the body; and particularly that no desire, no act of willing, is exerted by the soul, without some corresponding motion, at the same time, taking place in the body. All changes of the soul originate in the soul’s essence, and all changes in the body in the body’s essence: the body’s essence consists in the conformation of its members; therefore, the conformation of the body, according to its form, and the form of its constituent members, must correspond with the essence of the soul. In like manner must the varieties of the mind be displayed in the varieties of the body. Hence the body must contain something in itself, and in its form, as well as in the form of its parts,
“ by

“ by which an opinion may be deduced concerning the native qualities of the mind. I repeat native qualities, for the question here does not concern those qualities derived from education, or by instructive conversation. Thus considered, the art of judging man, by the form of his members, and of his whole body, and which usually is called physiognomy, is well founded. I shall not here examine whether those who have endeavoured to explain the connection there is between soul and body have or have not been successful. I here understand, by the form of its members, all that can be distinctly seen; such as the whole figure, the proportion of the parts, and their positions.

“ But, as man, by education, society, instruction, and habit, may alter his natural inclinations, which I take for granted is a fact proved by daily experience, we can only judge what his natural inclinations were by the formation of his body; and not what he may become, when, by the aid of reason, or long habit, he may have resisted his natural inclination; as it is certain that no change can happen in the soul, without some corresponding act of the body. Yet, as we find natural inclination
“ will

“ will continually be at warfare with reason and
 “ habit, and that, when natural inclination is
 “ good, will even contend with evil habit ; hence
 “ we may infer that these changes which have
 “ happened in the body cannot have entirely
 “ destroyed the original conformation of the
 “ members. The subject is delicate, and I am
 “ greatly inclined to believe physiognomy re-
 “ quired much more knowledge and penetration
 “ than men possessed, at the time it was endea-
 “ voured to be reduced to a science.— — — — —

“ As the lines of the countenance, especially,
 “ constitute its expression ; which expression is
 “ always true when the mind is free from con-
 “ straint ; these lines, therefore, must discover
 “ what the natural inclinations are, when seen in
 “ their true and native position.”

*Vernünftige Gedanken von der Menschen thun
 und lassen.* § 213, 14, 16, 19.

5.

GELLERT.

“ MUCH indeed depends upon the aspect of
 “ the countenance, with respect to propriety.
 “ What pleases or offends most in such aspect is
 “ the character of the mind, and heart, which is
 “ expressed in the eye, and countenance. The
 “ calm, mild, peaceable, noble, humane, sublime,
 “ mind ;

“ mind ; the mind of benevolence, sincerity, and
“ conscious rectitude, which has subdued its de-
“ fires and passions, will insinuate itself into the
“ features and windings of the body. Such a
“ mind pleases, captivates, enchants, produces
“ decorum, the upright, noble, and majestic
“ form, the gentle and beneficent traits of the
“ countenance, the open and candid eye, the se-
“ rious yet benevolent brow, the hospitable yet
“ humble visage ; and the best complexion the
“ face can receive is that which the heart and
“ understanding communicate. It is objected
“ that appearances deceive. True ; appearances
“ may be assumed, but, when assumed, they
“ are seldom unaccompanied by restraint ; and
“ truth is as easily discovered in the face as
“ in the real or apparently beautiful thought.
“ Paint never can equal the native hue, how-
“ ever artfully applied ; nor do I hold the argu-
“ ment, that a fair face may conceal a vicious
“ heart, to be of any weight. I am much more
“ inclined to suppose such persons have a very
“ strong propensity toward the qualities which
“ are expressed in their countenances. It often
“ indeed happens, that the gloomy face may
“ hide a cheerful heart, and the forbidding brow
“ a humane mind. This may either be the ef-
“ fect

“fect of bad habits, evil company, some de-
“fect of nature; or it may be the consequence
“of continued ill practice, in early life, the
“effects of which have been afterward over-
“come.

“We are taught, by constant experience, that
“vicious inclinations are transmitted from the
“heart to the face; at least, this is true of cer-
“tain vices. And what is the fairest counte-
“nance disfigured by the hateful vices of lust,
“anger, falsehood, envy, avarice, pride, and dis-
“content? What can external marks of deco-
“rum effect when an ignoble and insignificant
“mind is depicted on the countenance? The
“most certain means of rendering the face beau-
“tiful is to beautify the mind, and to purify it
“from vice. He who would make his counte-
“nance intelligent must so first make his mind.
“He who would impart to the face its most fas-
“cinating charms must store the mind with re-
“ligion and virtue, which will diffuse over it
“every expression of sublime content. The
“great Young somewhere says,—There is not a
“more divine spectacle than a beauteous virgin,
“kneeling at her devotions, in whose coun-
“tenance the humility and innocence of virtue
“beam.”

“ And would not, in reality, this lovely, this
 “ loyal creature, whom we pretend so dearly to
 “ esteem, willingly accompany us through the
 “ world, were we as good, as beneficent, as we
 “ give ourselves so much trouble to appear, and
 “ which we might be with so little? Suppose
 “ two ministers, the natural gifts and external
 “ advantages of whom are equal; the one the
 “ sincere Christian, the other the perfect man
 “ of the world; which will have the advan-
 “ tage of exteriour appearances, he whose heart
 “ overflows with the noblest philanthropy, or he
 “ who is prompted by self-love to render him-
 “ self pleasing?

“ The voice, often, is an evident indication
 “ of character, the good or bad properties of
 “ which it will acquire: there are certain tones
 “ of voice which betray a want of understand-
 “ ing, and which, when we have learned to
 “ think, will no more be heard. The good in-
 “ clinations and sensations of the heart will al-
 “ ways modulate and inspire the voice.”

Moralische Vorlesungen, S. 303, 307.

6.

OF all the writers I am acquainted with, who
 have mentioned physiognomy, none seem to me
 so profound, so exact, so clear, so great, I had

almost said, so sacred, as Herder. The passages which I shall transcribe from his *Plastick* * (a work which may challenge all nations to produce its equal) are not only testimonies in favour of physiognomy, but almost render every thing I have hitherto said trivial. They nearly contain the system of physiognomy *in nuce* (in a nutshell), the essence and sum of physiognomy.

HERDER.

“ WHERE is the hand that shall grasp that
 “ which resides beneath the skull of man ! Who
 “ shall approach the surface of that now tranquil,
 “ now tempestuous abyss ! Like as the Deity has
 “ ever been adored in sacred groves, so is the
 “ Lebanon, the Olympus of man, that seat of
 “ the secret power of the Divinity, overshadowed !
 “ We shudder at contemplating the
 “ powers contained in so small a circumference,
 “ by which a world may be enlightened, or a
 “ world destroyed.

“ Through those two inlets of soul, the eye
 “ and ear, how wonderful are the worlds of light

* *Plastik. Einige Wahrnehmungen über Form und Gestalt aus Pygmälions bildendem Traume.*

Τ. καλλος ; ερσημα τυφλη. Riga bey Hartknoch, 1778.

“ and

“ and sound, the words and images that find entrance !

“ How significant are the descending locks that shade this mountain, this seat of the gods ! their luxuriance, their partition, their intermingling * !

“ The head is elevated upon the neck. Olympus resting upon an eminence in which are united freedom and strength, compression and elasticity, descriptive of the present and the future. The neck it is that expresses, not what man was originally, but what he is by habit or accident become ; whether erect in defence of freedom, stretched forth and curbed in token of patient suffering, rising a Herculean pillar of fortitude, or sinking between the shoulders, the image of degradation ; still it is incontestably expressive of character, action, and truth.

“ Let us proceed to the countenance, in which shine forth mind, and divinity.

“ On the front appear light and gloom, joy and anxiety, stupidity, ignorance, and vice. On this brazen table are deeply engraved every combination of sense and soul. I can

* I shall, probably, hereafter, make further use of this passage.

“conceive no spectator to whom the forehead
 “can appear uninteresting. Here all the Graces
 “revel, or all the Cyclops thunder! Nature has
 “left it bare, that, by it, the countenance may
 “be enlightened or darkened.

“At its lowest extremities, thought appears
 “to be changed into act. The mind here col-
 “lects the powers of resistance. Here reside
 “the *cornua addita pauperi*. Here headlong ob-
 “stinacy and wise perseverance take up their
 “fixed abode.

“Beneath the forehead are its beauteous con-
 “fines the eyebrows; a rainbow of promise,
 “when benignant; and the bent bow of dis-
 “cord, when enraged; alike descriptive, in each
 “case, of interior feeling.

“I know not any thing which can give more
 “pleasure, to an accurate observer, than a dis-
 “tinct and perfectly arched eyebrow.

“The nose imparts solidity and unity to the
 “whole countenance. It is the mountain that
 “shelters the fair vales beneath. How descrip-
 “tive of mind and character are its various
 “parts; the insertion, the ridge, the cartilage,
 “the nostrils, through which life is inhaled!

“The eyes, considered only as tangible ob-
 “jects, are by their form the windows of the
 “soul,

“ soul, the fountains of light and life. Mere
“ feeling would discover that their size and glo-
“ bular shape are not unmeaning. The eye-
“ bone, whether gradually sunken, or boldly
“ prominent, equally is worthy of attention; as
“ likewise are the temples, whether hollow or
“ smooth. That region of the face which in-
“ cludes the eyebrows, eye, and nose also in-
“ cludes the chief signs of soul; that is, of will,
“ or mind, in action.

“ The occult, the noble, the sublime, sense of
“ hearing, has nature placed sideways, and half
“ concealed. Man ought not to listen entirely
“ from motives of complaisance to others, but of
“ information to himself; and, however perfect
“ this organ of sensation may be, it is devoid of
“ ornament; or, delicacy, depth, and expansion,
“ such are its ornaments.

“ I now come to the inferiour part of the
“ face, on which nature bestowed a mask for the
“ male; and, in my opinion, not without reason.
“ Here are displayed those marks of sensuality,
“ which ought to be hidden. All know how
“ much the upper lip betokens the sensations of
“ taste, desire, appetite, and the enjoyments of
“ love; how much it is curved by pride and
“ anger, drawn thin by cunning, smoothed by
“ benevolence,

24 TESTIMONIES IN FAVOUR

“ benevolence, made flaccid by effeminacy : how
“ love and desire, sighs and kisses, cling to it,
“ by indescribable traits. The under lip is little
“ more than its supporter, the rosy cushion on
“ which the crown of majesty reposes. If the
“ parts of any two bodies can be pronounced to
“ be exactly adapted to each other, such are the
“ lips of man, when the mouth is closed.

“ It is exceedingly necessary to observe the
“ arrangement of the teeth, and the circular con-
“ formation of the cheeks. The chaste and de-
“ licate mouth is, perhaps, one of the first re-
“ commendations to be met with in the com-
“ mon intercourse of life. Words are the pic-
“ tures of the mind. We judge of the host by
“ the portal. He holds the flaggon of truth, of
“ love, and endearing friendship.

“ The chin is formed by the under lip, and
“ the termination of the jaw-bones. If I may
“ speak figuratively, it is the picture of sensu-
“ ality, in man, according as it is more or less
“ flexible, smooth, or carbuncled : it discovers
“ what his rank is among his fellows. The
“ chin forms the oval of the countenance ; and
“ when, as in the antique statues of the Greeks,
“ it is neither pointed nor indented, but smooth,
“ and gradually diminishes, it is then the key-
“ stone

“stone of the superstructure. A deformity in
“the chin is indeed much to be dreaded.”

My quotation from this work is shorter than I intended, but further extracts will be made hereafter.

Enough, perhaps more than enough, and nothing but what was anticipated. I do not subscribe to all the opinions in these authors, and I shall find an opportunity to repeat some of them; to confirm, to consider them more attentively, and, I hope, sometimes, to correct them, when erroneous. In the mean time, these testimonies contain sufficient information and proof, though the researches they include are not in my opinion so profound as they ought to be, to supersede, in part, that disrepute into which physiognomy has so generally fallen, and to put that pitiable prejudice to the blush which would rank it with the predictions of astrology.

VIII.

OF THE UNIVERSALITY OF PHYSIOGNOMONICAL SENSATION.

BY physiognomonical sensation, I here understand “those feelings which are produced at beholding certain countenances, and the conjectures concerning the qualities of the mind, which are produced by the state of such countenances, or of their portraits drawn or painted.”

This sensation is very universal; that is to say, as certainly as eyes are in any man, or any animal, so certainly are they accompanied by physiognomonical sensations. Different sensations are produced in each by the different forms that present themselves.

Exactly similar sensations cannot be generated by forms that are in themselves different.

Various as the impressions may be which the same object makes on various spectators, and opposite as the judgments which may be pronounced on one and the same form; yet there are certain extremes, certain forms, physiognomies, figures, and lineaments, concerning which
all,

all, who are not idiots, will agree in their opinions. So will men be various in their decisions concerning certain portraits, yet will be unanimous concerning certain others; will say, "this is so like it absolutely breathes," or, "this is "totally unlike." Of the numerous proofs which might be adduced of the universality of physiognomical sensation, it is only necessary to select a few, to demonstrate the fact.

I shall not here repeat what I have already noticed, on the instantaneous judgment which all men give, when viewing exterior forms. I shall only observe that, let any person, but for two days, remark all that he hears or reads, among men, and he will every where hear and read, even from the very adversaries of physiognomy, physiognomical judgments concerning men; will continually hear expressions like these: "You might "have read it in his eyes"—"The look of the "man is enough"—"He has an honest countenance"—"His manner sets every person at "his ease"—"He has evil eyes"—"You read "honesty in his looks"—"He has an unhealthy "countenance"—"I will trust him for his honest face"—"Should he deceive me I will "never trust man more"—"That man has an "open countenance"—"I suspect that insidious
"smile"

“smile”—“He cannot look any person in the face.”—The very judgments that should seem to militate against the science are but exceptions which confirm the universality of physiognomical sensation. “His appearance is against him”—“This is what I could not have read in his countenance”—“He is better or worse than his countenance bespeaks.”

If we observe mankind, from the most finished courtier to the lowest of the vulgar, and listen to the remarks they make on each other, we shall be astonished to find how many of them are entirely physiognomical.

I have lately had such frequent occasion of observing this, among people who do not know that I have published any such work as the present; people, who, perhaps, never heard the word physiognomy; that I am willing, at any time, to risk my veracity on the proof that all men, unconsciously, more or less, are guided by physiognomical sensation.

Another, no less convincing, though not sufficiently noticed, proof, of the universality of physiognomical sensation, that is to say of the confused feeling of the agreement between the internal character and the external form, is the number of physiognomical terms to be found,
in

in all languages, and among all nations; or, in other words, the number of moral terms, which, in reality, are all physiognomonical; but this is a subject that deserves a separate treatise. How important would such a treatise be in extending the knowledge of languages, and determining the precise meaning of words! How new! How interesting!

