

New system of physiognomony [sic] : or the art of knowing men by their eyes / by M. Aguirre de Venero.

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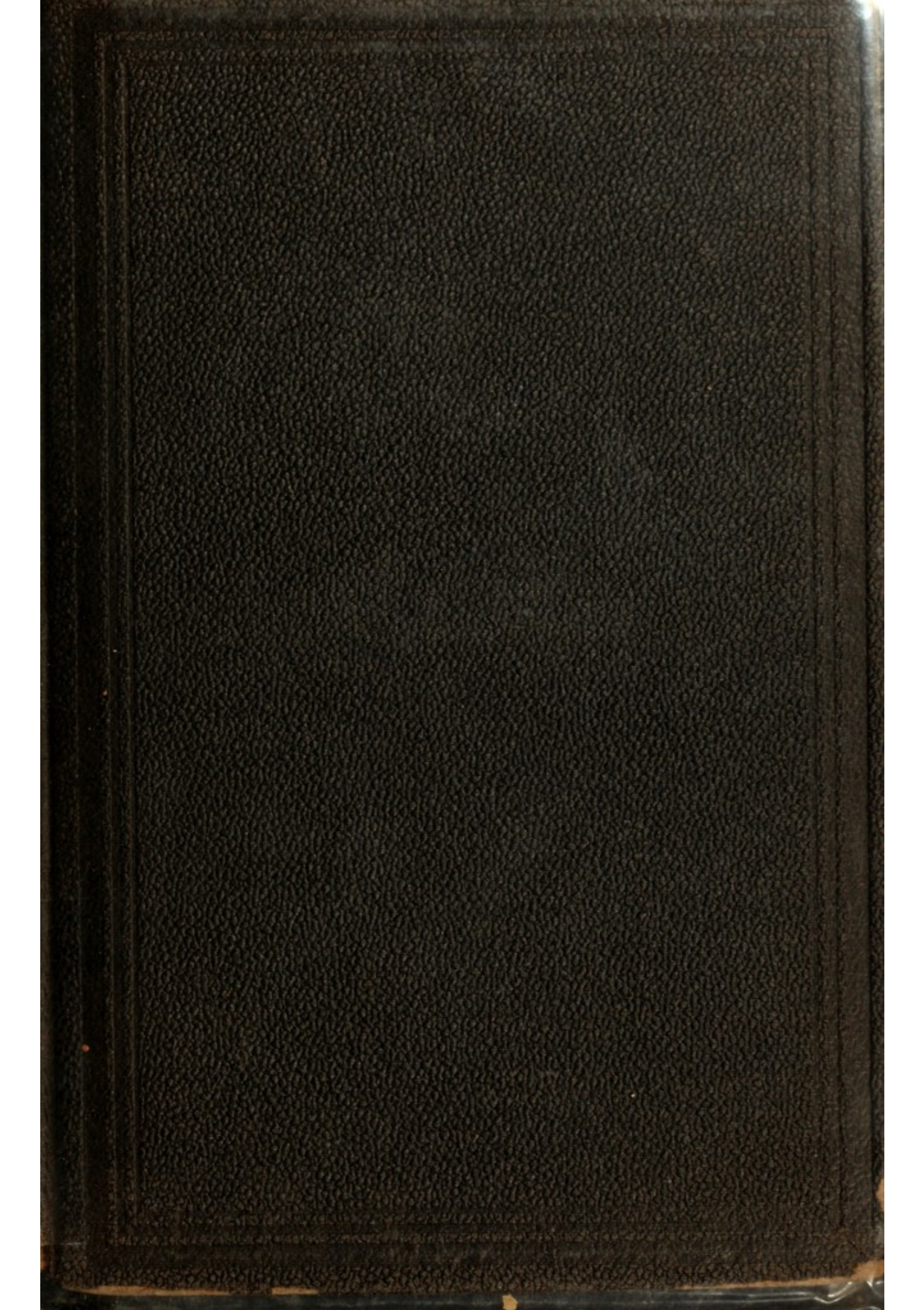
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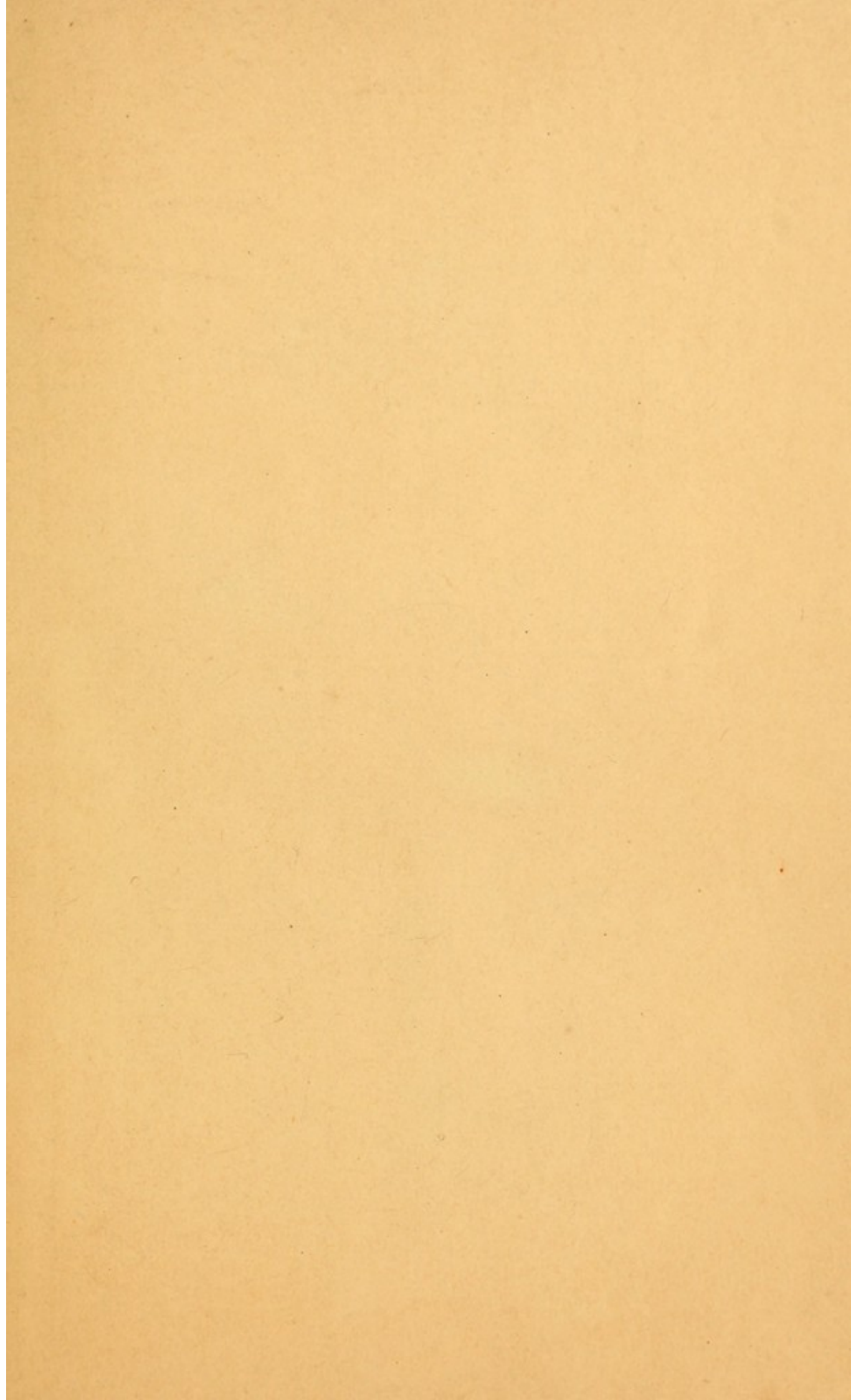
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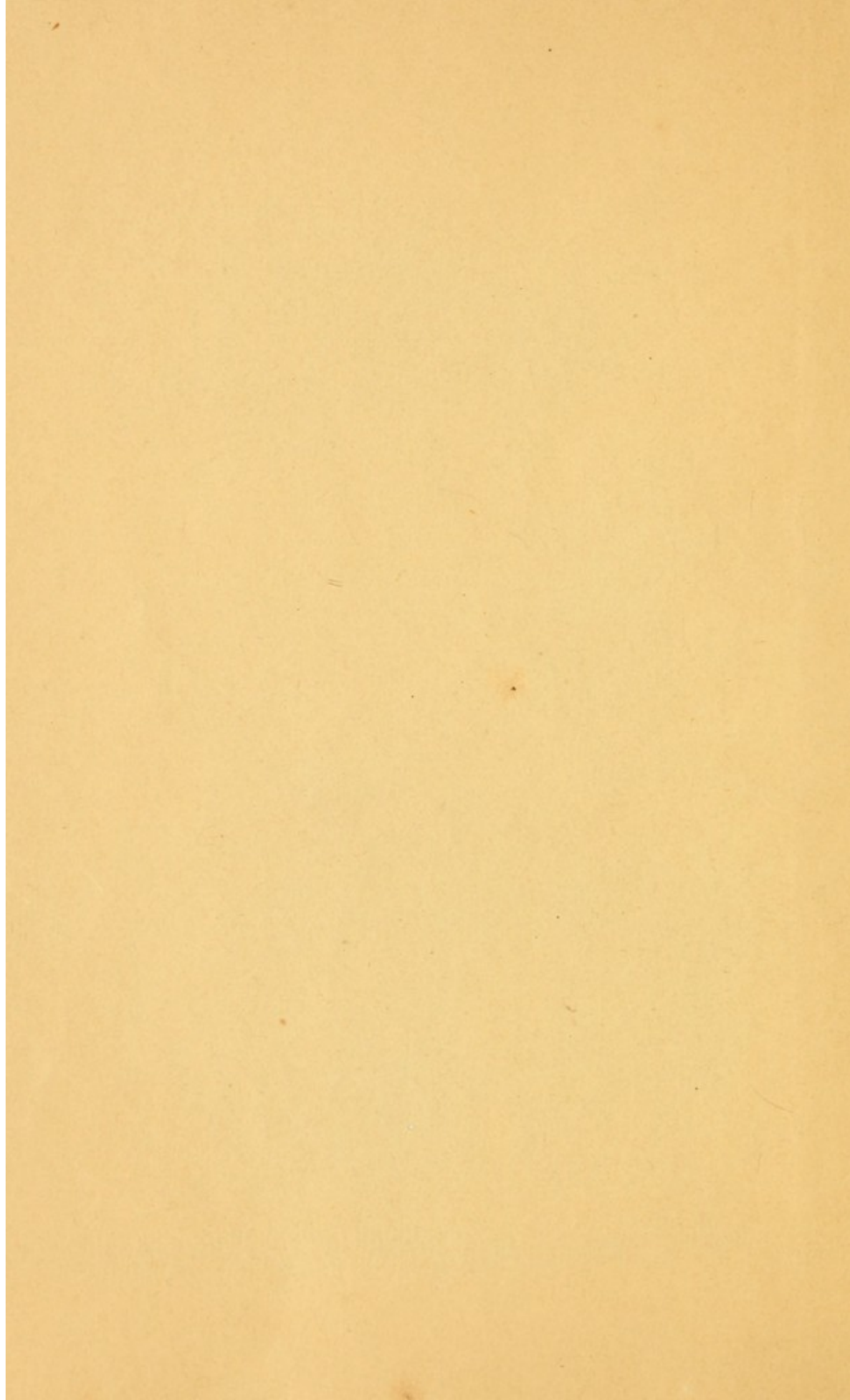


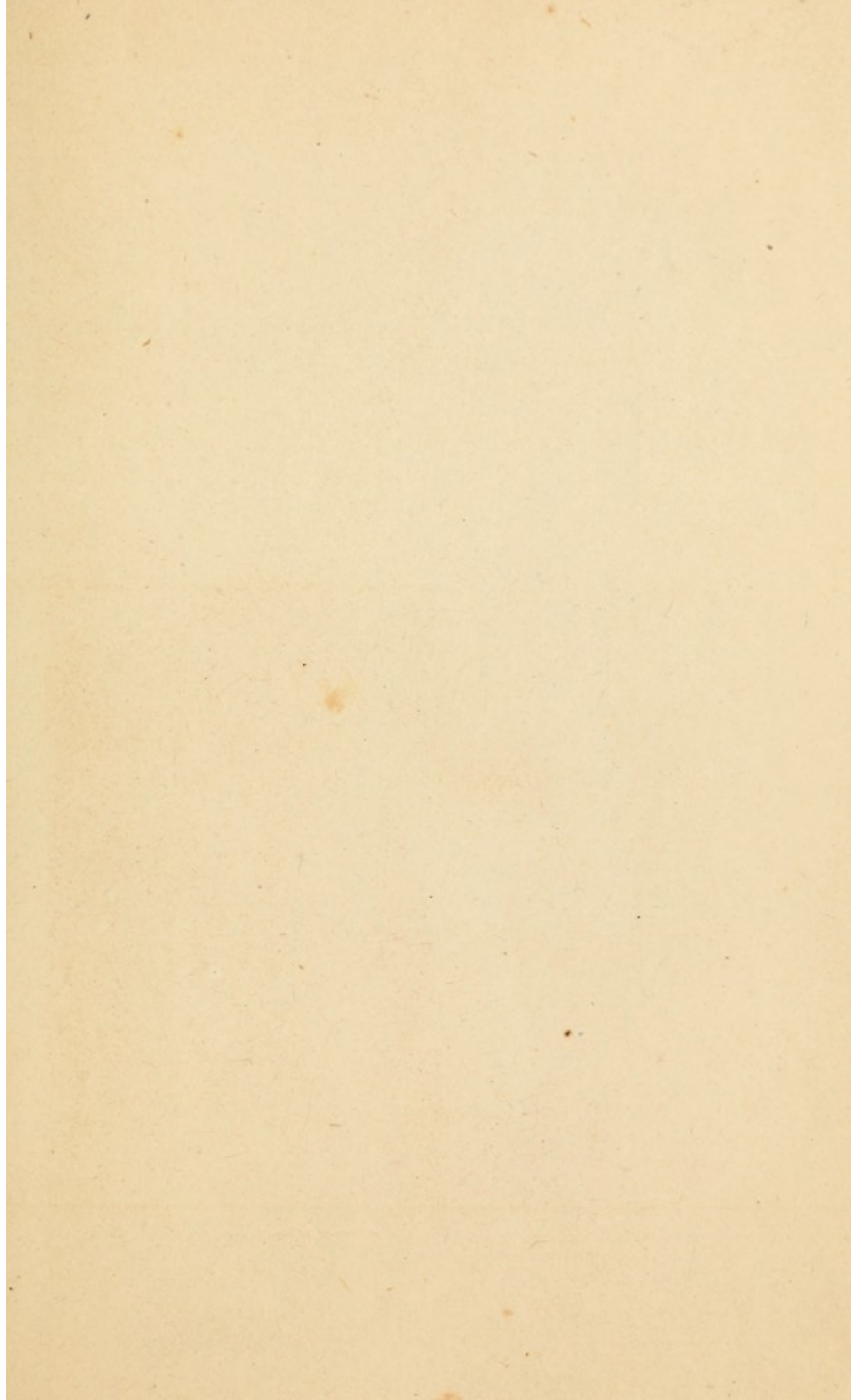
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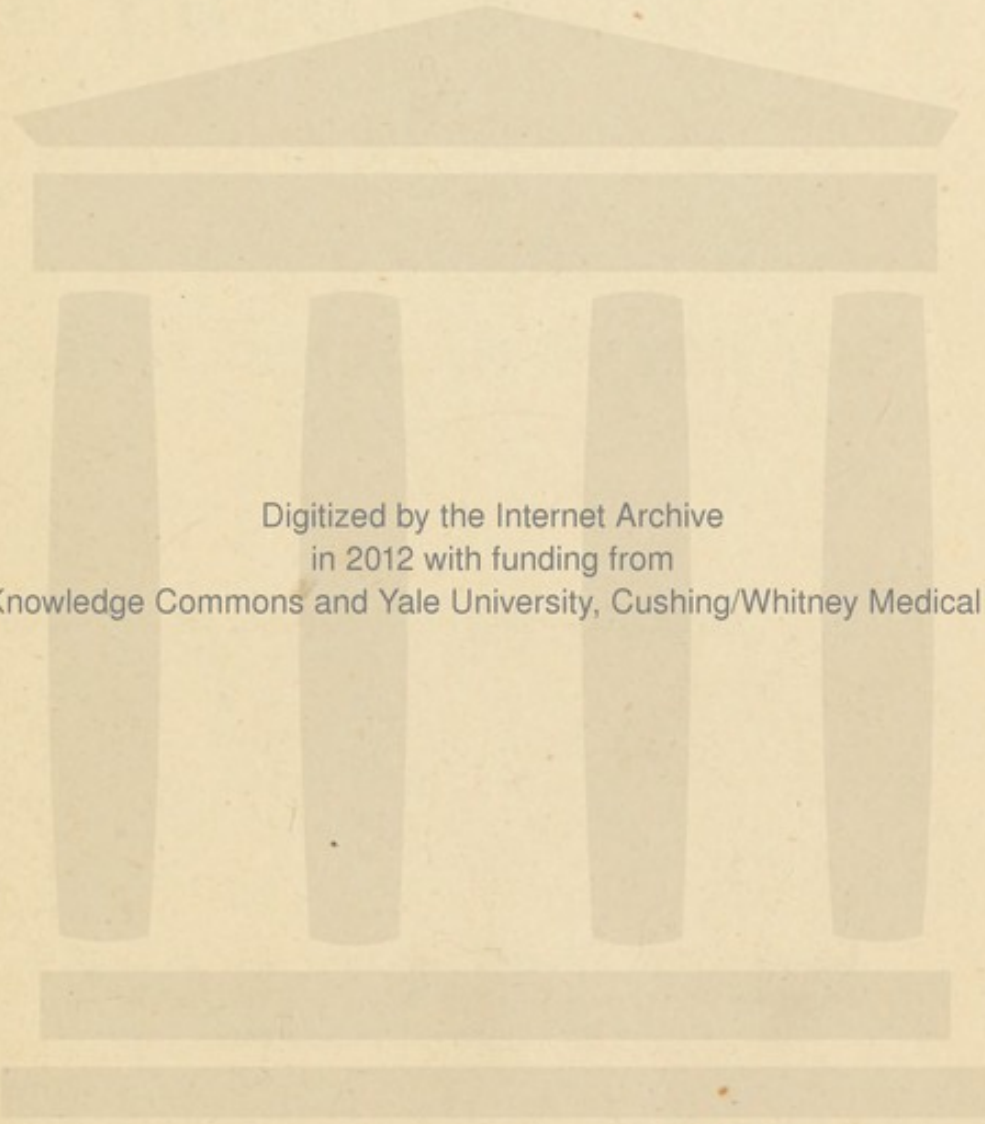


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NEW SYSTEM
OF
PHYSIOGNOMONY;

OR THE
ART OF KNOWING MEN BY THEIR EYES.

BY
M. AGUIRRE DE VENERO.

“And he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him.”—LUKE xxiv. 30, 31.

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INVOCATION.

To thee alone is it given to communicate the secret of thy science ; lend me, then, thy strength on the arid way which leads thereto ; cause to shine upon me the rays of thy knowledge ; aid me and be with me in the intricate pathway in which thou hast placed me, and let it be thy delight, in thy celestial life, to present man each day more worthy of his great Creator.

Guided by thy light, I shall not fear the looks of the profane nor the fatuous glance of the presumptuous blind, whose eyes never saw thee as I now behold thee where thou art. . . .
And under thine own paternal and beneficent glance, I shall find the meekness and goodness of him who passed his years in study in order to know how weary is the way that leads to science.

What imports it though the offering of my humble work be unworthy thy memory? I know it is without merit; but I know it will recall thy name to remembrance; I know the science shall be revived; I know it shall arise from its slumber; I know it will be discussed, and that from it will spring forth the light of thy soul to illumine the dark parts, so that nothing may remain hidden.

Thou hast not permitted me to abandon my undertaking; permit me to drink in the fountain of thy science, guide my pen in its defence to the greater glory of thy soul that shines so brightly in the regions of the blest.

DEDICATION.

YES : eighty-nine years have rolled away since a distinguished philosopher joined his name to his science, which the destroying hand of time has failed to blot from existence.

Whether it be owing to the respect due to the works of the learned, or to the fact that few persons, adequate to the task, have taken in hand to treat of the sublimity of the science, it is undeniable that no advances have been made in the latter, but that, on the contrary, though ever considered with respect, it has lain dormant, so to say, in the precise state in which its founder gave it to the world.

It is high time, then, that it should shake off the dust of archives, were it but to prove it still exists, and in order that we may behold with admiration the life of virtues which distinguished its

author, as first pastor of the church of Zurich, recalling to remembrance the numerous literary works of the liberal prelate, which bear irrecusable testimony to the eminent talent to whose memory is dedicated this humble treatise by an admirer of Lavater.

MARIANO AGUIRRE DE VENERO.

THE LOOK, OR GLANCE.

“THERE exists amongst us an especial language, which speaks without producing fear ; a mute language, that is addressed to the heart, and that springs from the soul.

“That language is the glance.

“Have you ever been in the midst of the vast ocean, when the waves, infuriated by the tempest, menaced destruction all around ?

“If so, doubtless you read all the extent of your danger in the eyes of the mariners.

“Do you love ? Would you know whether you are loved again ? Speak of your passion to the one you love, and seek your answer in the eyes. The eyes are the windows of the soul.

“The soul of a child is a vase of innocence. A child's glance, as says Chateaubriand, always

reminds us of angels, or makes us think of a heaven.

“A maid of fifteen years carries in her eyes the history of her heart.

“Her glance is a book in which we read modesty sometimes, sometimes coquetry, tenderness often, and love almost always.

“The brilliancy of the eye is the fire of youth.

“Dim eyes reveal mental suffering.

“Notwithstanding, the glance of the dying is clear and serene; but that serenity must be, for the repentant man raises his eyes toward heaven when he makes his vows, and no one can die without repenting.”

ANON.

TO THE READER.

I WAS still a very young man when I adopted as my profession that of a soldier ; and after I had finished my military studies, I devoted my attention, by way of pastime, to the study of phrenology, physiology, and physiognomy, the result of which occupation produced in me a marked disposition to observe closely and constantly those persons with whom I was thrown in contact.

My duty as a subaltern led me to the study of my superiors ; my charge as an officer, to that of my subordinates ; and the soldier's wayfaring life furnished me ample opportunities for contracting friendships and acquaintances.

From my continued investigations it became necessary to form a regular system of classification, which, however imperfect it may have been—inasmuch as new and, to me, inexplicable con-

traditions offered hourly—was not, in my opinion, entirely devoid of foundation, judging from the generality of the results obtained in a large majority of instances. And thus, incredible as it may seem, of the numerous subjects well worthy of study brought before me in the constant change of scene incident to my profession, not a single detail escaped me. Indeed, the closeness of my observations caused many of my superiors and fellow-officers to take for absent-mindedness what in me was really the effect of the exclusive occupation of my attention by that darling object of my study, which afforded me so many agreeable and profitable hours during the eventful period of my military career. In fact, this one idea took such deep root in my mind, that in the heat of action I seized with eagerness every opportunity of observing those around me, alike regardless, too, of gain or loss; for when, on one occasion, I was about to lose my life, that is to say, was condemned to be shot in company with another friend, in the castle of *la Seo de Urgel*, in 1845, my attention was completely swallowed up in watching him as he wept in secret, not at the thought of the melancholy fate awaiting him, but, as he told me, for the deep affliction that his lady-

love would experience on hearing the news of his death.

Neither surprises given or received during my soldier's life, nor actions won or lost; joy nor grief; the groans of the wounded, nor the empty boastings of the braggart, could deter me for a moment from the pursuit of my object: my sole ambition was to become a phrenologist half-way, a physiologist by three parts, and a physiognomist out and out.

In the early stages my aim was simply to find a remedy against the little unpleasantnesses attendant on my profession; and having once obtained that flattering result, it was impossible to abandon the source of so much consolation, and to which I am indebted for never having had, what I could call, bad superiors; for the worse they were, the better subjects for study did I find in them; just as the most critical points of the attack always furnished me with the greatest number of caricatures and changes of expression to investigate.

I shall ever remember with veneration the first rudiments of the system that I have succeeded in forming, since they have enabled me to live many long years with my head and not with my heart;

and as happy as one can be considered to be, who follows a vocation which condemns a man to act as an automaton rather than as a reasoning being.

With a view to pursue my study, I set out for Mexico, to the wonder of many of my friends ; and there, to my revolutionary observations in Spain, I added those of the Republic, having had abundant opportunity of studying that society in all its grades, in order and in disorder ; having passed from chief of the army to *guerrillero*, and become acquainted with the people in all its political shades : as well the intrepid *Pinto*, as the fierce *Comanche*, and the sly, suspicious *Jaroche* ; the combativeness of the *Sureños*, the destructiveness of the *Alicos*, the acquisitiveness of those of *San Pablo*, the cunning of the *Tolimanejos*, and the tiger-like *Tutoteños*. All these have been the object of my special study : in short, I know them all.

The school was practical and not theoretical ; and the correctness and applicability of my observations are essentially universal, inasmuch as my search for subjects was not confined to any one country : France, Spain, and Italy, as well as Porto-Rico, Cuba, Mexico, Canada, and the United States, laid open before me vast fields for study.

In a word, I have visited in turn old Europe and young America, never failing to extend my observations to the prison-houses of correction, and even the mad-houses of either continent.

After having finished my general physiognomic study, I directed my attention entirely toward the eyes, *mirrors of the soul*, as some term them, and which, in my conception, act the most important part in the expression of the human countenance. After a lengthened and especial study of the eyes, in connection, of course, with the other features, I arrived at the conclusion that there exists a universal language, known from pole to pole, and that this language is expressed through the medium of fixed and unchanging signs.

And this conclusion, so plain, in my mind, as to admit of no contradiction, induced me to present to the public the present imperfect essay; being, as it is, the foundation and logical result of my investigations, the which, united, constitutes an especial physiognomic system, whose language exists chiefly in the eyes.

I do not for a moment pretend having attained perfection in the study of the science referred to in this work, being, on the contrary, intimately

persuaded of its numerous defects, which may, at a convenient season, be eradicated and repaired by an abler pen than mine ; and as the physiognomic system becomes more generally understood, its basis may be more firmly and more extensively established.

I have decided, nevertheless, on publishing my remarks, without any literary pretensions whatever, and solely for the purpose of making known a fact of the most eminent social interest. For, whereas there exists in the eyes a universal language, susceptible of being understood with ease and admitting of rules ; these should, by all means, be laid down in such a manner as to be intelligible to all and appreciated in proportion to each individual capacity.

Being desirous of fixing this especial system of physiognomy on the most solid possible foundations, I have consulted to that end the views of the various authors who had already written on the subject ; and a due comparison of their several opinions resulted in the confirmation of my original idea. For, far from clashing with my system in a single particular, they sustain it most satisfactorily, in granting the existence of expression in the senses ; though, it is true, without as-

signing this expression to any particular locality, much less attributing any definite language thereto. My system advances much farther. It designates the functions of the senses ; weighs duly and considers closely circumstances and actions ; determines the expression of the sentiments of the soul ; formulates the expressive indications of the passions through that most important organ, the organ of sight. In a word, it localizes an especial physiognomic language in the sense of being, or in the visible portion of the eye, which is called by anatomists the defences ; but my system must not be considered on this account wholly exclusive, since it admits the coöperation, in a secondary point of view, of the other organs of the physiognomy.

Such is the system of physiognomy that I have been enabled to form, by dint of minute investigation and a long-continued course of study, which proved the more onerous from a want of natural talent and sufficient familiarity with science. Possessed, however, of the necessary strength of mind to remove all impediments to the attainment of my end, and guided by an inflexible determination, I owe my success to indefatigable application and the constant observation of the

different races of men, which came within the reach of my eager search.

Though the task was arduous, and the enterprise difficult, yet I think I may claim the satisfaction of having initiated an idea, which, if not new, because *nihil novum sub sole*, had not, at least as far as I am aware, been presented hitherto. And I repeat, that though I do not pretend having reached perfection, I have, at all events, the honor of opening up a pathway for the investigations of other and superior talents; with some foundation for hoping that in that pathway, perfection is, perhaps, not far distant.

In my system I have considered the organ of vision as the chief conductor of the external impressions which vivify the brain with all its predominating power; and I believe these impressions to be necessary to the *soul for the indications of its high faculties*, and that from them springs a universal language, not unknown, but only which has not hitherto been determinately fixed.

In truth, the sentiments of the soul could not have a more faithful interpreter than the eyes, the stupendously wonderful structure of which is of itself sufficient to convince the most sceptical of the existence of an almighty Maker.

The venerable F. Luis de Granada says, speaking of the organ of vision : “ The which professors of science acknowledge to be the most ingenious, most useful, and most wonderful the Creator had formed in our bodies.”

Tully also says of the sight : “ Providence has formed and marvellously arranged our senses, which are the interpreting messengers of things in our heads, as a higher tower for the necessary uses of life. For our eyes, which, as watch-tower sentries, are placed in the highest point, the better to perform their office, overlooking from thence a great variety of objects.”

I might also make similar quotations from St. Thomas, St. Paul, and St. Gregory, as well as from the Psalms of David. But suffice it to say, at present, that I have confined myself to the study of that sense, in presence of which humanity at large bows in admiration of the sublime handiwork of the Supreme Author of all created things.

A thousand times happy I, if, at least in making known to men the physiognomic language of the eyes, I can obtain the glory of demonstrating once more the mighty wisdom of God, who, with His divine light, lightened the eyes of His holy

disciples, in order that they might behold Him in all His glory and greatness.

“ . . . he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him.” LUKE xxiv. 30, 31.

PHYSIOGNOMY OF THE EYES.

REASONS ON WHICH THE SYSTEM IS FOUNDED, AND RULES TO WHICH IT IS SUBJECTED.

I HAVE considered the organ of vision as the chief conductor of external impressions to the brain and the principal indicator of the sentiments of the soul ; because there is not one of the five senses of man superior to that of seeing, nay, I will even dare to say, none that can be compared to it. The others are so entirely limited to their precise functions, and their field of operations is so circumscribed, that they cannot act in a general way except as auxiliaries to the sight. The organ of sight is the commander-in-chief of the human head, and the other senses, the under-officers, so to say ; and as such, not only may but are bound to lend their united aid toward the accomplishment of the general object. When they act alone, however, they are restricted to their own precise and special functions.

I am aware of the absolute supremacy which some give to the touch above all the other senses, regarding the latter simply as a modification of the former ; but it will at once be perceived that, besides the remarkable difference observed in the medium through which the perceptions of the other senses respectively are conveyed to the brain, the touch is merely a sense of impression, whilst the sight is the grand appreciating sense of man.

But, to lay aside this subject, I repeat, that the difficulty of localizing an universal language in the sense of touch is well known to all ; and even were such perfectly feasible and convenient, the language would be imperfect, and especially so inasmuch as it would require immediate contact, which is not at all times attainable.

I am not, however, so far from admitting the theory which introduces the touch as necessary to the production of impressions on the rest of the senses ; for, certain it is, that without the contact of the rays of light with the expansion of the optic nerve, the phenomenon of vision could not be effected ; just as the sensations of tasting and smelling could not exist if the sapid and odorous particles or atoms were not brought into contact with the mucous membranes of the palate and the pituitary gland.

Let it not be supposed for a moment that, in choosing the organ of sight for the localization of

my system of physiognomic language, I undervalue the important functions of the other senses ; by no means : and if I consider the sense of seeing superior to the rest, for my purpose, it must not be inferred therefrom that I am insensible to the useful functions performed by the other senses, being, as they are, indispensable to the general co-operation of the high endowments of the human mind, with relation to all created things. But I hold, notwithstanding, and ever shall sustain, that the organ of vision is the most suitable for the localization of the language of the passions, and that with much reason the eye has been called the mirror of the soul.

The want of any one sense naturally deprives man of a certain number of functions ; but, as if the power which vivifies them were ever the same, the measure of life belonging to the inactive organ seems to be distributed amongst the rest, and thus augments the vivifying power which puts them in motion to such a degree that, refining the perceptive faculties peculiar to each of them, they acquire thereby an exquisite sensibility to impressions at the expense of the imperfect or useless sense.

In the same manner, when the soul loses one of its five senses, the rest immediately acquire a greater degree of perfection and sensibility, which supplies the want of the dead sense. But if the sight be lost, although the perceptive faculties of

other senses is increased, they can in no wise make up for the loss of that important sense : the poor blind, having the windows shut through which the rays of divine light should penetrate to illuminate their minds, struggle helplessly in the unfathomable depths of the chaos into which the absence of that sense has plunged them. Being shipwrecked in the midst of the most horrible darkness, and tossed by the tempest of their delirious imaginations, they feel the objects surrounding them in the outer world ; but their souls are dead to the fruition of esthetic beauty.

