

**OUTLINES OF A
NEW SYSTEM OF
PHYSIOGNOMY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649524327

Outlines of a New System of Physiognomy by J. W. Redfield

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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J. W. REDFIELD

**OUTLINES OF A
NEW SYSTEM OF
PHYSIOGNOMY**

OUTLINES
OF A
NEW SYSTEM OF
PHYSIOGNOMY.

ILLUSTRATED BY NUMEROUS ENGRAVINGS.

INDICATING THE

LOCATION OF THE
SIGNS OF THE DIFFERENT MENTAL FACULTIES.

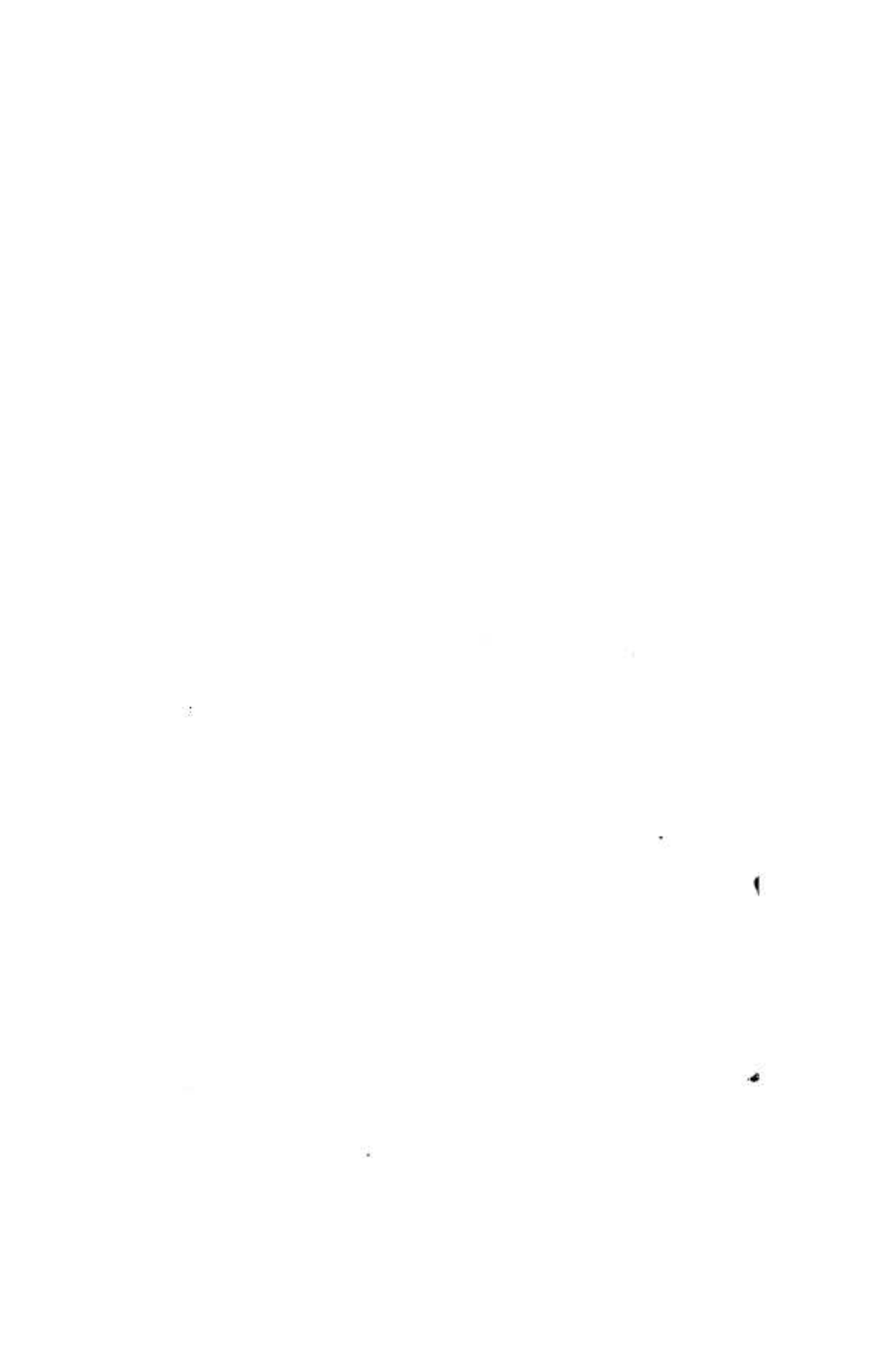
BY J. W. REDFIELD, M. D.