Here I might adduce physiognomonical proverbs; but I have neither sufficient learning nor leisure to cite them from all languages, so as properly to elucidate the subject. To this might be added the numerous physiognomonical traits, characters, and descriptions, which are so frequent in the writings of the greatest poets, and which so much delight all readers of taste, sensibility, knowledge of human nature, and philanthropy.

Physiognomonical sensation is not only produced by the sight of man, but also by that of paintings, drawings, shades, and outlines. Scarcely is there a man in a thousand who, if such sketches were shewn him, would not, of himself, form some judgment concerning them, or, at least, who would not readily attend to the judgment formed by others.

ADDI-

ADDITIONS TO FRAGMENT VIII.

CONCERNING THE UNIVERSALITY OF PHYSIOGNOMONICAL SENSATION.

WE shall when necessary make additions to some fragments, in support, and elucidatory, of those opinions and propositions which have been advanced.

I.

A BOLDLY SKETCHED PORTRAIT OF
ALBERT DURER.

WHOEVER examines this countenance cannot but perceive in it the traits of fortitude, deep penetration, determined perseverance, and inventive genius. At least every one will acknowledge the truth of these observations, when made.

II.

MONCRIF.

THERE are few men, capable of observation, who will class this visage with the stupid. In the aspect, the eye, the nose, especially, and the mouth, are proofs, not to be mistaken, of the accomplished gentleman, and the man of taste.

III. 2.

III. a.

JOHNSON.

THE most unpractised eye will easily discover, in these two sketches of Johnson, the acute, the comprehensive, the capacious, mind, not easily deceived, and rather inclined to suspicion than credulity.

III. b.

AN OUTLINE, AFTER STURTZ.

SAYS as little as an outline can say: certainly not drawn in that position which gives the decided character of a man; entirely deprived of all those shades which are, often, so wonderfully significant; yet, if so rude an outline ever can convey meaning, it does in the present instance; and, certainly, according to the physiognomical sensation of all experienced people, it is at least a capacious head, easy of conception, and possessed of feelings quickly incited by the beautiful.

IV.

SPALDING.

ON the first view of this countenance all will acknowledge Spalding was more than a common man; accurate, acute, and endowed with taste. Was he easily to be deceived? All will answer, no. Was he the friend of perplexed and obscure ideas? Certainly not. Will he act worthily

worthily and wisely? If he acts agreeably to his countenance, certainly, yes. The same will be said, whether viewed in front, or, in

V.

PROFILE; the forehead, the eye, and the aspect, will appear, to the most uninformed, to betoken an elegant and reflective mind.

VI.

SHAKESPEARE.

A COPY of a copy: add, if you please, a spiritless, vapid outline. How deficient must all outlines be! Among ten thousand can one be found that is exact? Where is the outline that can portray genius? Yet who does not read, in this outline, imperfect as it is, from pure physiognomical sensation, the clear, the capacious, the rapid mind; all conceiving, all embracing, that, with equal swiftness and facility, imagines, creates, produces.

VII.

STERNE.

THE most unpractised reader will not deny to this countenance all the keen, the searching, penetration of wit; the most original fancy, full of fire, and the powers of invention. Who is so dull as not to view, in this countenance, somewhat of the spirit of poor Yorick?

VIII.

VIII.

S. CLARKE.

PERSPICUITY, benevolence, dignity, serenity, dispassionate meditation, the powers of conception, and perseverance, are the most apparent characteristics of this countenance. He who can hate such a face must laboriously counteract all those physiognomical sensations with which he was born.

IX.

R.

AS is the full face, so is the profile; how emphatically does this confirm our judgment! To whom are not this forehead and this nose the pledges of a sound and penetrating understanding; this mouth, this chin, of benevolence, a noble mind, fidelity, and friendship?

WE must now view the reverse. Hitherto we have beheld nature in the most perfect of her productions: we must proceed to contemplate her in her deformity. In this, also, how intelligibly does she speak to the eyes of all, at the first glance!

X.

WHO does not here read reason debased; stupidity almost sunken to brutality? This eye, these wrinkles,

wrinkles, of a lowering forehead, this projecting mouth, the whole position of the head, do they not all denote manifest dulness, and debility?

XI.

HOWEVER equivocal the upper part of this countenance may be, physiognomonical sensation finds no difficulty in the lower. No person whatever will expect from this open mouth, this ~~ch~~ these wrinkled cheeks, the effects of reflection, comparison, and sound decision.

XII.

TWO FOOLS, IN PROFILE.

FROM the small eyes in both, the wrinkles in the ~~und~~ their open mouths, particularly from the ~~part~~ part of the countenance of the upper profile, no man whatever will expect penetration, reasoning, or wisdom.

XIII.

TWO FOOLS.

THAT physiognomonical sensation, which, like sight and hearing, is born with all, will not permit us to expect much from the upper profile; although, to the inexperienced in physiognomy, the proper marks of folly are not very apparent. It would excite universal surprise, should any one, possessing such a countenance, pronounce accurate decisions, or produce a work
of

of genius. The lower is still less to be mistaken, and I would ask the most obstinate opponent of physiognomonical sensation, whether he would personally declare, or give it under his hand, that the man who expects wisdom from this countenance is himself wise.

XIV. and XV.

ATTILA.

TRUE or false, nature or caricature, each of these four Attilas will, to the common sensations of all men, depict an inhuman and brutal character. Brutality is most apparent in the horned figure (the horns out of the question), and it is impossible to be overlooked in the nose and mouth, or in the eye; though still it deserves to be called a human eye.

XVI.

JUDAS AFTER HOLBEIN.

WHO can persuade himself that an apostle of Jesus Christ ever had an aspect like this, or that the Saviour could have called such a countenance to the apostleship? And whose feelings will be offended when we pronounce a visage like this base and wicked? Who could place confidence in such a man?

Let us proceed to the characters of passion. These are intelligible to every child; therefore, concerning these, there can be no dispute, if we are in any degree acquainted with their language. The more violent the passion is, the more apparent are its signs. The effect of the stiller passions is to contract, and of the violent to distend the muscles. All will perceive in the four countenances of Plate XVII. fear mingled with abhorrence.—In the four following, Plate XVIII. as visibly will be perceived different gradations of terror, to the extreme.

A succession of calm, silent, restless, deep, and patient grief, are seen in XIX. XX. XXI. and XXII.

No man will expect cheerfulness, tranquillity, content, strength of mind, and magnanimity, from XXIII.

Fear and terror are evident in 1 and 2; and terror, heightened by native indocility of character, in 3 and 4, of plate XXIV.

Such examples might be multiplied without number; but to adduce some of the most decisive of the various classes is sufficient. We shall have continual occasion to exercise, and improve, this kind of physiognomical sensation in our readers.

I.



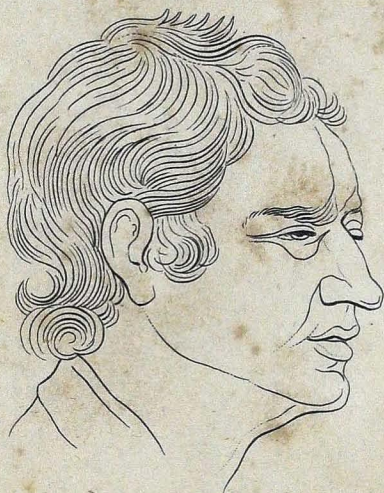
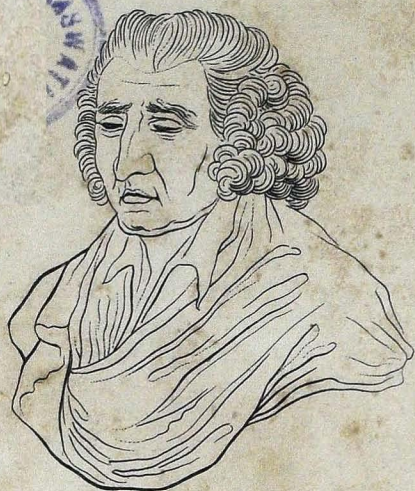
Albert Durer.

II.



Moncrif.

III. a.



D^r Johnson.

III. b.



IV.



Spalding.

V.



Heath Sculp

VI.



Shakespeare.

Vol. I. p. 50.

VII.



Stearne.

VIII.

Vol. I. p. 66.



S. Clarke.

IX.

R.





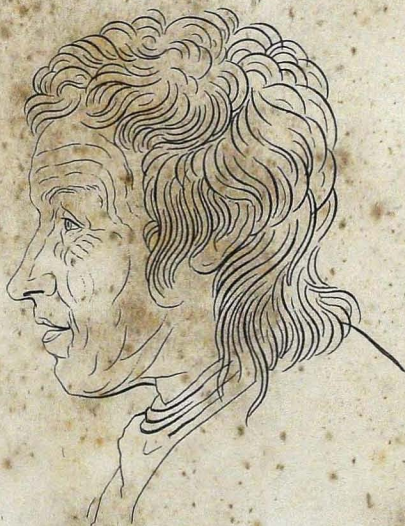
XI.



ROYAUME DE FRANCE
BIBLIOTHEQUE
NATIONALE
PARIS

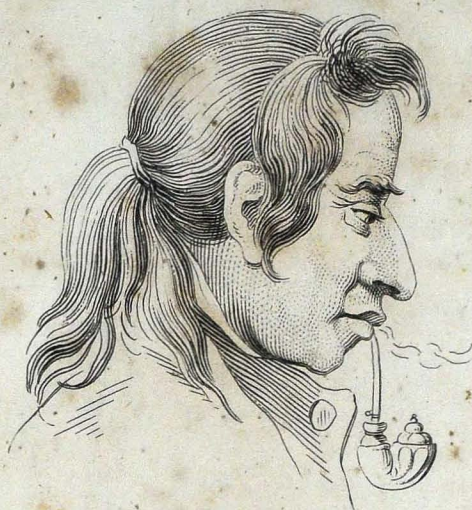
XII.

Vol. I. p. 66.



XIII.

Vol. I. p. 66.



XIV

Vol. I. p. 66.



XV.

Vol. I. p. 66.



XVI.





Vol. I. p. 66.

XVII.

2



1



3



4



XVIII.



XIX.

2



1



4



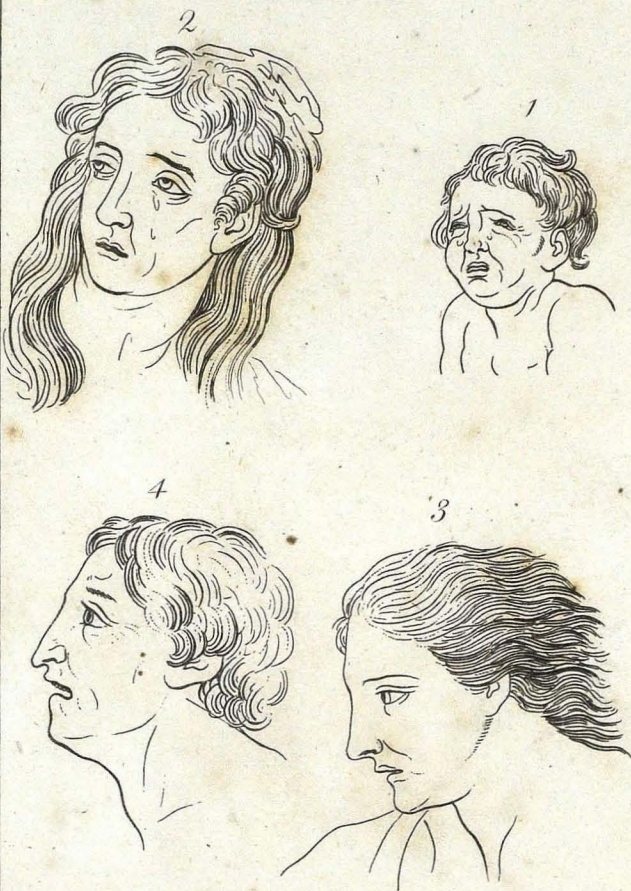
3



XX.



XXI.



XXII.

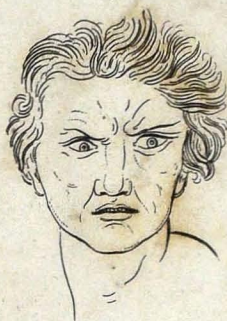


XXIII.

2



1



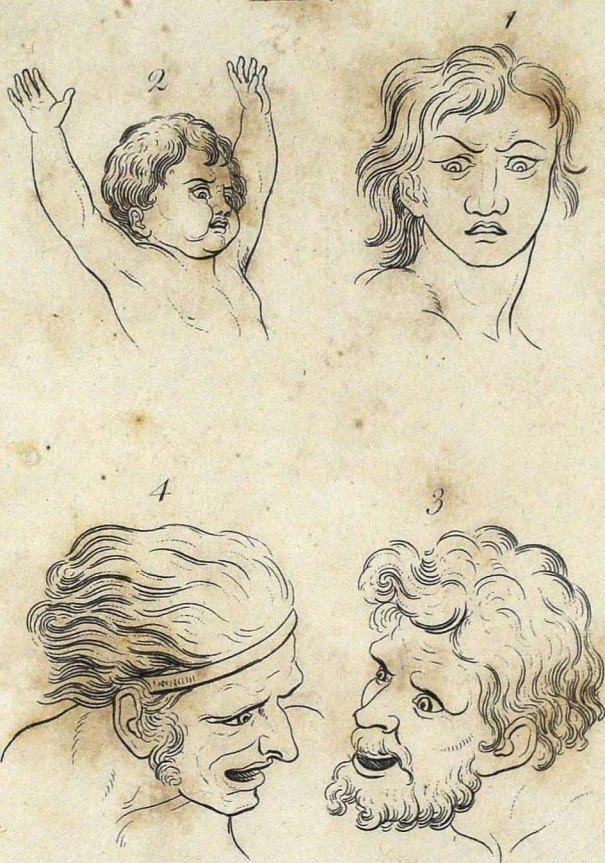
4



3



XXIV.



IX.

PHYSIOGNOMY A SCIENCE.

"**T**HOUGH there may be some truth in it, " still, physiognomy never can be a science." Such are the assertions of thousands of our readers, and, perhaps, these assertions will be repeated, how clearly soever their objections may be answered, and however little they may have to reply.

To such objectors we will say, physiognomy is as capable of becoming a science as any one of the sciences, mathematics excepted. As capable as experimental philosophy, for it is experimental philosophy; as capable as physic, for it is a part of the physical art; as capable as theology, for it is theology; as capable as the belles lettres, for it appertains to the belles lettres. Like all these, it may, to a certain extent, be reduced to rule and acquire an appropriate character, by which it may be taught. As in every other science, so, in this, much must be left to sensibility and genius. At present it is deficient in determinate signs and rules.

Whoever will take the trouble, which every child has the power of taking, of assuming those principles which all sciences have in common, the purely mathematical excepted, will no longer, during his life, object that physiognomy is not scientific. Either he must allow the appellation scientific to physiognomy or deny it to whatever is, at present, denominated science.