Hear what St. Tobias, who so patiently suffered under the deprivation of his eye-sight, says on the subject, in answer to the angel who greeted him, wishing God to give him joy : “ What joy can I experience, living in darkness and unable to see the light of heaven ? ”

Aristotle says : “ And for this reason is that sense so highly prized ; because man, as a rational being, naturally seeks after knowledge ; and his sight discovers the differences between things : hence the great value he attaches to this sense. But another and more excellent advantage which he possesses in his sight, is that of beholding for himself the wondrous works of God, whereby we are enabled to elevate our spirits to a knowledge of the Almighty Creator.”

David exclaims : “ When I consider thy heav-

ens, the work of thy fingers, the moon and the stars, which thou hast ordained."

And Fray Luis de Granada: "For if a man lost his eye-sight, what would he do? where would he not go in search of a remedy? And how would he thank the person who would give him that remedy? And this being the case, and notwithstanding men well know that the giver and preserver of their eye-sight is God, the idea of thanking Him for this great blessing never enters their imagination."

It is a notorious fact, requiring no demonstration, that the brain is ignited by external causes; because, were it not for the impressions received by the senses through their external organs, and conveyed to the brain for perception, it is evident that perception would not exist, and the functions of the brain be extremely limited. Nor is it necessary to observe that from the isolated imagination of exterior objects, may spring forth remarkable images; for though such be the case, it is not at all owing to an innate faculty, but by virtue of the remembrance of former impressions which the imagination reproduces in an infinite variety of combinations.

The eye-sight is without doubt the predominating sense, or, more properly, the imagination's best helper, seeing that it communicates to the brain, for perception, the images of exterior objects; these latter forming the veritable store of

reminiscences which constitute chiefly the inventive faculty of the imagination.

But I observe that the rapid succession of ideas has led me to rather slippery and dangerous ground, especially for one who cannot boast of a profound knowledge of metaphysical and psychological questions, from their nature dark and knotty, and in which matter has but a very unimportant part to perform.

Their solution must be sought in that pure spiritualism, to the comprehension of which, without the mighty aid of faith, human intelligence is powerless to attain.

It is, however, not proper now to recede. I am arrived at a point where the doors of metaphysics are thrown open to the eyes of my reason; and though I have not the audacity to penetrate within its sacred sanctuary, yet, guided by faith and a just appreciation of the writings of the scientific celebrities who have already treated of the subject, I will venture to examine, from the threshold, a few of the unfathomable mysteries therein contained.

The soul is the seat of all human faculties; but what is the soul, and in what manner does it communicate with the body?

This is a grave question, and little that is new can I add to the views of those who before me have so ably handled the matter; for which reason I regard it as most convenient to my purpose to

record here the opinion most generally received on the present subject.

“The soul is a permanent being, not inherent in any other, by way of modification.” The soul is substance. We all feel within our bodies a something which speaks, and which directs our understanding and our will: that something is precisely the *ego*, or mental self of the egotists. This being, which speaks within us, is the same which feels, and this principle, or beginning, constitutes the oneness of the conscience, which is one, the *ego* which within me speaks and feels.

An infinity of views have been held on this and other particulars relating to the subject of the soul, and how it communicates with the body; and, consequently, the discussions and reasonings, more or less founded, brought forward by each individual in support of his opinion, are infinite in number. But, be this as it may; it is not only irksome, and foreign to the subject of this work, to lose time in considering the merits or demerits of such contradictory opinions, but it would also give place to much difficulty, from the fact that not all the doctrines put forth in relation to the matter, are quite as orthodox as it would appear natural they ought to be, in matters of a nature so delicate, and in which, as I have already said, our belief, is an active auxiliary?

For all these reasons, then, I repeat, I shall confine myself to the doctrine most generally ad-

mitted, and which seems to me the most reasonable, and the one adopted also by the distinguished Spanish philosopher, Dr. Jaime Balmes, whom I do not disdain to take as my model, as well in the present as in all other questions in any way related to philosophical doctrines. And it is evident that in adopting, as I do, the maxims of the learned Balmes, I shall be less exposed to error and to falling into the ridiculous pretension of creating new dogmas with regard to matters which I have already confessed not to understand thoroughly, and in which, in my humble opinion, it would be hard to say anything better than what has been written by the above-mentioned Catalonian philosopher.

“Certain impressions received through the organs,” says Balmes, in § 309 of his work on elementary philosophy, “have corresponding, determinate affections in the soul ; and, reciprocally, certain emotions of the soul have corresponding, determinate movements of the body.”

From hence we deduce that, at the moment in which an object is presented to the sight, that object, the image of which is received on the retina, produces on the optic nerve an impression that is transmitted to the brain, where the soul perceives and appreciates it. But there are likewise in the soul movements of impressions received, that are communicated to the exterior : it has a presage, foresees a calamity, or is under the

influence of a passion ; and then our bodies, trembling, or being warned, in order to guard against the evil, we express through the senses, and principally through that of sight, our internal fears. From whence it is evident that the soul communicates with the body, now perceiving the impressions of exterior objects, now transmitting its own affections to the exterior.

I have stated that I would follow the opinion of Balmes in the consideration of all philosophical principles in this work ; and to this end I must observe that, in the course of my observations for the formation of the present system of the universal language of the eyes, I have followed the rules laid down by that philosopher, making due application of them as occasion required. I shall now proceed to the examination of these rules.

Rule I. "The intimate nature of things is frequently unknown to us ; we know but little thereof, and that in an imperfect manner."

That is to say, there is in the *intimate* part an unknown limit, and that although it is true that, in an absolute sense, we know little in comparison to the supreme intelligence of God, no less certain is it that man, by investigating, succeeds in penetrating the arcana of nature to the extent of the limits of his intelligence, making gigantic strides in the road to progress, and arriving at the discovery of truths hidden and secreted from those

who did not pass the limit which, peradventure, they supposed to be insuperable.

Facts come forth daily to prove that men, by their persevering investigation, make known to us important discoveries. The electric telegraph, for instance, that most important discovery of our age, is the most obvious proof of the power of human intelligence.

The phenomena of that *wizard wire* (so called by the *Pintos* of southern Mexico), present an idea of the triumphant success of human intelligence, and of a grand secret snatched from the hand of nature. But notwithstanding the tangibility of their effects, intelligence has not as yet reached the length of fully determining their causes.

The fact, nevertheless, is undeniable; and it would be ridiculous in the extreme to undervalue the grand discovery of the magnetic telegraph, regardless of its beneficial results, merely because we are unable to arrive at a full comprehension of the phenomenon. Such a mode of ratiocination would be absurd; for men ought to accept every advantage afforded them by the gain of a single inch of ground on the road to science and progress.

The attention of men of science of the present day is engrossed, and with much reason, by *Mr. Monturiol's projected system of submarine navigation*; but though the repeated trials that have

been made give reasonable hopes of ultimate success, we are none the more acquainted, on that account, with the basis on which it is founded, and in which lies hidden the inventor's secret.

Well-grounded hopes, however, are entertained of the successful results of a discovery which must prove so glorious to our country ;* and in view of such hopes the inventor meets with ample protection to enable him to carry on so important a work ; for it would be impossible to relinquish a task so promising thus far, as has been proved by the experiments already made, and the favorable opinion pronounced by men of science.

Constant inquiries are being made, in all the sciences, into the causes of phenomena as yet unexplained ; but the investigator shall endeavor in vain to penetrate the gloom of science, unless the eyes of his investigations be lightened by the phosphorescent light of the intelligence which produced the divine sublimity of the inspiration of the understanding.

Rule II. "The best solution of many problems is to know that it is impossible to solve them."

This truth admits of no doubt. But it must not be understood thereby that men should not continue untiringly their investigations, observing, morally and philosophically, with sound judgment, ever keeping before them the discovery of truth as the object of their search ; and though they

* Spain.

should not arrive at the end of their toil, they will at least have reasoned logically, if their investigation has any foundation ; because it is an incontestable truth that there is no possibility of solving problems without data, or of carrying on investigations without antecedents.

Rule III. “ Inasmuch as entities differ widely from each other, in their nature, properties, and relations ; so, too, the mode of viewing them and thinking of them must necessarily be different.”

This is the rule I had to follow, for the most part, in prosecuting the studies which gave rise to the present system of physiognomy ; since it would have been impracticable to study and to qualify the physiognomic language of the eyes, in the same manner, in a man of learning and intelligence, as in an illiterate and stupid dolt. And the reason of this is obvious ; for the secretiveness of the former is the natural offspring of his sound judgment and discernment ; whilst in the untaught it usually produces a refined grade of cunning, eminently deceitful.

So, then, in the rules to which I have subjected the formation of my system of physiognomy, it has been the object of my especial care to weigh scrupulously those marked differences ; endeavoring, at the same time, to establish the rules in strict conformity to the truth of my varied and innumerable observations.

And from thence it follows that, having be-

come acquainted with the rules of my physiognomic system of the eyes, and acquired the peculiar manner of observation, or judging at a glance, the physiognomist can, with some practice, make the study of any person, either from life or from a good portrait ; and determine the qualities of the subject with as great, and even a greater degree of exactness, than the purely phrenological or physiological observer. And this is all the more certain, inasmuch as it is a well-known fact, that neither cranioscopic protuberances, nor the semblances of temperaments of persons, can ever manifest the sentiments of the soul in so clear and expressive a manner as the eyes, which are, themselves, the mirror of the soul, as they have ever been called, not only by scientific celebrities, but also by the general masses of mankind.

This practice I possess, as the result of long years of study and investigation ; but yet it would be impossible for me to impart it to another—on the same principle as the musician, who may, with great success, give instructions for performance on any instrument he knows, while he would exhaust all the resources of his art in endeavoring to transmit to his pupil that grace and agility of execution, that inspiration and sentiment, which characterize him as an artist : the former is to be gained with study ; the latter is a particular quality. Nor can the poet and the painter impart, the former his poetical genius, the latter his own in-

dividual inspirations, whatever be their system of teaching the rules of poesy and painting.

Rule IV. "In those sciences whose object is nature, we must necessarily be guided by principles of observation."

The pages of this work will bear testimony that I have not despised this important rule; because my system was formed after consultation of an infinite number of authors, and is based especially on the study of the great book of the works of the Almighty, during the course of a period of more than fifteen years.

Rule V. "Rules are to no purpose whatever, unless man possesses a profound love of truth, and can lay aside his passions, in order to see in things what they really contain, and not what he would wish them to contain."

None but the deepest conviction of the truth of my system could have determined me to publish it, after, as I have already stated, many years of constant observation. Consequently, I am thoroughly persuaded that I am not, and have not, in this particular, been the subject of any illusion; for, otherwise, I am possessed of sufficient self-esteem to prevent my embarking in an enterprise which, to say the least, would have procured for me the not very enviable title of a visionary.

It now remains for me to consider, in order to fulfil the rules of Mr. Balmes, in what point of view the question of my system is to be classified.

“The question of possibility or impossibility, may be either metaphysical, physical, ordinary, or of a common sense.”

It is not possible for God to have, without a definite purpose, gifted humanity with so perfect and delicate an organ as that of vision, in the absence of which the soul would be deprived of a medium of expression for many of its innumerable faculties: nothing is without a purpose in the works of God. The importance of the sense of sight is such as never to have been doubted by man; on the contrary, it has ever been acknowledged by all.

I have consulted various authors on the subject; and not one has dared to question, in that organ, the admirable faculties which have to so great an extent absorbed the attention of an infinity of learned men.

The possibility of the principle of my system, therefore, exists undenied.

The rule requires, besides, that it be logical, moral, and physical.

Reasonings sustained by facts are, I think, strictly logical; and the rules to be followed in order to obtain therefrom at all times the same results, can be pointed out. With regard to the moral part of this system of physiognomy, it will suffice to bear in mind, that the opposite of this precept would not be in accordance with an education so strongly recommended throughout the

course of the present work. And, as for the physical part, it is to be remarked that the organ considered is the most beautiful and perfect in man, and to whose agency we owe the pleasure of the esthetic science, which is the science of the beautiful.

AUTHORS CONSULTED—A FEW OF THEIR OPINIONS—MY OBJECTIONS TO THE SAME.

As I have said before, in an earlier page, various are the authors whom I have studied and consulted in reference to the peculiar object of my work ; and my deductions therefrom have confirmed me in the opinion that though the organ which was the object of my investigations had been thoroughly studied and known in an anatomical and physiological point of view, yet its physiognomic language was, up to the present, entirely unknown and a mystery to all.

Of the various authors consulted by me I shall enumerate the following, as best known and most suited to my purpose :

VICQ-D'AZYR (*Félix*).—"Traité d'anatomie et de physiologie."

MAYER (*Jean-Christophe-André*).—"Traité anatomico-physiologique du cerveau."—"Description anatomique du corps humain."

GALL (*F. J.*), and G. SPURZHEIM.—"Recherches sur le système nerveux en général, et sur celui du cerveau en particulier."

GALL (*F. J.*)—"Sur les fonctions du cerveau."—"Organologie."—"Influence du cerveau sur la forme du crâne."—"Revue critique de quelques ouvrages anatomico-physiologiques." Other works on phrenology.

SPURZHEIM (*G.*)—"L'anatomie du cerveau et du système nerveux."

BROUSSAIS (*F. J.*)—"Cours de Phrénologie."—"Traité de Physiologie, appliqué à la Pathologie."

LONGET (*François-Achille*).—"Traité d'anatomie et de physiologie du système nerveux de l'homme et des animaux."

BONNET (*Charles*).—"Essai de Psychologie."—"Essai analytique des facultés de l'âme."

LECAT (*Claude-Nicolay*).—"Traité des sens."—"Traité de l'existence de la nature du fluide des nerfs, etc."—"Traité des sensations et des passions en général et des sens en particulier."

MULLER (*J. von*).—"Elements of Physiology."

VOLKMAN (*Alfred Wilhelm*).—"Anatomia Animalium."—"Neue Beiträge zur Physiologie des Gesichtssinnes."—And, conjointly with F. H. BIDSER, "Die Selbstständigkeit des sympathischen Nervensystems."

HUFFLAND (*Christoph Wilhelm*).—"On the phenomena of animal magnetism; and his warm opposition to the phrenology of Gall."

MOREAU DE LA SARTHE (*Jacques-Louis*).—"L'art

de connaître les hommes par la physionomie, par Lavater, avec des additions importantes.”

ADELON (*N. P.*)—“Physiologie de l’Homme.”

BALMES.—“Filosofia Elemental.”

LAVATER (*J. Gaspar*).—“Essais Physiognomoniques.”

CABANIS (*P. J. G.*)—“Rapports du physique et du moral.”—“Traité de la part des organes dans la formation des idées, de l’influence des âges, des sexes, des tempéraments, des maladies, du régime, ainsi que de la réaction du moral sur le physique.”

I shall here transcribe the opinions of a few of these authors, in order to give an idea of the dissidence existing between them.

Lecat, *Physiological works*, vol. 2, in speaking of the contrary perception made by the brain with regard to the position in which the image of exterior objects is reproduced in the retina, says: “The sensation of touch is the great master which guided the soul in this reform. This sensation alone is the competent, the supreme judge of the situation of the body.”

Bonnet, *Traité des Sections Tendineuses et Musculaires*, says, in speaking of the movements of the eyeball: “It is to be inferred from this disposition—wherein *no care has been taken in the relative movement of the eye*—that this organ is suspended by a special apparatus of ligation, in such sort that the muscles by which it is surrounded, not-

withstanding their slenderness, can produce movements of extreme precision."

Longet, *Traité de Physiologie*, vol. 2, speaking of the protectors of the organ of vision (the eyebrows), says: "These uses contribute to the protection of the eyes, and to the expression of the emotions of the soul. . . ."

And further on he says: "With respect to the relation of the expression of the passions, the eyebrows play in an important manner. They are moved by three muscles: the subciliary, orbicular, (of the eyelids) and the frontal. The frontal muscles raise them up and separate them from each other, when the person is moved by joy; the subciliary and orbicular draw them toward each other, and depress them, to express anger, hatred, or envy." Speaking of the eyelashes, at page 119, he says: "Be this as it may, the eyelashes rise and fall alternately; is there any possibility of arriving at the final cause of this movement? We shall endeavor to demonstrate this point, by the uses of the eyelashes."

Gall, in opposition to the doctrines put forth by Buffon and Lecat, with relation to the inverted position in which objects are reproduced on the retina, says: "The soul has no advantage over the sight; it may be aware that the sight deceives it; but it can only receive impressions as they are transmitted to it by the eye, however erroneous they may be."—Vol. i. p. 454.

Balmes, after describing the anatomy of the eye, says: "The eye is sufficient to prove the existence of an almighty Maker." *Filosofia Elemental*, p. 128.

"What idea of colors, or of the images of objects," says Adelon, "can the unfortunate one have, whose eyes have never beheld the sun's light? Can we form a true idea of a country we have never seen? Without our eyesight we would speak of things as a blind man does of color."

We see, then, that Lecat recognizes a marked superiority in the organ of touch; but as I have already stated my opinion in this particular, I shall omit the repetition of it here.

Bonnet concedes some importance to the eyesight; but does not see fit to give any explanation of the way in which those movements of extreme precision are produced, which occupied so much of his attention: and he merely remarks that such movements exist, without making them the object of any particular study.

Longet, too, refers to this subject, though in a summary manner; for he merely admits the eyes to be, with the aid of the eyebrows, the medium of expression for the sentiments of the soul, and does not go so far as to grant any perfect language to the organ of vision. He also explains the functions of the muscles, appreciating them very slightly; but it must be borne in mind that, though his observations are not so detailed as the

science of physiognomy requires, yet they are all that can be demanded in a treatise on anatomy.

Gall supposes a greater degree of supremacy in this organ ; and imagines the soul to be dependent on the sight, to such an extent as to receive objects precisely as they are presented, even when conscious of the deception, or rather, warned against it. The sight endeavors to deceive the soul ; but the latter, being warned, *will* not be deceived ! I confess my inability to fathom the depth of the bare-faced cunning that attributes to the eye the faculty of deception ; for it would certainly have been more reasonable to suppose that the sight was necessary to the soul, for the exercise of its faculties, as well perceptive as expressive ; and that it appreciates objects according to the impression these produce upon the retina.

Dr. Balmes, with his profound, scientific and inquiring mind, observed and admired for himself ; but it is much to be regretted that his investigations were so extremely restricted with respect to the sense in question. His observations, though in a high degree philosophical, and eminently deistical, are far from being physiognomical.

Nothing can be added to the just reflections emanating from the scientific pen of Adelon ; and they unquestionably manifest, besides, a thorough appreciation of the high importance of the sense of sight, in relation to the faculties of the soul.

A FEW HURRIED REMARKS ON PHYSIOLOGY
AND PHRENOLOGY, IN RELATION TO THE
PRESENT SYSTEM OF THE EYES.

FROM a conviction that much utility may be derived from a succinct idea of the sciences of physiology and phrenology, I have been induced to devote a little space to this consideration.

Phrenology is a science which regards the brain as divided into several compartments, called organs, with a perceptive or effective faculty, each of which is endowed with its own peculiar function ; and reads the intellectual and moral faculties by the protuberances of the cranium or skull.

From the fact of these material organs having been confounded with the spiritual being that directs them, the system has been opposed by Hufiland, Moreau de la Sarthe, and Balmes ; who could not agree to abstract the coöperating influence of the other properties of the brain with the size and figure of that organ. For, if the greater perfection or imperfection in the parts depends on the size and the form of the latter, they do

not submit to lose sight of the modifying influence exercised by the nature and organization of those parts. To these and other causes is due the variety of opinions held by respectable scientific notabilities.

Phrenology, notwithstanding, continues its onward march, at the present time, with the enthusiastic defence of Mr. Cubi's able pen ; and if the science had many such supporters as Cubi, its progress would undeniably be more rapid than even it is ; but it has unfortunately fallen a prey in the hands of charlatans, who have, as is natural, brought down upon it much discredit, the baleful consequences of which are most lamentably felt. The great readiness with which some deluded creatures assume the title of phrenologists, is daily attended with the most direful results to the cause of the system ; for just as the medical science swarms with *Dulcamaras*, there exist also *phrenological Dulcamaras*.

Physiology is the science of the relations between the exterior and the interior ; between the visible surface and the invisible things hidden beneath it ; between animated and perceptible matter and the imperceptible principle that animates it : in a word, between the manifest effect and the occult agency which produces it.

The science of phrenology, taken in its exclusive sense, is not so vast in its comprehension as that of physiology : the latter embraces the most

minute details ; and hence we see its appreciations of the interior based upon an infinity of external appearances, that enable it to arrive with extreme facility at judgments so exact as to admit of no grounded opposition, in the eyes of common sense.

I have stated heretofore that my system of the universal physiognomic language of the eyes is not exclusive in its nature ; since it admits, not only the importance of the other senses, but also all principles bearing any relations to it ; and, most markedly, the principle of the spirituality of the soul.

Keeping these preliminaries in view, let us now proceed to examine whether or not there exist well-grounded reasons for the belief in the existence of the physiognomic language of the eyes.

UNDENIABLE EXISTENCE OF THE PHYSIOGNOMIC LANGUAGE OF THE EYES.

IN order to dispel all doubt, and, with the aid of additional data, to demonstrate the undeniable existence of the physiognomic language of the eyes, we shall stop to consider for a moment the infinite number of facts disclosed to us constantly through the glances, or looks, directed toward us, or which we have surprised; the interpretation of which leads us to discern, perhaps in an unequivocal manner, certain and determinate properties of men, that oblige us, at times, to a close circumspection of our actions in the labyrinth of social life.

Such and such a look, or glance, does not inspire us with confidence; such another banishes all confidence from our bosoms; one look, destroying our peace of mind, plunges into suspicious reflections; another excites our sympathies. Is not the eye of the bad man a watchword of caution? Does not the greater number of the thousand presentiments by which we are occupied,

primarily proceed from the observations made by our eyes?

There is a secret instinct in the life of man that obliges us to an unceasing observation of physiognomies in the various acts of life, confining our observation especially to the eyes.

If an infant a few months old be shouted at, or called, his eyes become immovably fixed on the other's in anxious inquiry, whether the voice is one of anger or of play; but as the child is yet too young to distinguish correctly, he is apt to err, and so perhaps cry when he ought to laugh.

As he grows older he becomes better able to mark these differences, but always fixing his gaze on the eyes of the person who speaks to him. Who informs that child that he can find in the eye the truth he is in search of? . . . Who but his own instinct?

Most certain is it that from our infancy we endeavor to read in the looks of our parents approbation or disapprobation of our actions; so that when we commit an offence, on the instant our eyes are glanced with eager gaze on theirs, to catch the effect it has produced in their minds.

Children understand our displeasure; and we perceive by their eyes when they are concealing a fault committed.

Is it certain that this phenomenon is produced without having recourse to speech?

Can it be denied that these children, from a

glance from their parents; can gather all the latter wish to say to them?

The years of infancy have rolled away; we go to school; and before many days pass, we understand the meanings of our teachers' glances.

When we enter upon the age of boyhood, we are generally placed under the care of other persons, who are our superiors in a different sphere, and on whom we depend, directly or indirectly, with more or less liberty to evade their commands; and do we not, under such circumstances, contrive some way of understanding their will without the necessity of their speaking?

The light manner in which we very often conduct the physiognomic study of those around us, or with whom we have intercourse, is attended by most cruel deceptions; and this is chiefly the case in youth; whether from the fact that at that age we are not generally given to close application of any description, or because in those sunny days we are apt to observe the bright side of objects presented to our view.

But we soon reach the years of reflection; and then, warned by the deceptions we suffered before, we investigate with more discernment our firmness of intention, and, not unfrequently, fall into the opposite extreme of mistrust and groundless apprehension. In the latter case our experience rarely serves us to great advantage in order to form a sound judgment of those around

us, because it is destitute of impartiality, straightforwardness, and, above all, confidence.

In a word, the biased judgments we are disposed to form of persons whom it may be our interest to know as thoroughly as can be, are usually as erroneous as those formed during the inexperience of youth ; that is to say, in the latter case we fall short of the mark, in the former we overshoot it.

But be that as it may, it will readily be granted as incontestable, that a conscientious, unbiased study of physiognomy will lead to a more than approximate knowledge of the character and faculties of individuals.

Statesmen of high note, and even crowned heads, regarded as men of learning and strong penetration, have, by dint of practice and application, formed a system for studying characters, which in many cases has proved almost infallible ; and to such application is undoubtedly due the unparalleled success attending certain enterprises. For their piercing glance penetrates to the innermost depths, so to say, of those chosen by them for the accomplishment of their views or plans.

Who can deny that there are certain outward signs that serve as an unerring index to the movements of the mind of man, and that these signs are expressed by the senses ; the most important of which I take to be the sight ? Strange indeed

are the phenomena of spontaneous likings and dislikings, which, without the least foundation, predispose us in favor of some persons, while they cause us to repel others ; and that, too, without being able to give any other reason for our preference, than that it exists ; and this fact seems to me to be of as high import as the vague expressions of sympathy or antipathy.

But there is unquestionably a something within us, in obedience to which we incline toward some individuals and shrink from others. And, on the other hand, how often are we not led into grave errors by spontaneous likings and dislikings !

It is no unusual occurrence for us to be obliged to change our minds or opinions with respect to individuals, who at first sight attracted or repulsed us ; and why ? for the simple reason that we entrusted the knave with what the worthy man should have merited, or we made a proposal to an upright man that the unscrupulous alone could accept.

The fatal consequences of such likings and dislikings are, alas ! as liable to be felt in public offices as elsewhere ; the bad, unfortunately, too often triumph over the good : is it because the bad endeavor to conceal their badness beneath the deceptive cloak of a dazzling exterior, while the only garb of the good is plain and undecked truth ?

But some will ask, doubtless, “ What relation

can likings and dislikings have to the eyes?" I will answer, a vast and intimate relation, inasmuch as the eyes are the real conductors of the first impressions, the mirror in which are reflected the very innermost workings of the soul, whose sentiments appear in the transparent brilliancy of the pupils, and in the external parts of the all-important organ of vision, on which are stereotyped (if I may be allowed the expression), in their various phases and proportions, the internal nature and affections of the man; now presenting to our view the bright indications of the beauty of genius, and now the gaping void of absolute nothingness.

Cabanis accounts for likings and dislikings, by the natural laws of matter: "In proportion," says he, "as the *implicit* combinations of the element recede, they present that character of choice, the laws of which apparently constitute the fundamental order of the universe.

"Organized matter, and particularly living beings, are produced by the same means and in virtue of the same laws, and are governed by the same laws in all their future progress, until final dissolution.

"From hence immediately result the direct phenomena by which is manifested the spontaneity of life."

And further on he adds: "The tendency or attraction of one being toward others of the same

or of a different species, pertains to the patrimony of instinct, and is in some sort instinct itself.

“As soon as we suppose a being to be possessed of sensations, inclinations, an *ego* or *mental self*, sympathy either attracts us toward, or repels us from, that being.

“From the impressions received by the visual organs spring forth many ideas; but they produce, or at least give rise to, innumerable affective determinations, that cannot be entirely attributed to reflection.”

Some there are who explain the phenomenon of sympathy and antipathy (or likings and dislikings) by a physical hypothesis, in which electricity and magnetism figure as the most prominent agents. These theories suppose that persons, or things, whose electric or magnetic fluid is of a contrary nature to ours, inspire our sympathy by the power of attraction through which they draw us toward them; the contrary taking place if the fluid be of the same nature on both sides; and in the latter case (according to the well-known theory of electricity, the general principle of which is that fluids of a like nature attract and those of different natures repel each other), an invincible antipathy arises, proceeding from the repulsion of the electric or magnetic fluids.

But even admitting the latter hypothesis, it will always lead us back to our original belief, that likings and dislikings are principally com-

municated by the all-important organ of vision ; for the eye is considered, by all who admit the influence of animal magnetism, as its chief conductor.

The author of the present system of the physiognomic language of the eyes, however, is something more of a spiritualist ; and, as such, considers it much more rational to account for the phenomenon, by the undeniable expression of the passions of the soul, which are transmitted to the exterior through that exquisitely delicate sense, the sense of sight.

THE PHYSIOGNOMIC LANGUAGE OF THE EYES
IS UNIVERSAL; NOTWITHSTANDING THE
CHARACTERISTIC PECULIARITIES OF EACH
CAST OF COUNTENANCE.

THE physiognomic language of the eyes is universal, otherwise it would be impossible to carry out the object of the present work ; for the rules laid down for the language would necessarily be subject to exceptions as numerous as the rules themselves.

The generalness of these rules renders the language universal ; because in all the known varieties of the human species, in all parts of the globe, the eyes communicate external impressions in the same manner to the brain, and express in the same way the emotions of the soul, without the existence of any other difference than that of the characteristic peculiarity of each cast of countenance.

From hence we deduce that there is no action or movement made by man, in which the eye does not perform the chief part ; thus constituting the expressive language of the action, or of the affection giving impulse to its performance.

The different expressions of the eye of the same individual, according to the influence exercised upon his mind, are surely worthy of note ; of these varieties of expression numerous examples are daily offered to our view, and they are easily seized and appreciated.

The eyes of a person, for instance, surrounded by joy and content and the smiles of capricious fortune, are mirthful, sparkling, and playful ; and seem to overflow with happiness, beaming forth bliss at every glance. A sudden reverse of fortune comes, and that very person's mightiest efforts to conceal his sufferings are useless and unavailing ; the eyes put off their brilliancy, and become dim and opaque, dull, and heavy in their movements, as if the eyeballs were suddenly unstrung ; and if the misfortune continue, they soon acquire a mournful, downcast expression, which in an unmistakable manner reveals the state of that person's mind. The low-spiritedness reaches at last such an extreme, that if the cause of the misfortune should be unknown to others, they manifest no surprise on learning it, for most of them have already read in the victim's eyes the gloomy melancholy of his wounded spirit.

This revelation through the eyes of what is passing in the mind of man, is all the more wonderful as, notwithstanding that he calls reason to his aid, and tries every means to cast a veil over the sentiment of his soul, a single glance of the eye is

sufficient to reveal the secret he endeavors vainly to conceal.

The truth is, the eye expresses by means of a fixed language the passions of the soul, under all circumstances, and in every act in life ; and there is no one who has not observed this fact more than once during his existence.

The eyes of the rich and the happy are not usually dim or of a disconsolate expression, while those of the down-cast and poverty-stricken bear the stamp of wretchedness and despair, when not revealing a sublime resignation to suffering and misfortune.

But let us particularize still more the examples of our study in determinate acts of life.

By directing our observations to religious acts, we shall meet with marked differences of expression in the eye of each individual, according to the amount of importance he attaches to the act.

Observe the eyes of one engaged in earnest prayer ; in them you will read the reverence and respect, mingled with sacred awe, of the true believer.

See another who comes to church, feigning sentiments of religion he is far from possessing ; mark how his cold and indifferent look, in which not a vestige of devotion exists, forms a complete contrast with the interest and even sublimity of the act, as he shows in his eye that natural indifference which characterizes everything we do merely

from habit or for the sake of appearances, without the slightest interference of sentiment.

And now, if we change from acts of religion and turn our attention toward acts of warfare, love, etc., there we shall meet fresh proofs of the truth of the physiognomical language of the eyes. Let us, by way of illustration, imagine two hostile armies face to face on the battle-field, and on the eve of engaging in deadly combat. In this supreme moment, in the midst of the sepulchral silence which reigns around, let us consider the physiognomy of each one, and their eyes will distinctly tell the state of their feelings ; so distinctly, as to be able to distinguish the valiant from the less brave, and these from the timorous ones or cowards ; cold, indifferent calm beams majestic in the eye of the brave, interrupted at intervals by a glance of satisfaction ; the eyelids of the less valiant move more rapidly as they fix their eager gaze on their commanders, for fear the most trivial move of the latter should escape their observation ; and in the eyes of the cowards, staring open to the full extent of the lids, which are immovable, is clearly stamped the terror which has taken possession of their whole being. As to acts of love, who is it that cannot read the expressive language of the eyes—Who does not remember his first steps in love ; those scenes where a single glance says more than a thousand tongues could ever tell ? and when at last the lips endeavor to reveal

the sentiments of the heart, they can but imperfectly repeat what the eyes have already disclosed.

The happy mortal who is under the sweet influence of love, reads in the eyes of the beloved one the reflection of the heart's response, and knows he is loved again before he hears the soft confession from the adored one's mouth, or receives from her hand the written pledge of her affection.

I have already stated that man in all parts of the globe expresses by the eye, if not the actions executed already, at least the influence which gave impulse to the performance of them. And thus, impressions of hatred, of joy, of envy, satisfaction, hope, love, jealousy, are expressed by all races of men, through the medium of the same mimic language (chiefly of the eyes), under various modifications, however, arising from the state of civilization to which they have attained.