Whenever truth or knowledge is explained by fixed principles, it becomes scientific, so far as it can be imparted by words, lines, rules, and definitions. The question will be reduced to whether it be possible to explain the undeniable striking differences, which exist between human faces and forms, not by obscure, confused conceptions, but by certain characters, signs, and expressions; whether these signs can communicate the strength and weakness, health and sickness, of the body; the folly and wisdom, the magnanimity and meanness, the virtue and the vice of the mind. This is the only thing to be decided; and he, who, instead of investigating this question, should continue to declaim against it, must either be deficient in logical reasoning or in the love of truth.

What would be said of the man who should attempt to banish natural philosophy, physics, divinity,

divinity, and the belles lettres, from the number of the sciences, because so many branches of them yet remain uncultivated, and clouded by uncertainty?

Is it not true that the experimental philosopher can only proceed with his discoveries to a certain extent; only can communicate them by words; can only say, "such and such are my experiments, such my remarks, such is the number of them, and such are the inferences I draw: pursue the track that I have explored?" Yet will he not be unable, sometimes, to say thus much? Will not his active mind make a thousand remarks, which he will want the power to communicate? Will not his eye penetrate recesses which he shall be unable to discover, to that feeble vision that cannot discover for itself? And is experimental philosophy, therefore, the less a science? How great a perception of the truth had Leibnitz, before the genius of Wolf had opened that road, in which, at present, every cold logician may securely walk? And with which of the sciences is it otherwise? Is any science brought to perfection at the moment of its birth? Does not genius continually, with eagle eye and flight, anticipate centuries? How long did the world

wait for Wolf? Who, among the moderns, is more scientific than Bonnet? Who so happily unites the genius of Leibnitz and the phlegm of Wolf? Who more accurately distinguishes falsehood from truth? Who more condescendingly takes ignorance by the hand? Yet to whom would he be able to communicate his sudden perception of the truth; the result or the sources of those numerous, small, indescribable, rapid, profound remarks? To whom could he impart these by signs, tones, images, and rules? Is it not the same with physic, with theology, with all sciences, all arts? Is it not the same with painting, at once the mother and daughter of physiognomy? Is not this a science? Yet how little is it so! —— “This is proportion, that disproportion. This nature, truth, life, respiration in the very act. That is constraint, unnatural, mean, “detestable.”——Thus far may be said and proved, by principles, which every scholar is capable of comprehending, retaining, and communicating. But where is the academical lecturer who shall inspire the genius of painting? As soon might books and instruction inspire the genius of poetry. How infinitely does he, who is painter or poet born, soar beyond all written rule? But must he, because he possesses feelings
and

and powers which are not to be reduced to rule, be pronounced unscientific.

So in physiognomy; physiognomical truth may, to a certain degree, be defined, communicated by signs, and words, as a science. We may affirm, this is sublime understanding. Such a trait accompanies gentleness, such another wild passion. This is the look of contempt, this of innocence. Where such signs are, such and such properties reside. By rule may we prescribe—"In this manner must thou study. "This is the route thou must pursue. Then wilt thou arrive at that knowledge which I, thy teacher, have acquired."

But will not the man of experience, the man of exquisite organs, in this, as in other subjects, called scientific, see farther, deeper, and more distinctly? Will he not soar? Will he not make numerous remarks, that are not reducible to rule; and shall such exceptions prevent us from calling that a science which may be reduced to rule, and communicated by signs? Is not this common to all science as well as to physiognomy? Of which of the sciences are the limits defined, where nothing is left to taste, feeling, and genius? We should condemn that science, could such a science exist.

Albert Durer surveyed and measured men : Raphael measured men still more feelingly than Albert Durer. The former drew with truth, according to rule ; the latter followed his imagination ; yet was nature often depicted by him with not less exactness. Scientific physiognomy would measure like Durer, the physiognomy of genius like Raphael. In the mean time, the more observation shall be extended, language enriched, drawing improved ; the more man shall be studied by man, to him the most interesting and the finest of studies ; the more physiognomy shall become scientific, accurately defined, and capable of being taught, the more it shall then become the science of sciences ; and, in reality, no longer a science, but sensibility, a prompt and convincing inspection of the human heart. Then shall folly busy herself to render it scientific, to dispute, write, and lecture on its principles ; and then, too, shall it no longer be, what it ought, the first of human sciences.

The obligations existing between science and genius, and genius and science, are mutual. In what manner, therefore, must I act ? Shall I render physiognomy a science, or shall I apply only to the eyes, and to the heart, and, occasionally, whisper to the indolent spectator, lest he should
contemn

contemn me for a fool—"Look ! Here is something which you understand, only recollect there are others who understand still more ?

I shall conclude this fragment with a parody on the words of one, who, among other uncommon qualities with which he was endowed, had the gift of discerning spirits ; by which he could discover, from the appearance alone, whether one whom no art could heal, had faith enough to become whole.—“ For we know in part, and
 “ our extracts and commentaries are in part ;
 “ but when that which is perfect is come, then
 “ these fragments shall be done away. As yet,
 “ what I write is the stammering of a child ;
 “ but when I shall become a man, these will appear the fancies and labours of a child. For
 “ now we see the glory of man, through a glass,
 “ darkly ; soon we shall see face to face. Now
 “ I know in part, but then shall I know, even
 “ as, also, I am known, by him, from whom,
 “ and through whom, and in whom are all
 “ things ; to whom be glory, for ever and ever.
 “ Amen !”

X.

OF THE ADVANTAGES OF PHYSIOGNOMY.

WHETHER a more certain, more accurate, more extensive, and thereby, a more perfect knowledge of man, be, or be not, profitable; whether it be, or be not, advantageous to gain a knowledge of internal qualities from external form and feature, is a question most deserving enquiry, and place among these fragments.

This may be classed first as a general question, Whether knowledge, its extension, and increase, be of consequence to man? I imagine this question can receive but one answer, from all unprejudiced persons.

Man must be ignorant of his own nature, and of the nature of things in general, as well as the relation there is between human happiness and his powers and passions, the effects of which so continually present themselves to his eyes; must indeed be prejudiced to excessive absurdity, if he does not perceive that the proper use of every power, and the proper gratification of every passion, is good, profitable, and inseparable from his welfare.

As

As certainly as man is possessed of corporal strength, and a will for the exercise of that strength, so certain is it that to exercise strength is necessary. As certain as he has the faculties, power, and will, to love, so certain is it that it is necessary he should love. Equally certain is it that, if man has the faculties, power, and will, to obtain wisdom, that he should exercise those faculties for the attainment of wisdom. How paradoxical are those proofs that science and knowledge are detrimental to man, and that a rude state of ignorance is to be preferred to all that wisdom can teach!

I here dare, and find it necessary, to affirm that physiognomy has at least as many claims of essential advantage as are granted by men, in general, to other sciences.

Further; with how much justice may we not grant precedence to that science which teaches the knowledge of men? What object is so important to man as man himself? What knowledge can more influence his happiness than the knowledge of himself? This advantageous knowledge is the peculiar province of physiognomy.

Of all the knowledge obtained by man, of all he can learn by reasoning on his mind, his heart,
his

his qualities and powers, those proofs which are obtained by the aid of the senses, and that knowledge which is founded on experience has ever been the most indisputable, and the most advantageous. Who, then, among philosophers will not prefer the experimental part of psychology to all other knowledge?

Therefore has physiognomy the threefold claims of the advantages arising from knowledge, in general, the knowledge of man, in particular, and, especially, of this latter knowledge, reduced to experiment.

Whoever would with perfect conviction of the advantages of physiognomy, let him, but for a moment, imagine that all physiognomical knowledge and sensation were lost to the world. What confusion, what uncertainty, and absurdity must take place, in millions of instances, among the actions of men! How perpetual must be the vexation of the eternal uncertainty in all which we shall have to transact with each other, and how infinitely would probability, which depends upon a multitude of circumstances, more or less distinctly perceived, be weakened by this privation! From how vast a number of actions, by which men are honoured and benefited, must they then desist!

Mutual

Mutual intercourse is the thing of most consequence to mankind, who are destined to live in society. The knowledge of man is the soul of this intercourse, that which imparts animation to it; pleasure and profit. This knowledge is, in some degree, inseparable from, because necessary to, all men. And how shall we with greater ease and certainty acquire this knowledge than by the aid of physiognomy, understood in its most extensive sense, since, in so many of his actions, he is incomprehensible?

Let the physiognomist observe varieties, make minute distinctions, establish signs, and invent words, to express these his remarks; form general, abstract, propositions, extend and improve physiognomonical knowledge, language, and sensation, and thus will the uses and advantages of physiognomy progressively increase.

Let any man suppose himself a statesman, a divine, a courtier, a physician, a merchant, friend, father, or husband, and he will easily conceive the advantages which he, in his sphere, may derive from physiognomonical science. For each of these stations, a separate treatise of physiognomy might be composed.

When we speak of the advantages of physiognomy we must not merely consider that
which,

which, in the strictest sense, may be termed scientific, or what it might scientifically teach. We rather ought to consider it as combined with those immediate consequences which every endeavour to improve physiognomy will undoubtedly have, I mean the rendering of physiognomical observation and sensation more vigilant, and acute.

As this physiognomical sensation is ever combined with a lively perception of what is beautiful, and what deformed; of what is perfect and what imperfect (and where is the able writer on physiognomy who will not increase these feelings?) how important, how extensive, must be the advantages of physiognomy! How does my heart glow at the supposition that so high a sense of the sublime and beautiful, so deep an abhorrence of the base and deformed, shall be excited; that all the charms of virtue shall actuate the man who examines physiognomically; and that he who, at present, has a sense of those charms, shall, then, so powerfully, so delightfully, so variously, so incessantly, be impelled to a still higher improvement of his nature!

Physiognomy is a source of the purest, the most exalted sensations: an additional eye,
wherewith

wherewith to view the manifold proofs of divine wisdom and goodness in the creation, and, while thus viewing unspeakable harmony and truth, to excite more ecstatic love for their adorable author. Where the dark inattentive sight of the unexperienced perceives nothing, there the practical view of the physiognomist discovers inexhaustible fountains of delight, endearing, moral, and spiritual. It is the latter only who is acquainted with the least variable, most perspicuous, most significant, most eloquent, most beautiful of languages; the natural language of moral and intellectual genius, of wisdom and virtue. He reads it in the countenances of those who are unconscious of their own native elocution. He can discover virtue, however concealed. With secret ecstasy, the philanthropic physiognomist discerns those internal motives, which would, otherwise, be first revealed in the world to come. He distinguishes what is permanent in the character from what is habitual, and what is habitual, from what is accidental. He, therefore, who reads man, in this language, reads him most accurately.

Physiognomy unites hearts, and forms the most durable, the most divine, friendships; nor
can

can friendship discover a more solid rock of foundation than in the fair outlines, the noble features, of certain countenances.

Physiognomy is the very soul of wisdom, since, beyond all expression, it elevates the mutual pleasures of intercourse; and whispers to the heart when it is necessary to speak, when to be silent; when to forewarn, when to excite; when to console, and when to reprehend.

Physiognomy is the terror of vice. No sooner should physiognomical sensation be awakened into action, than consistorial chambers, cloisters, and churches, must become branded with excess of hypocritical tyranny, avarice, gluttony, and debauchery; which, under the mask, and to the shame, of religion, have poisoned the welfare of mankind. The esteem, reverence, and love, which have hitherto been paid them, by the deluded people, would perish like autumnal leaves. The world would be taught that to consider such degraded, such pitiable, forms, as saints, pillars of the church and state, friends of men, and teachers of religion, were blasphemy.

To enumerate all the advantages of physiognomy would require a large treatise——A number of treatises, for the various classes of mankind. The most indisputable, though the least important,

important, of these its advantages, are those the painter acquires ; who, if he be not a physiognomist, is nothing. The greatest is that of forming, conducting, and improving the human heart. I shall have frequent opportunities of making remarks in confirmation of the truth of what I have advanced. At present I shall only add, in conclusion of this too imperfect fragment, what I have been in part already obliged to say, that the imperfect physiognomical knowledge I have acquired, and my increase of physiognomical sensation, have daily been to me a source of indescribable profit. Nay, I will venture to add, they were to me indispensable, and that I could not, possibly, without their aid, have passed through life with the same degree of pleasure.

XI.

OF THE DISADVANTAGES OF PHYSIOGNOMY.

METHINKS I hear some worthy man exclaim "Oh thou who hast ever hitherto lived "the friend of religion and virtue, what is thy "present purpose? What mischief shall not be "wrought by this thy physiognomy! Wilt thou "teach man the unblest art of judging his "brother by the ambiguous expressions of his "countenance? Are there not already sufficient "of censoriousness, scandal, and inspection into "the failings of others? Wilt thou teach man "to read the secrets of the heart, the latent "feelings, and the various errors of thought?

"Thou dwellest upon the advantages of the "science; sayest thou shalt teach men to contemplate the beauty of virtue, the hatefulness of "vice, and, by these means, make them virtuous; "and that thou inspirest us with an abhorrence of "vice, by obliging us to feel its external deformity. And what shall be the consequence? "Shall it not be that for the appearance, and "not the reality, of goodness, man shall wish to "be good? That, vain as he already is, acting
"from

“ from the desire of praise, and wishing only to
“ appear what he ought determinately to be, he
“ will yet become more vain, and will court the
“ praise of men, not by words and deeds, alone,
“ but by assumed looks and counterfeited forms?
“ Oughtest thou not rather to weaken this al-
“ ready too powerful motive for human actions,
“ and to strengthen a better; to turn the eyes
“ inward, to teach actual improvement, and si-
“ lent innocence, instead of inducing him to
“ reason on the outward, fair, expressions of
“ goodness, or the hateful ones of wickedness?”

This is a heavy accusation, and with great appearance of truth. Yet how easy is defence to me; and how pleasant, when my opponent accuses me from motives of philanthropy, and not of splenetic dispute!

The charge is twofold. Censoriousness and vanity. I teach men to slander each other, and to become hypocrites.

I will answer these charges separately; nor let it be supposed I have not often, myself, reflected on what they contain, really objectionable, and felt it in all its force.

The first relates to the possible abuse of this science.

No good thing can be liable to abuse, till it

first becomes a good thing; nor is there any actual good which is not the innocent cause of abuse. Shall we, therefore, wish that good should not exist?

All pitiable complaints concerning the possible, probable, or, if you will, inevitable, injurious effects, can only be allowed a certain weight. Whoever is just will not fix his attention, solely, on the weak side of the question. He will examine both sides; and, when good preponderates, he is satisfied, and endeavours, by all means in his power, to evade, or diminish, the evil.

Who better can inspire us with this heroic fortitude in favour of good, although attended by evil; who better can cure us of pusillanimous anxieties, and dread of evil while in the pursuit of good, than the great Author and Founder of the noblest good? Who, notwithstanding his affectionate love of mankind, his hatred of discord, and love of peace, so openly proclaimed, "I am not come to send peace on the earth but a sword."

He was grieved at every ill effect of his mission, but was calm concerning every thing that was in itself good, and preponderately good in its consequences. I, also, grieve for the ill effects

effects of this book ; but I, also, will be calm, convinced of the great good which shall be the result. I clearly perceive, nor endeavour to conceal from myself, every disadvantage which shall, in all probability, occur, at least, for a time, and among those who content themselves with a slight taste of knowledge, whether human or divine. I continually keep every defect of the science in view, that I may exert all my powers to render it as harmless, and as profitable, as possible ; nor can this prospect of probable abuses, attendant on every good, on every divine work, induce me to desist ; being, as I am, at each step, more firmly convinced that I am labouring to effect an excellent purpose, and that every man, who reads me with attention, and has not the corruptest of hearts, will rather be improved than injured.

Thus far, generally, and now for a more particular answer to the first objection.

I.

I TEACH no black art ; no *nostrum*, the secret of which I might have concealed, which is a thousand times injurious for once that it is profitable, the discovery of which is, therefore, so difficult.

I do but teach a science, the most general, the most palpable, with which all men are acquainted, and state my feelings, observations, and their consequences.

We ought never to forget that the very purport of outward expression is to teach what passes in the mind, and that to deprive man of this source of knowledge were to reduce him to utter ignorance ; that every man is born with a certain portion of physiognomical sensation, as certainly as that every man, who is not deformed, is born with two eyes ; that all men, in their intercourse with each other, form physiognomical decisions, according as their judgment is more or less clear ; that it is well known, though physiognomy were never to be reduced to science, most men, in proportion as they have mingled with the world, derive some profit from their knowledge of mankind, even at the first glance ;

glance; and that the same effects were produced long before this question was in agitation. Whether, therefore, to teach men to decide with more perspicuity and certainty, instead of confusedly; to judge clearly with refined sensations, instead of rudely, and erroneously, with sensations more gross; and, instead of suffering them to wander in the dark, and venture abortive and injurious judgments, to learn them, by physiognomical experiments, by the rules of prudence and caution, and the sublime voice of philanthropy, to mistrust, to be diffident, and slow to pronounce, where they imagine they discover evil; whether this, I say, can be injurious, I leave the world to determine.

I here openly, and loudly, proclaim that whoever disregards all my warnings, disregards the proofs and examples I give, by which he may preserve himself from error; whoever is deaf to the voice of philanthropy, and, like a madman with a naked sword, rushes headlong to assassinate his brother's good name, the evil must be upon his head. When his wickedness shall appear, and he shall be punished for his unpardonable offences, against his brother, my soul shall not be polluted by his sin.

I believe I may venture to affirm very few

persons will, in consequence of this work, begin to judge ill of others, who had not before been guilty of the practice.

“ This Jew has not the smallest respect for
“ the legislature, or his superiours ; he scourges
“ the people, who have done him no injury,
“ with whips ; he goes to banquetings, where-
“ ever he is invited, and makes merry ; he is a
“ very mischief maker ; and lately he said to
“ his companions, *I am not come to send peace,*
“ *but a sword.*”——What a judgment is here,
from a partial view of the actions of Christ !
But view his physiognomy, not as he has been
depicted by Raphael, the greatest of painters,
but by Holbein, only, and if you have the
smallest physiognomical sensation, oh ! with
what certainty of conviction, will you pro-
nounce a judgment immediately the reverse !
You will find that these very accusations, strong
as they seem in selection, are accordant to his
great character, and worthy the Saviour of the
world.

Let us but well consider how much physiog-
nomy discovers to the skilful eye, with what
loud-tongued certainty it speaks, how perfect a
picture

picture it gives of him who stands open to its inspection, and we, most assuredly, shall not have more, but less to fear, from its decisions, when the science shall have the good fortune to become more general, and shall have taught superiour accuracy to the feelings of men.

II.

THE second objection to physiognomy is that "it renders men vain, and teaches them to assume a plausible appearance."—When thou didst urge this, how great was the impression thy words made upon my heart! and how afflicted am I to be obliged to answer thee, that this thy objection is applicable only to an ideal, and innocent, and not an actual, and wicked world.

The men thou wouldst reform are not children, who are good, and know not that they are so; but men, who must, from experience, learn to distinguish between good and evil; men, who, to become perfect, must necessarily be taught their own noxious, and consequently their own beneficent, qualities. Let, therefore, the desire of obtaining approbation from the good act in concert with the impulse to goodness. Let this be the ladder; or, if you please, the crutch to support tottering virtue. Suffer men
to

to feel that God has ever branded vice with deformity, and adorned virtue with inimitable beauty. Allow man to rejoice when he perceives that his countenance improves, in proportion as his heart is ennobled. Inform him, only, that to be good, from vain motives, is not actual goodness, but vanity; that the ornaments of vanity will ever be inferiour, and ignoble; and that the dignified mien of virtue never can be truly attained, but by the actual possession of virtue, unfellied by the leaven of vanity.

Beholdest thou some weeping youth, who has strayed from the paths of virtue, who, in his glass, reads his own degradation, or reads it in the mournful eye of a tender, a discerning, a physiognomonical friend; a youth who has studied the worth of human nature in the finest forms of the greatest masters.—Suffer his tears to flow—Emulation is roused; and he henceforth determines to become a more worthy ornament of God's beauteous creation than he has hitherto been.

XII.

OF THE EASE OF STUDYING PHYSIOGNOMY.

TO learn the lowest, the least difficult, of sciences, at first appears an arduous undertaking, when taught by words or books, and not reduced to actual practice. What numerous dangers and difficulties might be started against all the daily enterprizes of men, were it not undeniable that they are performed with facility! How might not the possibility of making a watch, and still more a watch worn in a ring, or of sailing over the vast ocean, and of numberless other arts and inventions, be disputed, did we not behold them constantly practised! How many arguments might be urged against the practice of physic! And, though some of them may be unanswerable, how many are the reverse!

We must not too hastily decide on the possible ease, or difficulty, of any subject, which we have not yet examined. The simplest may abound with difficulties, to him who has not made frequent experiments, and, by frequent experiments, the most difficult may become easy. This, I shall be answered, is the commonest of common

common place. Yet, on this depends the proof of the facility of the study of physiognomy, and of the intolerant folly of those who would rather contest the possibility of a science than profit by its reality.

“ Perhaps you have not examined it yourself, therefore can say nothing on the subject.”
—— I have examined, and can certainly say something. I own, I scarcely can ascribe to myself one of the numerous qualities which I hold necessary to the physiognomist. I am short sighted, have little time, patience, or skill, in drawing; have but a small knowledge of the world; am of a profession, which, notwithstanding all the opportunities it may give me of obtaining a knowledge of mankind, yet renders it impossible for me to make physiognomy my only study; I want anatomical knowledge, copiousness and accuracy of language, which only can be obtained by continually reading the best writers, epic and dramatic, of all nations and ages. How great are these disadvantages! Yet is there scarcely a day in which I do not add to, or confirm my former physiognomical remarks.

Whoever possesses the slightest capacity for, and has once acquired the habit of, observation
and

and comparison, should he even be more deficient in requisites than I am, and should he see himself daily, and incessantly, surrounded by hosts of difficulties, will yet certainly be able to make a progress.

We have men constantly before us. In the very smallest towns there is a continual influx and reflux of persons, of various and opposite characters. Among these, many are known to us without consulting physiognomy; and that they are patient, or choleric, credulous, or suspicious, wise, or foolish, of moderate, or weak capacity, we are convinced past contradiction. Their countenances are as widely various as their characters, and these varieties of countenance may each be as accurately drawn as their varieties of character may be described.

We have daily intercourse with men, their interest and ours are connected. Be their dissimulation what it may, passion will, frequently, for a moment, snatch off the mask, and give us a glance, or at least, a side view, of their true form.

Shall nature bestow on man the eye and ear, and yet have made her language so difficult, or so entirely unintelligible? And not the eye and ear, alone; but feeling, nerves, internal sensations,

tions, and yet have rendered the language of the superficies so confused, so obscure? She who has adapted sound to the ear, and the ear to sound; she who has created light for the eye, and the eye for light; she who has taught man, so soon, to speak, and to understand speech; shall she have imparted innumerable traits and marks of secret inclinations, powers, and passions, accompanied by perception, sensation, and an impulse to interpret them to his advantage; and, after bestowing such strong incitements shall she have denied him the possibility of quenching this his thirst of knowledge; she who has given him penetration to discover sciences still more profound, though of much inferior utility; who has taught him to trace out the paths, and measure the curves, of comets; who has put a telescope into his hand, that he may view the satellites of planets, and has endowed him with the capability of calculating their eclipses, through revolving ages; shall so kind a mother have denied her children, her truth seeking pupils, her noble philanthropic offspring, who are so willing to admire, and rejoice in, the majesty of the Most High, viewing man his master-piece, the power of reading the ever present, ever open, book of the human countenance;

nance ; of reading man, the most beautiful of all her works, the compendium of all things, the mirror of the Deity ?

Canst thou, man of a sound understanding, believe this can be so ? Canst thou credit such accusations against the most affectionate of mothers ? Shall so much knowledge with which thou mayest dispense be bestowed upon thee ; and shalt thou have been denied that which is of most importance ?

Awake, view man in all his infinite forms. Look, for thou mayest eternally learn ; shake off thy sloth, and behold. Meditate on its importance. Take resolution to thyself, and the most difficult shall become easy.

Awake to the conviction of the necessity of the knowledge of man, and be persuaded that this knowledge may be acquired ; so shall recurring examples, and increasing industry, smoothe the path of knowledge.

The grand secret of simplifying science consists in analyzing, in beginning with what is easy, and proceeding progressively. By this method miracles will at length be wrought. The mountain of knowledge must be climbed step by step.

Which of the sciences, surrounded as they all
are

are with difficulties, has not been highly improved by recurring observation, reflexion, and industry?

When I come to speak of the method in which physiognomy ought, probably, to be studied, the intelligent reader will be able to decide whether improvement in this science be so difficult, and impossible, as so many, from such opposite reasons, have pretended.

XIII.

OF THE DIFFICULTIES OF PHYSIOGNOMY.

THIS fragment ought to be one of the longest in the whole work, although it will be one of the shortest. Not the most copious volume would be sufficient to propound, and obviate, all the numberless objections with which physiognomy is surrounded.

All the objections brought against it, and certainly all are not brought which might be, some of which are true, and many false, concur, at least, in proving the general conviction of the difficulties which attend this enquiry into the effects of nature.

I do not believe that all the adversaries of physiognomy can conjure up so many difficulties as will soon present themselves to the philosophical physiognomist himself. A thousand times have I been dismayed at their number and variety, and almost persuaded to desist from all farther enquiry. I was, however, continually encouraged and confirmed, in my pursuits, by those certain, undeniable, proofs I had collected, and by thousands of examples, which

no single fact could destroy. These gave me fortitude, and determined me to vanquish a part of my difficulties, and calmly to leave those which I found unconquerable, until some future opportunity might afford me the means of reconciling so many apparent contradictions.

There is a peculiar circumstance attending the starting of difficulties. There are some who possess the particular gift of discovering and inventing difficulties, without number or limits, on the most common and easy subjects. I could cite many such persons who possess this gift in a very extraordinary degree. Their character is very remarkable, and determinate. In other respects they are excellent people. They may be the salt, but cannot be the food, of society. I admire their talents, yet should not wish for their friendship, were it possible they should desire mine. I shall be pardoned this short digression. I now return to the difficulties of physiognomy; and, innumerable as they are, I shall be brief, because it not being my intention to cite them all, in this place, the most important will occasionally be noticed, and answered, in the course of the work. Scarcely a fragment will be written in which the author and reader will not have occasion to remark difficulties.

Many

Many of these difficulties will be noticed in the fifteenth fragment, which treats on the character of the physiognomist. I have an additional motive to be brief, which is that most of these difficulties are included in —

The indescribable minuteness of innumerable traits of character—or the impossibility of seizing, expressing, and analyzing certain sensations, and observations.

Nothing can be more certain than that the smallest shades, which are scarcely discernible to an inexperienced eye, frequently denote total opposition of character. Almost every succeeding page will afford opportunity of making this remark. How wonderfully may the expression of countenance and character be altered by a small inflexion or diminishing, lengthening or sharpening, even though but of a hair's breadth! Whoever wishes for immediate conviction of this truth need but be at the trouble to take five or six shades of the same countenance, with all possible accuracy, and afterward as carefully reduce and compare them to each other.

How difficult, how impossible, must this variety of the same countenance, even in the most accurate of the arts of imitation, render pre-

cision ! And the importance of precision to physiognomy has, by numerous reasons, before been proved.

How often does it happen that the seat of character is so hidden, so enveloped, so masked, that it can only be caught in certain, and, perhaps, uncommon positions of the countenance, which will again be changed, and the signs all disappear, before they have made any durable impression ! Or, supposing the impression made, these distinguishing traits may be so difficult to seize, that it shall be impossible to paint, much less to engrave, or describe them, by language.

This may likewise happen to the most fixed, determinate, and decisive marks. Numberless of these can neither be described nor imitated. How many, even, are not to be retained by the imagination ! How many, that are rather felt than seen ! Who shall describe, who delineate, the cheering, the enlightening ray ; who the look of love ; who the soft benignant vibration of the benevolent eye ; who the twilight, and the day, of hope ; who the internal strong efforts of a mind, wrapt in gentleness and humility, to effect good, to diminish evil, and to increase present and eternal happiness ; who all the secret impulses and powers, collected in the
aspect

aspect of the defender, or enemy, of truth; of the bold friend, or the subtle foe, of wisdom; who "the poet's eye, in a fine phrenzy rolling, glancing from heaven to earth, from earth to heaven, while imagination bodies forth the forms of things unknown;" who shall all this delineate, or describe? Can charcoal paint fire, chalk light, or can colours live and breathe?

It is with physiognomy as with all other objects of taste, literal, or figurative, of sense, or of spirit. We can feel but cannot explain. The essence of every organized body is, in itself, an invisible power. It is mind. Without this incomprehensible principle of life, there is neither intelligence, action, nor power. "The world seeth not, knoweth not, the spirit." Oh! how potent is this truth, whether in declamation it be expressed with insipidity or enthusiasm, from the Holy Spirit, that in person inspired the apostles and evangelists of the Lord, to the spirit of the most insignificant being! The world seeth it not, and knoweth it not. This is the most general proposition possible. The herd satiate themselves with words without meaning, externals without power, body without mind, and figure without essence. Overlooked as it has been by mere literal readers, who are incapable

of exalting themselves to the great general sense of the word of God, and who have applied the text to some few particular cases, though it be the key to nature and revelation, though it be itself the revelation of revelation, the very soul of knowledge, and the secret of secrets. "It is the spirit that maketh alive, the flesh profiteth nothing."