The writer of these lines has had an opportunity of confirming the truth of this observation, in the case of a number of savage Indians, who were about to be decapitated. These barbarians, in spite of their stoical contempt for life, glanced looks of tenderness on their squaws, and lifted up their eyes in devotion to heaven, directed their pupils inquiringly toward the spot in which their heads were to be severed from their bodies, fixed a scrutinizing gaze upon their executioners, which spoke courage and self-esteem ; and, lastly, turned with an air of sublime scorn toward those who, for

the cause of civilization, were obliged to behead their prisoners.

And, although foreign to the subject of my book, I will take the liberty of observing here that the wild Indian is not entirely in the dark with regard to civilization ; but he refuses to embrace it, even when obliged (as are the Indians of Mexico, and of some of the Hispano-American republics), to live in the midst of cultivated people, nor will he change a single iota in his customs, preferring, as he does, to keep his riches hidden in the earth rather than apply them to the purchase of cloth for the improvement of his dress, or other objects that should be worthy his attention.

But this must not be attributed to his want of intelligence ; for, otherwise, how are we to account for his having adopted the use of fire-arms, which he handles with extraordinary skill ? Hence, the Indian is fully aware of the advantages of civilization ; but will not enter into it.

Before bringing to a close the details peculiar to this chapter, it only remains for me to lay before the consideration of my readers a well-known and striking example of the physiognomic language of the eyes.

In the case of a duel, in which two men confront each other and cross their weapons, no doubt can linger in our minds of the expressive language of the eyes.

Their glances meet, searching to discover the

intentions each of the other, and, above all, to know the direction of the assault: the adversaries thus read, so to speak, and divine each other; and from this circumstance, in most instances, results the interminable length of the contest, if the combatants be of equal skill; and few instances will be found in which the wounded one did not *know* his adversary thoroughly, before the struggle commenced: the defeat being generally due to a chance, a want of agility, or lack of determination in a parry, when not attributable to an unintentional opening given by the defeated one, supposing himself to be entirely on his guard.

A no less degree of interest and intelligence is noticed in the eyes of the seconds; not a move escapes their more calm and collected glance; a rapid look of intelligence is exchanged between them in the expressive language of the interest inspired by an ill-directed thrust on the part of the combatants.

If, after all I have said, a doubt still exists with respect to the truth of my system, let the incredulous one cast his eyes on the bars of a prison window; and there he will discover a multitude of eyes, that seem to call out to him: "Study us;" and he will, in a very short time, be able to classify the crimes without fear of mistake.

It is also necessary to pass whole hours at the windows of lunatic asylums. There will be found

men and women divested of the mask which disguises our countenances in real life.

There we see the eyes of love, in all its grades, and of the passions in their full development.

There we behold truth unmasked.

There is discovered to our view the ruling passion of each individual, which reason and education prevent us from making known in ourselves, except in a curbed and half-concealed manner.

There, in conclusion, it may be seen whether the eye of each lunatic presents a different expression, which will make known the study in all its truth.

All the searches of anatomists, to find in the skull the original causes of insanity, have hitherto been in vain. Cranioscopists have likewise made this matter the object of assiduous study; but with no more success than the anatomists. In vain, I say; the affection exists in the eyes, sole authors of insanity, which, by their deception, lead the soul astray, and overthrow its sound ratiocination.

GENERAL CAUSES WHICH MAY INDUCE INTO
ERROR, IN THE STUDY OF THE PHYSIOGNOMI-
CAL LANGUAGE OF THE EYES.

THOUGH it would be impossible to press within the limits of a single chapter a complete list of the causes calculated to lead into error in the study of the physiognomical language of the eyes, yet I shall endeavor to draw a general outline of the human prejudices which are so hurtful to investigations of every nature, causing us to see things in the light most favorable to our own fancy, and not as they really exist ; and also, of the requisite mental and physical condition, or state of the individual, in order to be able to form our judgments as near the truth as possible.

There are times in our lives when, with our eyes riveted on a particular object, and evidently looking at it, we are far from thinking of it, or of anything else ; and such is the state of complete inaction of the brain, that if we be spoken to, we do not even hear what is said. In such a state of mind, the functional powers of the perceptive machine are in a manner arrested, and as they still

retain the susceptibility of renewed action, get again into motion as soon as this species of mental slumber is passed away.

From hence it is derived, in our mind, that there are moments in which, though the organs are quite prepared to receive the impressions of exterior objects, the brain does not perceive the impressions in a perfect manner, nor perform its function of expressing the affections of the mind ; in which case the physiognomy presents the appearance of paralysis of the faculties. And it is evident that if, under these circumstances, a physiognomical examination were attempted, the observer's attention must of necessity be confined to the physical proportions ; for such an opportunity would by no means be favorable for the study of the expressive faculties of the organs.

We might admire, for instance, the delicate forms and outlines of the eyes, and be more or less favorably impressed by them ; but there all investigations would be at an end, and we could reach no further in our search, unless at the risk of falling into grievous errors ; for any judgment we might venture to conceive of the person, would be at best but rash, being based on the study of the organ not in its normal state or the full exercise of its functions, but in an abnormal state.

On the other hand, from the custom of being constantly in the company of certain persons, it very often happens that some qualities, more or

less characteristic in them, pass entirely unnoticed by us.

Our daily intercourse with the members of our families is so full of monotony and sameness, that we can scarcely fail to regard them as all alike; never taxing our imagination to discover the characteristic differences of each one separately and singly; because the constant habit of seeing each other seems unconsciously to bind us together without any impression of novelty whatever.

But even in this situation, supposed to be so ill adapted to the purposes of our study, there are occasions of extreme grief, or joy; unease, or comfort; pleasure, or tedium, that furnish matter for careful observation by reason of the unusual state of mind or body which we notice in those we are accustomed to observe by far too heedlessly: these remarks refer, of course, to the study of the casual conditions of the individuals.

If we have a friend whom we are used to see frequently, we at last regard his meeting with indifference, or as a matter of course, although our friendship for him does not grow any the weaker for that; while the presence of another, whom we meet more rarely, is more agreeable, from the surprise, and elicits from us much warmer expressions of affection and esteem.

Notwithstanding all we have just said, however, even during the momentary inaction of the brain and organs, there is hovering round the eyes

a characteristic sign that must not pass unheeded, for it is the first datum obtained from them, the moment they look upon us.

It is also to be observed, that the characteristic signs offered to our view are not always infallible, being subject to sensible modifications in proportion to the influence exercised upon the person by his education and the position he occupies in society. Who has not seen, peeping from beneath a cowl, a pair of eyes made to shine at the head of an army ; or a soldier with eyes whose physiognomic expression would be more suited to the peaceful tameness of ecclesiastical life, than to flame with the enthusiastic fire of military glory : and all through a misconception of the natural inclinations of the man ?

To the same cause is due that uneasy discontentedness in certain persons, who, from their natural instinct, are dissatisfied with, and cannot inure themselves to their callings or professions, being conscious that these are unsuited to their inclinations and peculiar turn of mind.

And their distaste becomes more and more confirmed as they reflect how little possibility, or at all events, probability, exists of their being able to make a change ; more especially if their present position has been acquired at the enormous sacrifice of the best years of their youth, together with some pecuniary outlay.

The inference to be drawn from the foregoing

remarks is, that in the present system of physiognomy, the observer, if he desire to form a correct judgment of the organ examined, must completely divest himself of all prejudice, and prosecute his study without any regard to social position, for the two following reasons: Firstly, because, as we have already seen, the callings or professions embraced by persons do not always prove congenial to their natural inclinations and turn of mind; secondly, because a physiognomical examination of the eye must be made with a view to catch the characteristic and real expression of that organ, irrespective of the rank, standing, or avocation of the subject. For these accessories, while they may in some measure disguise the natural propensities of the man, can never conceal from the observing eye the innate qualities of the person which are at all times legibly written on the exterior, in the expressive language of the human physiognomy.

A man of ordinary intelligence, united to a moderate amount of experience, acquired by constant and systematic observation, may very soon reach the point of being able to form pretty adequate ideas of the qualities of persons, in spite of the deceptive mask with which men usually endeavor to cloak their natural propensities.

How can the professional prattler escape investigation with the whirlpool of empty ideas which he rattles off with that giddy volubility peculiar to his kind, and that never can be mistaken, in

spite of his ephemeral loquacity? What eye can fail to divine those taciturn ciphers who, behind the veil of a cautious reserve, try to conceal their nothingness; and, assuming a counterfeited air of importance which is belied by their sullen petulance, take refuge in a mysterious silence, now and then grinning out a dubious smile, with, here and there, half-finished, equivocal nods of approbation or censure? Much less those persons who, with contrariety for their motto, go about contradicting whatever is affirmed within their hearing, in the hope of being taken for scholars; while in reality, the object of their opposition is treacherously to draw out explanations from those who, unsuspectful of the cunning, endeavor to convince them of their error. These would-be erudites—like the jackdaw in the fable, that dressed itself in peacock's feathers—deck themselves out in the borrowed plumes of other men's learning, showing it off on all occasions as if it were their own. Such miserable beings as these, I repeat, cannot baffle the eye of investigation, which penetrates through their hypocritical mask, and reaching the most hidden instincts of their souls, shows them in their true light, in spite of their double dealing and dissimulation.

On such a foundation we may venture to establish the general principle, that, in our humble opinion, the physiognomical language of the eye is called to the great end of searching the secrets

of the human heart, beneath the mask worn by us all in the world's eternal carnival.

Humanity in general represents a more or less interesting character in the grand social comedy, in which each one plays a part; but some there are who play many parts at the same time, and so receive greater applause for their skill in personating several characters. And this is a proceeding which cannot be gainsayed, since we all know that none refrain merely on the grounds of virtue; it is from the consciousness, not of inability—that would be no obstacle—but of want of hardihood, that some abstain from representing more than one character, and even that in a not very masterly manner.

An examination of society through the microscope of truth, will convince us of the necessity for the observer to take a part in the grand comedy, and either represent the character of the grave fool, or convert himself into the mere spectator of the social farce, and laugh in derision of it and of the mountebanks of which it is composed.

It is true that the former would be a great sacrifice for the sensible and virtuous man to make; but, whatever it may cost him to bring himself to it, taking the part of a comedian, and representing his own character, must always be preferable to having to do with a rebellious society, whose terrific yells drown the voice of truth

to the triumph of farce, lying, adulation, servility, envy, hatred, and all manner of wickedness.

It is impossible to check with the bridle of virtue a man who, abandoned to vice, mad with ambition, or absorbed with some other futile idea, makes light of the curse of his victims ; he derides what he calls the farces of the other world, and makes up his mind to the enjoyment of those of this world, which he believes to be the only true felicity.

But let us lay aside the dogmas of religion which point out the existence of another life for the soul ; and admit that beyond the grave there is nothing more to come, without waiting to inquire into the object of man's coming into the world ; let us suppose that our sole mission here below is to fill up the measure of material life, and, when that is past, we are at liberty to act according to our own pleasure, having to render no account either of the present or the past, either here or hereafter. Even admitting such an absurd hypothesis, how are we to explain that jealous watchfulness of our honor, and our anxiety to hand down our names unspotted to our children ? Why do we feast ourselves with the flattering hope that our memory will live in posterity as good men and not as bad ? Can any of us regard it as matter of indifference to carry to the tomb the curses of our fellow creatures upon our heads ? Surely not. Nor can human intelligence compre-

hend, much less justify, so outrageous a cynicism. And while it is true that nothing can avail to curb that wandering astray of the reason in some persons, it is the duty of the well-thinking man to sound the alarm to inexperienced youth ; and, instead of filling their minds with ridiculous and superstitious fears, to point out to them the true path leading to morality and distinction, in order that they be enabled to shun, as far as possible, the shoals of human existence, and, their pilgrimage through life being over, to close their eyes in the sweet slumber of the just.

But in order to secure this grand boon in the dark hour of death, it is necessary to rule our conduct through life in conformity to the dictates of good principles ; studying mankind in order to know the good or evil fruits which our intercourse with it may bring forth.

Universal history, the history of the world, affords us innumerable proofs that crime, whatever good its commission might have led to, has at all times and in all places met with general reprobation, and the name of the perpetrator been cursed and execrated by all the human race. And for this reason the grand achievements of Tiberius, Nero, and Domitian shall never counterbalance or blot out from the pages of history the records of their atrocious deeds ; indeed it may be said, with much reason, that the remembrance of the glories of those splendid figures of the tableau of humanity

will be entirely effaced by the foul crimes committed by them.

The names of Græcus, Saturninus, and Drusus will, on the contrary, ever live revered in the memory of mortals ; and nevertheless, the object for which both strove may perchance be the same ; but the work of the wicked ones was accomplished by despotism and tyranny, seconded by the blackest crimes, while that of the good ones was performed in accordance with the laws of justice and equity.

It is evident, therefore, that the same end may be reached by very opposite means ; but human reason and the principles of the dogmas of religion prescribe obedience to that *ego*, which almost invariably tends to lead us in the direction of good.

Sad, indeed, it is to have to live continually on our guard against lies, fraud, and deceit ; but it is nevertheless necessary, not alone in others, but even in our own selves, laboring to correct the evil consequences of self-esteem, by the hypocritical caresses of which we are so cruelly seduced.

Our study of mankind should be commenced in ourselves, and face to face with our own consciences ; and with the aid of a clear discernment to form a just appreciation of our moral qualities and natural dispositions ; not allowing ourselves to be cheated by false illusions, which are ever prejudicial to the tranquillity of life.

In this way, and by a constant readiness to do as much good as we can to our fellow creatures, our voyage through the ocean of existence may be rendered much less tedious and irksome. But we ought not to forget that our readiness to do good must not be influenced by the gratitude or ingratitude of the recipients of our favors; there is surely no real virtue in performing a good action with a view to gain, or under the impulse of fear, but only as the conscientious discharge of our duty.

HOW THE SENSE PERFORMS ITS FUNCTIONS.

It is incontestable that the most prominent part in the phenomenon of vision is performed by the light, or the alterations of the luminous fluid, in combination with the nature of the bodies with which it is placed in contact. The *intimate* nature of this fluid is not thoroughly known ; though by observation of its effects, some of its most characteristic properties have been enabled to be determined, especially in connection with its chemical and physical action, and the phenomena of coloration.

The science of optics is that which treats of all the phenomena having relation to the luminous fluid, and in which the latter is the principal agent. But the slight and indispensable observations of the subject, made in this book, being quite sufficient for our purpose, we shall leave more extensive explanations to the scientific works especially devoted to the study of the matter, and proceed to draw a few reflections respecting the perceptive and expressive organ of sight, in the different stages of the life of man.

FACULTIES OF THE ORGAN OF SIGHT, IN THE VARIOUS STAGES OF LIFE.

THE hour has arrived at which it becomes necessary to study the functions of the eye in the different stages of life, in order to find out in what way these functions are performed and how they are to be appreciated ; for it is not enough to say, *I saw such and such a thing* : it is requisite to ascertain whether it has been seen correctly.

The periods into which is divided the life of man, exert a direct influence on the faculties from impotence to perfectness, and from hence to inutility ; so that the faculties are in exact proportion to the vital power of the individual.

The feebleness of our bodies on coming into the world goes on gradually disappearing as we grow up ; and in the same manner the debility of old age creeps upon us, though with greater rapidity, when, after having reached the climax of virility, we begin to descend the hill of life toward senility and decrepitude.

Man is strong in youth, decrepit in old age ; and as this fact is, with some very rare exceptions,

universal, it must be kept before the mind in our appreciations of any of the human faculties.

From what we have just stated, it is to be inferred that the progression of vital activity is divided into two stages, one ascending, and the other descending; in the first stage, the faculties grow, and their power and energy are developed to the fullest extent; in the second, they lose progressively their power of action, until at last they become completely extinct.

If a man, for example, have an ordinary tendency to amativeness in his eightieth year, it is but natural to conclude that in his fiftieth this tendency was strong; in the fortieth remarkable, and developed to a superlative degree in the thirtieth.

When a man advanced in years possesses a fair memory, it is evident that he must have had a very good one at thirty; and in the same way, cunning in old age denotes that the person must have been exceedingly astute in his youth; if courageous in his gray hairs, intrepid and daring to a fault when young.

In a word, with such experience, we can judge of what we were before, from what we are now; for the power of the faculties at present, tells with almost unerring certainty, the degree of activity they possessed in the different stages of life, some rare cases only being excepted.

As for the phenomenon of precocity, which

would, at first sight, seem to be in contraposition to the principle that the power of the human faculties is always in proportion to the vital power of the persons themselves, it is to be observed that such instances are of most rare occurrence, and serve—as exceptions all do—to confirm the general rule.

And besides, precocity, or unusually premature development of talent, is not, after all, a matter of such wonder as is generally supposed; being sometimes of but short duration, like a shooting star, appearing and vanishing in an instant; and at others, all the principles of human perfection remain completely stationary.

Two of those bright meteors have, not long since, made their appearance in the sky of Havana, Miss Teresita Carreno and Master Francisco Solá y Campos, instances of remarkable precocity of talent in their respective spheres: the first for the piano; the second for the almost instantaneous solution of mathematical problems without any other aid than that of his memory.

Many are the fanciful and egregiously erroneous suppositions to which the faculties of those two children have given rise; some have regarded the infant pianist as having attained to the highest degree of perfection, comparing her to the first masters of the art, and even carrying the exaggeration to the wild extreme of considering her superior to the immortal Mozart himself. Who

knows where such frenzied conjectures might have ended, had it not been for the timely correction of the distinguished editor of the Havana Sunday paper, *El Moro Muza*?

Those who have imagined the lad Solá to be a genius in mathematics have, in my humble opinion, evinced a painful want of consideration in thus overrating his talent; for, so far, the boy has merely manifested a facility in solving the numerical problems confined within the bounds of arithmetic, which is not certainly the most difficult department of the mathematical sciences.

Can any one assert that young Solá possesses an equal faculty for all the other branches of the science? Many examples have been seen of children who, though eminent arithmeticians, never reached mediocrity in algebra, geometry, trigonometry, etc.; and may not Solá be of this number?

But, however this may be, I insist that precocity of talent can in no wise overthrow the principle established in the beginning of this chapter, namely: that the functional powers of the human faculty are developed in relation to the various stages of life; and I take the liberty to remark, that, in my conception, the talents of Teresita Carreno and Francisco Solá have been much exaggerated.

It may be said, at most, that with the elements they indubitably reveal, they may one day become—under the guidance of able directors—notorie-

ties in their respective specialities ; but it is absurd to even dream of perfection in them at present, which would be next to a physical impossibility.

The immense excitement caused in the populous city of Havana, by these precocious talents, induced me to dwell perhaps too long upon this subject ; but we shall now return from our digression, and again take up the thread of my system of the physiognomical language of the eyes.

ÆSTHETICS.

As I regard the knowledge of the structure of the eye and of its various functions, highly important in order to a full understanding of my system, I shall here transcribe for the benefit of those not familiar with anatomy and physiology, what has been said on the subject by that eminent philosopher, *Don Jaime Balmes*, in his work entitled *Nociones de Estética*; this transcript will be found to answer every purpose of the present book.

“ ORGAN OF SIGHT.

“ THE eye—organ of sight—is a kind of optical instrument, of an extremely fragile nature, and which makes manifest the profound wisdom of Him who made it.

“ The eye is a globe not quite spherical in shape, being slightly compressed in front and at either side.

“ Its structure is as follows : The whole surface of the ball—except the two holes, one in front, and the other behind—is covered by an outer coat, called the sclerotica, a white membrane, opaque and hard, of sufficient consistence to be, as it were, the case of the machine.

“ Round the borders of the hole in front is placed, in the manner of a watch-glass, a transparent membrane, called the cornea. These two membranes are so perfectly united, that disputes have arisen as to whether the one was a continuation of the other. Leaving, however, questions of this nature to the care of anatomists and physiologists, we shall observe, in passing, that the cornea is distinguished by its delicacy and trans-

parency, as also by its peculiar structure. The optic nerve passes through a hole behind, as shall hereafter be shown.

“To the sclerotica are attached the six muscles—four straight and two oblique—by means of which the eye is moved.

“The sclerotica is lined with a blackish membrane—*pigmentum nigrum*—called the choroid; this acts as a black cloth, thus making of the eye a complete *camera obscura*.

“The choroid does not cover the whole of the cornea; if it did, the transparency would not exist, and we could not see; it also leaves open the hole in the posterior part of the sclerotica, so as not to impede the passage of the optic nerve.

“Behind the cornea, and at the distance of about a line, lies the iris, a circular, many-colored membrane, in the middle of which is a hole, named the pupil; this is not situated exactly in the centre of the circle, inclining a little in the direction of the nose. The posterior surface of the iris is covered with a layer of blackish varnish, called the uvea.

“The iris has the property of contracting or expanding, according to the intensity of the light, producing thereby, inversely, the contraction and expansion of the pupil: the pupil being smaller when the iris is dilated, and larger when the latter is contracted. The optic nerve, after passing through the hole in the back of the sclerotica and

the choroid, is dilated over the surface of the latter, forming a third membrane, called the retina, the principal organ of vision.

“The spaces left between these membranes are filled up with various humors, all of a nature to aid the eye in the full exercise of its functions.

“The space between the cornea and the iris, is occupied by the aqueous humor, a clear, transparent fluid, which has the singular property of non-susceptibility of coagulation, either by heat or cold, alcohol or acids. It is contained in a kind of sac, called the capsule of the aqueous humor.

“This cavity communicates, by the pupil, with another filled with a like humor; these two cavities are called the chambers of the eye, and are unequal in size, the one nearer the front of the eye being the larger.

“Behind the capsule of the aqueous humor lies another, that contains what is called the crystalline lens or crystalline humor. It is situated in the direction of the pupil, is of medium consistence, and forming concentric layers; so that the consistence diminishes in proportion to the distance from the centre: hence, the outer layers are in the fluid state. The membrane it occupies is also transparent, and elastic besides, in order not to hamper the movements of the humor.

“The crystalline lens is lentiform; and its thickness at the centre is about two lines.

“It is prevented from coming into contact

with the interior surface of the iris—uvea—by the aqueous humor of the second, or inner chamber ; the object of this separation is of much importance : for the uvea being covered with a blackish varnish, which comes off easily, contact with it would dim the crystalline lens, to the destruction or weakening of the sight.

“ The space between the crystalline lens and the retina, is filled with the vitreous humor, which is contained in what is called the hyaloid membrane. This humor is a gelatinous, viscous fluid, distributed amongst a number of minute cells ; its density is less than that of the crystalline and greater than that of the aqueous humor. It occupies the three fourths of the ocular globe ; in shape it resembles a sphere from which had been cut a segment equal to one third of its volume, and its posterior convexity is covered by the retina.

“ The eyes are in an elevated position, the better to discover objects ; and their position is so well adapted to their purpose, that if one were to imagine them in any other situation, a strange dislocation would at once appear ; together with an imperfectness in the exercise of their functions.

“ Their extreme delicacy renders it necessary to guard them with great care ; and thus we see they are lodged in two cavities called orbits, the surrounding walls of which afford them safe protection.

“ The front of the cranium projects, or juts out

over them in the manner of eaves; and the eye-brows, by contracting, deaden the intensity of the too strong rays of light, serving, besides, in the natural position, to glance off the sweat dripping from the forehead, which otherwise would fall upon them and irritate them.

“The eye-lids, like the shutters of a window, close when we go to sleep; and during the waking period, twinkle rapidly in order to diminish the action of the light, and ward off objects that might injure the organ.

“The Author of creation, with admirable foresight, caused the eye-lashes to spring out on the edges of the eye-lids, that they might drape and cover effectually the minute apertures left between the eye-lids when closed; and during the waking hours to act, by their incessant moving, as a fan, to keep off insects and other bodies flying about in the air.

“As if the eye-lids were not a sufficient safeguard, the anterior part, or front of them, is covered with an excessively fine, transparent membrane, called the conjunctiva; and which answers in the manner of a crystal to guard the organ from the influence of the air, whilst their windows are open.

“So delicate an organ, which, in order to receive the impression of light, could not be covered by thick and strong membranes, would be exposed to dry up and be in a state of continual irritation

by the contact with the air; but the Author of life has obviated this inconvenience by placing in the front of the orbit a gland, or secretive organ, called the lachrymal gland, that keeps the eye in a constant state of moisture. The humor thus secreted are the tears, and their quantity is augmented by the serosity emitted by the conjunctiva.

“The eyes are in this way kept in a state of lubricity, which contributes to their preservation, at the same time that it facilitates them in all their movements.

“The eye alone is sufficient to prove the existence of a Supreme Maker.

“Vision is performed in the following manner:

“The rays of light which proceed from the objects pass through the cornea and arrive at the aqueous humor of the first chamber, by the greater density of which medium they are refracted, and drawn together perpendicularly by the process of refraction; they then enter the second chamber through the pupil. From hence they pass to the crystalline humor, which, from its greater density and its being lentiform, refracts them with greater force; they now traverse the vitreous humor, arriving lastly at the retina, on which they impress the objects inverted.

“The image of the object being thus stamped on the retina, the optic nerve immediately con-

veys the impression to the brain ; and there is produced the sensation which we call seeing.

“ When the light which strikes the retina is too intense, the iris expands, and the pupil becomes contracted, so as to give admittance to a smaller number of rays ; thus the greater or less expansion of the pupil depends upon the degree of light or darkness of the place we are in.

“ From this circumstance arises the disagreeable impression felt in the eyes on passing suddenly from the dark to the light ; for the pupil is then in its expanded state, and takes in too large a quantity of the luminous fluid.

“ On the contrary, on passing from a place well illuminated into another that is not so well lighted, we cannot see so clearly, because the pupil, being contracted, does not admit a sufficient number of luminous rays, of which, from their weakness, a larger quantity must be taken into the eye.

“ After some time has passed, the pupil acquires the proper gauge, and vision is again accomplished.”

THE EYES DIVIDED INTO FOUR CATEGORIES;
AND A FIFTH EXCEPTIONAL.

I OBSERVED, in the course of my earlier physiognomical examinations, the striking differences which exist in different individuals, and which, as was natural, from my want of experience, I could not account for ; but by the continued study of my system, I was at last enabled to formulate a classification of the various categories of the eyes in relation to the development and perfectness of the organ, together with other considerations which I shall point out in the proper place. With the aid of this classification, the observer may, with some practice, acquire the facility of determining, almost at first sight, the category of each case that offers for examination.

The principal categories into which I have classified the human eye are four in number ; and a fifth exists, which might be called exceptional, for reasons which I shall give hereafter.

The following are the distinctive characters of these categories.

FIRST CATEGORY.

Eyes large, full, and pretty open ; inner corner of the eyes well marked ; eye-lashes long and silky ; eyebrows undulating in more or less capricious waves. *Intellectual part of the cranium strongly developed.*

SECOND CATEGORY.

Eyes moderate size, pretty open ; inner corners of the eye depressed ; lashes, common, not at all remarkable ; brows almost even, with perhaps a stray undulation, but this not repeated.

THIRD CATEGORY.

Small, round eyes ; inner corner imperceptible ; lashes thin, not elevated ; brows straight, without any undulation whatever.

FOURTH CATEGORY.

Eyes depressed and hollow, the natural position of which is half open ; eye-lashes coarse and not long ; brows harsh, with here and there an irregular waviness.

FIFTH CATEGORY, WHICH I CALL EXCEPTIONAL.

To this category belong those eyes not strictly pertaining to any of the former; but which, from uniting to some of the characteristics of each, other peculiarities easily determined, may form a whole similar to any one of the first.

There are eyes, for instance, which, though not large, but, on the contrary, rather small, are cheerful, sparkling, and remarkably vivacious, speaking intelligence at every glance.

The eyes of the first category are those of *perfect intelligence*; and the intelligence is always of a higher order in those eyes whose mild and graceful contours are more striking, and when the eyebrows are more wavy, especially if they point visibly upward at their terminations.

Numerous examples might be adduced to corroborate this classification.

By opening the history of the women of the Bible; the lives of the saints and martyrs; or those of celebrated men and women, each page would lay before us examples of my classification; there we should find the strict harmony existing between the physiognomical expression of the grand personages of history, and their several inclinations and actions.

But we prefer to draw our examples from amongst those of our own time.

Who remembers having seen a profound scholar, a skilful diplomatist, or, in fine, a great man in any capacity, whose eyes were small and of a mean expression?

We would observe, in this connection, that we pay no heed to the introduction of a few persons enjoying the more or less well-founded reputation of being eminently talented, who occupy high stations in the social scale; and whose physiognomical expression does not, nevertheless, coincide with the rules laid down above. It must be borne in mind that elevated posts are not always filled by men of high talents and skill; but are, unfortunately, very often usurped, on the contrary, by complete nullities, who, by a capricious blast of fortune, have been whirled up to eminences they never could have gained by their own personal accomplishments.

I do not and cannot refer to such creatures; I speak of really great men, and not of real boobies; and my system possesses, at the same time, the inestimable advantage of unmasking those hypocrites and animated ciphers, who are void of all but the mere semblance of greatness.

Genius and sublime intelligence will ever accord with my system in these physiognomical traits and in my classification. Eyes belonging to this first category abound in the legal profession and in the sciences.

The eyes of the second category denote ordi-

nary intelligence; loquacious, but not profound, of quick, lively comprehension, though in most cases superficial.

For the study of this class of eyes, it will be well to confine our observations to the mediocrities around us, and with whom we have continual intercourse.

Eyes pertaining to this category are of frequent occurrence in commercial circles and in the army; notwithstanding that in these are to be found eyes of the first category, and in such cases the owners are the geniuses of their respective professions.

Hence it is to be inferred that the rules applied to the first and second categories are not absolute; seeing that in the first we meet eyes which, not being able to exercise their functions, must be placed in the second; just as in the latter, on the other hand, some may be found susceptible of being ranked amongst those of the first: this depends in a great measure on the effects of education, diligence, and study, in the same way as the perfectness or imperfectness of the organization of the individual.

And it is, in consequence, indispensably necessary to be able to appreciate all points which should concur to determine the respective categories of eyes, as set forth in this system; the principal requirement to attain to this end is practice in observing and classifying.

The eyes of the third category are generally indicative of meagreness of talent; and though the individuals in whom they are noticed, may not be entirely devoid of intelligence, yet they are rather dull than quick of comprehension.

Such eyes are, for the most part, to be found in servants (white domestics), in agricultural and laboring classes generally.

The eyes of the fourth category are characteristic of extraordinary vivacity, with little inclination to study, facility in reasoning, a tendency toward taciturnity, joined to extreme mistrustfulness.

They are common in jails and prisons, though granted that in such places eyes of each of the four categories are to be met with; for it sometimes happens that in the midst of criminal, or, forsooth, merely culpable individuals, are immured brilliant intelligences, though led astray by evil education, thus presenting the man before society with perhaps but the one saving quality, of courage. But, as says Baron Holbach: "*Courage without reflection or instruction is craziness or ferocity.*"

RULES TO BE OBSERVED IN JUDGING THE
PHYSIOGNOMY.

THE physiognomical observer should, in order to examine the eyes with success and form a sound judgment, keep before his mind some fixed rules, if he would not expose himself to the hazard of his judgment proving rash, if not altogether erroneous.

Here follow the rules :

Rule I. It is important that the person to be examined be in the full enjoyment of health ; because the organs have not the same amount of vital energy in a morbid as in the normal state.

Rule II. The physical organization of each individual must also be taken into consideration, due attention being paid to his temperament, as the latter may exercise a strong influence on the functional powers of the organs.

Rule III. The person's state and age, as also his education and position in society.

Rule IV. Steady and uninterrupted attention, so that nothing escape our investigation, by the aid of which we shall doubtless penetrate, in as far as may be, to the inmost depths of the human heart, there to read the man as he is in reality, and not what he feigns to be.

Rule V. The impressions resulting from that steady observation should reach our minds without producing therein any effect that might tend to sway our judgment; to which end the examiner must assume a calm and settled state of mind, free from impressions of any nature, and divested of all prejudice.

If this rule be not scrupulously adhered to, the result will be a total failure; for the predispositions of the observer will be reflected in his conclusions, and he shall consequently have performed nothing more than examining through the deceptive glass of his own imagination, which shows the object only in the colors he had already made up his mind to.

Rule VI. Lastly, the examiner must be characterized by a strict love of truth, which *is what it is*, as a philosopher has defined it with rare simplicity.

The foundation of the foregoing rules cannot be contested, inasmuch as the influence exercised

by sickness over the moral as well as the physical condition of persons is well known; and that, consequent upon this, a complete change takes place in the ideas and affections or passions, on passing from a state of health to a morbid state, since especial phenomena are produced by each disease under various circumstances. With regard to the physical organization of the individual about to be observed, this is, beyond doubt, a matter of much importance; because, without taking into account the state of development of the organs, it is impossible to determine their vital power, on which the passions are wholly dependent.

For the same well-grounded reasons, the person's temperament must also be duly considered, though granted that the signs and exact state thereof cannot, at all times, be appreciated in an absolute manner.

Hufeland and Moreau de la Sarthe say, while refuting the system of Gall, that the color of the skin indicates a more or less active disposition; and it is asserted by that excellent observer, Zimmermann, that the difference of temperament observed in individuals and nations is to be attributed to the nervous system.