Since likewise (which who will or can deny?) since all flesh is valued according to the spirit within; since it is the spirit alone of which the physiognomist is in search, endeavouring to discover, pourtray, and describe; how difficult must it be for him to delineate, by words, or images, the best, most volatile, and spiritual part, to those who have neither eyes nor ears! Words and images are but a still grosser kind of flesh and spirit.

What I have here said can only be instructive and intelligible to a few readers, but those few will find much in this passage whereon to meditate.

Let us proceed.

How many thousand accidents, great and small, physical and moral; how many secret incidents, alterations, passions; how often will dress, position, light and shade, and innumerable discordant

discordant circumstances, show the countenance so disadvantageously, or, to speak more properly, betray the physiognomist into a false judgment, on the true qualities of the countenance and character ! How easily may these occasion him to overlook the essential traits of character, and form his judgment on what is wholly accidental !

“ The wisest man, when languid, will look “ like a fool,” says Zimmermann ; and he may be right, if his observation extends no farther than the actual state of the muscular parts of the countenance.

To cite one very common instance, out of a hundred, how surprisingly may the small pox, during life, disfigure the countenance ! How may it destroy, confuse or render the most decisive traits imperceptible !

I shall not here enumerate the difficulties which the most accurate observer has to encounter in dissimulation ; I perhaps may notice these in a separate fragment.

There is one circumstance, however, which I must not omit to mention.

The best, the greatest, the most philosophical physiognomist is still but man ; I do not here allude to those general errors from which he cannot be exempt ; but that he is a prejudiced man,

and that it is necessary he should be as unprejudiced as God himself.

How seldom can he avoid viewing all objects through the medium of his own inclinations or aversions, and judging accordingly! Obscure recollections of pleasure or displeasure, which this or that countenance have by various incidents impressed upon his mind, impressions left on his memory, by some object of love or hatred—How easily, nay, necessarily, must these influence his judgment! Hence, how many difficulties must arise to physiognomy, so long as physiognomy shall continue to be the study of men and not of angels!

We will therefore grant the opposer of physiognomy all he can ask, although we do not live without hope that many of the difficulties shall be resolved, which, at first, appeared to the reader, and the author, inexplicable.

Yet how should I conclude this fragment without unburthening my heart of an oppressive weight, something of which, perhaps, I have before given the reader to understand.——

That is, that “many weak and unphilosophical minds, who never during life have made, nor ever will make a deep observation,
“may

“ may be induced, from reading my writings,
“ to imagine themselves physiognomists.”

“ He that hath ears to hear let him hear.”

As soon might ye become physiognomists by reading my book, read and pore however industriously you please, as you would become great painters, by copying the drawings of Preyfler, or reading the works of Hagedorn, or Fresnoy ; great physicians, by studying Boerhaave ; or great statesmen by learning Grotius, Puffendorf, and Montesquieu, by rote.

XIV.

OF THE RARITY OF THE SPIRIT OF PHYSIOGNOMONICAL OBSERVATION.

IN the eighth fragment, we have noticed how general, yet obscure and indeterminate, physiognomical sensation is: in this we shall speak of the rarity of the true spirit of physiognomical observation. As few are the persons who can think physiognomonically, as those who can feel physiognomonically are numerous.

Nothing can appear more easy than to observe, yet nothing is more uncommon. By observe I mean to consider a subject in all its various parts: first to consider each part separately, and, afterwards, to examine its analogy with contiguous or other possible objects; to conceive and retain the various properties which delineate, define, and constitute the essence of the thing under consideration; to have clear ideas of these properties, individually and collectively, as contributing to form a whole, so as not to confound them with other properties, or things, however great the resemblance.

We need only attend to the different judgments

ments of a number of men, concerning the same portrait, to be convinced of the general want of a spirit of accurate observation: nor has any thing so effectually, so unexpectedly convinced me, of the extreme rarity of the true spirit of observation, even among men of genius, in famed, and fame-worthy, observers, in far greater physiognomists than I can ever hope to become, nothing, I say, has so perfectly convinced me of the rarity of this spirit, as the confounding of widely different portraits and characters, which, notwithstanding their difference, have been mistaken for the same. To make erroneous remarks is a very common thing; and, probably, has often befallen myself. This all tends to prove how uncommon an accurate spirit of observation is, and how often it forsakes even those who have been most assiduous in observing.

I shudder when I remember the supposed likenesses which are found between certain portraits and shades, and the living originals. How many men suppose each caricature a true portrait, or, probably, sometimes, take it for an ideal!* In such judgments I perceive a most per-

* By *Caricature*, the Author appears to mean nothing more than an imperfect drawing, and by *Ideal*, sometimes perfect beauty, sometimes a fancy piece. These words occur so frequently that they must inevitably be often retained in the translation. T.

fect analogy to the judgments of the most common observers on character. Each slander, in which there is but a shade of truth, is as usually supposed to be the full and exact truth as are so many thousand wretched portraits supposed to be real and exact likenesses.

Hence originate many pitiable physiognomical decisions; hence are deduced so many apparently well founded objections against physiognomy, objections that, in reality, are false.

We call that likeness which is unlike, because we are not accustomed to observation sufficiently acute.

I cannot sufficiently caution physiognomists against haste and erroneous comparisons and suppositions; or to wait till they are well convinced that they have not imagined two different countenances to resemble each other, or men which are unlike to be the same.

I shall, therefore, take every opportunity in this work, to render the reader attentive to the smallest, scarcely discernible, variations of certain countenances and traits, which, on a first view, might appear to be alike.

ADDITIONS.

I.

ANSON.

ALIKE as these heads may appear, to an inexperienced eye, how different are they to an observer! A countenance so noble as that of Anson can never be entirely rendered mean, or wholly unresembling.—Who that had once beheld Anson, alive or well painted, would, at viewing these caricatures, exclaim Anson!—Yet, on the contrary, how few would pronounce—Not Anson!—How few will be able accurately to perceive and define the very essential differences between these faces! The observer will see where the unobservant are blind, and while the latter are dumb, will pronounce the forehead of 2 is more thoughtful and profound than that of 1—1 forms no such deep consistent plans as 2—The eyebrows of 1 are more firm and closely knit, than those of 2—So likewise is the eye of 1; but that of 2 is more open and serene. The nose of 2 is something more compact, and, therefore, more judicious, than 1. The mouth of one is awry, and somewhat small. The chin of 2 is likewise more manly, and noble than of 1.

II. THESE

II.

THESE four caricature profiles, of broken Grecian busts, will, to many hasty observers, though they should not be wholly destitute of physiognomonical sensation, seem nearly alike in signification. Yet are they essentially different. The nose excepted, the first has nothing in common with the rest. The manly closing, and firmness, of the mouth, as little permits the physiognomonical observer to class this countenance with the others, as would the serious aspect, the arching, and motion, of the forehead, and its descent to the nose. Let any one, further, consider this descent of the forehead to the nose; afterward, the nose itself, and the eye, in 2, 3, and 4. Let him compare them, and the scientific physiognomist will develope characters almost opposite. In the nose of 3, he will perceive more taste and understanding than in the rest. The whole under part of the countenance, the general traits of voluptuousness excepted, is, in each of them, different. 4 is the most sensual and effeminate of the whole, although it is deprived of much of its grace by the ill drawn mouth.

III. IV.

TWO drawings of the same profile. The difference

difference between them is to the observer remarkable. K. b. will appear to him, from the forehead, nose, and eyebrows, all of which are close, firm and sharp, as betokening acute penetration, and deep thought. K. a. will be found more cheerful. In both he will perceive the traits of mind and genius.

V. VI.

Here, likewise, are two shades of the same countenance, which, however, bear a greater resemblance than different shades usually do. Many would declare them very like each other. Yet how many varieties may not be discovered by the accurate observer! The mouth, in V. by the easy unconstrained manner in which it is closed, bespeaks a calm, placid, settled, effeminate mind. In VI. on the contrary, if not a character directly the reverse, essentially different, by the negligent dropping of the under lip. How few will be able to discover, before they are told, in the scarcely visible sharpening of the bone above the eye, of VI. the extreme penetration it denotes!

VII. VIII.

HOWEVER similar these two shades of the same person may appear; to the physiognomist, that is, to a rare and accurate observer, they are
not

not so. In the forehead, the bones above the eye, and the descent to the nose, in VIII. there is something more of understanding than in the same parts of VII. although the difference is scarcely that of a hair's breadth. How few will find in the bending and point of the nose of VIII. a quicker perception of sensual beauty; and superiour understanding in VII.! Yet this does not escape the physiognomist, to whom, likewise, the mouth, in VIII. betokens firm powers. The descent of the under lip, at the corner, of VII. is, by a hair's breadth, more pure and noble, than VIII.

IX.

These six profiles, also, have, to the unpractised, much resemblance, yet some of them have differences too vast to be imagined, on a first view. The hasty observer will find some dissimilar, and the accurate all.

1 Is benevolent. The forehead and nose betoken understanding, but irresolution.

2, The caricature of an almost sublime countenance. The least experienced connoisseur will find much to approve. By an error infinitely small infinitely much is lost. Had the upper part of the forehead been a little more compact, more vigorously drawn, the acute observer

server could not then have perceived tokens of imbecillity, which are now to him so visible, though so difficult to explain.

3, All will discover, in this, goodness tinged with weakness. But that the marks of weakness are chiefly to be sought in the arching of the forehead, and the outline of the chin, is only perceptible to the intuition of experience*.

4, The nose speaks taste and knowledge, the eye penetration. None but the physiognomist will remark dulness, and thoughtless haste, in the forehead and mouth.

5 Is, to general sensation, the profile of a benevolent, but weak and ordinary man. The seat of weakness will be seen, by the physiognomist, in the forehead, eye, and mouth.

6, Inanimate thoughtlessness will be universally perceived in this countenance. The experienced only will discover the peculiar insipidity of the mouth.

X.

IMBECILLITY is the character common to these six heads. Yet how various are the modifications, definable only by the physiognomist! And how little is explained by the general term imbecillity concerning heads so different!

* Der Geübte intuitif.

1 Has a noble nose, with an almost common forehead. Were the back part of the eye less projecting it would be much wiser.

2 Is more benevolent and noble, more intelligent in the under part, and more weak in the upper.

3, Inanity with a mixture of contempt.

4, The nose excepted, empty, and more perverse than all the other five.

5, The under half not vulgar, but the full forehead denotes imbecillity. In the mouth, only, are taste and understanding united.

6, A nose like this, which speaks a person of discernment, does not correspond with so foolish a countenance.

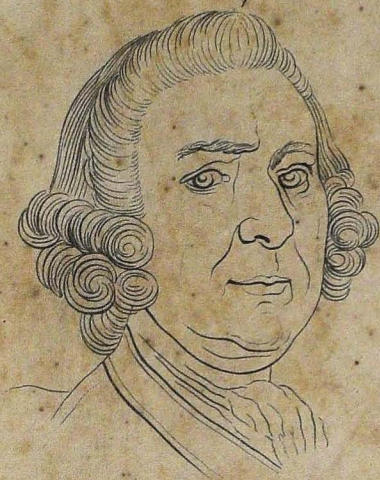
XI.

FOUR additional profiles, in the Grecian style, a few remarks on which may show the enquiring reader how minute are traits which have great signification; and how difficult it is, to the inexperienced eye, not to confound things in themselves very dissimilar.

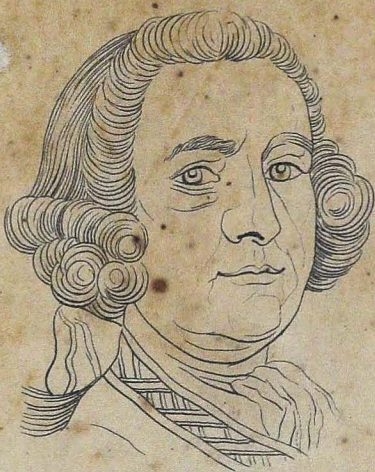
The two upper have a great resemblance to each other; as likewise, have the two lower. Physiognomonical sensation would generally pronounce them to be four sisters. All will find the two upper more noble than the two lower.

The

1



2



Anson.

II.