As for the supposition that the color of the skin can alone decide the temperament, it is, in my humble opinion, an exceedingly rash one, more particularly as, under certain circumstances, and in the case of persons whose color is not white, an exact

appreciation can with difficulty be obtained, without recourse to other signs.

The state and the health of the person generally demand particular attention, from the active and perceptible manner in which the character is affected by them ; and education, in the same way, accomplishes a complete and direct modification of the natural instincts of mankind.

The importance of the other rules is too evident to require demonstration. I shall, therefore, conclude these remarks, calling particular attention to the last, in which a decided adherence to the truth is introduced as an indispensable qualification in the observer. Such, indeed, must be his regard to truthfulness, that no considerations of whatever nature or weight soever can lead him to become the contemptible flatterer of other people's weaknesses, or depart, in a single instance, from that uprightness and rectitude which ought to characterize the judgment of every honest-minded man.

Having now laid down the rules in strict accordance to which physiognomical examinations of my system are to be conducted, I shall at once proceed to the consideration of the human faculties, through the medium of my physiognomical system of the eyes, already referred to, pointing out, at the same time, the characteristic signs of those faculties in the organ of sight, and the language peculiar to each of them.

ESPECIAL CHARACTERS OF THE HUMAN FACULTIES SEVERALLY ; AND THE CHARACTERISTIC LANGUAGE OF EACH, ACCORDING TO THIS SYSTEM.

NEXT in order to the general ideas which have been laid down respecting the foundation of my physiognomical system of the eyes, it would appear logical to treat of the especial characters and language of each faculty, in absolute agreement, however, with the general principles of this system, as established in the preceding chapters.

With a view to render the study of my work as easy as possible, I have adopted the phrenological nomenclature, partly from its being generally known, and chiefly from its perfect adaptability to my purpose, namely : that of designating by a characteristic name, each of the different faculties of man.

The plan I propose to follow in the present chapter is, to explain the distinctive characters presented in the organ of sight by the human faculties and passions, as also their especial language ; and it is besides my intention to adduce, as far as

the narrow limits of the work will allow, examples calculated to substantiate my appreciation of each faculty.

— It is proper to remark here that with regard to some of the faculties I shall have to content myself with merely enumerating them, either because of their being unknown generally, or because they have been but very imperfectly studied up to the present time.

The human faculties and passions I consider to be, for my purpose, thirty-six in number. They are as follows.

NOMENCLATURE

OF VARIOUS FACULTIES OR PROPENSITIES OF MANKIND.

- 1.—Amativeness.
- 2.—Philoprogenitiveness.
- 3.—Inhabitiveness.
- 4.—Adhesiveness.
- 5.—Combativeness.
- 6.—Destructiveness,
Alimentiveness.
- 7.—Vitativeness.
- 8.—Secretiveness.
- 9.—Acquisitiveness.
- 10.—Constructiveness.
- 11.—Self-esteem.
- 12.—Approbativeness.
- 13.—Circumspection.
- 14.—Benevolence.
- 15.—Veneration.
- 16.—Firmness.
- 17.—Conscience.
- 18.—Hope.

- 19.—Wonder.
- 20.—Ideality.
- 21.—Mirthfulness.
- 22.—Imitation.
- 23.—Individuality
- 24.—Form.
- 25.—Extension.
- 26.—Weight.
- 27.—Color.
- 28.—Locality.
- 29.—Calculation.
- 30.—Order.
- 31.—Eventuality.
- 32.—Time.
- 33.—Tune.
- 34.—Language.
- 35.—Comparison.
- 36.—Causality.

1.—AMATIVENESS.

DISTINCTIVE CHARACTERS.

EYES lively and sparkling, with a soft, coquettish expression; eyelids more generally half closed than too wide open.

LANGUAGE IN ACTIVITY.

The pupils fixed immovably in the very centre of the optic axis; an air of suavity pervading all the other parts of the organ, and particularly the eyebrows, which are low and smooth.

The language of this passion is at times extremely marked; but I shall only endeavor to explain it to a certain extent, leaving it to the reader's imagination to divine some details easy to be discovered, and which, for reasons I deem it unnecessary to mention, it would be unfitting here to enter into too minutely.

The eyes in general move, in order to express a passion; and in supreme acts of predomination alone, do they become absolutely fixed.

Hence, in expressing the passion of love, they assume the look of predomination, softened, however, by a certain mingling of languor.

In the glance of those in love there is, beyond doubt, a fixity and predomination, though hidden and seductive.

This expression preserves strict harmony with the desire to be beloved; and as love is in general opposed to harshness, hence the reason of that suavity.

The physiognomonical expression of two lovers, when they meet, is too well known to require an explanation on my part.

Under such circumstances, the meaning of a look is tremendous; and if to that fixed, fascinating glance be added the mere contact of a hand touching a hand, passion gains the sway, and danger rapidly draws nigh; because through that touch is conveyed a magnetic thrill that casts reason to the ground, and snatches from the two beings all consciousness to what is passing around them.

To what lamentable results may not the passion of love lead, in those moments when a glance from the eye expresses more than a thousand volumes could contain, and the simplest touch of the hand determines the crisis which might well be called . . . the crisis of the amorous fever. Parents, and mothers more especially, can never be too watchful in saving their children from such

dangerous encounters, if they have a wish to preserve undisturbed the peaceful tranquillity of their families.

And let it be borne in mind that this advice is given by one experienced in the matter: a constant observer of human passions, and not yet exempted from their powerful influence.

Such is the state of activity of the organ of sight whilst under the influence of love, that there is no one really enamored who, immediately after leaving the object of his passion, does not feel a more than usual degree of heat in his eyes, together with an increased amount of humidity.

From the delicacy of her physical construction, the organization of woman is all lightness, all weakness.

The movements of her sparkling, playful eyes are much more rapid and less fixed than those of man; and yet, when she loves really, her eyes, in contradiction to all her customs, are almost absolutely immovable; and they express with more passion, inasmuch as their fire is not so much exhausted in fixed glances.

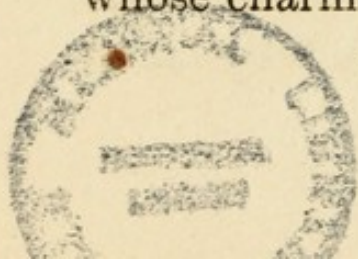
This is the reason why it is so hard for a flirt or coquette to feel a real passion.

But when once she is taken in the toils of the blind god, she carries the passion to the farthest extreme of madness; which will be easily comprehended from the fact that the eyes of the fickle

flirt are ever on the move. So that if they once become fixed, the soul receives a veritable shock, which rivets the woman in her observation, and for that very cause feeds her passion more and more, and ends in her complete subjugation.

The passion known by the name of *amative-ness* must not be confounded with other kinds of love, having a very distinct origin and object: such as filial love, religious love, etc.; which affections shall also be considered in this work, when treating of *philoprogenitiveness*, *veneration*, and the remaining corresponding faculties or passions.

In conclusion, particular cases of persons, ostensibly under the influence of the passion of love, yet whose physiognomonical expression does not agree with the rules laid down for the faculty of *amativeness*, can never be brought forward as an argument to combat what has just been set forth in this relation. Such cases, besides serving as exceptions, tending to prove the general rules, have more the semblance of fictitious passions; and the persons figuring therein are more resembling comedians, playing, with more or less skill, a certain part, aided by artifice, and without even approaching the true passion. Of this fact a horrifying example is afforded in the courtesan, whose venal caresses, whose beauty, real or artificial, and whose charms of a moment are far from speaking



to the heart; for in her eyes is not a gleam of the physiognomonical expression of the amative affection, not a trace of the angelic contours of modesty; but, at best, an ill-put-on, repulsive indication of lewdness, the diametrical opposite of the true passion of love.

2.—PHILOPROGENITIVENESS.

CHARACTERISTIC LANGUAGE.

GLANCE soft and pleasing; the eyes losing that fixity, or stability, roll freely in their orbits, as if impelled by the enlivening influence of the tender beings they are looking upon.

This instinct is felt by us long before we become fathers, and it is still more developed in the softer sex.

There is, beyond all doubt, an idea or inward sensation of pleasure, felt by all persons, at seeing themselves reproduced in their own offspring.

The affection of parents for their children is, undeniably, the most disinterested of all affections, and forms a very important secret of nature, which forces us to regard with love the fruit of our passions; awakening within our breasts that watchful, solicitous care for their safety and comfort, without which they would inevitably perish soon after coming into existence, and the human race become, in course of time, utterly extinct.

But Nature, ever wise in all her acts, in order to prevent such a calamity, placed that affection, at once so noble and imperishable, in the human heart, of which it might be considered as an inherent sentiment.

Philoprogenitiveness, or the love of offspring, is revealed in woman from her earliest childhood.

Experience teaches us that the imitation of this passion in their elders forms the chief feature of the plays of little girls; for what expressions of fondness and tender attachment do we see them lavish on their dolls, which they call their sons and daughters!

It is impossible not to admire the foresight of the Creator, in the flow of tenderness He has seated in the hearts of mothers.

3.—INHABITATIVENESS.

THE PHYSIOGNOMONICAL LANGUAGE OF THIS FACULTY
IS WELL KNOWN.

THE desire which many have to dwell in certain localities, and even particular houses, while the prospect of improvement is not of any avail as an inducement to them to quit the places of their predilection, may be accounted for by our attachment to our habits and customs, which must always undergo some modifications in case of change, however slight it may be.

Those quaint, hankering ideas have, happily, in a great measure disappeared under the correcting hand of civilization; and the remainder of the work will, doubtless, be accomplished by the progress of the age; which, rousing the desire to travel, and the still more laudable one of seeking the highest point of well-being, in accordance with the social position of each one, will modify the instinct of *inhabitativeness*.

Phrenologists have not, as yet, discovered the real position in the cranium occupied by this organ.

4. — ADHESIVENESS.

LANGUAGE UNKNOWN.

THIS faculty is an organic impulse, which induces beings to draw near to one another.

Love is, in my humble opinion, an element strongly contributing to this affection, to which I believe it to be united in obedience to a want in beings, or as a means of better satisfying our necessities.

This natural inclination in man is one of the most powerful elements of society, and the basis of the matrimonial bond.

5.—COMBATIVENESS.

LANGUAGE.

GLANCE intelligent, noble, generous, and haughty; eyes lively, and rapid in their movements; eyebrows stern, high in the external angle, with not much space between them; superciliary arch not very high.

In military geniuses, who also make distinguished diplomatists, the superciliary arch is high, and the forehead spacious.

The army affords in general the most suitable point of observation for the successful study of this instinct.

But as there is a general tendency to give soldiers credit for bravery, we shall establish, as far as possible, the rules to be observed in order to escape falling into error.

The author of the present system, from his experience in military life, in which he has passed many years of his existence, is warranted in lay-

ing down these rules, and enabled to do so with the consciousness of not going far astray.

It is indeed too commonly the case that certain persons (and especially so if attired in military garb), of blustering manners and lavish of bullying, tumultuous expressions, on meeting with the slightest opposition, are taken for brave men. But we must not permit ourselves to be misled by these vain outbursts of passion; those brave fellows rarely show their high temper except on the drill-ground or in barracks; it is not to be forgotten that it is one thing to shout and swagger in such places, and another to lead a body of men into action, in an uneven and broken ground, with the enemy in front, and decimating your ranks with their musketry.

I have found by experience that those who used to bluster most in barracks, blustered the least in the battle-field; and that the fanfaronade of the drill-ground is changed into humble amiability toward the men. And, on the other hand, those, who at home, made no vain, useless boast of valor, or exaggerated irritability, became really grand on the field of battle, encouraging on the troops, and ever amongst the foremost to dash into the thickest of the fight.

Hence it follows that valor is not the exclusive patrimony of those ill-humored, ill-bred, irascible personages, who are never on good terms with any one, much less themselves. This character

abounds to an unfortunate degree in the military service.

The truly brave man, be he soldier or citizen, is generous, affable, and eminently courteous in manner, never taking advantage of his authority to oppress his inferiors, and always ready to acknowledge their worth and merits.

As valor is a beautiful quality, many there are professing to be possessed of it; but when put to the test, it proves to be but an empty show; and the boaster appears so much the more ridiculous on being found out, as his boasting was before carried to an outrageous length; and the discovery turns the individual into the laughing-stock of all. It is impossible to perform acts of bravery if true courage be not there. That military subordination, so indispensable at all times, with all its magic charms, is insufficient to counteract the damping effect produced in every man by the cowardice of his commanders; the inward workings in the minds of subordinates is sufficient to render the placing a coward over them highly pernicious. There is, undoubtedly, no such thing as cowardly regiments, with brave officers; and it is an undeniable fact that cowardice is contagious in the field of battle.

Men of valor, notwithstanding their natural disposition to silence, speak loud in company; those who make boast of their own feats are far

from being valorous. Just as the soldier who is mean or avaricious, cannot possibly be possessed of regardlessness of life; for he who stoops to such a grovelling passion never could shelter in his breast a sublime idea that would render his name immortal in the temple of glory.

In a word: there are in the army courageous men of all ranks; but the uniform can neither impart that quality, nor lead us to suppose its existence without proof, indispensable as it may be in every soldier.

The great acts of generosity recorded on the pages of history invariably adorn the names of truly brave men; whilst the name of the coward is stigmatized with all that is low and base in human nature.

Valor is not a passing outburst of fury, nor an angry impulse of the moment: valor is that which looks danger in the face without dismay; and borrowing renewed vigor from its own resistance in proportion to the greatness of the peril, becomes increased and multiplies in the face of the danger that is menacing.

The inclination to courage leads to quarrels; but this tendency is modified by the wholesome effects of education; were it not so, the bravest man would be an untoward savage. When valor is the offspring of self-esteem, then shine forth in all their glory the grand effects of a sublime edu-

cation, which will not permit a man to brook an attack upon his dignity; but rather prefer death to ignominy or the ridicule which always follows in the train of cowards.

6.—DESTRUCTIVENESS.

PHYSIOGNOMONICAL LANGUAGE.

EYES almost closed; oblique, lurking expression in the pupils; iris somewhat reddish; superciliary arch low and prominent; brows stern; forehead low; look never straightforward nor fixed.

Though phrenologists believe in the existence of the organ of *destructiveness*, yet they look upon it merely as acting in obedience to the demand for nutrition; and they even are in doubt as to its locality and language.

In my system, however, it is one of the most precisely characterized instincts.

The influence of this instinct, in those who are really unfortunate enough to be afflicted with it, is highly susceptible of modification by education and by the habitual exercise of the contrary affections.

Destructiveness is most surely one of the striking features of the professional assassin; of those who find a real pleasure in unlawful shed-

ding of blood, and whose murderous dispositions are never sufficiently satisfied.

In the eyes of such persons, a destructive and ferocious instinct is indelibly stamped in plain characters; there is in the physiognomical expression of their eyes more than one mark of resemblance to wild beasts, particularly if the individual can be observed at a moment when the instinct is in action.

The iris of the eyes then becomes of a fiery red color, the head cast down, as it were to conceal the direction of the sinister glance which passes out under the brows, convulsively knit together.

It is perfectly conceivable by every intelligent mind that, by reason of the instinct of nutrition, that marked tendency to destructiveness should exist in wild beasts; but not so conceivable is that blood-thirstiness which characterizes some human beings, not being pressed by the same necessity.

It is, notwithstanding, a painful fact that such beings exist, and are much more common than might be expected from humanity, guided, as it is, by that powerful regulator—reason.

After all I have said on this subject, I cannot fail to record an example of those monsters that infest society, one that came immediately under my own observation.

In the prison of the *ex-Acordada*, in the city of Mexico, the writer of these lines knew a noto-

rious malefactor, who was generally called by the sobriquet of *el Zopilote* ; * and for whom the frequent quarrels amongst his fellow prisoners, armed with daggers, furnished a most pleasing spectacle.

On those occasions the so-called *Zopilote* appeared as joyous as if he were witnessing an amusing scene ; his eyes would flash fire, and in the fulness of his ecstatic delight he would exclaim : " What fun the boys are having ! " As his interest in the struggle increased he would lick his lips, as if he had tasted an exquisite dish ; his hand would seek mechanically the handle of his knife, and very often, seizing the instant when the combatants escaped in hurried flight, at the approaching sound of the keeper's voice, he would (to use his own words) *mojar la pluma*, † plunging his knife into perhaps the most miserable of those unhappy beings, and killing him on the spot. The murderer's ferocity would then lead him to the extreme of mocking at his victim, and alleging that he died of fright.

And, after all, when the *Zopilote* mounted on the scaffold, to expiate his long list of atrocious crimes, his last moments showed him to be a most abject coward.

The keeper of that same prison in the city of Mexico, has in his possession a most singular book, in which are contained the description and

* Hen-hawk—a species of buzzard.

† Literally, " to moisten the pen ; "—slang expression for " to stab."

peculiar traits of all the celebrated prisoners that have been confined in the jail. And indeed it constitutes a gallery well worthy of study, in more than one respect.

I shall not close this chapter without a word in reference to those persons who, from time to time, have committed and still commit horrible crimes, under the influence of the instinct in question, which appears in some instances to gain complete mastery over particular persons. In no other way can many crimes, without any apparent object, be accounted for, than by that powerful instinct of destructiveness which becomes, in some, a veritable monomania, and which we are disposed to consider a complete derangement of all the faculties.

Innumerable examples are to be found among the records of criminal proceedings, and many *causes célèbres* are well known to all our readers.

The following works may be successfully consulted on this subject :

Discussion et nouvelle médico-légale sur la folie, suivies de l'examen de plusieurs procès criminels.—GEORGET.

Note médico-légale sur la monomanie homicide.
—ESQUIROL.

Questions de jurisprudence médico-légale sur la monomanie.—COLLARD DE MARTIGNY.

Du degré de compétence des médecins dans les questions judiciaires relatives à l'aliénation mentale.—REGNAULT.

ALIMENTIVENESS.

LANGUAGE.

GLANCE cheerful, though expressive of ravenousness; sparkling, goggle eyes; superciliary arch low, but in regular elevation, which circumstance lends a derisive air to the physiognomy.

This instinct is unmistakably expressed by the eyes; and, when in the active state, is very easily observed.

Black want, with its accompanying horrors of hunger and starvation, daily presents us with examples of the deplorable ravages it commits among the ranks of the indigent and destitute. Half covered with mean, filthy rags; the eyes sunken, yet seeming as if ready to start from their deep sockets in eager search of something, anything to stop for an instant the gnawings of hunger; the lean and haggard countenance, covered with the crimson flush of shame at having to beg from others—thus the beggar craves the morsel of bread, spurned, perhaps, by the favorite dog of

the house, at the threshold of which he stops to ask for assistance.

Our own selfishness, on one hand, if not worse, our pride, or, perhaps, what is worst of all, our want of charitableness will not permit us to look for a moment into the sufferings of the needy; such a picture does not suit our eyes, trained as they are to turn only toward objects that please and flatter our fancies:—what a pity! . . . But on the other hand, we make a great show of religion, and, driving our vanity to the extreme, we present ourselves before God with all the ostentation of riches and luxury we can command.

. . . What deceit!

But I had almost forgotten that we are living in an enlightened age, whose riches have rendered unnecessary the *rations* which, at the doors of many churches, the bountiful hand of Christian charity used to deal out among the poor and miserable.

I desire it to be understood that gluttony has nothing whatever to do with the poor; but as some eat from necessity and others from gluttony, let the poor be aware that I implore the public charity in their favor, whilst I denounce the vice of gluttony.

I stigmatize with the name of gluttons that class of men whose voracious appetites attract, with much reason, the attention of the public.

The table is their battle-field, and there they show off an amount of skill and avidity well worthy admiration; for it is hard indeed to account for such an enormous and beastlike appetite.

Their hurried mastication; the hasty manner in which they carve, and the celerity with which they pass from course to course: is not all this most remarkable? A scientific explanation of this phenomenon would but prove such gormandizing to be the effect of a monomania, very similar to that of drunkenness.

It must be confessed that such beings are deeply to be pitied; for their actions render them an object of mockery for their fellow creatures.

In persons of good breeding and education the instinct of appetite certainly does exist, even to the length, it may be, of gastronomy; but this must be kept within the bounds prescribed by reason and moderation; or else by yielding to the instinct, it will, unknown to us, and little by little, lead us on to the point of ridicule, and be converted into an absolute vice.

Most certain it is that none come into the world drunkards; but it is just as sure that the habitual daily glass shortly demands another, others, and, in process of time, whole bowls, which are incapable of satisfying the vice.

The stimulating effects of liquor upon the

oesophagus gives rise to a feeling of eternal gnawing in the stomach, which craves to be satiated, and cannot; because vice reigns there supreme, and, closing its ears to the voice of reason, transforms the man into a brute.

7.--VITATIVENESS.

LANGUAGE.

THE moving of the eyelids indicates doubt, caution, and apprehensiveness; fearfulness plainly expressed by the eyes, which are in general small and wanting in intelligence.

This instinct arises from the fear of losing life, proceeding from an excess of self-preservation, which latter is the direct opposite to courageousness.

Fearfulness is, in the majority of cases, to be attributed to persons' education. As it is highly prejudicial to excite this passion in children, every means should be resorted to in order to dissipate it on its first appearance; and to this end, the relation of frightful tales and ghost stories to children generally should be strictly prohibited, and boys be habituated to noises of every description.

After a certain age, say five years, they should be convinced, by the aid of kind, gentle argument, of the fallacy of their terrors; and, at the

same time, be taught how they may defend themselves in case of necessity, as also the precautions to be taken so as not to expose their lives unnecessarily.

At the age of twelve years a child may receive with advantage instructions in the exercise of arms; this will fortify him with a certain degree of confidence in himself, and awaken within him that nice sense of honor, which will always save him from the shameful blush that glows on the coward's cheek.

In women, fear is, to a certain degree, pardonable, on account of their physical weakness; this does not, however, authorize them to be fearful, for much may be expected from the courage of a woman, though it be not equal to that of a man.

What protection can we look for at the hand of those who watch over our early years, if their fearfulness and want of energy prevent them from saving us from danger?

If they are courageous, their serenity will save us when we are in peril.

What a satisfaction for the mother, whose valor enables her to snatch her child from sure and sudden death!

How painful for a mother to see that her cowardice caused the ruin of her son!

Education can alone bring about these results, destroying old-fashioned doctrines and stupid prejudices.

A young lady should be trained to gymnastic exercises, horsemanship, and swimming.

To fire off some small fire-arm, which she could use in self-defence, and even in defence of her children.

We want women of agility, robustness, strength, and valor, and not rachitic, feeble women, incapable of killing a reptile, even to save their child from being stung or bitten, but abandoning their offspring in the midst of the greatest danger.

The days of romanticism have passed away, and affected delicacy has fallen into ridicule: it would at present reveal a very poor education.

Rachitic plants can only bring forth small, miserable, squalid flowers, colorless, inodorous, and without a charm.

The glance of this instinct much resembles that of the rabbit.

8.—SECRETIVENESS.

LANGUAGE OF THE ASTUTE.

GLANCE hidden, with the eyes in appearance almost closed; eyelids low; look sidelong; never look full in the face of persons, and if perchance they are obliged to do so, their expression is idiotic and cold; *superciliary arch low; forehead small.*

LANGUAGE WITH SKILFULNESS.

Look sprightly, but not steadfast; the eyes put on with ease all the expressions required by the conversation, sometimes sad, at others gay, at others pathetic; a great facility for the comic; *superciliary arch and forehead medium.*

LANGUAGE WITH DEXTERITY.

Look comic, as required by the important nature of the part to be played, but at all times proud and imposing; *forehead high, supercil-*

iary arch and brows very high; eyes full and large.

LANGUAGE OF THE COQUETTE.

Eyes beautiful; speaking, rolling, changing, capricious, honeyed looks accompanying them in every conversation, and in the degree required by the nature of the case; admirably formed for feigning, never forced, full of vivacity and propriety; *superciliary arch expansive, and forehead pretty.*

Phrenologists term this instinct astuteness, skilfulness, and dexterity; but as these are not synonymous terms, I shall proceed to consider them with more accuracy.

It is undoubted that there are in the world some beings possessed of a shameful and ridiculous propensity to take advantage of the secrets of others, for which they conceal themselves in order to overhear conversations.

Being devoid of all dignity, they do not perceive the ridiculous awkwardness of the position into which they would be thrown, if they were surprised in the act.

With the stealthiness of the cat, these persons listen eagerly to catch the most trivial occurrence relating to the subject they are trying to investigate, notwithstanding that it does not concern them in the remotest manner.

A fine education would not suffer the bare

idea of such procedure, which is far from being worthy or gentlemanly, and is nothing more than a despicable ruse of *Sagacity* and *Astuteness*.

Some others, gifted with more talent, play that same ruse of sagacity to such perfection that they easily penetrate the most hidden secrets and plans, and that, too, without descending to the poor, miserable practices resorted to by the first. This success they owe to their superior intelligence and dispositions, proceeding from capacity united to *skilfulness*.

Others still there are, who, in a more superlative degree, reach the desired object by the use of means so delicate, so fine and incomprehensible that it is impossible even to divine their intentions; for they are clothed, as if it were, with a cuirass, that renders their thoughts impenetrable, taking good care never to allow the slightest motion to escape them, which might betray the feeling of dissatisfaction which ill success might give rise to in their minds.

In those men of iron all must admit the skilfulness of their art, together with their charming propriety, which is well worthy their great dexterity.

As for the astute, little good can be made of them; for they are only fitted for the degraded office of *satellites* of justice, barrators' *sharpers*, and *hawkeyes* amongst robbers.

From the number of the skilful with capacity, usually come forth very good actors, there being

no doubt that that difficult art is considerably aided by those two faculties.

Many are of opinion that actors are possessed of a large quantity of secretiveness; but we take it to be skill: for to admit the former would be owning ignorance of the general frank disposition of actors, whose loquacity is little calculated to inspire confidence in their secretiveness; and, above all, to think otherwise, would be to think the very reverse of what exists behind the scenes in theatres.

The men of iron are the astute with skilfulness and capacity, with excellence and dexterity; well adapted for high diplomatic offices, because with their excessive secretiveness they make great triumphs.

From these endowments spring out true political chemists, who, by their operations, work sudden changes in the march of state affairs, and even remodel the face of nations, spreading astonishment with their strokes throughout the whole political world.

Machiavelism has full scope in those privileged heads, who, regardless of the means, march steadily onward till they have reached the desired end.

Unfortunately, those men are not common, and no other alternative is left to nations, but to confide their destinies to the hazard of a game, or the caprice of a card; and were these evils calcu-

lable, they should be multiplied by those arising from party hatred.

This point being duly considered, it must be agreed that, at the present day, the helm of diplomacy is not turned in any fixed direction, throughout the whole world, and merely follows the general current of the moral revolution which is advancing on all sides; hence it is impossible, in our days, to be astonished at any extraordinary genius in a statesman.

Secretiveness is eminently useful to courtiers, and to generals on the field of battle; for who is not aware of the importance, in a general, of appearing impenetrable to his enemies.

Coquettes are endowed with a high grade of secretiveness; woe to them if they are once found out, if, in an unhappy endeavor to interchange them, their plans should be discovered; adieu, fascinating spell, if the veil which covers the coquettish wiles be torn or removed.

Firm in their course, rejoicing in the passions they inspire, without feeling in their own breasts, they should never neglect the encouraging and mysterious pressure of the hand, the witching smiles; so that the most wary swains may lose their reason, in endeavoring to attach importance to what is but a ruse, sufficient to turn the brain of the most sane.

A woman must never be offended at being called a coquette, if she gains her object; what is

really unpardonable in her, is to be called with reason a fool.

This instinct, united with moderate circumspection, constitutes a frank disposition; but the complement of the disposition of the eminently prudent man, is formed by the union of secretiveness and the spirit of induction.

9.—ACQUISITIVENESS.

LANGUAGE.

EYES sparkling, small, and lively ; glance avid ; angles low ; the external angles, closing slightly with the lids, raise the brows above the superciliary arch, which is also low ; and the eyes, taken altogether, present a striking similarity to those of the monkey.

This language is very expressive, as we shall see :

The usurer, the miser, and the man rendered miserable by his covetous spirit, all these, when counting their money, gaze with their eyes staring eagerly, for fear they should be robbed, or that their gold should disappear ; and to this end it is not necessary that there be other persons present : they do the same when quite alone. They tell over their gold with an expression of avidity markedly visible.

To examine a man who merits the qualification of avaricious or covetous, an ample opportunity

will be obtained by proposing to him an enterprise or transaction that bids fair to be very profitable; in an instant his eyes will, like a lightning flash, dart forth eager glances, that he himself is not master to repress.

Would you behold his cupidity pushed to a yet higher degree of intensity, lay before him a project involving great gain, and it will at once become visible in his agitation, his anxiety. But it attains its extreme pitch the moment he counts between his hands his share in the profits; he must then be observed in his own house, alone and undisturbed by lookers on; the spectacle there to be seen can alone convince one of the delirium of acquisitiveness; at times he cannot find means to count his money right; the frenzy of despair he is thrown into on discovering that the most trifling piece is missing, gives place suddenly to a transport of joy at its reappearance; he finds no spot secure enough to hide his money bag; now changing it hurriedly from place to place; now caressing it, now speaking to it, kissing it, he at last lays it under his pillow the better to watch over it.

Vainly he strives to sleep; his slumber is broken by the slightest sound; the slightest noise fills him with apprehensions of robbers approaching, and he passes his night almost dead with fear, hearkening to the busy gnawing of a rat, the snoring of the dog, the nightbird screeching, or the

distant trampling of a neighbor's horse, besides a thousand other phantoms created by his crazed imagination.

Is it possible to find beings more worthy of compassion?

Their hoarding instinct robs them of their well-being, their tranquillity, and with these their happiness; keeping their existence ever pendent from some loss, which would inevitably cost them their lives.

No doubt that from such an instinct robbers may come forth: to complete their characters nothing more is wanting than combativeness and destructiveness: hence murder is afterward resorted to as a means of escaping punishment.

And if it were proposed to seek out the primordial cause, might it not be found in the absence of education and proper training amongst the people?

On the other hand, may not another of the causes of robbing be traced to the imperfect state of society?

For see how many miserable creatures have been driven to commit their first crime by the cravings of hunger! With a little practice the instinct becomes developed, and by and by fixes into habit; impunity emboldens the most timid to more daring enterprises, until at last their wretched career is brought suddenly to its close by the hangman's hand.

In the face of these painful truths we only demand education and employment, as the only means by which those charged to watch over the welfare of nations can discharge to some account the high duties devolving upon them.

We shall conclude by quoting the words of St. Paul:

“They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.” *

* 1 Timothy vi. 9, 10.

10.—CONSTRUCTIVENESS.

PHYSIOGNOMONICAL LANGUAGE.

Look pensive, penetrating, and reflecting, apparently abstracted, from the immovability of the eyes, which are fixed in an upward direction, as if in search of the point in which the eyebrows meet at the root of the nose; forehead good, and superciliary arch medium.

Facility for the construction of arms, locks, and other mechanical trades, even that of watch-making.

If the low position in which the head is held to work, were the effect of the look, would not a mechanic, in that case, lower his head in order to examine a piece of mechanism which he holds in his hand? This language would of course be observed to greater advantage in proportion to the intricacy and complicated construction of the object presented to him.

11.—SELF-ESTEEM.

PECULIAR LANGUAGE.

Look somewhat sidelong, and as the head is held erect, the individual, in lowering the eyelids and throwing the head slightly to one side, gives a look as if he supposed himself placed above the rest of his species.

That expression of ridiculous pretension, observed in some eyes, is the natural result of a delusory idea of superiority, inherent in the generality of men.

An empty fop, or poor pedant, renders himself an object of derision by believing himself to be superior to others, because a puff from capricious fortune has whirled him up to a position of ease and luxury, from whence he casts down a look of mockery upon deserving merit, which, with ill luck for its patrimony, struggles against its hard fate, and dies in misery, within whose limits so many illustrious men have perished.

In spite of the utter weakness of the ignorant

to compete with the man of understanding, the latter bears with philosophic calmness the injustice of the great carnival which we call the world; for God, who is infallible, endowed the man of talent with clear judgment, in order that he may see the fools beneath his feet; and certain it is that genius, clothed in rags, would not part with a single one of its faculties in exchange for the glittering tinsel of the doltish nabob.

The one immortalizes his name by his works, the other carries down his ignorance with him to the grave, so that not even the remembrance of it may remain.

The sentiment of *self-esteem*, if accompanied by impulses toward elevation of mind, and a good intellect, will undoubtedly produce a praiseworthy dignity, by which the man respects himself and respects others according to their merit.

Egotism and pride take the place of intellect: they cannot subsist in union with it; hence, where the latter is wanting, its seat is usurped by a silly, imbecile, and repugnant vanity, which brings forth discredit, evil speaking, and calumny, for the same reasons that a sound understanding leads to a conviction, in him who possesses it, that he fails in self-respect whenever he becomes basely irritated against others.

Self-esteem inspires also with a desire to command; for persons in whom this sentiment is extensively developed, cannot help believing that he

has a right to figure with authority; and we find sufficient proof of this truth in the self-incited revolutionaries, who all aspire to the sword and not to the musket.

In this class of men a large proportion of comiery is also to be found; and all must admit this fact, after casting a glance on the venerables amongst *Masons*, or on the masters of the *Carbonari*, as also those of other revolutionary sects and clubs, all of whom have acquired the habit of commanding.

In order thoroughly to appreciate these characters, it is necessary to have passed a few years far from monarchical governments, and then, on re-approaching them, it will be found difficult to conceive or explain how men can allow themselves to reach such a degree of fatuity, merely to become a government employé.

Let us, then, in conclusion, call again for *education*, in order to modify the extremes, making men's natures finer, more sociable, and free from the evil effects of Quixotism, and inspiring them with the dignity of the true gentleman.

It will be well to know the religious views taken of this organ by St. Thomas. He says as follows:

“From self-esteem, or self-love, spring the love of pleasure, love of wealth, and love of honor; because these three loves proceed from that first love.”

“Now from the love of pleasure grow three capital vices, which are: lust, gluttony, and sloth.”

“Pride follows the love of honor, and the love of wealth brings forth avarice.”

“But the other vices, namely, anger and envy, wait in attendance upon any of these evil loves.”

12.—APPROBATIVENESS.

LANGUAGE.

UNKNOWN, although revealed in many acts through life, as an instinct proceeding from the peculiar circumstances of each individual. "*Some men kiss the hands they would wish to see in the fire.*"

Approbativeness undoubtedly exists as a revelation of the pleasure we receive by being praised and commended by others, meriting approbation; and it incites us to charity and impels to grand actions, whenever it is seconded by the coöperation of a good intellect.

These remarks bring to our recollection the sad memory of the unfortunate general, Count de Velascoain, in whom we find, side by side with his great and glorious achievements, the instinct of approbativeness so strongly developed that he at all times and in all places won the sympathy of the majority.

This instinct, if applied to commonplace

things, acts as a powerful stimulant, by which are actuated poets, painters, and artists of all professions that depend on public opinion; for it animates to the acquisition of honorable reputation, and it becomes more fully developed in those whose moral and intellectual sentiments permit them to do better.

It leads to pedantry, pride of birth, and various other idle conceits; but this is the case where vanity preponderates in a superlative degree.

13.—CIRCUMSPECTION.

CHARACTERISTIC LANGUAGE.

DIGNITY in the look, little quickness in the pupils, an aspect of coldness being observable, though without humility ; on the contrary an air of arrogance, free, however, from impetuosity ; superciliary arch good, and intellect more than common.

The existence of this sentiment is explained by the reflection that some men are prudent and circumspect ; that others are timid or thoughtless, reserved or unreserved : which different characteristics we shall pass on to examine.

There are men whom, at first sight, we set down as prudent and circumspect, being led to this decision by the expression of their eyes, which is tranquil, cold, and arrogant, though not imposing : and their look loses nothing of its tranquillity by reverses of fortune ; for such eyes do not obey first impulses.

Such are exactly the eyes of the prudent and the wise, of those who have at all times been the mainspring of the social state.

The thoughtless reveal what they are at a great distance, by the vague, hesitating, and unstable expression of their eyes, in which their character is read at first sight; because everything in them is levity in the extreme. And in the same way, circumspection, carried to excess in the opposite direction, essentially degenerates into timidity.

Men of well-balanced circumspection are found to be reserved.

To the thoughtless no secret can be confided.

Both are possessed of circumspection; the former are endowed with intelligence, of which the latter are destitute.

And so, the first are adapted for the accomplishment of grand projects, because they perceive from afar the consequences to be looked for; whilst the others can barely contrive to see what is before their eyes, being, from their short-sightedness, unable to read to the depths of an affair.

Hence, intelligence without circumspection is of no avail.

And just now, where we write, in America, numerous instances offer daily to prove that the negro has no circumspection whatever; otherwise, how are we to account for the miscarriage of all their conspiracies? How is it that all their secrets are known from the moment they commence to concoct their plans?

The negro is eminently astute, with ability; but he lacks secretiveness.

14.—BENEVOLENCE.

CHARACTERISTIC LANGUAGE.

Look mild and beautiful, revealing at first sight great kindness, free from impatience, disdain, haughtiness and excessive self-esteem.

The higher the degree of social culture reached by the beautiful being in whom the sentiment of benevolence shines, the more strongly the latter is developed; it may be seen in all its sublimity in the evangelic eyes of virgins.

From it arises the interest we take in others' ills as if they were our own; and even the compassion which we feel towards animals when we see them suffering pain.

This language is extremely eloquent when some great calamity calls us to aid and succor the unfortunate ones, who are surrounded by the dangers of shipwreck off the neighboring coast, from whence we descry them; when we fly to snatch from sudden death those menaced by the roaring flames of a house in conflagration, or those who, having climbed for safety to the top of a high tree, see

rolling beneath their feet the swelling flood which threatens each moment to sweep them to destruction.

The anxiety we feel for the misfortunes of our fellow creatures and the sympathy which they inspire in our breasts, are the beautiful effects of benevolence, the fundamental sentiment of our society.

From this sublime virtue it is that beneficence, charity, and philanthropy derive their origin.

This noble virtue spreads over all branches of society a net, so delicately formed, that it is entirely imperceptible to the naked eye, and which, like the subtle tissue woven by the spider, remains quiet, immovable, without the least appearance of interest for us; but suddenly some public catastrophe comes like a whirlwind, and shakes its fibres, and then, as if each being were a thread of that tissue, all is motion, all is agitation, and all with one accord fly to succor those afflicted.

It is most strange that, notwithstanding with what indifference we regard each other in the world, a sentiment so hidden can come forth and drive us to the length of exposing our own lives, to save that of a person we had never known, never seen before.

Those persons who, regardless of their own security, brave the greatest dangers to save a fellow creature, afford an undeniable proof of the existence of a sentiment so worthy of man, whom God created in His image.

15.—VENERATION.

CHARACTERISTIC LANGUAGE.

Look peaceful, respectful, and sweet, full of grace, without astuteness or sagacity.

Veneration is a sentiment that leads us to venerate, honor, and respect.

In religion it inspires us with reverence, and the profound conviction that a God exists, who is superior to all created things.

The more scantily a man is endowed with intellectual faculties, the more needful it is that sentiments of religion be awakened in his breast; for man instinctively feels the necessity of believing in something; were it not so, mythology and idolatry amongst savage nations would remain unexplained.

This sentiment is the source from whence emanates our respect for our elders: such as parents, preceptors, aged persons, the clergy, and all whom we consider in any wise superior to ourselves.

Education awakens that sentiment of religion

without superstition; of veneration without extravagance; of honor and respect for those to whom, as the authors of our existence, we are indebted for all we know, and who are, consequently, worthy of our most distinguished deference, which cannot fail to honor every man of refinement.

Highwaymen by profession are beyond all doubt destitute of this sentiment; for it is not possible that such beasts of prey could shelter a single atom of so much dignity within their breasts.

16.—FIRMNESS, PERSEVERANCE.

CHARACTERISTIC LANGUAGE (GOOD).

EYES large and brilliant, look fixed and steady, lashes thinly sewn, brows heavy.

CHARACTERISTIC LANGUAGE (CRIMINAL).

Eyes small, look fixed and steady, brow stern, superciliary arches protuberating beyond the line of the forehead in such a manner as to overshadow the eyes.

The sentiment of perseverance is presented under three distinct forms, which are: constancy, perseverance (properly speaking), and tenacity.

Seen as constancy, it may produce men of high order, or great criminals; because it cannot be contested that constancy in its fullest sense is essentially necessary to both.

Great men possess it as an indispensable requisite; for without it they would quickly abandon their purposes and plans; and notwithstanding

we see them cut away all obstacles that stand in their paths, and march on firmly to the end.

Criminals do the same, except that when they meet with any obstacle, they combat with it in an unmasterly manner, and fail in overcoming it, save only by their tenacity ; they do not give to time what time demands, and can neither get over the difficulty by ruse, nor devise the means of removing it.

Nevertheless, there are instances in which men of a deep dye of criminality, men of depravity, act in obedience to genuine impulses of energy. As, for example, when, struggling against their inward feelings, their conscience, so to say, they are reduced to the necessity of stifling the voice of clemency, in order to give loose to some other and a stronger passion which, rendered imperious by the circumstances, in the end succeeds in gaining the sway, were it for no other motive than that of preserving uniformity with the other acts of their disastrous career, save when forced onward also by the threat of the heartless band of criminals that eye them and prevent them from receding.

A great man may, on the other hand, find himself at times confused in well doing by tempting inducements of personal or family interest, or considerations of friendship ; and it is obvious that, in order to act with rectitude, he must appeal to his moral energy and to that of his ele-

vated mind, so as to walk in the straight path, weighing at the same time the considerations of public vengeance, or of common interest.

It would appear that of the two classes of men just referred to, the one is actuated by the intelligence of the sentiment, and the other by the stupidity of the same, or, at least, of some such like impulse.

As *perseverance*, man is observed to bear up under the vicissitudes of wavering and capricious fortune, with unchanging serenity, and a degree of fortitude worthy of admiration; for, far from bowing beneath the reverses of fortune, he is seen to rise superior to them; whilst others, being deprived of this sentiment, are struck with an humbling sense of inferiority, and become intimidated, for they are weak, pusillanimous creatures.

Tenacity might be regarded as the proverbial effect of want of intellect, or of an overdue proportion of self-esteem, that makes those who are ruled by it look upon themselves as superior to all their kind; but when the test comes, although they break their necks in endeavoring to succeed, and find their obstinacy to be of no avail, yet they will not relinquish their doltish tenacity; for every one knows what a difficult task it is to dissuade the individual who has come to the determination that he will not be convinced. And should any attempt be made to show them they are wrong, they readily bring forth arguments to bear against

all admonition, and, so as to render their victory more complete, seize upon the turning-points of the doctrine advanced, and construe them in their own favor.

In order to act so, one must be exceedingly tenacious, and an enemy to all progress.

The man of sound judgment sees the principles of a science, and takes time to observe those facts which it would be impossible to discover on the spur of the moment.

The man of iron tenacity begins denying, continues denying, and ends denying: in the obtuseness of his mind he makes no response to the loud calls of reason.

17.—CONSCIENCE.

LANGUAGE.

Look cold, scrutinizing, sweet, and mild, full of kindness, but meditative; fine intellect; supercilious arch high and large.

Conscience is the faculty which prompts us what is wrong and what is right, and teaches us our duty and moral obligations.

Conscience! This faculty is presented under so many and distinct phases in different persons, that we could not possibly examine it, step by step, through all its variations; and so we shall consider it in its general outlines.

Let us, then, speak of conscience, placing it in the point of view in which it may be possessed free from insult and offence; far from it be hatred; full of benevolence; without aggressive instinct; exercised in examining good and evil, with deep reflection and aided by the most noble sentiments.

Difficult, most difficult it is to find it thus; but

supposing it really to exist so, even thus man's organization is so full of defects, that we can never reach the length of granting to any one the supremacy thrown into the balance of man's conscience by the infliction of the pain of death, to which we have already referred, always repelling that which was dictated by barbarity, and the existence of which is in direct contradiction to our so strongly boasted civilization.

We judge of everything, then, that is to say, of right and wrong, as they are presented to our eyes, or as our eyes succeed in seeing and comprehending them, and with the inner sentiment peculiar to each person. This might be called individual decision, but not judgment of conscience; for this mode of judging is far from being in accordance to the precious dictates of that faculty.

Every one knows that *Vox populi, vox Dei*; and although some have said that *Vox populi, vox diaboli*, we must not allow ourselves to be made the dupes and playthings of the cunning and the ambitious; as is the case in particular outbreaks and political discords, when a handful of men, by their ambition, and taking Voltaire's maxim for their motto, succeed in playing with the public credulity for their own advancement.

If the minds of nations were enlightened by education, they could easily discover the dark designs and Machiavelian plans of professional revo-

lutionaries; and judging them according to the dictates of a pure conscience, they would be enabled to overthrow and frustrate the subtle machinations of those destroyers of the public peace.

It might very well be deemed convenient, in olden times, to keep the people in a state of ignorance; but at the present day it is imperatively necessary to educate and cultivate the minds of the masses. How much easier it is to treat with the man who is conscious of his duty as a citizen and as a moral being, than with him who believes that justice is only to be obtained by the exercise of brute force!

Human intelligence has, as ages rolled away, been tried and purified in the fire of sound judgment; and the high state of refinement it has reached in our own time gives a happy and incontestable proof that savage instinct has almost entirely been eradicated by the salutary influence of education. And this emboldens us in the belief that, though we shall hand down to our children pages of barbarism and malediction, culture and refinement shall have stamped their anathema so indelibly upon them, that generation after generation each one shall be inspired by a noble ambition to form the vanguard of the army that is marching on to conquer the just rights of man.

When our conscience is called upon to judge or distinguish between right and wrong, let us, above all, reflect well upon the grave nature of

the decision in all its phases ; it may be that the truth is placed at such a depth, that a simple defect in our eyes or our brain, may present it to us under an appearance as false and deceptive as illusory and improbable. Let us, then, always keep a peaceful^r conscience, and without remorse, so that we may not require to hide our eyes, for fear they should reveal that restless fear by which the breast of the wicked is agitated.

18.—H O P E.

LANGUAGE.

{	<i>Some.</i> —Look quick and lively; speaking eyes.	{	light brows, superciliary arch medium.
	<i>Others.</i> —Look dubious; speaking eyes.		brow light, arch low.
	<i>Others.</i> —Look cold; speaking eyes.		brow light, arch medium.

Hope is a faculty that is possessed in different degrees of intensity in different persons; some have it so large that they find everything easy, every object attainable, and for them nothing is difficult, having within their reach ample means of removing all obstacles; in others it is smaller, and they comprehend and see their way with greater difficulty: the future for them does not present such a brilliant prospect as to the first; others still there are, who, though not entirely without hope, cannot see any foundation on which

to rest it, and, rather than hope, they seem to wait for something to come, like manna from heaven, to render life more pleasant and flattering for them.

It would be impossible to find a man without hope; hope is the thread on which hangs our existence in the fantastic somnambulism of life.

We all have our hopes fixed in something, and that something is the motor of our toils and our fatigues, and we are never satisfied with our social positions, be they what they may; for as we advance our hopes still increase, and nothing is sufficient to place a man in a situation in which he will desire nothing more.

Hope, in its various degrees, is manifested rather through its influence than by any characteristic sign, and is especially discovered in the eyes.

The truth is, for men of great hopes there are no such things as obstacles; for this faculty, as if it were the stimulus of their intelligence, makes up for the want of the latter.

The weakness of this faculty produces men without determination and always weak.

Hope ever accompanies great men in their misfortunes; and does not abandon the highly criminal, even at the moment when they are delivered into the hands of the executioner.

Hope is the phoenix of mankind.

19.—MARVELLOUSNESS.

LANGUAGE.

EYES small, of little intelligence; look docile and submissive, without a vestige of cunning, and might easily be mistaken for a kind of distrustful expression, characteristic of this faculty, and which is besides slightly indicative of timidity.

This is the faculty of all that is marvellous, extraordinary, astonishing; and it is found to predominate most where the inquiring energies of the imagination are least exercised.

The infinite number of religious wars with which the world has been cursed, afford evident proof of the enormous evils resulting from the making fanaticism a stepping-stone to the accomplishment of the most degrading views of ambition.

The ludicrous farces of idolatry and of some religious sects, give sufficiently strong evidence of the manner in which the easy credulity of rude and uncultivated minds have been played with.

We do not require to go far in order to examine those effects.

Our own civil war has furnished examples enough.*

The number of believers in fairy tales, ghost stories, witchcraft, hobgoblins, apparitions of evil spirits, etc., is fast decreasing; and it is undeniable that civilization, whilst it sweeps off all such superstitious trash, calls louder and louder for the practice, not the mere show, of morality and virtue.

The faculty of marvellousness has also been seen to exercise its dominion over the minds of great men; the only explanation to be given of this is, that perfection is not of this world, that we all have our vulnerable point, which may become more and more exposed, as the truth is blindfolded and our intellects obfuscated.

* The last civil war in Spain.—TRANS.

20.—IDEALITY.

LANGUAGE OF THE ARTIST.

EYES good, full of intelligence, superciliary arch medium, forehead fair.

LANGUAGE OF THE HIGH ARTISTIC FACULTIES.

Eyes beautiful, beaming with intelligence, glance penetrating, superciliary arch high, forehead large.

SUPERIOR.

A bump over the eye and near the external angle, rendering the latter more acute between the brow and the eyelid.

The present faculty is the beau ideal of the true artist, and the source from whence spring taste for the fine arts, and the poetic spirit.

Art, in its sublimity, reaches such a grade of excitement that it appears to the artist his imagi-

nation touches upon illusion, far beyond his head, as if it had arrived at the essence of things; and in this artistic delirium he perceives in an instant what others, not endowed with this faculty, would never see. Hence it is that artists suppose themselves superior to other men, for they never doubt but their faculty makes of them greater notabilities, not remembering that the *wherefore* cannot be explained.

If sublimity be followed a step higher, there we find the faculty for creating, producing artistic works; but to climb to that point a high order of faculties are required, which ideality by itself can never give; for production springs from the intellectual faculties united to the sentiment of the beautiful.

A writer has said that, to treat of imagination, more than imagination is necessary.

That I grant, inasmuch as it is not possible to transport the imagination of a writer to those of painting, sculpture, poesy, music, and many others; for if it were thus, it would be necessary to suppose the head that would attempt it to be possessed of faculties adequate thereto, together with a continued and varied excitement, sufficient to turn a brain of iron. And, more than all, there exists no such faculty as universal ideality, nor could any single brain bear up under its overwhelming influence.

21.—MIRTHFULNESS.

PHYSIOGNOMIC LANGUAGE.

EYES prominent, large, round, speaking, sparkling, roguish, restless, penetrating; superciliary arch and forehead in just proportion with the rest of the individual.

This faculty is in all cases aided by imitation and a particular cunning.

Such is the chief *stock in trade* of satiric poets and caricature painters; of writers of farces; of authors of comic operas; and of stage and circus clowns.

In writers we admire their piquancy, mordacity, sarcasm, and satire.

In painters, the facility with which they render the most serious subject ridiculous.

In comic pieces, the ridiculous *dénouements*, and so of all the rest; full of witty sallies, jests, and drolleries, all calculated to excite laughter. Thus, to those endowed with the gift of catching with the eye the ridiculous side of every incident,

this sublunary world is anything but a vale of tears, for even when others cry, they are forced to laugh at the ridiculous caricatures we all make when we express through the medium of our eyes the bitterness of grief.

The arm of ridicule is indeed a formidable one ; it is sufficient for the satirist or the burlesque painter to wield it in order to throw individuals, political causes, doctrines, systems, or inventions, into discredit, giving place to grave evils, and removing the truth so far from its real stand, as to render it entirely invisible.

22.—IMITATION.

PHYSIOGNOMICAL LANGUAGE.

EYES very mirthful and lively, and full of mimicry; even when the individual is in a serious mood, the eyes speak the reverse; intellect and superciliary arch good, and in general, as age increases, a protuberance is formed between the eyebrows in the manner of a deep wrinkle.

This being the faculty of mimicry, those possessing it have considerable facility for imitating others, both in their actions and their gesticulations. Usually when they are spoken to, they imitate with their eyes all that is said by those addressing them.

The faculty of imitation is pretty extensively developed in comic and play actors and in children.

23.—INDIVIDUALITY.

PHYSIOGNOMICAL LANGUAGE.

EYES large, glance penetrating and lively, keen, and ardently fixed. Superciliary arch and intellect good. The eyeshot is accomplished with rapidity, and settles down into a steady gaze, as in the insane.

This is the perceptive faculty by which we are enabled to distinguish things one from another, analyze their parts, and observe the relation between the whole and its parts.

Though all of us see, we cannot all see with the same scrupulous exactness the objects that are placed within our view, and the reason of this is, as we have already remarked, that the faculty for doing so depends on the state of development of individuality in each person.

It is the exquisite ideality of vision that produces such an impression upon the brain as to transport it to the very essence of things.

24.—FORM.

ITS LANGUAGE IS NOT WELL KNOWN.

It is by the aid of this faculty that we can remember the shape and appearance or general outlines of objects, and retain facts in the memory. And though it is true that form is almost always accompanied by individuality, it is not to be inferred from thence that the latter cannot perform its functions unattended by the former; and so we observe that some, notwithstanding that they look at objects as carefully as possible, cannot recollect the shape or configuration of them as well as others, because these are endowed with the memory of form, and the others do not possess it.

Form is very useful to students, who require to retain in the memory the figure and structure of many things.

25.—EXTENSION.*

PHYSIOGNOMICAL LANGUAGE.

EYES large ; the individuals can, with great ease, so contract the brows as to make them meet at the insertion of the nose ; the glance darts in a direction passing under the points of the eyebrows.

The facility for measuring extension and distance is due to this faculty, which is eminently useful to surveyors, hunters, and architects ; for the great aid afforded by it in drawing architectural plans, etc., in order to preserve due proportion in edifices, is an incontestable fact.

I have noticed that phrenologists consider it useful to artillery, in order to determine with accuracy the range of projectiles.

I am, from my own experience, enabled to reply that this knowledge is now-a-days only to

* Almost the same faculty as that called by American phrenologists, SIZE.—*Trans.*

be acquired by a special course of study, practising with figures of men, horses, artillery trains, houses, and other edifices, placed at different distances. Since the range of firearms has been regulated by sights, there is much necessity to be able to determine distances by the eye; for arms, in general, do not, so far, answer completely the purpose for which they have been given to the army.

Improvements in arms will prove of no avail so long as the instructions given in our military schools remain confined to the ordinary routine of battalion drill, and so long as no reward is offered for the study, by means of which the soldier, who knows the important use of the arm given to him, acquires accuracy in hitting or destroying the mark he aims at, and, consequent thereupon, true courage and confidence in his marksmanship.

It is very true that the artillery has, by reason of the study of aiming, a great superiority over the infantry; all must agree that the latter does not fulfil the object of its arm; for wasting cartridges in target-practice is not the method for acquiring anything beyond chance accuracy in taking aim, if no attention be paid to rules, by means of which the same results will infallibly be obtained in all cases.

And were we to look for a moment upon the numbers who carry pistols in their belts and know

nothing of handling them, beyond the mere cocking them in order to fire them off, we would behold an instance of the farce and empty shows with which ignorance is decked in the world.

26.—WEIGHT.

ITS LANGUAGE HAS NOT BEEN STUDIED.

THIS faculty, though perceptive, we consider as proceeding from the physical strength acquired by gymnastic exercises; and practice gives the knowledge of the weight and resisting power of objects.

This study is eminently useful, for, besides physical development, the art of determining the resistance, weight, and impulsion of bodies is gained; all of which may be applied to much advantage, and excite admiration, if skill and agility is displayed in their application.

This faculty is of high importance in warfare.

27. — COLOR.

DISTINCTIVE LANGUAGE.

EYES good and large; look intelligent and sweet, fixed, and very firm in the expression; a bump over the external angle; intellect good, brows arched.

The faculty of color is the gift of painters and artists, who distribute and combine colors with skill.

But this faculty alone does not constitute the divine art of painting; design, composition, perspective, poetry, and imagination something more than common, judgment, comparison, order, space, etc., etc., are wanting.

These faculties combined in various heads, and developed to a higher or lower degree, produce draftsmen, portrait painters, and colorists, typographers, landscape and miniature painters, etc., etc.

The phenomena of the faculty are very numerous.

28.—LOCALITY.

PHYSIOGNOMY NOT DEFINED.

THOUGH its effects are true, its language is unknown.

This is the faculty by which persons retain so vivid a recollection of places in which they have been, and all the details concerning them, as to be able to describe the most insignificant parts of them.

As it was natural that Providence should grant me some special faculty, I will take permission to say that this is the only one I possess to perfection; and I confess that, during my military life, it was exceedingly useful to me, enabling me, by the recollection of paths and roads, rapidly to calculate the side on which I was exposed to be flanked; and I once foresaw a reverse of this nature, with so much precision, that, although having but few forces at my command, as I could not take any from the centre, I measured the enemy's march by sight without seeing him, and covered

my flank with the troops I was reserving for the centre (which was in no danger of being attacked, as the enemy had already been repulsed in that direction), thus leading him to suppose my forces to be superior in number to what they in reality were.

This faculty is in some so minutely acute as to remember plants, trees, etc., when seen the second time.

I once shot a deer in the vicinity of the *Volcanoes* of *Ameca-Meca*, in Mexico; and four years afterward I found the stones I had sat down upon to open the animal and lighten it of its entrails, in order the more easily to carry it to the camp.

This faculty is supposed to be useful to geographers, topographers, painters, generals, *guerrilleros*, highwaymen, and even to chess players. I have observed its utility in two instances: in warfare, and in libraries, where, after having stopped to read the titles of the books, I can remember the shelves they occupied, even after a considerable lapse of time. I can also remember any geographical plan after having seen it once.

I am neither a painter nor a chess player.

29.—CALCULATION.

DISTINCTIVE LANGUAGE.

EYES keen, reflective, and intelligent; superciliary arch high; intellect good; a protuberance between the brows and eyelids, and a considerable distance between the two eyebrows.

It is from this faculty that springs the great talent for arithmetical calculations observed in some individuals.

Those persons who excite so much attention by the ready solution of problems, are merely endowed with a talent for this speciality, and are, for the most part, incapable of undertaking with success other studies that demand more powerful intellects; for it is well known that one may be at the same time a great mathematician and a great booby.

30.—ORDER.

ITS LANGUAGE HAS NOT BEEN STUDIED.

He who possesses this faculty delights in arranging in symmetrical order the various objects composing his household ; and takes pleasure likewise in setting apart regular hours for all the various occupations of his life.

The faculty of order is essential in orators, authors, mechanics, painters, and architects.

31.—EVENTUALITY.

PHYSIOGNOMY NOT KNOWN.

THIS faculty is a most important endowment in narrators of facts, events, etc.; and constitutes an inestimable treasure in historians, story tellers, etc., etc.

32.—TIME.

ESPECIAL LANGUAGE.

EYEBROWS very widely separated.

This is the faculty for measuring time; those possessing it do not require to carry watches, as they always know what o'clock it is.

Chronologists, astronomers, geometricians, natural philosophers, mathematicians, chemists, agriculturists, musicians, poets, orators, etc., all these derive signal aid from the faculty of time.

33. — TUNE.

LANGUAGE NOT DEFINED.

THE faculty for distinguishing sounds and learning them with ease.

It depends in a great measure upon the nervous system, which becomes strongly excited, by reason of its extreme sensitiveness.

It is not necessary to musicians alone; poets, writers, and orators are much aided by its possession.

34.—LANGUAGE.

PHYSIOGNOMICAL INDICATIONS.

EYES prominent, pupils large, glances rapid, like those of a maniac.

This is the faculty for recollecting words ; and, with its aid, whole passages of discourses, books, poetry and plays remain indelibly stamped upon the memory.

Men there are who speak very well and write very badly, just as there are others who, in spite of the eloquence of their pens, would become the laughing-stock of the multitude, if they ascended the rostrum to address an audience extempore.

Without genius there is nothing.

35.—COMPARISON.

LANGUAGE UNKNOWN.

By the possession of this intellectual, reflective and general faculty we are enabled to determine the affinity and analogy which things bear one with another. It aids in the formation of ideas, based on similarity or dissimilarity.

36.—CAUSALITY.

LANGUAGE NOT KNOWN EITHER.

Its functions are those of cause or effect.

PHYSIOGNOMIES EXAMINED.

AFTER all I have stated in the present essay of the *first system of the physiognomical language of the eyes*, it only remains for me now to present some incontestable proofs of its application.

This I propose to accomplish by making a general review of the works I have consulted.

I have said that in order to arrive at a conviction of the truth of my system, it would be sufficient to refer to some illustrated works.

This task I have undertaken and finished, though perhaps not so fully and comprehensively as the nature of the study required, and shall present the result obtained therefrom, in such a manner as to accomplish the two following points :

First. The establishment and corroboration of the palpable and incontestable truths laid down by me in this work.

Second. Making easy and practicable the examination and study of physiognomy.

Were I not to bring forward my proofs at some

length, the reader's mind would not be satisfied, and he himself might feel disposed to exclaim: "There appears to be something in it, but not all that might be looked for."

Such a conclusion would afford me very poor satisfaction, since my purpose was to prove, not that *there is something in it*, but that *there is a great deal in it, and much more than is looked for*.

According to my view of the subject, the science of physiognomony is in the eyes. The science of physiognomy is in the eyes. The science of phrenology is in the eyes; and, more still, the causes of dementia or insanity, too, are in the eyes; the which doctrine ushers into existence a new science, which, still in its infancy, as I leave it, cannot reach beyond giving a moral and very vague idea of what it shall one day become, when defended, cultivated, and studied by men whose capacity shall not be chained down within the narrow limits of the writer's, unprotected and with no other fortune than a soldier's pay, deprived of the necessary books for consultation, and obliged to study long to learn but little, amongst the hurry and confusion of warfare and camp life.

Phrenology has said: "Here is the cranium; this is the case.

"Man, guided by the protuberances formed on the cranium, investigates the human faculties."

Physiognomony says : " Here is the cranium ; this is the case.

" Man can behold all that is contained therein, by directing his eyes to two small windows, through which he will behold the human faculties."

Phrenology places eight organs in the region of the eyes, between the subciliary and superciliary arches.

It places ten in the intellectual part, which, being added together, form the sum of eighteen, leaving a balance of fifteen organs for phrenology to distribute over the whole of the cranium, which proves that phrenology, in its major part, rests upon and commences at our starting-point.

The development of the cranium is in exact proportion to the development of the organs, as certainly and indubitably as that it exists.

But can the functions of these organs be determined only by cranioscopy ?

May they not be more accurately determined by the physiognomony of the eyes ?

Are they to be determined by the two sciences united ?

Do the two not constitute, peradventure, one and the same science ?

Do not both conspire to the same end ?

In this problem there are, in my mind, no negative quantities ; all are positive, and the appearance (by no means recent) of the physiog-

nomony of the eyes is destined to unveil great mysteries, and to place within the reach of the calculator the solution of the great problem, so that he may at last discover a complete and satisfactory explanation of the facts which have hitherto been combated by great and eminent men of science.

The sight endeavors to deceive the mind ; but the latter, though aware of the deception, submits to be deceived.

No, a thousand times no : *The sight deceives the mind ; and the mind, unawares, acts under the influence of the deception.*

Most undoubtedly : for this explains the reason why the insane see what is not, and speak by the deception under which the mind is laboring.

But, how did this change take place ? The mind has long struggled against the deceptions of the sight.

The man has spoken alone and with himself, in his efforts to preserve his reason ; but this sight, unyielding in its deceptiveness, finally overcomes him ; the mind is at length deceived, and the man loses his reason, loses the consciousness of a mind, and no longer speaks but through the deception into which his mind has led him.

But, this point being carefully examined, do we not constantly wonder to hear the insane speak sanely during whole hours, and return all at once to their delirium to confirm us of their insanity ?

In those moments of reason, which are common to all insane persons, the eyes see rightly, and the mind reasons, not alone rightly, but in a superior manner; and this because it acts unconsciously, and whilst the individual speaks soundly, his mind, after its rest, reasons much more sanely than our own, for ours are continually in activity.

The eyes of the insane leave no doubt as to their insanity; the slightest glance from their eyes reveals their state: that is to say, that their eyes speak in proof of their insanity, the causes of which have not been inquired into.

The skulls of lunatics are all alike, and no imperfection is found in them.

It only remains for the searching eye of the anatomists to discover the reason why the sight does not see what it should see.

We shall now proceed to the physiognomical examination of some individuals, with the hope that this study will awaken a taste for the physiognomonic art of the eyes.

PHYSIOGNOMICAL EXAMINATIONS OF SEVERAL REMARKABLE PERSONAGES OF HISTORY, OF ALL AGES AND NATIONS OF THE WORLD, ARRANGED IN CHRONOLOGICAL ORDER.



M O S E S .

BORN IN EGYPT, IN THE YEAR 1725 B. C.

EYES large and full ; inner corner open ; pupils large ; general contour delicate and graceful ; distances between the lashes and the superciliary arch clear and well defined ; brows arched, undulating, and strongly protuberant in the line of the vortex of the external angle, and terminating at the insertion of the nose, in an upward point.

Who does not observe in those eyes a something supernatural ?

Might not the portrait be taken for the fictitious creation of an exalted imagination ?

Happily it is not so ; those are the eyes of the man chosen by God for the accomplishment of His glory, to be the liberator and ruler of His people.