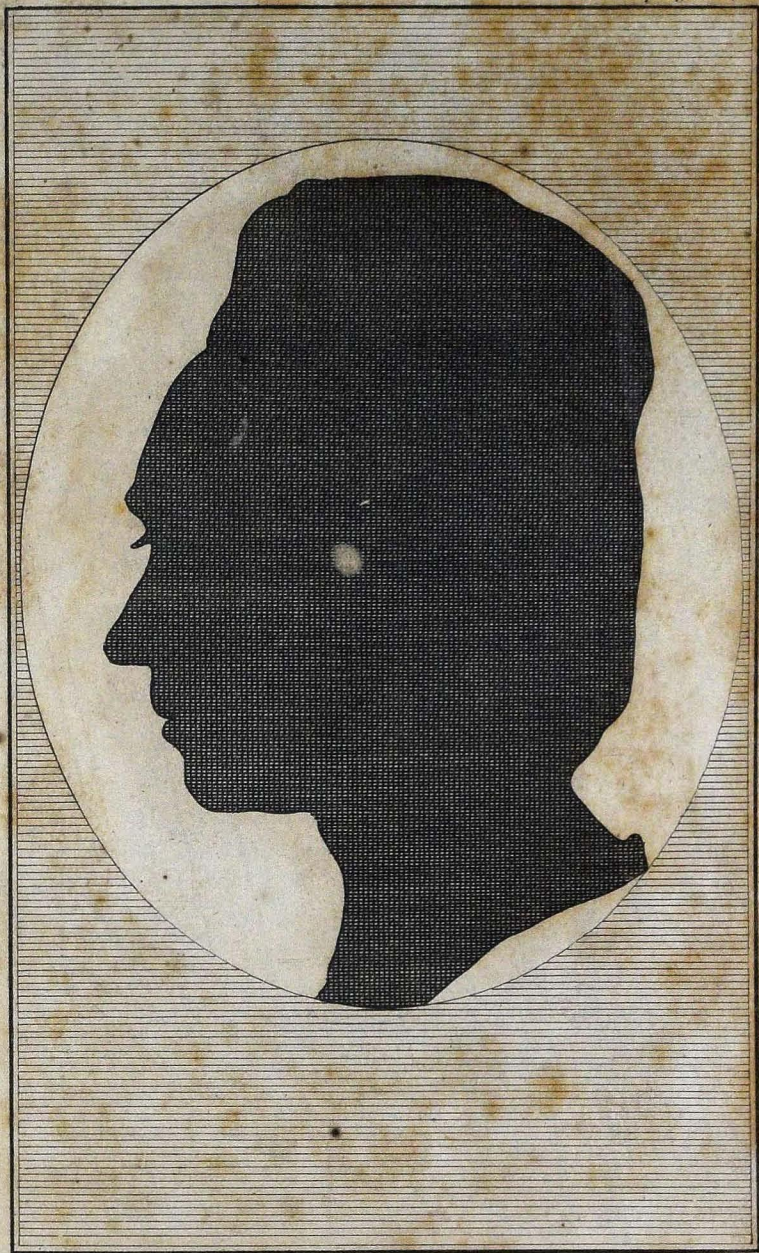


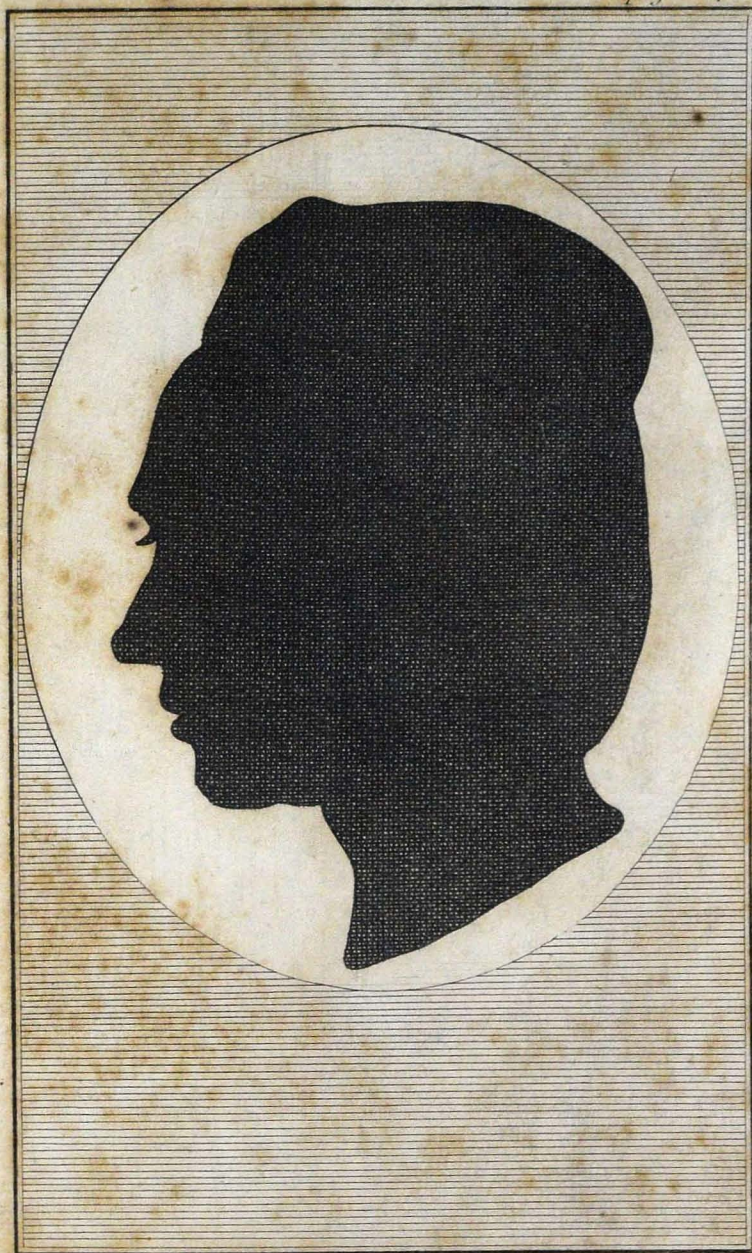
III.

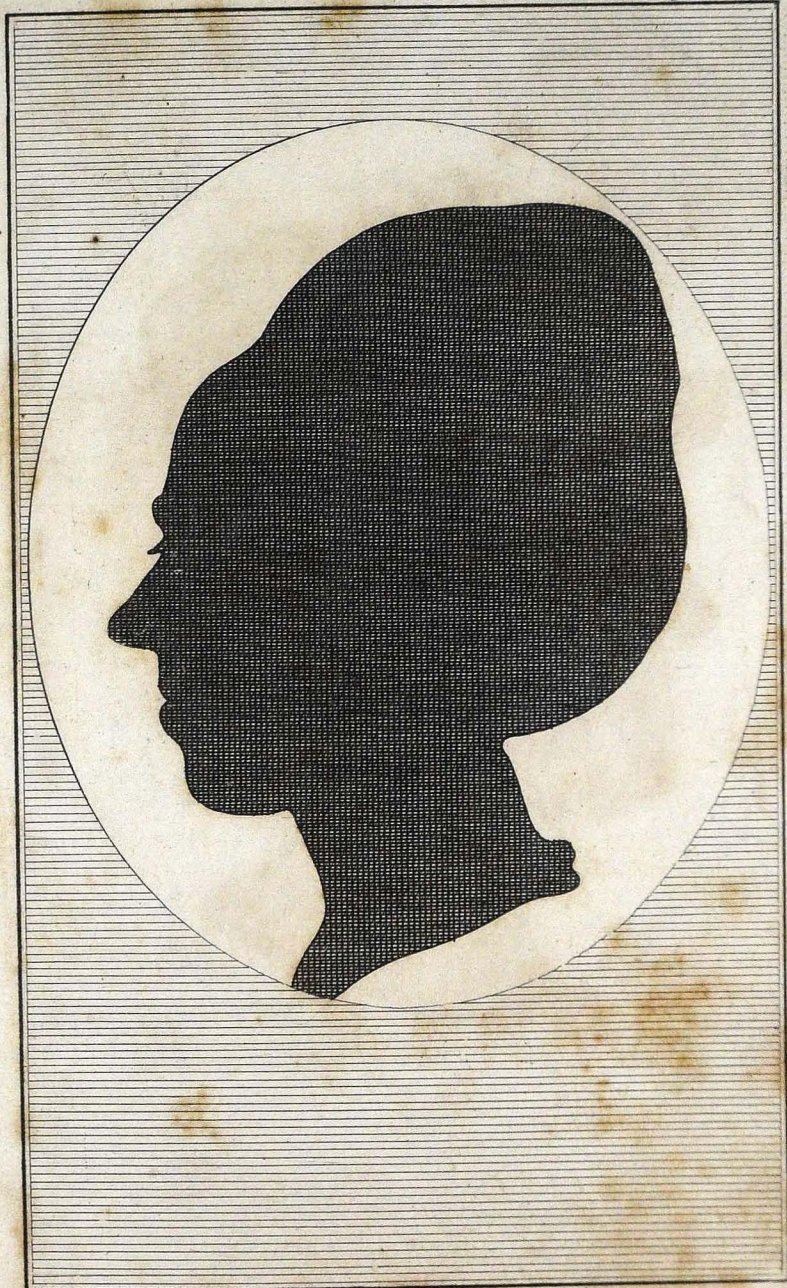


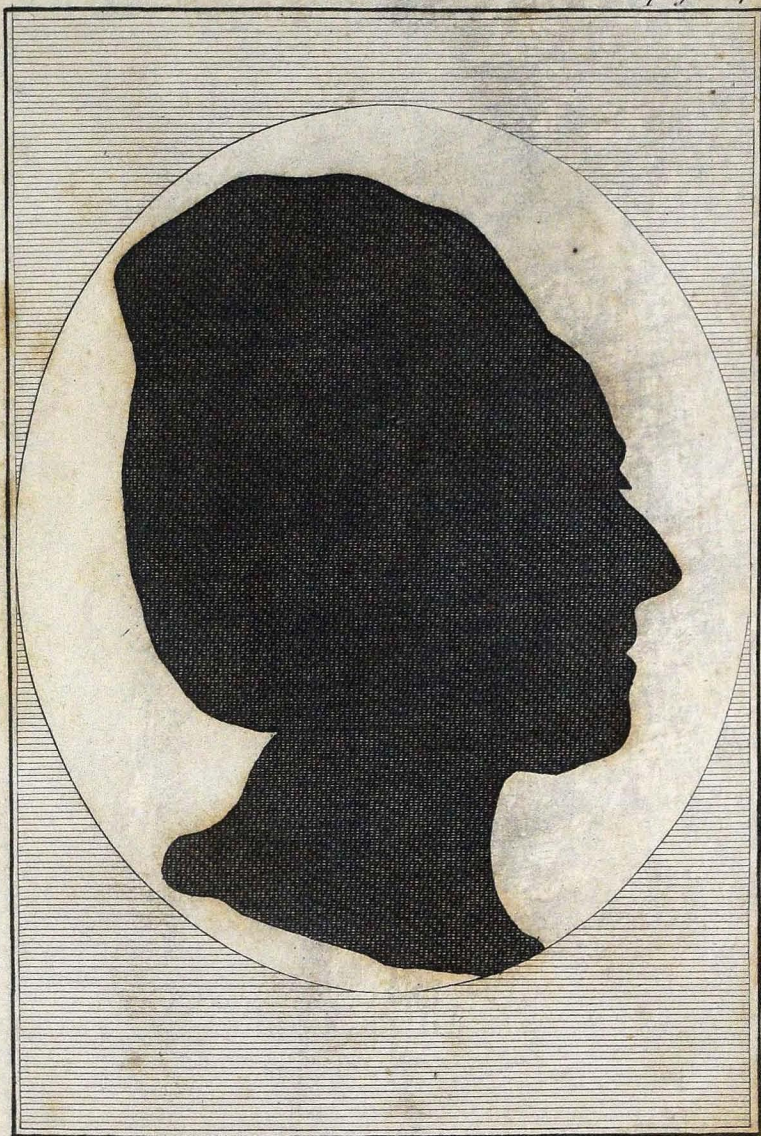
IV.

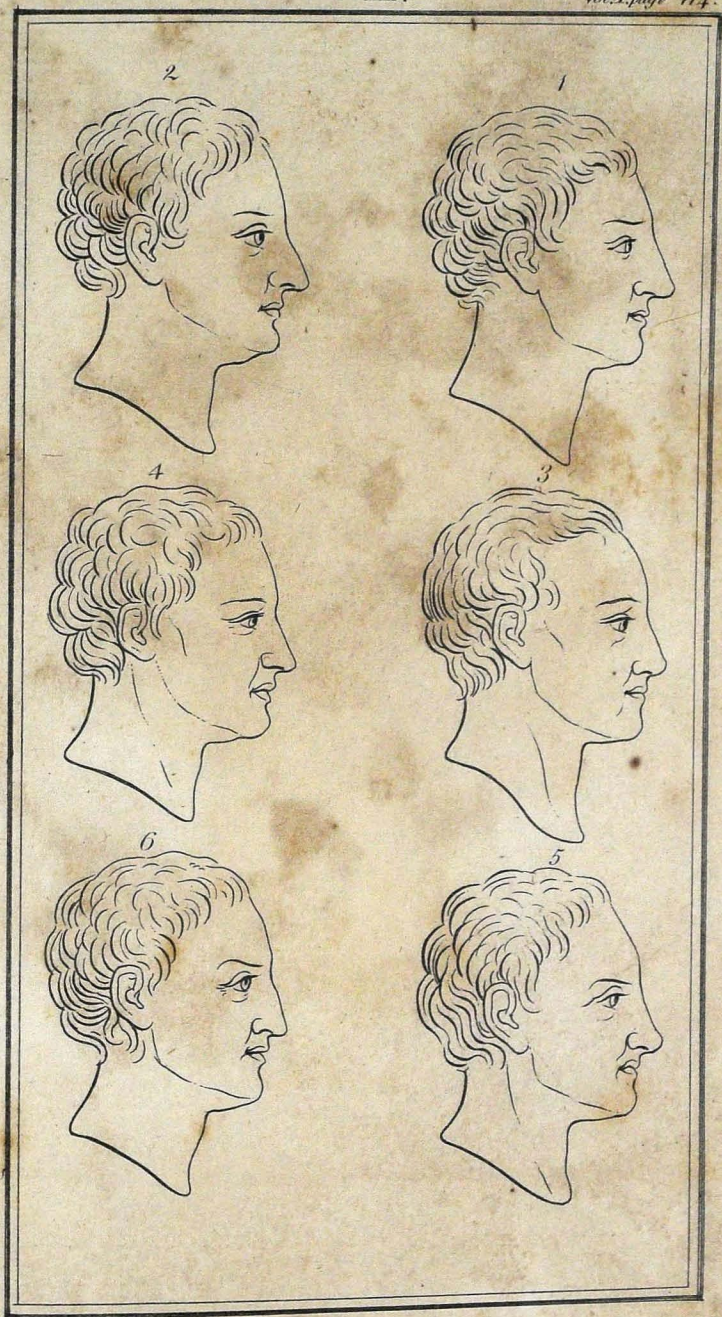




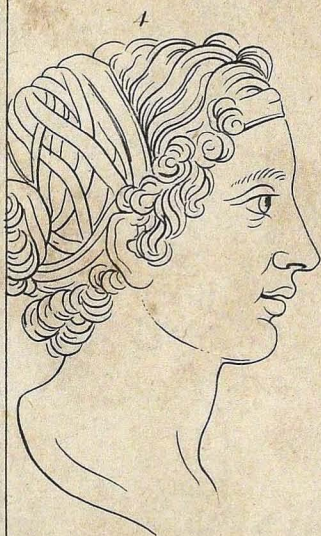












The forehead of 2 will be found to possess a small superiour degree of delicacy over that of 1; the forehead of 3 much inferior to 2, and the forehead of 4 still inferior to 3. The physiognomist will read more of affection in 4 than in 3, and something less of delicacy; and more of voluptuousness, in 3 than in 4.

The converse of the proposition we have hitherto maintained will, in certain countenances, be true. The observer will perceive similitude in a hundred countenances which, to the inexperienced, appear entirely dissimilar.

XV.

THE PHYSIOGNOMIST.

ALL men have talents for all things, yet we may safely maintain very few have the determinate and essential talents.

All men have talents for drawing. They can all learn to write, well or ill. Yet not an excellent draughtsman will be produced in ten thousand. The same may be affirmed of eloquence, poetry, and physiognomy.

All men, who have eyes and ears, have talents to become physiognomists. Yet, not one in ten thousand can become an excellent physiognomist.

It may therefore be of use to sketch the character of the true physiognomist, that those who are deficient in the requisite talents may be deterred from the study of physiognomy. The pretended physiognomist, with a foolish head and a wicked heart, is certainly one of the most contemptible and mischievous creatures that crawls on God's earth.

No one whose person is not well formed can become a good physiognomist. The handsomest
painters

painters were the greatest painters. Reubens, Vandyke, and Raphael, possessing three gradations of beauty, possessed three gradations of the genius of painting. The physiognomists of greatest symmetry are the best : as the most virtuous best can determine on virtue, and the just on justice, so can the most handsome countenances on the goodness, beauty and noble traits of the human countenance; and consequently on its defects and ignoble properties. The scarcity of human beauty is a certain reason why physiognomy is so much decried, and finds so many opponents.