Having been educated in Egyptian wisdom, he renounced all honors rather than become an instrument for the oppression of his people, and exchanged his greatness for the shepherd's crook.

This is that Moses who, by his eloquence, freed the Israelites from bondage.

Those are the eyes of the earliest poet of celebrity, prophet, historian, legislator, politician, law-giver, and liberator.

And just as there has been but one Moses, so no other eyes like his are to be found, emblems of so much power, so much greatness, so much wisdom.

Were anything wanting in those eyes, that spacious and noble forehead speaks loudly of a vast imagination for the prosecution of profound investigations.

Behold the writer of the Pentateuch, the author of the first five books of the *Old Testament*.

D A V I D.

BORN IN BETHLEHEM OF JUDEA, 1071 B. C.

THE physiognomy of this great king, and prophet, and sublime lyrical poet differs widely in all the portraits in which we have been able to study it : in some, the artists gave way to an exaggerated inspiration ; others reveal a want of fire.

Notwithstanding these faults, in themselves of so grave a nature, the delicate lines and contour have not passed undelineated in the beautiful eyes of the inspired and immortal author of the Psalms, which have been translated into all the known languages, and have engaged the pens of a Marot, a Malherbe, a Bacon, and a J. B. Rousseau.

S O L O M O N .

BORN IN JUDEA IN THE YEAR 1017 B. C.

His extraordinary wisdom is faithfully portrayed by the pencil of each painter, and the brilliant rays of the light with which heaven illumined his mind are strongly marked in all the portraits of him that we have seen.

The enlightened one of God was endowed with immense wisdom, which enabled him to write on every science.

In his eminently sublime eyes, the supernatural stands forth in as bold relief as did the author of the Proverbs and the Song of Songs by the side of his fellow men.

S A P P H O .

BORN IN MYTELENE, ISLAND OF LESBOS, 612 B. C.

ALL the portraits of this celebrated poetess that have reached our time, agree in the sweet and elevated expression of her eyes, which are large and full ; a medium tendency upward of the brows, at the external angle.

Intellectual part good.

Sappho was admired for the nerve and fire that characterized her poetry, and gained for her the appellation of the *tenth muse* ; her inspiration was of a high order, and she invented a new kind of verse, which took her name, and is known by that of *Sapphic verse*.

She wrote several odes and various kinds of poetry, of which, however, some fragments only have been transmitted to posterity ; amongst these are : the *Hymn to Venus*, and four strophes of an elegant ode *To the Beloved One*.

The name of Sappho has come to be that of all women who excel in the composition of lyric

poetry. The only remaining fragments of her works are circulated through the literary world in translations in every language, and have been compiled and published in all countries.

Catullus translated a portion of them into Latin, and the French possess excellent translations by Boileau and Delille.

Wolf compiled all her works, and published an edition of them in Hamburg in 1733.

A Leipsic edition also exists, made by Vogler, in 1810.

In the Museum Criticum, of Cambridge, there is yet another, published in 1813.

LUCRETIA.

BORN IN ROME, AND DIED 509 B. C.

THERE is in the eyes of this woman an expression of modesty and resignation which, united with her long, depressed eyebrows and chaste and serene forehead, plainly attests to the truth of her tragic end.

HAVING been dishonored by Sextus Tarquinius, and deeming death to be the only consoler for her lost purity, she caught up a dagger, and with it terminated her existence; for she could not conceive life without honor to be possible.

IN the midst of her delirium, and before she struck the fatal blow, the chaste Lucretia demanded to be avenged of the crime committed against her virtue.

IT is important to remark that she made avowal of the outrage to her husband and her father; and then took away her own life, so to carry with her to the tomb the beautiful name of chaste.

THE high qualities of Lucretia have been celebrated by Shakspeare, and furnished Arnault and Ponsard materials for successful tragedies.

A S P A S I A .

BORN IN MILETUS, AND FLOURISHED ABOUT 440 B. C.

THE great genius of this woman is revealed in her intellect; the sublimity of her mind, in the mild, elevated expression of her eyes; and the firmness, dignity, and energy of her character, in her stern but beautiful eyebrows.

With such precious mental endowments what wonder that sublime woman shone as she did, and attracted Alcibiades, Pericles, and Socrates to her rhetorical conferences?

Pericles, being struck with admiration for the talent of this woman, decided on making her his wife.

Aspasia was famous as an oratress and politician, and her house was frequented by all the philosophers of Athens.

Eyes large and open to the full extent; contour and lines of the eyes splendid; brows high and of a severe cast; all of which traits indicate the greatness of the woman whose immortal name occupies a bright page in history.

CLEOPATRA.

QUEEN OF EGYPT, FLOURISHED BETWEEN THE YEARS
52 AND 30 B. C.

HER goodness, genius, and talent form a complete contrast with the beauty of her intellect, the elegance of her brows, and the sublimity of her eyes.

A bright page in history has been set apart to perpetuate the brilliant souvenir of this woman.

As we turn over the leaves of the world's history, we meet in chronological order numberless women whose celebrity justly claims attention.

Those bright stars speak loudly in proof of woman's talent, to the everlasting confusion of those who form a low opinion of woman's genius. Superstition and fanaticism, in concert with all the powers of darkness, could alone condemn woman to an imperfect education, in the accomplishment of their baneful mission, which is to impede the soaring flight of genius and talent.

When, at the shout of liberty, the brutifying

chains of the miserable slave fall off and let him free, in order to become civilized and cultivated on a par with his fellow men, it is no longer possible to persist in despising the talents and study of woman. No, I say, a thousand times no : for civilization itself imposes upon us the duty and necessity of adorning the female mind ; thus our children's intellects shall not be darkened with the sordid veil of ignorance, as is invariably the fatal result where the mothers are themselves left in the rude and unlearned state. The poisonous seeds of ignorance take root deeply, and their roots become so intermingled with the fibres of our hearts, that at last study, reason, and science are powerless to extirpate them.

The pen of Shakspeare has immortalized the name of Cleopatra ; and the most famous incidents attending her death will ever be read with lively interest, as described by E. Jodelle, Mairet, Benserade, Marmontel, and, quite recently, by Mme. E. de Girardin (1847). La Calprenède has made Cleopatra the heroine of a celebrated romance.

JESUS CHRIST.

BORN IN BETHLEHEM, IN THE YEAR OF THE WORLD 4963, ACCORDING TO THE "ART DE VÉRIFIER LES DATES," AND THE 31ST OF THE REIGN OF AUGUSTUS.

WHEREVER the eye meets the image or effigy of the Saviour of the world, we find that all painters and sculptors have vied in impressing thereon the characteristic expression that should be looked for in the eyes of the Lord: eyes large and full; pupils full, and brows full of undulations, grace, mildness, goodness, and celestial candor.

How else could we form an idea, however slight, of the sweet fount from whence sprung out the infinite powers of His holy grace?

And how would it be possible for a miserable mortal to represent the eyes of the Lord in all the fulness of their glory?

Vain delusion! Of all concerning Him we can give but a small idea!

We were about enumerating here a few of the

most notable portraits or images of the Saviour ; but, besides being prolix, our task would be absolutely inefficacious ; for, in truth, we regard it as impossible to portray the full perfection of the virtues expressed by the features of the Crucified : wisdom, modesty, perseverance, dignity, and that intuitive superiority in all things, mingled, however, with self-denial.

The celebrated Raphael has described all the scenes and incidents of the life of the Saviour ; from his *Holy Family*, in the museum of the Louvre, in Paris, to his master-piece, the *Transfiguration*, which belongs to the gallery of the Vatican.

The no less celebrated Michael Angelo Buonarrotti, contemporary and rival of Raphael, has also represented the Divine Master at different ages ; and his *Holy Family* is a most remarkable piece of sculpture.

Titian's paintings of Christ excite, in like manner and very justly, great admiration ; as a proof of which we shall name his famous picture of the *Flagellation*, and the *Last Supper*, and the no less notable one of *Le Christ au roseau*, in the Louvre.

The *Crucifixion of Jesus*, master-piece of the justly celebrated Venetian painter Robusti, better known as *il Tintoreto*.

The *Coronation with Thorns*, by Vandyck.

The *Descent from the Cross*, by Allegri, called Correggio ; the same by Rembrandt ; the *Mar-*

riage in Cana, by Paoli Cagliari, the Veronese ; the *Last Supper*, by the same ; the *Ascension*, by Cesari Giuseppino ; the *Marriage in Cana*, by P. Vanucci, the Perugin ; which are admired in the Louvre, and thousands of others, are so many happy inspirations of the various and grand scenes in which are most faithfully reproduced the divers characters of the Redeemer of mankind.

AGRIPPINA.

BORN AT THE COMMENCEMENT OF THE CHRISTIAN ERA, AND ASSASSINATED IN THE YEAR 59 A. D., BY ORDER OF HER OWN SON.

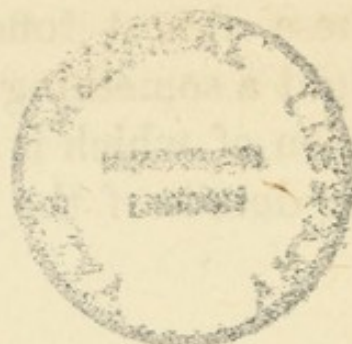
THIS monster with a hyena's heart, committed murders without number, now with the dagger, now by means of poison ; surely such a mother could not bring forth any other than a son so wicked as was hers !

Her physiognomy is in perfect keeping with her acts. Intellectual part very small, eyebrows nearly joining, and so low as almost to touch the eyes, which last are also low at the exterior angles : Is not all this in strict accord with the rules I have laid down ?

Yes, doubtless ; for when a sure foundation is chosen to build upon, there is no need to apprehend the downfall of the structure.

It is incontestable that the countenance of Agrippina, especially about the eyes, bears a strong resemblance to that of her son.

The harsh brows, which seem to hide the eyes, and these almost touching the nose, indicate at first sight a something extraordinary, the general expression of which is amply sustained by the remaining details of the countenance.



SAINT CECILIA.

LIVED IN SICILY, AND DIED ABOUT 170 OR 230 A. D.

EYES large ; look raised in inspiration toward heaven.

Brows undulating and high at the external angle.

SMALL FOREHEAD.

She was a martyr, and in her eyes is read the edifying faith in which she died.

The philharmonic artists adopted this saint as their patron, because she is said to have had the custom of accompanying her voice upon a musical instrument, when intoning the praises of God.

MAHOMET.

BORN IN MECCA, IN THE YEAR 570 OF THE CHRISTIAN ERA, AND DIED 632 A. D.

IN all the portraits we have seen of this man, as well as in those preserved by the Arabs, his eyes indicate a high order of intelligence.

To that intelligence was owing the grand idea conceived by him of reforming the religion of his country, in order to the worship of an only God.

The vast means he resorted to, for the accomplishment of his project, at once reveal him to have been a man of great intellectual capacity; for, even in those things that some might suppose to be extravagances, are observed a profound study of and acquaintance with the warlike, enthusiastic and ardent disposition of the Mahometans.

All know that Mahomet desired to pass for a great prophet, as he styled himself, pretending that he had been inspired by the archangel Gabriel with the knowledge of eternal truth, in order to reform the human race.

Innumerable artists have devoted themselves to commemorate on canvas, with the chisel, and with the pen, the characteristic traits of the famous author of the Koran.

SAINT MATILDA.

BORN ABOUT THE YEAR 900 A. D.

IN the large and beautiful eyes of this queen are revealed, in an unmistakable manner, the mildness, goodness, and piety which marked her life as wife of Henry I., king of Germany, called the *Birdcatcher*.

The acts of her life do not contradict the virtues expressed in her eyes.

Authors of note have delineated the prominent qualities of this noble lady.

HELOISE.

BORN IN PARIS IN 1101.

EXPRESSION of the eyes sweet, tender, and most modest ; brows elevated, and forehead handsome.

She could not live without loving, and when the iniquitous vengeance of her uncle was wreaked upon her husband, Abelard, she raised her love to God, and retired to the convent of Argenteuil, and afterward changed to the Abbey of the Paraclete, of which she was foundress and first abbess.

Her remains were united to those of Abelard.

Who has not read Heloise's letters to her lover ! who has forgotten the frenzied love, the fire with which she describes the frantic transports of her mind during their eternal separation !

ELEANOR OF AQUITAINE.

THE eyes of this queen are magnificent, and may be offered as a model of amateness, for they certainly reveal no other faculty.

This fact is amply proved by the acts of her life; as, for instance, her divorce from her first husband, Louis VII., king of France, and her second marriage, six weeks after, with Henry, Count of Anjou, afterward Henry II., her husband being at last reduced to the necessity of shutting her up in a convent.

The expression of Eleanor's eyes is one of volubility outright, and with these she darted forth sweet glances, expressive of the unchanging ecstasy in which she lulled herself.

She presents an admirable type of that particular organ.

As examined by me, and after having studied their respective histories, I find the physiognomic expression of the eyes of the queens of England, Berenguela of Navarre, Isabella of Angouleme, Eleanor of Provence, Eleanor of Castile, Margaret

of France, Isabella of France, Philippa of Hainault, etc., etc., all to be perfectly explained.

Those above mentioned all figure in histories and other literary works of authors of note.

DANTE ALIGHIERI.

BORN IN FLORENCE IN 1265.

ALL the existing portraits of Dante resemble each other exactly in the physiognomical details, and are recognized in an instant.

Much mildness in his large and full eye ; a look of love ; fair elevation of the brows, and great intellect.

His valor is perceived in the firmness and rigidity marked at the termination of the brows.

This immortal Italian poet wrote several works, the most eminent of which is the *Divina Commedia*, composed of three poems, namely : the *Inferno*, the *Purgatorio*, and the *Paradiso*.

This composition is as extraordinary as sublime.

His works have been translated by various literati into all the languages, and his life published by M. Artaud.

Dante gave proofs of his personal bravery in

the victory of Campaldino, in 1289, and in 1290, at the taking of Caprona.

See, then, how his acts also explain his physiognomy.

N. B.—It is to be observed that, in the eyes of all Romans, there is a rigid fixity, which is indicative of pride.

VALENTINA VISCONTI.

Known as Valentina of Milan.

BORN IN 1370.

EYES handsome, large, and open, with energy.

Brows elevated and severe.

Forehead handsome.

As a type of energy, it will easily be conceived that at the moment before her death, she made her children swear to avenge their father's murder.

Eyelids immovable, for her eyes never vacillated.

JOAN OF ARC.

BORN IN DOMRÉMY, NEAR VAUCOULEURS, IN 1410.

IN all the portraits of this great heroine, her eyes are those of immense intelligence and elevation of mind especially ; valor is strongly indicated in the general physiognomy, in the unusual undulations of the eyebrows, at the insertion of the nose, and in the fixity of the look.

The most complete history of the Maid of Orleans is that written by M. Lebrun des Charmettes.

Schiller and Al. Soumet found ample subject-matter for brilliant tragedies in the life of Joan ; the celebrated Casimir Delavigne, for a most touching elegy ; and Southey, the English poet, and M. Ozaneaux, for two elegant poems. Every one has heard of Chapelain's unfortunate epic poem entitled *La Pucelle*. Voltaire alone has dishonored the name of the Maid of Orleans, in a burlesque and immoral poem.

GONZALO FERNANDEZ DE CÓRDOBA.

BORN IN CORDOVA, IN 1443.

EYES large ; look lordly ; brows bushy, harsh in the extreme, very small space between them, and very low at the external angle.

This illustrious warrior, whose generosity was only equalled by his valor, gained, by his heroic feats and military skill, the surname of *Great Captain*.

The taking of Granada from the Moors, in 1492.

Espousing the cause of the Venetians, and forcing the Turks to raise the siege of Zante.

His memorable battles against the French, at Barleta and Seminara, in 1503.

The victory gained by him, at Cerignola, in Apulia, over the Duke of Nemours, who perished in the engagement, in 1503 ; besides his other feats of arms, by which he succeeded in securing to Spain the possession of the kingdom of Naples. The laurels won by such achievements are far too

bright to be withered by the venomous tongues of court favorites ; though the grief caused by the inconstancy and ingratitude of princes served in a great measure to hasten his end.

Distinguished writers of all nations have immortalized the exploits of this gallant soldier, who in his life added so much lustre to the history of his native country.

Gonzalo was rewarded for his services with the titles of Duke of Terranova, and Prince of Venusa.

He breathed his last in Granada, in the year 1515.

He was a great friend of Christopher Columbus, and contributed not a little, by his immense favor and influence at court, to the realization of the discovery of the New Hemisphere.

MARGARET OF ANJOU.

BORN IN SICILY, ABOUT THE YEAR 1455.

Look haughty, severe, and resolute ; brows very elevated ; forehead good.

This is the famous queen of England who, in the War of the Roses, headed the party of Lancaster, known by the name of the *Red Rose*.

It is well known that she was made a prisoner, together with her son, at the battle of Tewksbury, gained by Edward IV., and subsequently shut up in the Tower of London, where her husband was also confined.

This ill-fated princess did not regain her liberty until the year 1475, through the mediation of Louis XII. She died in France in 1482.

ISABELLA THE CATHOLIC.

BORN IN 1450.

Look penetrating and intelligent ; eyes large, full, and of a remarkably sweet expression.

Brows elevated, firm, and severe, strongly indicative of combativeness toward their termination at the insertion of the nose.

Forehead clear and open.

This is the queen who succeeded in comprehending and appreciating the vast projects of Christopher Columbus for the discovery of America, and the great queen whose reign was rendered so glorious by the brilliant achievements of her armies.

Her majestic and beautiful figure stands forth in bold relief in the grand tableau of the conquest of Granada ; and her virtues and high understanding have been sung by illustrious poets, and immortalized by historians of renown.

Isabella was the first of the name on the throne of Castile. The second, therefore, as heir and successor, is marked by the finger of the Omnipotent to sustain with equal dignity her glorious flag.

PEDRO NAVARRO.

BORN IN CANTABRIA, TOWARD THE MIDDLE OF THE
FIFTEENTH CENTURY.

EYES large ; look masterly and astute ; brows extremely stern, well elevated at the external angle, and no elevation whatever at the insertion of the nose.

A distinguished general and a skilful professor in the art of mining.

The same who blew up the fortress *dell' Uovo*, in Naples, in 1503.

The same who headed Ximenes' expedition to Africa in 1510.

The same who marched into Italy, in 1511, and was taken prisoner by the French at the battle of Ravenna, in 1510.

The same who, being abandoned by his sovereign, was forced to enter into the French service ; and who distinguished himself so highly in the battles of Marignan and la Bicoque.

The same who, having at last fallen into the

hands of his own countrymen, came to a tragic end in 1528, in the same fortress that had formerly been the scene of his bravery, which had added so much lustre to his name, and gained for him the title of Count of Alvetto.

LUCREZIA DI BORGIA.

FLOURISHED ABOUT THE MIDDLE OF THE FIFTEENTH
CENTURY.

EYES full, large, and in general not very open. Pupils wavering, unsteady, and changing; brows little elevated.

Forehead small, but haughty.

This woman was admired for her beauty, her genius, and still more for her dissoluteness, which was, perhaps, too much exaggerated.

The historical episodes of this celebrity served to arouse the inspiration of the unhappy Donizetti, who perpetuated her memory with sublime melodies in a lyrical composition that bears her name since 1834.

ANTHONY DE LEYVA.

BORN IN NAVARRO IN 1480.

EYES large ; look lordly ; superciliary arch high ; brows stern, with a fitful undulation near the insertion of the nose ; forehead medium.

He was unequalled for activity and talent on the battle field ; and his purely military education gave to his manners a tone of sternness equal to that of the undulations of his brows.

This was the generalissimo who defended Pavia when it was besieged by Francis I.

Was afterward appointed captain-general of the Spanish forces in Italy, in 1529.

Fought in Austria against Solymán, who had laid siege to Vienna, in 1529.

Followed the emperor to Africa, and was in Tunis in 1535.

And accompanied Charles V. likewise in the expedition to Provence ; but this latter enterprise not having been successful, the emperor laid the

blame on Leyva, who, it is said, died of grief on that account.

From the rank of a simple soldier he rose to the highest grades of military eminence and distinction, and gained entry into the nobility with the title of Duke of Leyva.

What more?

The elevated expression of his eyes revealed that imperturbable combativeness, which he never once belied.

RAPHAEL SANZIO DE URBINO.

BORN IN 1483, IN URBINO (ECCLESIASTICAL STATES).

EYES large, look mild, cold, and penetrating, much resembling in expression the eyes of Murillo, though neither so large nor so full ; but the protuberance, heretofore referred to, exists also in these eyes ; forehead good.

The conjunct of this celebrated painter's features is in perfect harmony with his natural inclinations.

He was born to be an artist, and received his first instructions from the most eminent painters of his time.

From the age of seventeen until his untimely death at thirty-seven, that is to say, in the space of twenty years, his prodigious laboriousness is inconceivable, is all but incredible.

The principal galleries of art in Tuscany, Rome, and Paris are decorated with the productions of his master brush.

In Città di Castello, in Sienna, in the saloons

of the Louvre, his famous *loges* in the galleries of the Vatican, and his innumerable tableaux in divers *genres*; his frescoes, his sketches, and designs, will render immortal the founder of the Roman school, who was no less skilful in architecture than in painting.

This great master is justly surnamed the *Homer of painting*.

HERNAN CORTÉS.

BORN IN MEDELLIN, IN ESTREMADURA, IN THE YEAR
1485.

IN his beautiful eyes, his firm and severe look, his elevated brows, and extraordinary intellect are visibly traced the valor and talent of which he gave so strong and incontestable proofs.

The grand exploits of the famous conqueror of the empire of the Montezumas are too well known to require my enumerating them here.

The remembrance of a few of the incidents of his life will be sufficient to show how exactly they agree with the physiognomic system of the eyes, being revealed at a glance in the eyes of the illustrious Extremenian, who, having been called by Providence to subdue the vast empire of Mexico, succeeded in triumphing over all difficulties that rose up in his way.

The emulation of Velasquez and his band of favorites, the daring of Pánfilo de Narvaez, the tenacious opposition of Jicotencal, the obstinate

resistance of Guatimotzin, and even the vacillation and intrigues of his sovereign's court beyond the seas, he surmounted all these trials and difficulties, aided by the constancy and combativeness stamped in his remarkable eyebrows and manly forehead.

The history of Cortés has, besides that of the well-known Don Antonio de Solis, and various other Spanish literati of more or less note, been written by distinguished men of letters of our own day, natives of other countries, such as Prescott, Washington Irving, and others.

The Cuban poetess, Doña Gertrudis Gomez de Avellaneda, has brought forward some of the most remarkable acts of the victor of Otumba and of his descendants, with indisputable merit, as well in a literary as in an historical point of view.

SAINT IGNATIUS LOYOLA.

BORN IN THE PROVINCE OF GUIPUZCOA IN THE YEAR
1491.

THE characteristic qualities of the man of talent are visible in the principal features of Loyola ; and his eyes, even when crying, never of a sad expression, are full of life and animation.

Thus we can more easily comprehend the happy days he passed as a soldier in the early part of his life, than he passed afterward as a monk.

The intellect of this personage was of a superior order, and was beyond all doubt clear and comprehending.

A profound knowledge of the world, which he had seen in his younger days, an extraordinary genius, a noble mind, adorned with a more than common education, together with the disposition announced by his forehead : with these qualities no one can be astonished at the success with which

he regulated the sublime institutions of his society—an unequalled masterpiece in its kind.

His eyes reveal qualities worthy of the most profound statesman. What foresight! What erudition! How much study of mankind!

Is there, then, any cause for wonder in the rapid and ever-increasing proselytism of the sons of Loyola, who have hitherto marched and shall ever march in the front rank of natural philosophers!

Bouhours published the life of Ignatius de Loyola in 1679, and in 1683 his *Maxims*.

ALONSO DE ERCILLA.

BORN IN BERMEO, BISCAY, ABOUT THE YEAR 1525.

A LOOK of kindness ; superciliary arch high ; brows thick and full of energy, but not stern ; forehead good and spacious.

Such are the characteristic qualities of Ercilla, at once an epic poet and a warrior, who followed as page, Philip II. through the expeditions of Italy, France, Germany, and England ; and who, in 1547, went to fight against the insurrectionary tribes of Chili, and, having signalized himself gloriously in an expedition against the *Araucanos*, sang his own brave deeds in a well-known poem, in three parts, which he entitled the *Araucana*, and which he published on his return to Spain in 1554.

Several editions of this poem have more recently been made, and one was published in Paris in 1824.

A French translation of the *Araucana* was

completed not long ago, and published in an abridged form by M. Gilibert de Melhiac.

Cervantes regards this poem as equal to the master pieces of Italy ; the French place it beside the *Henriade*.

JANE GREY.

BORN IN ENGLAND IN 1527.

Look of mild sweetness ; eyes large ; brows elevated ; forehead beautiful and serene.

Her bright intelligence and retiring modesty are revealed in all these qualities.

She was condemned to death when barely seventeen years of age, by the vengeful spirit of Mary Tudor.

Her death furnished Young the theme of a poem, Laplace in 1748, Mme. de Stäel, M. de Brisant in 1815, and M. Soumet in 1844, subject-matter for tragedies.

She has been represented on the canvas in a most touching manner by the celebrated Paul Delaroche, in 1834.

There has recently been published, at Hachette's, in Paris, a History of Jane Grey, written by M. Dargand in 1863.

FELIX LOPE DE VEGA CARPIO.

BORN IN MADRID IN 1562.

EYES large, lively, flattering, and mildly penetrating. Great space between the two brows, and the superciliary arch high at the insertion of the nose.

Intellectual part elevated and beautiful

He wrote 133,225 sheets of verse, 400 *Autos Sacramentales*, 18,000 tragedies and comedies, all of which were brought out in the theatre; and these sublime productions gained for him the surname of the Phoenix of Geniuses.

His works form twenty-five quarto volumes; but the smaller number of them only have been published.

Lope de Vega died in 1635.

WILLIAM SHAKSPEARE, OR SHAKESPEARE.

BORN IN STRATFORD-ON-AVON, WARWICKSHIRE, IN THE
YEAR 1563.

EYES large, full, and handsome ; corners large and open ; glance mild and penetrating ; great elevation ; and silky, capricious undulations in the brows, which are well separated at the insertion of the nose.

Intellectual part spacious, and well moulded.

In the eyes is observed a slight inclination downward at the external angle, which peculiarity lends them a new charm, and, as it were, a sort of roguish expression.

The clear conception of the poet is unequivocally revealed in the pure, crystalline glance of his eyes.

For Shakspeare all was clear ; and his mind rapidly seized upon ideas, and clothed them with graceful charms, for it was the very fount of all that is beautiful and sublime.

His numerous works bear living testimony to

this truth, and place upon his brow, among other glories, the crown of the first master of the romantic school. See Life of Shakspeare, by Thomas Campbell.

GALILEO.

BORN IN PISA IN 1564.

HIS look is elevated and investigative ; eyes large ; much firmness in the brows, with unusual elevation at the external angles ; superciliary arch high ; handsome and noble forehead, indicative of the *savant*.

His portrait in no wise belies the opinion all must form of him ; and the proof of his profound learning will be found in his numerous works.

The energetic predisposition of Galileo's genius cannot escape being noticed by the close observer of the natural endowments of that celebrated mathematician, who, after having applied himself, as he did, to the study of nature, could not fail to cover his name with glory by his labors for the ultimate triumph of the system of Ptolemy and of the immortal Copernicus.

The movement of the earth, and the sun's immobility.

The proclamation of such a theory, at a time

when the blinded multitude, swept, as it were, by the current of error, defended a theory diametrically opposed to his, could not otherwise than plunge its author into disfavor, and deprive him of his liberty. He was seized and cast into a dungeon.

After having been forced to abjure his principles, he could not refrain from giving vent, in an undertone, to that proverbial exclamation: *E pur si muove!* ("It moves for all that!".)

When he regained his liberty, he retired to a country house, in the neighborhood of Florence, and there prosecuted his studies; but he never published anything more after his misfortune. At the age of seventy-four he lost his sight, and four years afterward expired, in 1642.

Galileo has justly been considered as the creator of experimental philosophy; and to him we owe the discovery of the laws of weight, the invention of the pendulum, the hydrostatic balance, the proportional compass, the thermometer, and the telescope.

FRANCISCO QUEVEDO Y VILLEGAS.

BORN IN MADRID IN 1580.

EYES large, like those of Shakspeare. Look intelligent, penetrating, and vivacious, with a shade of quizzism, and, at times, of severity. Superciliary arch elevated. Brows silky, and very high at the insertion of the nose.

Intellectual part spacious and elevated.

Profound in politics, in poesy learned and pleasing, witty in prose, and a consummate scholar in the Castilian tongue.

He was an inimitable model of propriety and purity in the use of the language in every style. He is generally placed side by side with Cervantes.

Quevedo died in the year 1645.

The works of this celebrated writer, as given to the light in the Madrid edition, were incomplete, and formed only three quarto volumes. Sancha published another and more complete edition about 1791-'94, in eleven volumes octavo.

A portion of his productions, *Los Sueños* ("The

Visions"), were translated into French, in Rouen, 1627: that is to say, as soon as finished by the author, and probably before being circulated in Spain in the original. His *Historia del Gran Tacaño* ("History of the Great Sharper"), translated by Restif de la Bretonne, and d'Hermilly, was published at the Hague, and in Paris in 1776.

BERNARDINE REBOLLEDO.

BORN IN CIUDAD LEON IN 1596.

EYES large, and full of penetrative intelligence ; look investigative ; brows stern and very high at the insertion of the nose.

Intellectual part well developed.

Consummate politician and eminent Castilian poet.

The physiognomic signs of the face are found to be in exact accordance with the characteristic traits of this personage, as will be seen by comparing them with the historical account of the most leading acts of his life.

CROMWELL.

OLIVER CROMWELL, *Protector* of England, was born in Huntingdonshire, in the year 1599.

The portrait I have before me of this celebrated personage is magnificent, for it affords excellent proofs in testimony of the truth of the present system.

As soon as the eye meets this portrait it is struck with a look of brusqueness and a fixity of the same too close to the internal angles of the pupils, as if their possessor sought to conceal his glances beneath his drooping brows.

The look of fierceness is in him well defined ; well defined also is his quick perception and valor in his depressed eyebrows, which latter are unequivocally pointed upward at the external angles.

His stealthy glance peering out beneath the brows perfectly mark his combativeness and fierceness.

He had a good intellect, and was extremely courageous.

In the trial of Charles I. the man appears unmasked.

That was the prominent act of his life, exclusively his own ; there was the man himself.

The remaining acts of his public life are strongly tinged with the share taken in their accomplishment by various other personages ; but the grand act—the dethronement and decapitation of the monarch—would perhaps never have been consummated without Cromwell.

It is true that one event led to another, as from corollary to corollary ; but the soul of all was the audacious individual himself.

Thus, when Cromwell disappeared from the scene, the scene also vanished.

There are some men marked out for the accomplishment of great and transcendent ends, which, without them, would be of difficult if not impracticable execution.

Cromwell was an individual endowed with movement and life, great reserve, with qualifications calculated to form a skilful politician, with tried courage, and indefatigable activity.

M. Villemain wrote an excellent history of Cromwell, that was published in Paris in 1819, in two octavo volumes.

More recently, M. Guizot, in his *History of the English Revolution*, has introduced some of the peculiar traits of Cromwell.

BARTHOLOMEW STEPHEN MURILLO.

BORN IN SEVILLE IN 1608.

EYES large, of a suave, cold, and penetrating expression, and their general contour composed of perfect and delicate lines ; superciliary arch high and long, with a protuberance over the external angle, that seems to push the eyelids in that direction, which is precisely the part comprised between the lids and the eyebrows, thus giving the eye an increased tendency downward.

Forehead good.

Such are the palpable, unequivocal signs of the artistic genius of our distinguished Sevillian painter.

It is well known that Murillo received his first lessons from Moya, pupil of Vandyck ; and he had besides for master the immortal Velasquez, who procured for him lucrative labors in Madrid.

The great Andalusian painter returned, after that time, to his native city, and there fixed his residence ; so that, never having been out of

Spain, we find in the works of this artist the characteristics of the Spanish school in all its purity.

Murillo succeeded in various *genres*: as well in landscapes, flowers, and sea pieces, as in historical and religious subjects; and he shone chiefly in that faithful imitation of nature so striking in all his works, together with suavity, transparency, and harmony in the coloring.

Amongst his best paintings are noticed those of *The Death of Saint Claire*—*Saint James distributing Alms*, in the cloister of St. Francis, Seville—his famous one of *Saint Elizabeth*—that of *The Prodigal Son*—and his inimitable tableau of *The Conception*.

Stephen Murillo died in the year 1682.

M I L T O N .

THE CELEBRATED POET, JOHN MILTON, WAS BORN IN
LONDON IN THE YEAR 1608.

EYES large, full, and moderately open.

Brows elevated, and undulating, and well separated at the insertion of the nose.

Intellectual part spacious and large.

England is justly proud of this great writer.

He first distinguished himself by the composition of some elegant poems in Latin; and he afterward took an active part as a writer in the revolution of 1640, which led him to devote his attention solely to politics, espousing the cause of the opposition party.

After the downfall of the monarch, Milton demonstrated, for a time, opposition to the ambitious views of Cromwell, and defended the liberty of the press, which the Protector endeavored to restrict; but he was afterward appointed interpreting secretary to the state council, for the Latin tongue, and, at a later period, became Cromwell's own secretary.

SIR ISAAC NEWTON.

BORN IN WOOLSHORPE IN 1642.

EYES large, look profound, investigative, and firm.

Great elevation of brows, external angle very high.

This profound and inimitable mathematician, moral philosopher, and astronomer lives immortal amongst the celebrated men of the world of science and letters.

The inventor of the system of fluxions (or infinitesimal calculation), the emulator of Leibnitz, is too well known to require my enumerating here his remarkable scientifico-literary labors; for they cannot have passed unnoticed by any one having devoted ever so little attention to the study of mathematics.

Instances of such precocity of talent in this profound science, are, in truth, but too rare. It is well known that, before the twenty-third year of his age, he had surpassed his master, the cele-

brated Dr. Barrow, professor of mathematics at the University of Cambridge (and whom he afterward succeeded); and that he made at the same time his grand discovery of the *binomial theorem* which bears his name, and of the *calculation of fluxions*, as he names the system of infinitesimal calculation.

In 1672 he was admitted into the Royal Society of London. He victoriously defended the privileges of the University of Cambridge, attacked or questioned by King James II.; was a member of the Parliament that excluded, in 1688, that same monarch; and was reëlected in 1701.

Newton, as is usually the case with all eminent men, was not exempt from petty annoyances on the part of his rivals; for, besides the contest which, years after, he had to sustain against Leibnitz, relative to the priority of his discoveries of the fluxions, he was much harassed by the pretensions of Hooke, his colleague, who disputed for the honor of his discoveries.

These unpleasantnesses, joined to the destruction by fire of a portion of his papers, occasioned a slight derangement of his reason, from which, however, he in a short time recovered; but he never afterward produced any original work, and confined himself to publishing the fruits of his early labors.

Newton died, in the midst of honors and distinctions, in the year 1727.

FRANÇOIS DE SALIGNAC DE LAMOTHE FÉNÉLON.

BORN IN QUERCI (FRANCE) IN 1651.

MILDNESS and quickness of conception in his full eyes, the lines of which are as delicate as his literary works.

Brows fine and silky, with good elevation at the external angle.

Intellectual part superior.

A perusal of the *History of Fénelon*, by M. de Bausset, will show how exactly his acts correspond with the expression of his physiognomony.

DON JOSÉ PATIÑO.

BORN IN MILAN IN 1666.

EYES large ; look penetrating, and profoundly investigative, mild and not cold.

Extreme elevation in the whole of the superciliary arch, and also great elevation in the brows at the insertion of the nose.

Brows bushy, and, though not silky, are of a stern cast.

Great intellect.

This great man was the support of the nation through its greatest difficulties, and elevated it in all respects to the pinnacle of glory.

He successively filled the posts of first secretary in the departments of state, Indies, navy, and treasury.

JONATHAN SWIFT.

BORN IN THE YEAR 1667, IN CASHEL, IRELAND.

THE satiric expression of the eyes of this celebrated writer are perfectly in accord with the character and style of his literary compositions.

The English justly call him the Rabelais of England.

Eyes good, intellect good, brows good.

There is the author of the celebrated *Gulliver's Travels*, a happy allegory, full of allusions to the politics and politicians of the time.

The *Tale of a Tub*—*Prophecy of Bickerstaff*—and *Battle of Old Books*, are of themselves sufficient to give an idea of the laugh-exciting and lively humor of the author, if it were not already revealed in his *Voyages*, or in his physiognomony, as represented in the above portrait.

His works have been printed and circulated in all parts of the globe; have been translated into every language, and in many cases embellished with numerous engravings or portraits, vieing in

opportuneness and allusiveness, on a par with the spirit of the works themselves.

The name of Swift has been rendered immortal by his popularity and his skilful management of satire.

FRANÇOIS-MARIE VOLTAIRE;

Or, better: François-Marie Arouet de Voltaire.

BORN IN THE YEAR 1694, AT CHATENAY, OR IN PARIS
ITSELF.

THE good talent of this physiognomy is, in all respects, unquestionable; and, not alone by his well-known literary reputation, but also independent of all ulterior indications, the traits observed in his features are pointing out to me the individual through his extraordinary imagination.

His scoffing humor or character is perfectly visible; and the vivacity of his eyes announce in an unequivocal manner, that they belong to a volcanic head; the virulence of his pen, and his mobility, all may be alternately combined in his faculties.

Indeed, on running over his biography, and comparing his writings with the portrait before me, it must be granted that Voltaire was one of the greatest geniuses ever produced by the polished nation of the French.

His precocious inclination to poesy, developed by the brilliant education he acquired at the college of *Louis le Grand*, at the time under the direction of the Jesuits, gives at once the embryo of what the pupil of Lejay and Porée one day became, aided by the new stimulant of the acquisition of excellent books, for which he was indebted to the munificence of the famous Ninon de l'Enclos, who, while he was yet but a child, admired his rare capacity.

In vain, then, had his family destined him to the magistracy. His brilliant genius demanded a vaster field, and this it was easy for him to obtain, introduced as he was by his uncle, the no less well-known Châteauneuf, into one of the most brilliant circles in Paris, wherein he became familiar with the *élite* of those notabilities, whose dispositions were congenial to his own.

It is well known that the personage who at present occupies my attention, passed through all the vicissitudes of his time, winning for himself alternately laurels and persecutions; he exercised his pen in all styles with success, aided by his fertile and boundless imagination: dramatic literature and history, philosophy and the sciences he treated with equal mastery; a prudent financier and a skilful diplomatist; in a word, he shone alike in all his undertakings, and flourished, as well in France and in England, as in Prussia, Saxony, and Switzerland, writing on the literature, sciences,

and customs of each, as also on Russia and its history.

In fine, Voltaire is recognized as a universal writer; he cultivated the acquaintance of all the notorieties of his day, and was familiar with all studies.

He died on the 30th of May, 1788, in the midst of honors and distinctions, and his remains repose in the Pantheon, Paris, to which they were with much solemnity transferred in 1791.

FRANKLIN.

THE CELEBRATED BENJAMIN FRANKLIN WAS BORN IN
BOSTON, MASSACHUSETTS, JANUARY 7TH, 1706.

INVESTIGATE the traits of his portrait, and recognize therein his whole genius and talent: it may be accomplished in an instant.

The physiognomy I have now before me is one of frankness and loyalty, and entirely free from double dealing: he walked unmasked through the world—a thousand times happy he!

Raised, by his own exertions, from a modest situation to the highest public eminence, no eulogy would be sufficient to give a complete idea of his personal merit.

He was a man of order and merit, and he commenced to flourish in Philadelphia, in the humble position of a printer. But finding the limits of that industry too narrow, he gave more scope to his literary enthusiasm; and thus having successively passed from printing to the professions of a publicist, a philologist, and a journalist, we soon

see him figuring in the administration, first as secretary, in 1736, and then as a member of the Pennsylvania Assembly, in 1747, in which he caused to be adopted important measures: amongst others, the organization of a national militia, the founding of colleges, hospitals, and other institutions for the public benefit.

He did not, in the mean time, neglect his scientific studies, which led to important and precious discoveries in electricity, and to the invention of the lightning rod, in 1752, thus rendering his name immortal.

After the discharge of several public offices in 1753, and having successfully terminated his mission as deputy to the mother country, where he obtained the repeal of the *stamp act* (1765), he returned once more to his native country, in 1775.

All remember the great part he had, as deputy to Congress for the State of Pennsylvania, at the Declaration of Independence, in 1776; and his no less important mission to Paris to solicit aid, which he obtained (1778), after a most enthusiastic reception.

In 1783, he had the honor to sign the treaty of peace that secured the independence of his country.

His return to his native land was a veritable ovation, in 1785.

He afterward occupied positions of the highest

honor; and having, in 1788, retired from public affairs, he expired, on the 17th of April, 1790.

On receiving the news of his death, the National Assembly of Paris, put on mourning, at the proposal of Mirabeau.

BUFFON.

GEORGE LOUIS LECLERC DE BUFFON, THE CELEBRATED NATURALIST, WAS BORN IN MONTBARD, BURGUNDY, IN THE YEAR 1707.

THE portrait that I possess of this distinguished personage corresponds in every particular with the rules of my system.

As a man of talent, his forehead is handsome ; and the attention is arrested by the numerous and gentle undulations of his brows, which are elevated at the external and internal angles.

The expression of the eyes is beautiful and winning ; and his investigative look neither fierce nor cold.

On seeing his physiognomony for the first time, and without being aware of the person it represents, one could not help exclaiming : " That is a man of profound and searching talent."

His grand scientific labors for the study of natural history ; the universal circulation of his works ; as also the new order of classification he in-

troduced in that important science ; the recapitulation and exploration of a multitude of formless or scattered materials ; the formation or regularization of a profound method for the study of nature, etc., rendered his name famous and so familiar to all, that any more lengthy details would become tedious and inopportune in this place.

As ample testimony to the eminent talents of Buffon, we shall merely recall his admission (1739) to the Academy of Sciences ; his appointment as superintendent of the *Jardin du Roi* ; his reception as member into the *Académie Française* (1753), and the title of count, conferred upon him by Louis XV. He had, besides, the glory to see erected statues of himself, at the entrance to the Museum of Natural History, in that opulent capital, the centre of learning and civilization.

The Count de Buffon descended to the tomb in the year 1788.

GEORGE JUAN.

BORN IN NOVELDA IN 1713.

EYES large ; look profound, investigative, tranquil, and cold ; brows slightly stern. Elevation in the whole of the superciliary arch very high at the external angle, and also at its termination at the insertion of the nose.

Forehead high and broad.

Illustrious mariner, profound mathematician, whose works gained for him the surname of *el sabio Espanol* (the learned Spaniard).



MARIA TERESA OF AUSTRIA.

BORN IN 1717.

THIS lady's eyes are beautiful, large, and full of intelligence. In her elevated brows is noticed the same firmness as in her look, and the same rigidity as in her energetic forehead, the intellectual part of which is superior.

The brilliant acts of her reign are in precise accordance with her physiognomonic expression; she was a brilliant politician, and having been dethroned and attacked on every side, she succeeded in recovering her throne, subdued Poland, and divided it with the empress of Russia and the king of Prussia.

At the time of her death (1780) she left the secure possession of her hereditary states to her son Joseph II., who had been crowned emperor in the year 1765.

CATHARINE II., EMPRESS OF RUSSIA.

BORN IN STETTIN IN 1729.

BEAUTIFUL and seductive eyes, full of love and sweetness, large and vivacious.

Brows elevated, and of a severe cast, from the absence of undulations.

Clear and handsome forehead.

Her great acts and her inconstant amours are in complete harmony with her physiognomony.

This is the great queen of Russia, who gained so much glory by extending the dominion of the empire she had inherited from her predecessors.

She placed on the throne of Poland Stanislaus Poniatowski, who had been her paramour; and wrested from the Turks the Crimea and the fortresses of Taganrog, Kinburn, and Ismail. She concluded (1772) a treaty with Prussia and Austria for the dismemberment of Poland, and the division of that kingdom between the three powers; and she also augmented the prosperity of the Russian empire, giving a new impulse to agriculture and

industry, and encouraged the progress of letters and the arts.

Catharine in the end completely annihilated Poland (in 1793-'94), and annexed to her state what remained of the powerful Polish nation of other days.

She still projected new conquests and acquisitions, when she was carried off by a fulminant attack of apoplexy in the year 1796.

WASHINGTON.

BORN AT BRIDGE CREEK, VIRGINIA, IN 1732.

IN the beautiful eyes of this great man we read goodness, firmness, creative genius ; and, above all, the extraordinary beauty of the intellectual part reveals the man who carried to the tomb the purest probity and long-tried uprightness of character.

His glorious acts are in complete harmony with his physiognomonic expression, and no one who knows all he was capable of will wonder at the great wisdom that marks all his acts, as described by the brilliant pen of Guizot : *Vie, correspondance et écrits de Washington*, 6 vols. in-8.

Innumerable are the authors who have engaged their pens in celebrating the memorable acts of this illustrious personage ; but they are all of them so recent, so popular, and so universally known, that, to obviate diffuseness, I forbear from enumerating them in the present series of physiognomical examinations.

George Washington died in the year 1799.

The 22d day of February, anniversary of the birthday of the founder of American independence, is declared a national festival, and is observed as such throughout the *whole Union*.

MIRABEAU.

THE model of orators, the *French Demosthenes*, Honoré-Gabriel Riquetti, marquis of Mirabeau, was born in Bignon, near Nemours.

Who, on seeing the portrait of this celebrated personage, can doubt that he is the same who, as Lamartine observes, came forth from the depths of a dungeon to rise to the level of the throne, shining as writer, orator, and statesman, but perverted and ready to sell himself in order to obtain fortune and celebrity.

With the portrait of this distinguished individual before the eyes, who can wonder that, when about to die, he exclaimed :

“Let me be covered with perfumes and crowned with flowers to enter upon my eternal sleep !”

The portraits have been carefully studied, and they faithfully express the actions of such a man.

If there exists a study worthy of attention and capable of proving the truth of the present system, it is beyond doubt that of investigating the physi-

ogonomy of Lafayette—Drouet—Bailly—Buzot—Gaudet—the Duke of Orleans, and all the numerous personages who figured in the French Revolution. See the “History of the Girondists,” by Lamartine, from which celebrated author I cannot forbear translating the subsequent description of Robespierre.

LOUIS XVI.

THIS PRINCE, BORN IN 1754, AND FIRST KNOWN UNDER THE TITLE OF DUKE OF BERRY, SUCCEEDED HIS GRANDFATHER ON THE THRONE, IN 1774.

IN the suavity of his look is strikingly revealed the cause that conducted him to the scaffold: he was wanting in firmness and severity. Had he been endowed with these two qualities he could have overcome the revolutionary hydra of his time.

But too well known are the fatal incidents which, step by step, led this unfortunate sovereign to the cruel catastrophe that put an end to his unhappy existence.

Why should we detail the minutiae of the sad episodes perpetrated in cold blood in the person of the most virtuous of monarchs?

Louis was the founder of the most celebrated institutions for the public good, and reëstablished the *parlements*, which had been suppressed toward the end of the preceding reign.

He it was who instituted the *Mont de piété* and the *Caisse d'escompte*.

Who in 1778–1783 aided the Anglo-Americans in their war against England, the mother country.

Who assured the independence of the United States by the treaty of peace concluded at Versailles in 1783.

Who, in order to repair the ruinous state of the finances, convoked two assemblies of Notables on the 22d of February, 1787, and the 6th of November, 1788, though without success.

And who finally had recourse to the General States, which were opened May 5th, 1789.

Who could imagine it! that step, at once so liberal, so noble, so full of magnanimity and patriotism, was the cause of his perdition. Concession after concession, the acts that should have served to glorify him and perpetuate his memory, stirred up the public spirit against him, and engendered the elements of a fatal reaction.

The taking of the Bastile by the Parisian populace, on the 14th of July, 1789.

The invasion of Versailles to force the king to establish his court in Paris—5th October.

The removal of the court on the following day (the 6th), which circumstance was followed by the most disastrous events.

The flight of the royal family, June 20th, 1791; their arrest, and return to Paris.

The acceptance of the constitution, on the 14th

of September ; which was followed by the declaration of war by the foreign powers.

The provocations and the insults offered to the person of the monarch, June 20th, and August 10th, which forced him to fly for refuge to the Legislative Assembly—but without avail.

Such is the gradation of the principal events that brought about the king's imprisonment in the Temple, and his trial by the Convention.

The assembling of that body, September 21st, 1792—the abolition of royalty and the final execution of the cruel sentence, on the 21st of January, 1793.

MARIE ANTOINETTE OF AUSTRIA.

BORN IN AUSTRIA, IN 1755, AND MARRIED TO LOUIS
XVI. IN THE YEAR 1770.

EYES large and full ; look firm and severe.

Sweet elevation in the brows.

Intellectual part proportionate and transparent.

When misfortune ended her prosperity and greatness, she sought and found in religion that consolation which enabled her to die without once belying the high rank to which she had been born.

In the midst of her trials she several times subdued with her glance the insolence of her accusers, and so confounded them that they dared not even turn their eyes toward her.

When the head had already been severed from the body by the cruel knife, the *eyes* of the *queen martyr* (as Chateaubriand has so appropriately called her) still spoke, to reproach her executioners !

HORATIO NELSON.

BORN IN THE COUNTY OF NORFOLK, ENGLAND, IN
1758.

EYES not large, but full and open, of a pensive and cold expression.

Superciliary arch pretty high, and good elevation at the external angle.

The brows are rigid and clear at the point of combativeness.

Good intellect.

This distinguished English admiral filled with his acts bright pages in his country's history ; and England, justly appreciating his merit, pays tribute to his memory with the highest honors. He received his glorious death at *Trafalgar*, on the 21st of October, 1805.

SCHILLER.

THE CELEBRATED GERMAN POET, JOHN FREDERICK CHRISTOPHER SCHILLER, WAS BORN IN THE YEAR 1759, IN MARBACH, A CITY OF THE KINGDOM OF WURTEMBERG.

THE burning and ardent glance of this distinguished writer, as well as the elevation of his brows and his great intellect, leaves not the least doubt as to the order of genius possessed by the original of the portrait at present before me for examination.

The collection of his works and the nature of his writings speak loudly to prove that he had not been born for ecclesiastical orders, for which he had some inclination in his early years; nor for the soldier's career, though he had been placed in a military college; nor for the bar, for which profession he had studied successfully; nor even to be a surgeon, though this profession he finally adopted for a time.

His fiery imagination and extraordinary turn

of mind required a vaster field in which to exercise with greater liberty.

And so, we see that his natural inspiration, his enthusiasm, and inclinations called him to flourish in various branches of literature ; and as romantic poet, dramatic author, and historiographer his capacity is without limit.

Unfortunately for the republic of *letters*, he was deprived of existence, after having retired from public affairs and applied himself solely to the cultivation of literature and the publication of his works.

Schiller died on the 9th day of May, 1805.

ROBESPIERRE.

THE celebrated public accuser of 1791 was born in the city of Arras, in the year 1759. His name was Maximilian Robespierre.

Here follows the description given of him by the distinguished writer, M. Lamartine :

“ Low in stature, marked by the small pox, members angular, rather restricted in his gait, manners affected, gestures without harmony and without grace, his voice harsh, and in his efforts to produce oratorical modulations he rendered his discourse fatiguing and monotonous.

“ His forehead was good but small, and very prominent at the temples.

“ His eyes much covered by the lids, and very acute at their extremities ; sunken in the cavities of their orbits ; of a clear blue color though vague, like a reflection, resembling the color of steel when looked at in the light.

“ The nose straight and small, nostrils very open and distended.

“Mouth large; lips thick and disagreeably contracted at the corners.

“Beard short and pointed.

“Complexion yellow, like that of a person in ill health.

“Habitual expression: superficial serenity, grave aspect, with a smile wavering between sarcasm and flattery.

“The most admirable characteristic of his countenance was the extension of his forehead and remaining features.”

NAPOLEON BONAPARTE.

BORN IN AJACCIO, ON THE 15TH OF AUGUST, 1759.

THE eyes of Napoleon, though not large in the extreme, are full, inner corners open, and look cool and full of thought.

The brows are elevated at the external angles, and descend with rigidity toward the insertion of the nose, leaving a good space between each.

Intellect beautiful, large and clear.

The acts of this great man have so justly claimed so much attention, that I feel it my duty to dwell a little on this portrait, notwithstanding the narrow limits within which I am bound by the nature of the present work.

I read his fine intelligence in his clear eye.

In his cool and thoughtful look is revealed the great man, in the expression of whose eyes not even adversity could produce a change.

His genius is observed in the elevation of his brows at the external angle.

And I also behold valor and firmness stamped

in the rigid undulation of the brows toward their termination.

His fine intellectual part, together with the splendid faculties revealed in his eyes, produced the grand genius of warfare, whose brilliant exploits fill the most martial pages in the history of the warlike French nation.

The history of Napoleon has been written by an infinite number of literati, such as: MM. Arnault, Norvins, Tissot, Thiers, and others.

Napoleon is blamed for his ambition; but those who desire to diminish his glory by calling him ambitious, do nothing more than heighten it.

Who marked a *hitherto* to the immensity of his genius? It soared as high as his thought; and when crowns were being played he did well in snatching them from those who could not defend them.

The heart of *every soldier in the world* will ever beat with violence at the mention of the name of Napoleon: he was the genius of war.

His family name has been and will be for a long time of proverbial popularity in France. Other nations have derived advantages therefrom.

HUMBOLDT.

BARON ALEXANDER VON HUMBOLDT WAS BORN IN
BERLIN IN 1769.

THE portrait of this *savant* is very popular and well known.

His eyes and forehead tell us at first sight that he was a great observer.

His works testify to his grand and assiduous labors.

How indebted to him are the nations of the earth for the explanation of his researches !

He has made known, in a scientific, geographic, and topographic point of view, the world of Columbus.

Sovereigns distinguished him with honors.

BOLIVAR.

THE Liberator of South America, Don Simon Bolivar, was born in the city of Caracas, capital of Venezuela, July 24th, 1783.

His aspect is that of a good soldier with a superior intellect. His eyes speak highly in favor of the *Liberator of Colombia*. Indicative of much courage: look cold and thoughtful, but too benevolent. He saw clearly and exactly during his life.

Having finished his education in Europe, and travelled through France, Italy, and the United States, when he returned to his native country the active and important part he took in the emancipation of South America is well known to all: first, in the two states known at present by the names of Venezuela, New Granada, which he soon after joined together so as to form a single power, with the name of *Colombia*; and afterward in the other provinces of Upper and Lower Peru, down to Buenos Ayres, all of which not only owed him their freedom from Spanish dominion, but

also the organization of each one of them into separate Governments. Upper Peru finally taking the denomination of Bolivia, in order to perpetuate the name of its liberator.

Bolivar was to South America what Iturbide and Santa Anna were to North America.

The Liberator died in the year 1830. The city of Angostura bears his name at the present day.

His life has been written by excellent American and European authors. There is one in French, written by the General Ducoudray-Holstein, and continued by Viollet.

JOSEPH DE LA LUZ, CABALLERO.

BORN IN HAVANA IN THE YEAR 1800, AND DIED IN
THE CITY OF THE SAME NAME, ON THE 22D OF
JUNE, 1862.

THE penetrating, investigative, and cool glance in this physiognomy, and also the elevation of the brows at the external angles, as well as the low undulation of the same at the internal angles, supported by the intellectual part, present to us the contemporary philosopher, to whom a part of the Cuban youth owe their education.

This studious and energetic man became a philosopher in our own days ; and though he has left behind him the fruits of his learning, it is to be regretted that we have not seen any of his works, except a few literary essays, published in periodicals.

A very high idea is entertained of him in Cuba.

It is undoubted that he was possessed of talent ; but, being weighed under the impression of

political parties, some have depreciated it too much, whilst others have elevated it too highly.

The presbyter, Dr. Felix Varela, was of an elevated capacity that admits of no comparison with the preceding physiognomony; and his portrait gives ample proof of the justice of his claim to an immortal name amongst his fellow countrymen, the Cubans.

O R S I N I.

Look Roman, that is to say strong, energetic ; eyes good, intelligent, and suspicious ; brows heavy, low, stern, and partially hiding the eyes at the internal angles.

Intellect good.

Enjoyed a fair share of combativeness and valor, with much firmness of determination ; an over quantity of tenacity and excessive self-esteem.

He was guillotined in Paris, for having made an attempt on the life of the emperor of the French.

He purchased the celebrity which he aspired to at the enormous price of his life.

RECAPITULATION OF PHYSIOGNOMIES.

THE collection of portraits which I have just presented, with the physiognomic examination of each one, shall have given superabundant proof that my study is a truth worthy of attention, for in not a single instance do they disagree with the present system.

By these examinations we see, that :

The look of the wicked is ever the same, as are also the eyes that produce it.

The sagacious, subtle, penetrating, profound glance of the diplomatist is also ever the same, with its unchanging accompaniment of coolness.

The delicate, investigative look of the man of science is also the same.

The enthusiastic glance of the poet, ever the same—full of fire.

Thus, the light of knowledge and genius is revealed with the same pride in all ; and is even to be found in the glance of the wicked : each one carries on his forehead an index, on which is written : in some, *genius* ; in others, *profound genius* ;

in others, *slight genius* ; and in others still, *superficial genius* ; and classifications of this nature may be made as numerous as are the different grades of geniuses in the world.

The ratification of this great index is written beneath it on the brows ; and there we read *firmness* ; *sublimity* ; *valor* ; *great*, *small*, *depressed*, and, lastly, *absence of elevation of soul*.

The characteristics of each individual are written in microscopic signs on the lines of the eye ; and, as if the rules themselves had to be stamped upon all, we read more clearly the very points which seem almost illegible in small eyes.

I shall dwell no longer on the proofs of the truth of my system ; and shall now continue to carry out, as far as it be possible for me, the proposed object of my essay.

DIFFERENCES IN RACES.

IN the formation of my system I have confined my study to the three eminently distinct races, namely: the *Caucasian*, *Mongolian*, and *Ethiopian*.

Thus I have been able to study with facility the bright manner in which the eyes of the Caucasians shine, always supposing them all to be natives of the countries over which they are disseminated; and I have at all times found high intelligence, valor and well-defined talent revealed in the delicate, correct and fine lines of their eyes.

The eyes of the Moguls, the second type of the human species, differ widely from the first, being narrow and oblique, with good intelligence, but profound astuteness and refined wickedness.

The eyes of the Ethiopians are lively, well shaped, with depressed intellect as stubborn as meagre.

CRANIUMS.

ANOTHER MOST IMPORTANT OBSERVATION.

SKULLS of the different races of mankind being presented, we can at once discover the perfectness of each, in the forehead and the cavities (more or less perfect) of the orbits; and with the greatest facility, after a short lapse of time spent in certain studies, we shall say: This is the skull of a European, that one belonged to an Indian, that other to an African, etc., etc., etc.

PHYSIOGNOMIC EXAMINATIONS OF ANIMALS.

AFTER the study of the human eyes which I have just laid before my readers, I shall now proceed to draw the comparison of some animals' eyes with some of their allowed instincts.

THE LION.

THE glance of the lion is fierce, grand and full of intelligence.

He moves his brows very much, and throws a great deal of expression into his glance.

The lion is considered to be a noble animal; and so he is, for he always attacks his adversary looking him in the face, and not obliquely or treacherously.

THE ELEPHANT.

EYES small, considering the immense proportions of his body ; but they give a great deal of expression to his physiognomy ; they are very lively and of extraordinary intelligence, and the angles are both alike, neither being more acute than the other, that is, the external than the internal.

Why, then, are the external angles of the hippopotamus' and crocodile's eyes more acute than the internal ones ?

The glance of the elephant is one of kindness and intelligence.

His brows are high and of a circular form.

Why are those of the hippopotamus and crocodile low, covering the eyes ?

Because the elephant's instincts are kind like his glance, and are accompanied by docility and gentleness ; whilst those of the hippopotamus and crocodile are carnivorous, indocile, stupid, and untamable.

THE SQUIRREL.

EYES soft, quick, gay, sparkling, lively and playful. This animal is docile, extremely susceptible of domestication, and without aggressive instincts.

THE OWL.

EYES excessively large, pupils enormous and salient; iris red, with a fiery and penetrating glance.

The owl's eyes are instinctively carnivorous. They resemble the eyes of those men who, naturally wicked and daring, pay no regard to justice, human or divine.

THE ANGORA MONKEY.

Look lively, astute, avid, brilliant and comic.

This animal has in his eyes much intelligence, cupidity, and lasciviousness, and is very quick in learning anything he sees or is taught.

Not only can he learn to conduct himself at table, and eat politely, but also to receive visitors, and perform the functions of waiter.

The amorous instinct is largely developed in this monkey ; and he is very obsequious and attentive with the ladies.

The animals of this species are afraid of man, and keep at a distance from him ; but they love women, and are naturally strongly inclined to take liberties with them.

THE WILD CAT.

Look full of fire, avid, angry ; always lurking,
and rather haughty than humble ; iris red.

The instincts of the wild cat are carnivorous.

THE LYNX.

EYES round, fire-flashing ; iris of a red or fire color ; look always lurking, with a sort of scornful expression.

Instinct carnivorous.

STRIPED HYENA.

EYES large, ferociously avid, stupid, and brutish ; and therefore a sort of paralysis is observed in its eyes, the glance of which is frenetic.

The carnivorous instincts of the striped hyena are such that, were we not aware that its voracity is natural to the species, we would suppose it to be hydrophobic.

THE SHEPHERD'S DOG.

EYES large ; look of great intelligence, and full of kindness and knowledge.

Let us endeavor to ascertain whether his habits correspond with his glance, for otherwise it would be impossible to conceive how the animal could be capable of performing all his duties.

He is on the watch as well by day as by night, and distinguishes well and clearly the nature of every noise he hears.

He exercises unceasing care and vigilance over the fold, and keeps them in complete order and discipline.

In the numberless classes of dogs which exist, under different denominations, we find much to be admired in their delicate instincts, all of which are most significative, according to the language that characterizes them, as peculiar to each, and is indicative of their distinctive qualities.

THE HORSE.

THE taming of the horse and his being subjected to a veritable system of training, is without doubt the most noble conquest mankind has ever achieved.

It is only necessary to see his eyes, in order to behold and comprehend his natural intelligence and nobleness.

His fiery, eager glance, his playfulness, gravity, large, full, and open eye—are these not sufficient indications of the noble nature of this proud animal, that willingly meets death to obey us ; consults the desires of his rider ; braves the dangers of battle ; dashes on impetuously at the sound of the roaring artillery, and takes part in the victories of the victor.

B I R D S.

THE infinite varieties of birds present a no less interesting subject for study; there also we see specified the instincts of the animal; and the greater the amount of intelligence and sagacity the individual is endowed with, the more we find to admire in its eyes.

I, for my own part, have noticed that intelligence in birds is revealed in the larger or smaller circle which surrounds their spherical eyes: it is of course incontestable that there are large birds with small eyes, and *vice versa*.

him for a time the means of gratifying his desires; and the society of the gay and all were examples that appealed to their own experience or knowledge.

The Prodigal Son not only illustrates a great truth, but is a touching picture in itself. We are introduced to a rich man with two sons who are both grown to be men. The younger, of an ardent temperament, full of adventure and hope, becomes

FISHES.

THE circular eyes of fishes afford an equally agreeable field for observation: the most lively and most dexterous being those with the largest eyes; and so we account for the stupidity and awkwardness of some cetaceans.

INSECTS.

THE study of insects is also worthy of the greatest attention, in order to discover what relation they bear to the present system.

The more difficult, the more studious and incomprehensible are the labors, the nests, and the means employed by the animal to procure its food, the more perfect will its intellectual part be found to be, and the more beautiful and the larger their eyes.

Finally, nothing more is required than resolution to prosecute this study with the greatest care and attention.

See the natural history of Buffon and Cuvier; and in monkeys it will suffice to know their instincts and intelligence, in order, without seeing a copy of their physiognomony, to be able to say:

This monkey is more intelligent than that one;
That one is more intelligent and cunning than the other.

And when, after the idea or the judgment has been formed, we turn to the cut showing its physiognomony, there we see that in all cases we gave to the best the best intellect and the largest eyes.

OBSERVATIONS MORE GENERAL, MORE STRIKING, MORE MINUTE, FOR THE ESTABLISHMENT OF OTHER RULES, AND DIVERSE STARTING-POINTS, IN ORDER TO INQUIRE INTO THE PHYSIOGNOMONY OF THE EYES.

ON various occasions, when in society, I have been struck with surprise at the extraordinary facility with which ladies judged the physiognomy of persons they had seen but once ; and that circumstance has led me to the conviction that the fair sex possesses perhaps an especial gift for this study.

And I could not help observing with pleasure that those physiognomonical judgments were formed instinctively, taking into consideration the tone and modulations of the person's voice, or else the expression of his eye, his absent-mindedness, and postures of his body, whether expressive of sadness or joy, more or less apparent.

And what most particularly called my attention was the reflection that, to form such a judgment, many ladies only required to dart a rapid

glance at the subject of examination, as if desirous to take advantage of the surprise, and so discover the veritable countenance of the man unmasked.

That extreme facility has more than once led me to ask myself the question whether the science might not, through the medium of the insinuating and subtle investigations of the fair sex, be brought to the desired state of perfection, and their delicate hands succeed in elevating it to its utmost height, and thus give it a firm foothold in the history of nature.

And that end would undoubtedly be arrived at, if our ladies would but seriously apply themselves to the practice, and make this matter the object of profound and conscientious study.