No one, therefore, ought to enter the sanctuary of physiognomy who has a debased mind, an ill formed forehead, a blinking eye, or a distorted mouth. “ The light of the body is the
“ eye ; if, therefore, thine eye be single, thy
“ whole body shall be full of light ; but if thine
“ eye be evil thy whole body shall be full of
“ darkness : if, therefore, that light that is in
“ thee be darkness, how great is that darkness ! ”

Any one who would become a physiognomist cannot meditate too much on this text.

Oh ! single eye, that beholdest all things as they are, seest nothing falsely, with glance oblique, nothing overlookest—Oh ! most perfect image of reason and wisdom—Why do I say

image? Thou that art reason and wisdom themselves; without thy resplendent light would all that appertains to physiognomy become dark!

Whoever does not, at the first aspect of any man, feel a certain emotion of affection, or dislike, attraction or repulsion, never can become a physiognomist.

Whoever studies art more than nature, and prefers what the painters call manner to truth of drawing; whoever does not feel himself moved almost to tears, at beholding the antient ideal beauty, and the present depravity of men and imitative art; whoever views antique gems, and does not discover enlarged intelligence in Cicero; enterprising resolution in Cæsar; profound thought in Solon; invincible fortitude in Brutus; in Plato godlike wisdom; or, in modern medals, the height of human sagacity in Montesquieu; in Haller the energetic contemplative look, and most refined taste; the deep reasoner in Locke; and the witty satirist in Voltaire, even at the first glance, never can become a physiognomist.

Whoever does not dwell with fixed rapture on the aspect of benevolence in action, supposing itself unobserved; whoever remains unmoved by the voice of innocence; the guileless look of
inviolated

inviolated chastity; the mother contemplating her beauteous sleeping infant; the warm pressure of the hand of a friend, or his eye swimming in tears; whoever can lightly tear himself from scenes like these, and turn them to ridicule, might much easier commit the crime of parricide than become a physiognomist.

What then is required of the physiognomist? What should his inclinations, talents, qualities, and capabilities be?

His first of requisites, as has, in part, already been remarked, should be a body well proportioned, and finely organized: accuracy of sensation, capable of receiving the most minute outward impressions, and easily transmitting them faithfully to memory; or, as I ought rather to say, impressing them upon the imagination, and the fibres of the brain. His eye, in particular, must be excellent, clear, acute, rapid, and firm.

Precision in observation is the very soul of physiognomy. The physiognomist must possess a most delicate, swift, certain, most extensive spirit of observation. To observe is to be attentive, so as to fix the mind on a particular object, which it selects, or may select, for consideration, from a number of surrounding objects.

To be attentive is to consider some one particular object, exclusively of all others, and to analyze, consequently, to distinguish, its peculiarities. To observe, to be attentive, to distinguish what is similar, what dissimilar, to discover proportion, and disproportion, is the office of the understanding.

Without an accurate, superiour, and extended understanding, the physiognomist will neither be able rightly to observe nor to compare and class his observations; much less to draw the necessary conclusions. Physiognomy is the highest exercise of the understanding, the logic of corporeal varieties.

The true physiognomist unites to the clearest and profoundest understanding the most lively, strong, comprehensive imagination, and a fine and rapid wit. Imagination is necessary to impress the traits with exactness, so that they may be renewed at pleasure; and to range the pictures in the mind as perfectly as if they still were visible, and with all possible order.

Wit* is indispensable to the physiognomist, that he may easily perceive the resemblances

* Wit is here used in a less discriminating, and therefore a much more general, sense than is usually appropriated to it in the English language. T.

that

that exist between objects. Thus, for example, he sees a head or forehead possessed of certain characteristic marks. These marks present themselves to his imagination, and wit discovers to what they are similar. Hence greater precision, certainty, and expression, are imparted to his images. He must have the capacity of uniting the approximation of each trait, that he remarks; and, by the aid of wit, to define the degrees of this approximation. Without wit, highly improved by experience, it will be impossible for him to impart his observations with perspicuity. Wit alone creates the physiognomical language; a language, at present, so unspeakably poor. No one who is not inexhaustibly copious in language can become a physiognomist; and the highest possible copiousness is poor, comparatively with the wants of physiognomy. All that language can express the physiognomist must be able to express. He must be the creator of a new language, which must be equally precise and alluring, natural and intelligible.

All the productions of art, taste, and mind; all vocabularies of all nations, all the kingdoms of nature, must obey his command, must supply his necessities.

The

The art of drawing is indispensable, if he would be precise in his definitions, and accurate in his decisions. Drawing is the first, most natural, and most unequivocal language of physiognomy; the best aid of the imagination, the only means of preserving and communicating numberless peculiarities, shades, and expressions, which are not by words, or any other mode, to be described. The physiognomist who cannot draw, hastily, accurately, and characteristically, will be unable to make, much less to retain, or communicate, innumerable observations.

Anatomy is indispensable to him; as also is physiology, or the science of the human body, in health; not only that he may be able to remark any disproportion, as well in the solid as the muscular parts, but that he may likewise be capable of naming these parts in his physiognomical language. He must further be accurately acquainted with the temperaments of the human body. Not only its different colours and appearances, occasioned by the mixture of the blood, but also the constituent parts of the blood itself, and their different proportions. Still more especially must be understood the external symptoms of the constitution, relative to the
nervous

nervous system, for on this more depends than even on the knowledge of the blood.

How profound an adept ought he to be in the knowledge of the human heart, and the manners of the world! How thoroughly ought he to inspect, to feel himself! That most essential yet most difficult of all knowledge, to the physiognomist, ought to be possessed by him in all possible perfection. In proportion only as he knows himself will he be enabled to know others.

Not only is this self knowledge, this studying of man, by the study of his own heart, with the genealogy and consanguinity of inclinations and passions, their various symptoms and changes, necessary to the physiognomist, for the foregoing causes, but also for an additional reason.

“The peculiar shades” (I here cite the words of one of the critics on my first essay) “the peculiar shades of feeling, which most affect the observer of any object, frequently have relation to his own mind, and will be soonest remarked by him in proportion as they sympathize with his own powers. They will affect him most, according to the manner in which he is accustomed to survey the physical and moral world. Many therefore of his observations

“ tions are applicable only to the observer him-
“ self; and, however strongly they may be con-
“ ceived by him, he cannot easily impart them to
“ others. Yet these minute observations influence
“ his judgment. For this reason, the physiogno-
“ mist must, if he knows himself, which he in jus-
“ tice ought to do before he attempts to know
“ others, once more compare his remarks with
“ his own peculiar mode of thinking, and sepa-
“ rate those which are general from those which
“ are individual, and appertain to himself.” I
shall make no commentary on this important
precept. I have given a similar one in the frag-
ment on the difficulties of studying physiog-
nomy, and in other places.

I shall here only repeat that an accurate and
profound knowledge of his own heart is one of
the most essential qualities in the character of
the physiognomist.

Reader, if thou hast not often blushed at thy-
self, even though thou shouldest be the best of
men, for the best of men is but man; if thou
hast not often stood with downcast eyes, in pre-
sence of thyself and others; if thou hast not dared
to confess to thyself, and to confide to thy friend,
that thou art conscious the seeds of every vice
are latent in thy heart; if, in the gloomy calm
of

of solitude, having no witnesses but God and thy own conscience, thou hast not a thousand times sighed and sorrowed for thyself; if thou wantest the power to observe the progress of the passions, from their very commencement; to examine what the impulse was which determined thee to good or ill, and to avow the motive to God and thy friend, to whom thou mayest thus confess thyself, and who also may disclose the recesses of his soul to thee; a friend who shall stand before thee the representative of man and God, and in whose estimation thou also shalt be invested with the same sacred character; a friend in whom thou mayest see thy very soul, and who shall reciprocally behold himself in thee; if, in a word, thou art not a man of worth, thou never canst learn to observe, or know men well; thou never canst be, never wilt be, worthy of being a good physiognomist——If thou wishest not that the talent of observation should be a torment to thyself and an evil to thy brother, how good, how pure, how affectionate, how expanded, ought thy heart to be! How mayest thou ever discover the marks of benevolence and mild forgiveness, if thou thyself art destitute of such gifts? How, if philanthropy does not make thine eye active, how mayest thou

thou discern the impressions of virtue and the marks of the sublimest sensations? How often wilt thou overlook them in a countenance disfigured by accident! Surrounded thyself by mean passions, how often will such false observers bring false intelligence! Put far from thee self-interest, pride, and envy, otherwise "thine eye will be evil, and thy whole body full of darkness." Thou wilt read vices on that forehead whereon virtue is written, and wilt accuse others of those errors and failings of which thy own heart accuses thee. Whoever bears any resemblance to thine enemy, will by thee be accused of all those failings and vices with which thy enemy is loaded by thy own partiality and self-love. Thine eye will overlook the beauteous traits, and magnify the discordant. Thou wilt behold nothing but caricature and disproportion.

I hasten to a conclusion.

That the physiognomist should know the world, that he should have intercourse with all manner of men, in all various ranks and conditions, that he should have travelled, should possess extensive knowledge, a thorough acquaintance with artists, mankind, vice and virtue, the wise and the foolish, and particularly with children,

dren, together with a love of literature, and a taste for painting and the other imitative arts; I say, can it need demonstration that all those and much more are to him indispensable?—To sum up the whole; to a well formed, well organized body, the perfect physiognomist must unite an acute spirit of observation, a lively fancy, an excellent wit, and, with numerous propensities to the arts and sciences, a strong, benevolent, enthusiastic, innocent heart; a heart confident in itself, and free from the passions inimical to man. No one, certainly, can read the traits of magnanimity, and the high qualities of the mind, who is not himself capable of magnanimity, honourable thoughts, and sublime actions.

I have pronounced judgment against myself writing these characteristics of the physiognomist. Not false modesty, but conscious feeling, impels me to say I am as distant from the true physiognomist as heaven is from earth. I am but the fragment of a physiognomist, as this work is but the fragment of a system of physiognomy.

XVI.

OF THE APPARENTLY FALSE DECISIONS
OF PHYSIOGNOMY.

ONE of the strongest objections to the certainty of physiognomy is, that the best physiognomists often judge very erroneously.

It may be proper to make some remarks on this objection.

Be it granted the physiognomist often errs; that is to say his discernment errs, not the countenance—But to conclude there is no such science as physiognomy, because physiognomists err, is the same thing as to conclude there is no reason, because there is much false reasoning.

To suppose that, because the physiognomist has made some false decisions, he has no physiognomical discernment, is equal to supposing that a man, who has committed some mistakes of memory, has no memory; or, at best, that his memory is very weak.—We must be less hasty. We must first enquire in what proportion his memory is faithful, how often it has failed, how often been accurate. The miser may perform ten acts of charity: must we therefore affirm he is charitable? Should we not rather

ther enquire how much he might have given, and how often it has been his duty to give?—The virtuous man may have ten times been guilty, but, before he is condemned, it ought to be asked, in how many hundred instances he has acted uprightly. He who games must oftener lose than he who refrains from gaming. He who slides or skaits upon the ice is in danger of many a fall, and of being laughed at by the less adventurous spectator. Whoever frequently gives alms is liable, occasionally, to distribute his bounties to the unworthy. He, indeed, who never gives cannot commit the same mistake, and may, truly, vaunt of his prudence since he never furnishes opportunities for deceit. In like manner he who never judges never can judge falsely. The physiognomist judges oftener than the man who ridicules physiognomy, consequently, must oftener err than he who never risks a physiognomonical decision.

Which of the favourable judgments of the benevolent physiognomist may not be decried as false? Is he not himself a mere man, however circumspect, upright, honourable and exalted he may be; a man who has in himself the root of all evil, the germe of every vice; or, in other words, a man whose most worthy propen-

fities, qualities, and inclinations, may occasionally be overstrained, wrested, and warped?

You behold a meek man, who, after repeated and continued provocations to wrath, persists in silence; who, probably, never is overtaken by anger, when he himself alone is injured. The physiognomist can read his heart, fortified to bear and forbear, and immediately exclaims, behold the most amiable, the most unconquerable, gentleness!—You are silent—You laugh—You leave the place, and say, “Fye on such a physiognomist! How full of wrath have I seen this man!”—When was it that you saw him in wrath?—Was it not when some one had mistreated his friend?—“Yes, and he behaved like a frantic man in defence of this friend, which is proof sufficient that the science of physiognomy is a dream, and the physiognomist a dreamer.”—But who is in an error, the physiognomist or his censurer?—The wisest man may sometimes utter folly—This the physiognomist knows, but, regarding it not, revere and pronounces him a wise man.—You ridicule the decision, for you have heard this wise man say a foolish thing.—Once more, who is in an error?—The physiognomist does not judge from a single incident, and often not from several combining incidents.—Nor does he, as a physiognomist,

fiognomist, judge only by actions. He observes the propensities, the character, the essential qualities, and powers, which, often, are apparently contradicted by individual actions.

Again—He who seems stupid or vicious may yet probably possess indications of a good understanding, and propensities to every virtue. Should the beneficent eye of the physiognomist, who is in search of good, perceive these qualities, and announce them; should he not pronounce a decided judgment against the man, he immediately becomes a subject of laughter. Yet how often may dispositions to the most heroic virtue be there buried! How often may the fire of genius lay deeply smothered beneath the embers!—Wherefore do you so anxiously, so attentively, rake among these ashes?—Because here is warmth—Notwithstanding that at the first, second, third, fourth raking, dust only will fly in the eyes of the physiognomist and spectator. The latter retires laughing, relates the attempt, and makes others laugh also. The former may perhaps patiently wait and warm himself by the flame he has excited. Innumerable are the instances where the most excellent qualities are overgrown and stifled by the weeds of error. Futurity shall discover why, and the discovery shall not be in vain. The common

unpractised eye beholds only a desolate wilderness. Education, circumstances, necessities, stifle every effort toward perfection. The physiognomist inspects, becomes attentive, and waits. He sees and observes a thousand contending contradictory qualities; he hears a multitude of voices exclaiming, What a man! But he hears too the voice of the Deity exclaim, What a man! He prays, while those revile who cannot comprehend, or, if they can, will not, that in the countenance, under the form they view, lie concealed beauty, power, wisdom, and a divine nature.

Still further—The physiognomist, or observer of man, who is a man—a Christian—that is to say a wise and good man, will a thousand times act contrary to his own physiognomonical sensation—I do not express myself accurately—He appears to act contrary to his internal judgment of the man. He speaks not all he thinks—This is an additional reason why the physiognomist so often appears to err; and why the true observer, observation, and truth, are in him, so often mistaken, and ridiculed. He reads the villain in the countenance of the beggar at his door, yet does not turn away, but speaks friendly to him, searches his heart, and discovers;—Oh God, what does he discover!—An immeasurable abyss, a chaos of vice!—But does he discover
nothing

nothing more, nothing good?—Be it granted he finds nothing good, yet he there contemplates clay which must not say to the potter, “why hast thou made me thus?” He sees, prays, turns away his face, and hides a tear which speaks, with eloquence inexpressible, not to man, but to God alone. He stretches out his friendly hand, not only in pity to a hapless wife, whom he has rendered unfortunate, not only for the sake of his helpless innocent children, but in compassion to himself, for the sake of God, who has made all things, even the wicked themselves, for his own glory. He gives, perhaps, to kindle a spark which he yet perceives, and this is what is called (in scripture) giving his heart.—Whether the unworthy man misuses the gift, or misuses it not, the judgment of the donor will alike be arraigned. Whoever hears of the gift will say, How has this good man again suffered himself to be deceived!