Let us, therefore, endeavor to point out the facilities available for this study. We shall establish a few principles.

How is this examination accomplished?

By the eyes.

It will be necessary, therefore, to train the eyes for the purpose, since we have to use them in order to arrive at a just appreciation.

The training of the eyes might, at first, be conceived to be impossible; but such is not the case, as I shall try to demonstrate.

The successful exercise of numberless arts and trades depends upon the training given to the eyes.

Did the painter, the sculptor, the architect, the

engineer, the carpenter, the mason, the shoemaker, etc., etc., come into the world, forsooth, with that precision of the glance that their eyes have acquired in the practice of their several specialities?

Most certainly not; for practice, and practice only, could teach the one the niceties of lines and profiles; the other, those of dimensions; this one, distances; that one, perpendicular lines, the thickness and resisting power of walls; and, lastly, the shoemaker, so skilfully to pare the edge of the sole without injuring the upper part, over which his keen blade glides so rapidly.

The land surveyor estimates distances by the eye.

The painter determines the proportions of his picture by the eye.

And the eyes of every artisan are trained to their peculiar calling.

This is only to be acquired by dint of practice.

Practice teaches the artillerist to know whether the object aimed at is within range of his gun.

Practice enables the simple mason's laborer to tell whether a wall is perpendicular or not.

Why, then, should it not be possible to train the eyes by practice, aided by study, to the accurate judgment of physiognomies?

There can be no reason against it; and my own experience has dispelled from my mind all doubt as to its possibility. And so true is what I state, that, if a portrait be presented to me at

any time, though the original be the most unknown person in the world to me, I shall at once form an exact physiognomonic judgment thereof, giving the general characteristics of the person from his image, and the more minute particulars on seeing the original.

All the difficulty, then, of the study is to be obviated by that practice which I am endeavoring to render more and more easy, with the aid of more ample information and more copious data.

BACON opines that we ought to apply ourselves to the perfection of physiognomony, in order to give it a place in the history of nature, and raise it to the rank of a science.

Thus, whilst engaged in this study, we are carrying out, as far as our meagre talent permits us, the praiseworthy desire of a philosopher who, in this particular, participates the wishes of other celebrities.

Ridiculous would it be for us to allow ourselves to be checked in the prosecution of the task by the worthless and unfounded opinion of those who look with scorn upon this science, and to lend an inattentive ear to the voice of wise men.

MONTAIGNE says: "I have read in a fine pair of eyes the symptoms of an evil and malignant nature."

Here, then, is another that read the eyes.

PERNETTY, whilst engaged in examining a portrait, was approached by a friend, who said to him:

“What is your opinion of it? Is not that a beautiful woman?”

“Yes,” answered the other; “but if the portrait is a likeness, the person it represents must have a black, bad, diabolical heart.”

The opinion was sound. The portrait in question was that of Mary Margaret de Brinvilliers, married in 1651 to the marquis of that name.

Having carried with her from her infancy the seeds of corruption, she had adulterous intercourse with a cavalry officer, named Gaudin de Sainte-Croix, who was on that account imprisoned in the Bastile in 1663.

Gaudin de Sainte-Croix, having become acquainted with the Italian Exili, whose occupation was that of inventing poisons, and having learned from him his criminal art, he taught it to his mistress; and they both made use of it to get rid of the persons whose fortunes they coveted.

They poisoned successively the marchioness' mother, sister, and two brothers; and the crime was discovered at the death of Sainte-Croix.

Mary de Brinvilliers immediately took to flight; but she was arrested at Liège, brought back to Paris, and there tried and executed in 1676.

Here is an irrefutable proof of the utility of the system: Pernetty read the whole of that tragic history in that portrait.

There he beheld the truth unveiled, unmasked, and unfeigned, for no veil, no mask, no feint, can

possibly serve to hide the movements of the heart or soul.

Hear what the immortal Lavater says, speaking of the softer sex :

“ I have had very little opportunity of observing women in those places most convenient for their study and examination ; because I have never seen them, either in large reunions, or in circles of intrigue, or at the theatre, or at play, or at balls ; for I have never, even in my youth, been once in love.”

In these lines we see clearly pointed the places most suited for the study of women ; notwithstanding this warning may put them on their guard, all their efforts to conceal the movements of the heart and mind shall be futile ; nought can escape the physiognomist's penetrating glance.

Men may also be studied in the same places, only it is necessary to observe them when leaning over the brutifying gaming table, and in other amusements peculiar to the sex ; and, above all, under no circumstances can man be observed to better advantage than when under the trying influence of misfortune.

The man of mean imagination is subdued, cast down, completely prostrated.

The man of ordinary imagination has some passing bursts of energy ; but has recourse to desperate alternatives.

He of good imagination becomes great, and combats with serenity and constancy.

A superior imagination elevates the man, for his is determined courage, which defies misfortune and mocks at its trials; the man of superior imagination, in a word, is a rock in the ocean, that remains firm in spite of the lashing of the waves.

The sublime imagination under trials resembles gold, which, when cast into the fire, comes out more pure than ever.

Thus, misfortune has strong claims to respect, in those who are able to fight against it with all the dignity dictated by the heart of a true gentleman.

He who helps a fellow being in misfortune, by so doing, gives a very high idea of himself.

THE VICES, PASSIONS, AND VARIOUS PROPENSITIES, ARE MANIFESTED THROUGH THE EYES.

BEFORE we form a physiognomonic judgment it is convenient to make known the marked signs of the passions.

BAD TEMPER.

This vice is revealed very easily in the *eyes* ; no feigning is sufficient to conceal it, for the eyes betray it, and present it at all times with repugnant pride.

DRUNKENNESS.

The effects of this vice alter and distort all the features.

The *eyes* become dull, inflamed, and swelled.

Even in the natural state, the *eyes* of a person under the influence of intoxication, from their redness, the paralyzed condition of the pupils and also of the upper eyelid, acquire a stupid expression of inaction, and appear as if they were going to shut.

AVARICE.

Avarice is manifested through the eyes by a rapid movement of the pupils, and convulsive contractions of the brows, which contractions also tend to elevate the brows. Rapid, stealthy winking, or movements of the eyelids, with extreme readiness in the person to become excited as soon as the topic of pecuniary gain is touched upon.

COQUETRY.

It seems almost impossible! The more the coquette struggles to dissemble her inconstant, capricious desire, the more her vice discloses her velleity.

This vice may be pardoned to a certain extent, if not vilified by an admixture of perfidy and wicked deceptiveness.

PROSTITUTION.

The prostitute carries with her, wherever she goes, the stamp of the base vices into which she has plunged herself, and so unmistakably that her wanton *eyes* speak at all times the terror by which she is overcome, not from a fear of being taken for what she is, but that awakened by the voice of her conscience.

The prostitute's step is vacillating; she changes color rapidly, and her tongue very often refuses to perform its office.

Even the most abandoned harlot, she who is entirely lost to all sense of shame, cannot, when she appears before the public gaze, evade an inward feeling of uneasiness; for she well knows that the finger of disapprobation points her out at every step, and her eyes meet no other glances than those of scorn, and continual remembrancers of her dishonor.

Physiognomonic judgments must be formed, paying due attention to the foregoing vices; for the presence of a single one of them in the subject would change entirely the result.

It is also necessary to make them the subject of careful study, in order to determine the precise extent of their development.

With these remarks, I shall now lay before my readers an observation, the important nature of which I have learned by experience, and which, in consequence, I cannot pass over in silence.

In order to avoid disagreeable mistakes, it is well to bear in mind the rapid advances made in certain arts in our days ; by this means observers will be saved from such ridiculous blunders as that which I once made in the physiognomonic examination of a particular lady from her portrait. I had, however, the good fortune to attribute to the fair one the very good qualities she lacked, and so gained her good will by flattering her self-esteem.

But that circumstance did not lessen in any wise the gravity of my error. As soon as I saw the lady, I observed that I had studiously examined two eyes, whilst in reality she had but one, for the second one was of porcelain. I carefully examined her graceful eyebrows, little thinking they were due to the hand of art and the painter's brush.

I also took into consideration her complexion, which had been freshened by the artist's carmine.

And it never struck me that, at her age, her pearly teeth might well be artificial, which proved to be the case.

In fine, I formed a judgment altogether ideal, in which not a single point was correct ; and when I beheld before me the bitter reality, the original

turned out to be an old woman with one sparkling, avid eye, like that of a hungry cat.

I am not ashamed to confess the deception, for it taught me for the future that, especially in portraits, strict attention must be paid to everything that can possibly be false or artificial.

Photographs, executed in regular proportions, and not in the size called *carte de visite*, is convenient for this study ; because, even though the absence of coloring leaves the portrait lifeless, so to say, the lines and features are always more correct.

This art will, with the present study, make rapid strides if, instead of the vulgar collections with which our towns and cities are at present infested, galleries be formed of the innumerable men and women of celebrity, as also of criminals of note, thus bringing to the light beautiful images that are now lying forgotten in splendid books, possessed only by the principal libraries.

The most deceptive points of a portrait are to be looked for in the *eyes* ; because in these are traced our most secret impulses.

They belong to the soul, and no other organ can be compared to, or placed on the same parallel with them ; for it is undoubtedly certain that they follow the soul in all its movements.

Intelligence, the sentiment of the spirit, the soft or tumultuous emotions, the fire of the soul, and the action of life, in a word, all is in the *eyes*.

INTELLIGENCE.

Its language is peculiar.

THE SENTIMENT OF THE SPIRIT.

The *eyes* reveal it at every step, and in a thousand forms.

EMOTIONS.

The emotions of the soul, whether sad or joyous, shoot forth vividly from the *eyes*.

THE FIRE OF THE SOUL

Gleams too in the *eyes*, in all our passions : love, hate, respect, wonder.

AND THE ACTION OF LIFE

Is ever marked and presented in the eyes, which, in the agony of death, become gradually clouded with an imperceptible film that dims them completely when life's action is stilled forever.

How do we understand one another easily, how do we know, how judge each other? How

are we instructed, how do we enjoy ourselves?
All through the eyes, and ever through the eyes.

To doubt this would be to forget the existence of the blind, whose countenances are those of lifeless living men ; the living man converted into an automaton, that takes things as he gets them, without the faculty of judging them, not alone well, but even passably.

There are, nevertheless, blind people, who, from the privation of sight, have acquired an exquisitely delicate sense of perception in the material sense of touch.

OTHER CLASSIFICATIONS OF THE EYES.

I SHALL now call attention to other classifications which it is convenient to know, and the first of which, due to Lavater, I found, after close study, to be suitable to my system.

The second is the result of my own particular study, aided always by my master Lavater.

FIRST: CLASSIFICATION OF THE COLORS OF
THE EYES.

BLACK EYES

INDICATE firmness, vigor, and will.

BLUE EYES

Are always indicative of sloth and softness.

A VERY CLEAR BLUE EYE.

Conception, sensibility, and inventive genius.

SMALL BLACK EYES.

Intrigue and deception.

GRAY EYES.

Vulgar.

GREEN EYES.

But little expression and that full of confusion in
all respects.

SECOND : CLASSIFICATION OF THE EYEBROWS,
FOR THE PRESENT SYSTEM.

THE brows have but two frontal muscles ; by these they are lowered, raised, contracted, drawn toward each other, or separated.

SLIGHTLY ARCHED BROWS.

Innocence, kindness, and candor.

STRAIGHT BROWS.

Resolute and headstrong disposition.

BROWS HALF HORIZONTAL, HALF CURVED.

Firmness, kindness, and character.

BROWS ELEVATED AT THE EXTERNAL ANGLES.

Good talent and genius.

BROWS LOW AT THE INTERNAL ANGLES.

Combateness.

BROWS JOINED AT THE INSERTION OF THE NOSE.

Bad disposition.

BROWS LESS CLOSE TO EACH OTHER.

Serious, and strongly marked disposition.

BROWS WELL APART.

Kindness, beauty.

BROWS FAR APART.

Large soul, and conceptive intelligence.

LOW BROWS THAT COVER THE EYES.

Wickedness, perversity.

BROWS WITH THE SUPERCILIARY ARCH HIGH.

Genius, inspiration, and talent.

BROWS WITH THE SUPERCILIARY ARCH VERY HIGH.

Profound talent and great genius.

SILKEN BROWS.

Moderation, kindness.

BUSHY BROWS.

Energy, genius, vivacity.

SLIGHT BROWS.

Weakness of character.

I have observed that in geniuses the brows are undulating.

In great geniuses elevated, and terminating in a point at the external angle.

In eminent persons, they terminate in a point in an upward direction.

Nevertheless, I have noticed that one may be led into error by the lowness of the brows in men of deep study ; this may be caused by the study itself, or by age, now depressing the brows, and now drawing the eyes closer together.

Be this as it may, the forehead is the infallible standard to be adopted in such a case ; and the portrait of *Victor Hugo*, which lies before me, may serve as a grand model.

CLASSIFICATION OF PASSIONS ACCORDING TO
LAVATER.

WONDER, ADMIRATION.

BE they excited by joy, sadness, surprise, or affright, the eyes are always opened to the full extent, and the gaze fixed.

MODERATE LOVE.

Mildness of expression, the eyes animated and opened to a medium extent, as described in *Amativeness*.

FRENETIC LOVE.

Eyes very sparkling, and humid ; pupils immovable.

MATERNAL LOVE.

Great mildness of expression, and the gaze riveted on the object.

ATTENTION, OBSERVATION.

Look, with the pupils close, the one to the external, the other to the internal angle.

ANGER.

Eyes reddish, very open, sparkling, and as if starting from the sockets.

COMPASSION.

The eyes take the full expression of the impression produced upon the mind.

FEAR.

The pupils approach the internal angles; the lids move hesitatingly, or are paralyzed when under the influence of terror.

DESPERATION.

The extent of it is well defined in persons of self-possession or self-dominion.

HOPE.

When in the look fear and surety are combined, the eyes take an undecided expression, continually interrupted : there is in them a sort of vacillating suspense.

DESIRE.

The lashes advance and are compressed over the eyes ; pupils fixed and inflamed.

PAIN

Is very visibly expressed in the three grades, of *moral*, *physical*, and *exquisite* pain.

ESTEEM, APPRECIATION.

The eyelashes advance and contract in the direction of the nose, the external angle elevated, eyes wide open, the veins that serpentize about the forehead strongly marked, as also those surrounding the eyes.

ADMIRATION.

The brows rise, the eyes open, the pupils salient and fixed.

AFFRIGHT.

The contractions of the eyes in terror and in horror are well known.

ENVY.

Envy and jealousy are manifested by very visible signs, and everybody can recognize these passions in those overruled by them.

HORROR.

The brows drop down and contract, the pupils droop, and the eyelids almost entirely hide the eyes.

JEALOUSY.

The eyes bright, and the pupils, turned toward the object exciting the passion, become visibly agitated.

JOY.

Elevation of the brows, the eyes sparkling and playful.

SURPRISE.

Eyes wide open, and the pupils darting circular glances.

ABHORRENCE.

This passion is to be read perfectly in acts of strong religious affections.

LAUGHTER.

Brows raised in the centre, and lowered at the insertion of the nose.

WEEPING

Is too well known for me to wait to describe it.

TRANQUILLITY.

Sweet harmony in the eyes, which are peaceful and serene.

SADNESS.

General prostration of the eyes.

VENERATION.

Eyelashes low, glance tranquil and faint, pupils elevated.

This classification is due to my studies in the works of Lavater, Porta, and Camper, added to all that has been hitherto published by various authors; all are axioms of the system, and, though each in a different form, must at all times express the same idea.

A work, entitled *Collection of the Principal Elements of Painting, with respect to the Expression of the Passions, followed by a brief Compendium, called* PHYSIOGNOMONIE. The object of this interesting little work, was to facilitate the studies of the young artists of the *Central Museum of Arts*, in Paris.

For my good fortune, in being enabled to consult this book, I am indebted to the gentlemanly attention of Messrs. the librarians of the *Astor Library*, New York, who, as soon as aware of my labors, furnished me this additional facility for the enrichment of my essay.

When the traveller finds himself in a country to the language of which he is a stranger, and there

meets, not only with protection and support, but also gallantry, then, indeed, overcome with gratitude, he is convinced that the man of letters is a citizen of the world, and that the student, thirsting after knowledge, finds his weary way brightened, here and there, by the consolations and ever-beneficent protection of the guardians of the world's precious treasury of lore.

I shall pass on, then, to translate those extracts that I consider necessary to the present system.

The young artist will choose the original he desires to copy ; and in order that his choice may be entirely suited to his will, I shall inform him that there exists a large collection of plates and drawings, representing the different ways in which the passions have been represented by the best masters.

Then there are, awaiting inspection, in the gallery of Apollo, heads of animals of various kinds, showing the resemblance they bear to the human head ; and thus it may reasonably be determined to what extent philosophy may be united to the system of Physiognomy, a derivative of which is Physiognomony.

ELEMENTARY PRINCIPLES WITH REGARD TO
THE EXPRESSION OF THE PASSIONS.

PASSION is not only the agitation of the soul, but consists in all the modifications of which the soul itself is cognizant.

Lebrun has very advisedly denominated tranquillity a passion.

The soul, even when in tranquillity, is in a state of passion, since it is conscious of that tranquillity.

Everything that excites a passion in the soul, produces in the face a characteristic form.

This form depends on the movements of the muscles, which become enervated, contracted, or irritated, according to the degree of animation they receive.

The different kinds of passions may be condensed into four principal classes :

1st. Calm passions.

2d. Agreeable passions.

3d. Passions of sadness and grief.

4th. Violent and terrible passions.

In the first there is a large infusion of ecstasy and well-being.

In the second all the parts of the face are

elevated toward the brain, the seat of imagination : which becomes sweetly excited.

In the third, all the muscles are overcome by a species of languor, under the influence of which the spirits become dull and all vivacity disappears : if there be a mixture of grief, this is indicated by the eyebrows.

In the fourth—as the passions of this category tyrannize over both mind and body—the muscles are directed toward the heart.

It is in the eyes, and particularly in the various movements of the lashes, that the passions are characterized, and are most strikingly marked out.

The movement by which the brows are raised upward without violence is expressive of the mild passions ; that which knits them sternly, the fierce passions.

The elevations (or raising) of the brows are distinguished into two classes :

If raised in the centre, they indicate the mild sentiments.

If at the extremity, toward the forehead, they express sadness, grief, and suffering, and then the centre is so depressed as to hide a part of the eyelids.

In the immovability of the eyelashes are read the symptoms of pleasure and of pain.

Having given to this particular all the attention necessary for my study, I shall now proceed to examine another subject of no less importance.

PHYSIOGNOMY AND THE SCIENCE CALLED
PHYSIOGNOMONY.

THE science that reads in man's face the hidden secrets of his soul is called physiognomony.

Aristoteles deemed the composition of a treatise on this science to be worthy his pen and his great genius.

Many writers have rendered their names celebrated by the vast discoveries they made in physiognomony, and have reaped the fruits to be expected for having attacked superstition and wickedness.

In treating of this science, many authors have adopted the system known as the triangular; but this refers to all the parts or features of the face, and so has no relation whatever with my system, which is exclusively confined to the eyes.

If, at some future day, it be given me to extend my work, it shall at the same time embrace the triangular system, and I shall then set forth the opinion I have formed thereof.

PHYSIOGNOMONY, AS STUDIED IN THE
RAPHAEL GALLERY.

RAPHAEL'S brush is the best delineator of the physiognomonic art; and in the great variety of his physiognomonic productions his merit is unequalled.

We shall, therefore, cast a rapid glance over the excellent models handed down to us by that immortal painter.

In his grand picture of *The Light was divided from the Darkness*, how clearly the almighty wisdom of Jehovah is manifested in His countenance!

In that of *The Creation of the Earth*, do we not read in the countenance of the Lord that He commands, but does not labor?

In that of *The Creation of the Sun and Moon*, how divine the expression of the Creator's eyes, as they look upon the luminary appointed to rule the day!

In *The Creation of the Beasts*, are not the eyes of Jehovah turned benignly upon the works of His hands?

When *God presents Eve to Adam*, we see in our first mother's chaste glance that chastity is the very soul of woman's existence.

In *The Disobedience of Adam and Eve*, Adam's eyes reflect inward pleasure, and those of the serpent watch closely with an expression of malignity, calculating the consequences of his perfidious counsel.

When *Adam and Eve are cast out of the terrestrial Paradise*, the eyes of the cherub commanding, and the weeping eyes of Adam and Eve, give a full idea of their overwhelming regret.

Adam and Eve outside of Eden. Here Adam's eyes have lost their wonted fire, they no longer sparkle as before, in the fulness of youthful vigor and felicity. Eve's eyes are also melancholy.

I will endeavor to make my observations as concise as possible.

In the picture of *The Deluge*, what a scene of terror and of woe !

In *The Coming out of the Ark*, we behold contentment and joyfulness.

Chastity is visibly reflected in the eyes of Lot's daughters, in the tableau of *Lot fleeing from Sodom*.

Love beams in the eyes of *Isaac and Rebecca in the Palace of the King of Gerasa*.

Nobleness and patriarchal kindness are legibly written in the eyes of Isaac, in the picture of *Esau demanding his Father's Blessing*.

Such is the degree of sublimity attained by the skilful artist's brush, that, in *Jacob's Vision*, though his eyes are closed, there is hovering over them a certain something of life, of expression, by which we see he is viewing something wonderful in his dream.

Happiness and joy are clearly stamped upon the eyes of those composing the group in the painting of *Jacob's Return to Canaan*.

The spirit of revenge is strongly depicted in *Joseph Sold by his Brethren*.

We find the striking antithesis of lust and chastity, in the countenances of Potiphar's wife and Joseph, in the painting of *The Virtuous Joseph*.

Joseph interpreting Pharaoh's Dreams. See in the eyes of Joseph the authoritative expression of prophetic inspiration.

We shall find maternal love finely expressed in the grand tableau representing *Solomon's Judgment*.

RECAPITULATION.

THESE are my studies, accomplished at the end of fifteen years of constant observation ; such are my most faithful investigations.

I have in this essay laid down my propositions and brought forward the proofs ; and I trust, therefore, that, keeping them ever in view, the necessary studies will be commenced in order to the knowledge of the science.

For my own part, aided by the practice already acquired by my eyes, the fruit of unwearied application and uninterrupted exercise, I shall endeavor to proceed in search, not of effects, but of the causes by which they are produced ; as I purpose one day to give to light a more extensive work, which shall not, like the present one, be a mere essay.

The labor of having presented a general review of *physiognomonical examinations* may, by some, be regarded as monotonous ; nevertheless, I deemed it a part of my duty to go through with

that task, were it but to illustrate the facts exposed in the course of the work : for it was not sufficient to say *I see* ; it was necessary besides to prove that I saw, and show that I saw clearly.

The most fickle minds, when once engaged in this study, will, unawares, become sensible to its charms, and will each day be more and more amazed by the discovery of new truths in proof of the reality of the science.

By means of physiognomony we are enabled, whilst hearkening to the conversations of such and such a one, to detect the falsehoods to which he strains every point to persuade us ; just as if we heard his argument by one ear, at the same moment that some one else explained to us in the other that all is a lie, and uttered only to deceive us.

Our peace of mind and well-being in general must, beyond doubt, be more complete when, by thorough knowledge of those we have to deal with, we are saved from being deceived and imposed upon like so many imbeciles.

Having completed the classification of the persons around us, we know what to expect from each one ; and this knowledge will be of eminent service to us, whatever be our occupations, sphere or mode of life ; for we shall then not be, like some, who, with a like confidence in all men, and the conviction that all think with their heads, so egregiously foolish as to intrust our future hopes to the hazard of a game.

By this means too we come to learn that there is no one man useless, in an absolute sense, and that all our friends form, if I may use the simile, one grand keyboard, in which each one represents a note, that we may sound whenever it becomes necessary, to complete the harmony of our composition.

Until this necessity becomes apparent, even though our intercourse with some one of our friends should be displeasing, we do not, nevertheless, lose sight of him ; for we are aware of his individual merit, and have still the hope that he whom we suppose least capable of serving us, may be the very one to aid us in a time of difficulty.

And there is no doubt but this may prove to be the case ; because, knowing, as we do, the ruling passions of each individual, it is sufficient to set them in motion in order to obtain the result we expected from the person.

Thus we shall see how easily we shall be able to say : So and so is the very opposite of such another ; but each may be of use to us in his peculiar way ; and as we are entirely ignorant of what a day may bring forth, who can tell what key we shall require to touch to-morrow ?

This same study renders us more amiable and more agreeable, and hence more esteemed by our fellow men ; because they ever find in us that mildness which we derive from an exact knowledge of the persons we have to treat with, and to

whom, inasmuch as we desire to preserve their friendship, we never make any headstrong resistance: little matters it to us whether they regard our conduct with disdain, and imagine themselves our superiors—what if they do, so long as that is not the truth?

Our philosophic observation of the human heart cannot fail to give us a sufficient dose of charity to make allowance for the weaknesses of each being; for, after all, we are mortals, and consequently imperfect, and too prone to discover faults in others, and take no notice of our own.

Minute after minute, from the moment in which our imagination becomes fixed in this study, we see and touch its results, and being convinced thereby, we are enabled to admire more and more the almighty wisdom of our God.

My ardent desire is to see this science studied, and still greater progress made in it; and, should my labors meet the approbation of the sensible, I shall publish new and more useful studies, to facilitate in bringing the art to a state of perfection.

FINIS.



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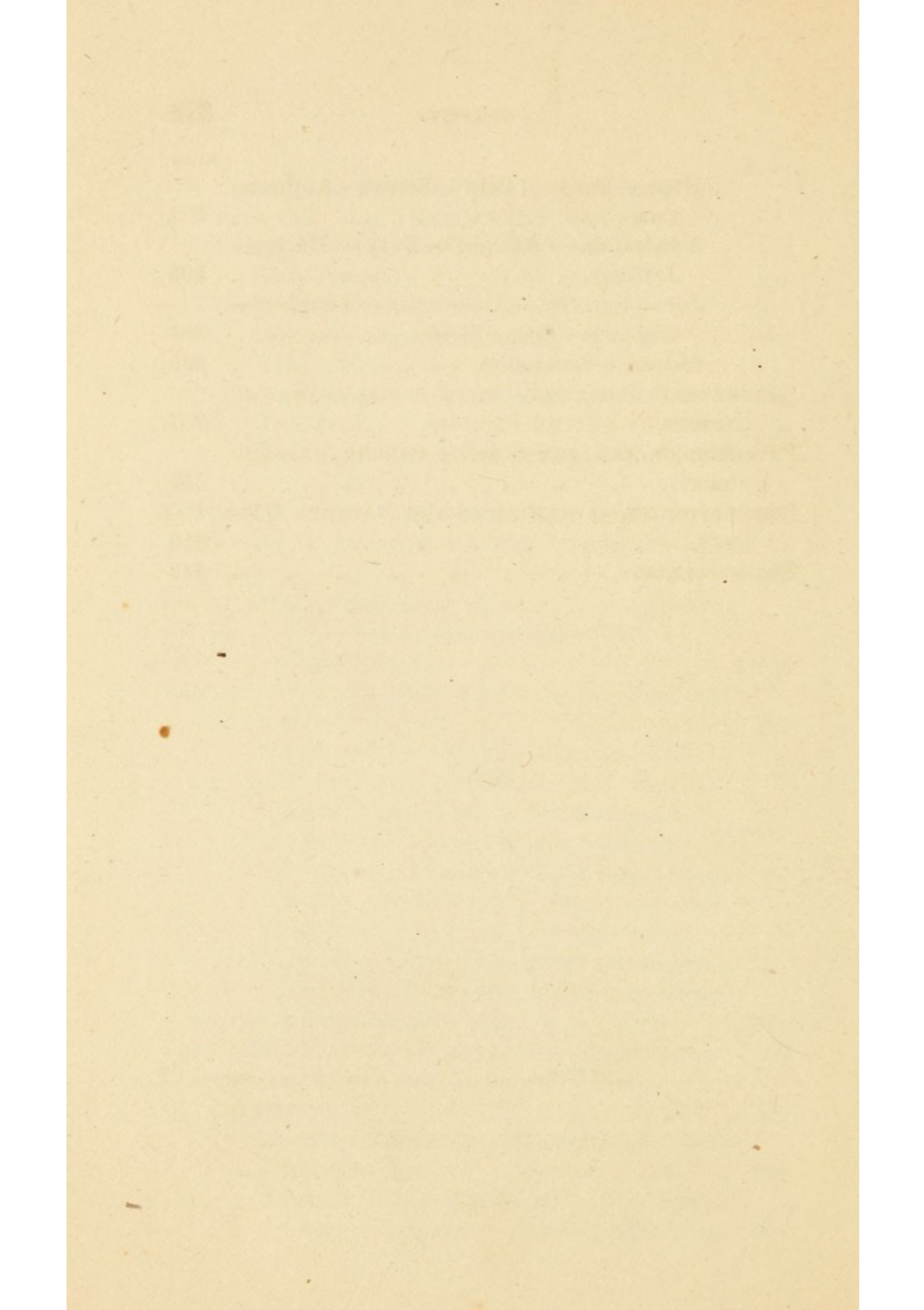
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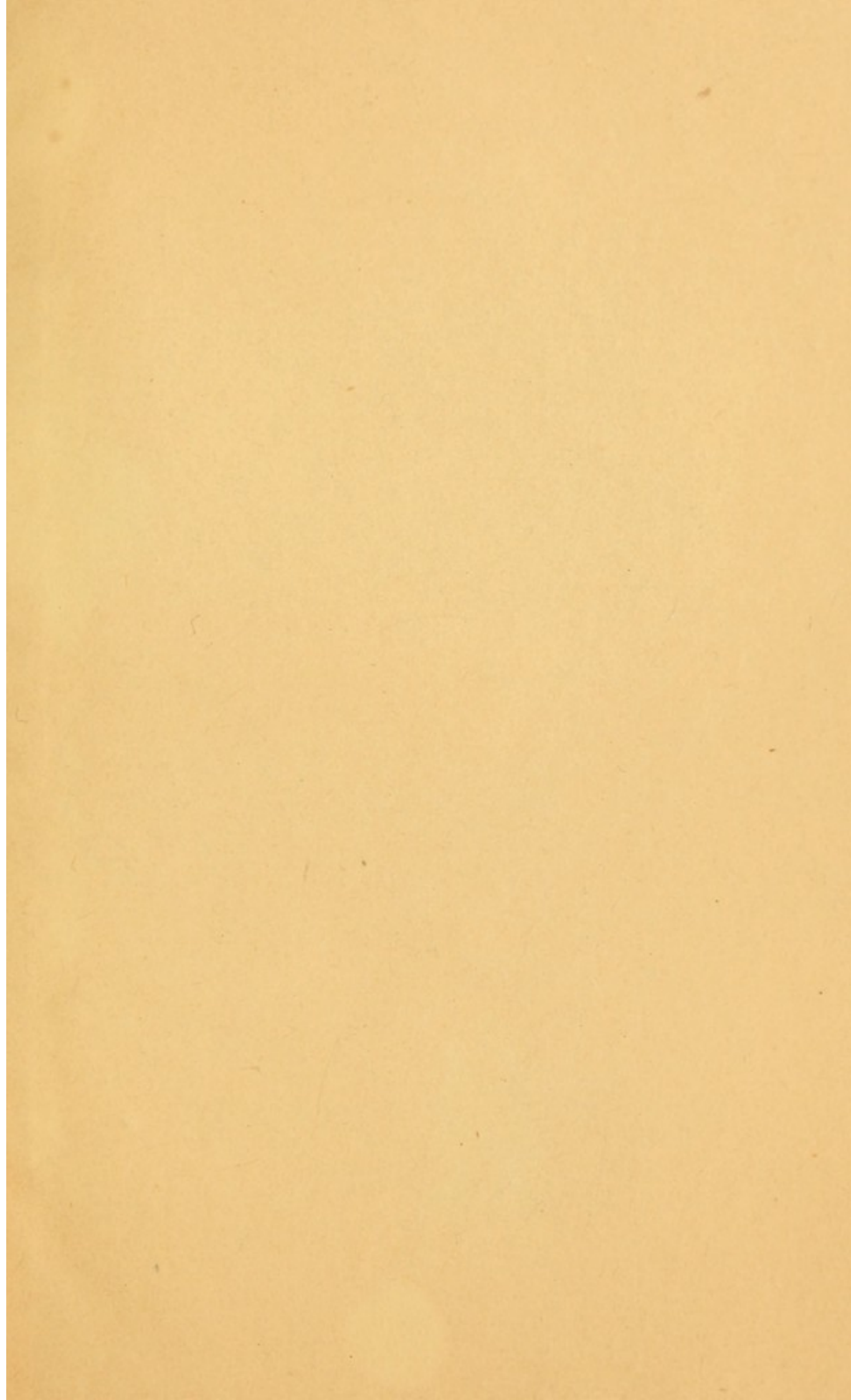
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