Man is not to be the judge of man—And who feels this truth more coercively than the physiognomist? The mightiest of men, the Ruler of man, came not to judge the world, but to save. Not that he did not see the vices of the vicious, nor that he concealed them from himself, or others, when philanthropy required they should be remarked and detected.—Yet he judged not,

punished not.—He forgave—"Go thy way, sin
 "no more."—Judas he received as one of his
 disciples, protected him, embraced him—Him,
 in whom he beheld his future betrayer.

Good men are most apt to discover good.—
 Thine eye cannot be christian if thou givest me
 not thy heart. Wisdom without goodness is
 folly, I will judge justly and act benevolently.

Once more—A profligate man, an abandoned
 woman, who have ten times been to blame when
 they have affirmed they were not, on the ele-
 venth are condemned when they are not to
 blame. They apply to the physiognomist. He
 inquires, and finds that, this time, they are in-
 nocent. Discretion loudly tells him he will be
 censured should he suffer it to be known that he
 believes them innocent; but his heart more
 loudly commands him to speak, to bear witness
 for the present innocence of such rejected per-
 sons. A word escapes him and a multitude of
 reviling voices at once are heard—"Such a
 "judgment ought not to have been made by a
 "physiognomist!"—Yet who has decided erro-
 neously?

The above are a few hints and reasons to the
 discerning to induce them to judge as cautiously
 concerning the physiognomist as they would wish
 him to judge concerning themselves, or others.

XVII.

OF THE GENERAL OBJECTIONS MADE TO
PHYSIOGNOMY.

INNUMERABLE are the objections which may be raised against the certainty of judgments drawn from the lines and features of the human countenance. Many of these appear to me to be easy, many difficult, and some impossible to be answered.

Before I select any of them, I will first state some general remarks, the accurate consideration and proof of which will remove many difficulties.

It appears to me that, in all researches, we ought first to inquire what can be said in defence of any proposition. One irrefragable proof of the actual existence and certainty of a thing will overbalance ten thousand objections. One positive witness, who has all possible certainty that knowledge and reason can give, will preponderate against innumerable others who are only negative. All objections against a certain truth are in reality only negative evidence. "We never observed this: we
"never experienced that."—Though ten thou-

stand should make this assertion, what would it prove against one man of understanding, and sound reason, who should answer, "But I have observed; and you, also, may observe, if you please." No well founded objection can be made against the existence of a thing visible to sense. Argument cannot disprove fact. No two opposing positive facts can be adduced, all objections to a fact, therefore, must be negative.

Let this be applied to physiognomy. Positive proofs of the true and acknowledged signification of the face and its features, against the clearness and certainty of which nothing can be alleged, render innumerable objections, although they cannot probably be answered, perfectly insignificant. Let us therefore endeavour to inform ourselves of those positive arguments which physiognomy affords. Let us first make ourselves steadfast in what is certainly true, and we shall soon be enabled to answer many objections, or to reject them as unworthy any answer.

It appears to me that in the same proportion as a man remarks and adheres to the positive will be the strength and perseverance of his mind. He whose talents do not surpass mediocrity is accustomed to overlook the positive, and to maintain the negative with invincible obstinacy.

Thou

Thou shouldest first consider what thou art, what is thy knowledge, and what are thy qualities and powers; before thou inquirest what thou art not, knowest not, and what the qualities and powers are that thou hast not. This is a rule which every man who wishes to be wise, virtuous and happy ought, not only to prescribe himself, but, if I may use so bold a figure, to incorporate with, and make a part of, his very soul. The truly wise always first directs his inquiries concerning what is; the man of weak intellect, the pedant, first searches for that which is wanting. The true philosopher looks first for the positive proofs of the proposition. I say first—I am very desirous that my meaning should not be misunderstood, and, therefore, repeat, *first*. The superficial mind first examines the negative objections.—This has been the method pursued by infidels, the opponents of Christianity. Were it granted that Christianity were false, still this method would neither be logical, true, nor conclusive. Therefore such modes of reasoning must be set aside, as neither logical nor conclusive, before we can proceed to answer objections.

To return once more to physiognomy, the question will be reduced to this.—“Whether
“there are any proofs sufficiently positive and
“decisive,

“decisive, in favour of physiognomy, to induce
 “us to disregard the most plausible objections.”
 —Of this I am as much convinced as I am of
 my own existence; and every unprejudiced
 reader will be the same, who shall read this work
 through, if he only possess so much discernment
 and knowledge as not to deny that eyes are
 given us to see; although there are innumerable
 eyes in the world that look and do not see.

It may happen that learned men, of a certain
 description, will endeavour to perplex me by
 argument. They, for example, may cite the
 female butterfly of Reaumur, and the large,
 winged ant, in order to prove how much we
 may be mistaken, with respect to final causes,
 in the products of nature—They may assert,
 “wings, undoubtedly, appear to be given for
 “the purpose of flight, yet these insects never
 “fly; therefore wings are not given for that
 “purpose.—And by a parity of reasoning, since
 “there are wise men who, probably, do not see,
 “eyes are not given for the purpose of sight.”—
 To such objections I shall make no reply, for
 never, in my whole life, have I been able to
 answer a sophism. I appeal only to common
 sense. I view a certain number of men, who all
 have the gift of sight, when they open their
 eyes, and there is light, and who do not see
 when

when their eyes are shut. As this certain number are not select, but taken promiscuously, among millions of existing men, it is the highest possible degree of probability that all men, whose formation is similar, that have lived, do live, or shall live, being alike provided with those organs we call eyes, must see. This, at least, has been the mode of arguing and concluding, among all nations, and in all ages. In the same degree as this mode of reasoning is convincing, when applied to other subjects, so is it when applied to physiognomy, and is equally applicable; and, if untrue in physiognomy, it is equally untrue in every other instance.

I am therefore of opinion that the defender of physiognomy may rest the truth of the science on this proposition, "That it is universally
" confessed that, among ten, twenty, or thirty
" men, indiscriminately selected, there as certainly exists a physiognomonical expression, or
" demonstrable correspondence of internal power
" and sensation, with external form and figure,
" as that, among the like number of men, in the
" like manner selected, they have eyes and can
" see." Having proved this, he has as sufficiently proved the universality and truth of physiognomy as the universality of sight by the aid of eyes, having shewn that ten, twenty, or thirty
men,

men, by the aid of eyes, are all capable of seeing. From a part I draw a conclusion to the whole; whether those I have seen or those I have not.

But it will be answered, though this may be proved of certain features, does it, therefore, follow that it may be proved of all?—I am persuaded it may: if I am wrong shew me my error.

Having remarked that men who have eyes and ears see and hear, and being convinced that eyes were given him for the purpose of sight, and ears for that of hearing; being unable longer to doubt that eyes and ears have their destined office, I think I draw no improper conclusion, when I suppose that every other sense, and member, of this same human body, which so wonderfully form a whole, has each a particular purpose; although it should happen that I am unable to discover what the particular purposes of so many senses, members, and integuments may be. Thus do I reason, also, concerning the signification of the countenance of man, the formation of his body, and the disposition of his members.

If it can be proved that any two or three features have a certain determinate signification, as determinate as that the eye is the expression of the countenance, is it not accurate to conclude,
according

according to the mode of reasoning above cited, universally acknowledged to be just, that those features are also significant, with the signification of which I am unacquainted.—I think myself able to prove, to every person of the commonest understanding, that all men, without exception, at least under certain circumstances, and in some particular feature, may, indeed, have more than one feature, of a certain determinate signification; as surely as I can render it comprehensible, to the simplest person, that certain determinate members of the human body are to answer certain determinate purposes.

Twenty or thirty men, taken promiscuously, when they laugh, or weep, will, in the expression of their joy or grief, possess something in common with, or similar to, each other. Certain features will bear a greater resemblance to each other among them than they otherwise do, when not in the like sympathetic state of mind.

To me it appears evident that, since excessive joy and grief are universally acknowledged to have their peculiar expressions, and that the expression of each is as different as the different passions of joy and grief, it must, therefore, be allowed that the state of rest, the medium between joy and grief, shall likewise have its peculiar expression; or, in other words, that the
muscles

muscles which surround the eyes and lips, will indubitably be found to be in a different state.

If this be granted concerning the state of the mind in joy, grief, or tranquillity; why should not the same be true concerning pride, humility, patience, magnanimity, and other affections?

According to certain laws the stone flies upward, when thrown with sufficient force; by other laws, equally certain, it afterward falls to the earth; and will it not remain unmoved according to laws equally fixed if suffered to be at rest? Joy according to certain laws is expressed in one manner, grief in another, and tranquillity in a third. Wherefore then shall not anger, gentleness, pride, humility, and other passions be subject to certain laws; that is, to certain fixed laws?

All things in nature are or are not subjected to certain laws. There is a cause for all things or there is not. All things are cause and effect, or are not. Ought we not hence to derive one of the first axioms of philosophy? And, if this be granted, how immediately is physiognomy relieved from all objections, even from those which we know not how to answer; that is, as soon as it shall be granted there are certain characteristic features, in all men, as characteristic as the eyes are to the countenance!

But,

But, it will be said, how different are the expressions of joy and grief, of the thoughtful and the thoughtless ! And how may these expressions be reduced to rule ?

How different from each other are the eyes of men, and of all creatures ; the eye of an eagle from the eye of a mole, an elephant, and a fly ! and yet we believe of all who have no evident signs of infirmity, or death, that they see.

The feet and ears are as various as are the eyes ; yet we universally conclude of them all they were given us for the purposes of hearing and walking.

These varieties by no means prevent our believing that the eyes, ears, and feet, are the expressions, the organs of seeing, hearing, and walking ; and why should we not draw the same conclusions concerning all features and lineaments of the human body ? The expressions of similar dispositions of mind cannot have greater variety than have the eyes, ears and feet, of all beings that see, hear, and walk ; yet may we as easily observe and determine what they have in common as we can observe and determine what the eyes, ears, and feet, which are so various, among all beings that see, hear, and walk, have also in common. This well considered, how many objections will be answered, or become insignificant !

XVIII.

VARIOUS OBJECTIONS TO PHYSIOGNOMY
ANSWERED.

OBJECTION I.

“IT is said, we find persons who, from youth
“ to old age, without sickness, without debauch-
“ ery, have continually a pale, death-like aspect ;
“ who, nevertheless, enjoy an uninterrupted and
“ confirmed state of health.”

ANSWER.

THESE are uncommon cases. A thousand men will shew their state of health by the complexion and roundness of the countenance, to one in whom these appearances will differ from the truth.—I suspect that these uncommon cases are the effects of impressions, made on the mother, during her state of pregnancy.—Such cases may be considered as exceptions, the accidental causes of which may, perhaps, not be difficult to discover.

To me it seems we have as little just cause hence to draw conclusions against the science of physiognomy, as we have against the proportion

tion of the human body because there are dwarfs, giants, and monstrous births.

OBJECTION II.

A FRIEND writes me word, "He is acquainted with a man of prodigious strength, who, the hands excepted, has every appearance of weakness, and would be supposed weak by all to whom he should be unknown."

ANSWER.

I COULD wish to see this man. I much doubt whether his strength be only expressed in his hands, or, if it were, still it is expressed, in the hands; and, were no exterior signs of strength to be found, still he must be considered as an exception, an example unexampled. But, as I have said, I much doubt the fact. I have never yet seen a strong man whose strength was not discoverable in various parts.

OBJECTION III.

"WE perceive the signs of bravery and heroism in the countenances of men who are, notwithstanding, the first to run away."

ANSWER.

THE less the man is the greater he wishes to appear.

But what were these signs of heroism? Did they resemble those found in the Farnesian Hercules?—Of this I doubt: let them be drawn,

let them be produced; the physiognomist will probably say, at the second, if not at the first, glance, *Quanta species!* Sickness, accident, melancholy, likewise, deprive the bravest men of courage. This contradiction, however, ought to be apparent to the physiognomist.

OBJECTION IV.

“WE find persons whose exterior appearance denotes extreme pride, and who, in their actions never betray the least symptom of pride.”

ANSWER.

A MAN may be proud and affect humility.

Education and habit may give an appearance of pride, although the heart be humble; but this humility of heart will shine through an appearance of pride, as sun beams through transparent clouds. It is true that this apparently proud man would have more humility had he less of the appearance of pride.

OBJECTION V.

“WE see mechanics who, with incredible ingenuity, produce the most curious works of art, and bring them to the greatest perfection; yet who, in their hands and bodies, resemble the rudest peasants, and wood-cutters; while the hands of fine ladies are totally incapable of such minute and curious performances.”

ANSWER.

ANSWER.

I SHOULD desire these rude and delicate frames to be brought together and compared. —Most naturalists describe the elephant as gross and stupid in appearance; and, according to this apparent stupidity, or rather according to that stupidity which they ascribe to him, wonder at his address. Let the elephant and the tender lamb be placed side by side, and the superiority of address will be visible from the formation and flexibility of the body, without farther trial.

Ingenuity and address do not so much depend upon the mass as upon the nature, mobility, internal sensation, nerves, construction, and suppleness of the body, and its parts.

Delicacy is not power, power is not minuteness. Apelles would have drawn better with charcoal than many miniature painters with the finest pencil. The tools of a mechanic may be rude, and his mind the very reverse. Genius will work better with a clumsy hand than stupidity with a hand the most pliable.—I will indeed allow your objection to be well founded if nothing of the character of an artist is discoverable in his countenance; but, before you come to a decision, it is necessary you should be acquainted with the various marks that denote mechanical genius, in the face. Have you considered the

lustre, the acuteness, the penetration, of his eyes; his rapid, his decisive, his firm aspect; the projecting bones of his brow, his arched forehead, the suppleness, the delicacy, or the massiness of his limbs? Have you well considered these particulars? "I could not see it in him," is easily said. More consideration is requisite to discover the character of the man.

OBJECTION VI.

"THERE are persons of peculiar penetration who have very unmeaning countenances."

ANSWER.

THE assertion requires proof.

For my own part, after many hundred mistakes, I have continually found the fault was in my want of proper observation.—At first, for example, I looked for the tokens of any particular quality too much in one place; I sought and found it not, although I knew the person possessed extraordinary powers. I have been long before I could discover the seat of character. I was deceived, sometimes by seeking too partially, at others, too generally. To this I was particularly liable in examining those who had only distinguished themselves in some particular pursuit; and, in other respects, appeared to be persons of very common abilities, men whose powers were all concentrated to a point, to the examination