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

LONDON:
WEBB, MILLINGTON, AND CO.,
5, WINE OFFICE COURT, FLEET-STREET;
AND 33, BOND-STREET, LEEDS.
1852.

265. c. 66.



P R E F A C E.

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

The faith which mankind will have in Physiognomy will not henceforth depend merely on an intuitive perception of its truth, but will be based on understanding. The reception or rejection of this science, or the belief or disbelief in its existence, will not turn upon the presumed correctness of popular judgments in respect to what are good countenances and what are bad ones. The modern masters of painting and sculpture, no more than their disciples, are to be considered infallible in their ideas of character in the forms and features which they give to their imaginary beings; for, though they may be correct in the general outline of their figures, they needed a deeper insight into Nature in order to portray character in the features and expressions of the face. We can well believe that M. Sturtz spoke truth when he declared to Lavater that he "once happened to see a criminal condemned to the wheel, who, with satanic wickedness, had murdered his benefactor, and who yet had the benevolent and open countenance of an angel of Guido;" but we do not believe that such a person had the countenance of an angel of heaven.

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

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

———"the eclipsed sun,

By mortals is most gazed upon,"

the greater luminary was for a while obscured by the lesser, that the eye of the mind might gaze upon it without injury, and thus make the grand discovery of a universal science at the same moment that the attention of thousands was directed to it. To speak without metaphor, we believe that the discovery of signs of character in the skull was necessary to the finding out of those in the face, and every person may see the beautiful harmony between the two. For example: in the face, the signs of the different faculties of love are in the chin; and, according to Gall, the strength of love is in proportion to the development of the cerebellum, which is exactly opposite the facial sign, and which is separated from the cerebrum as the lower jaw is separate from the upper. The faculties of the love of food of different kinds are indicated in the small and large molar and wisdom teeth, in the upper and under jaw; and, according to Phrenology, the sign of alimentiveness is just over the joint where the upper and lower jaws are united. But the signs in the face are in all instances the most sure and exact, besides being more open to observation. These hints are given as an illustration of the harmony which exists between the contour of the head and the features and expressions of the face, a relation which we may hope to explain hereafter.

OUTLINES
OF DISCOVERIES IN
PHYSIOGNOMY.

LETTER I.

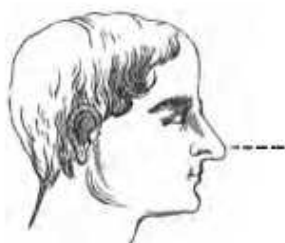
STUDENT'S CHAMBER, Sept. 12, 1948.

MY DEAR R———:

THE *knowledge of signs of character in the face* is what is generally understood by PHYSIOGNOMY; and as an artist first gives a pencil-sketch of the portrait he intends to produce, so we will sketch physiognomy, and, if you choose, leave it in our portfolio till such time as we shall be able to finish the picture.

In looking at the human face, the feature that most strikes us, as being most prominent and most indicative of character, is the *nose*. In this organ we can not fail to see both force of character and sagacity, if the nose be prominent, or the opposite of these if the nose be weak or small; and the reason of this is, that the faculties belonging particularly to force of character and

sagacity have their signs in the nose. There are three faculties of combativeness—*Self-Defence*, *Relative-Defence*, and *Attack*. It is evident that these are not a single faculty; that, for example, the disposition to defend oneself is different from the disposition to attack others, and that relative-defence, or the disposition to defend one's friends, family, neighbours, &c., is different from either. The faculty of *Self-Defence* is indicated in the ridge of the nose just above the tip, at the place



pointed out in the above figure. The sign here is represented of extraordinary size, and would indicate a very great deal of the faculty, which manifests itself in the disposition to stand always upon the defensive—to consider oneself attacked, and therefore to oppose, to contradict, to be always on the opposite side. One who has a predominance of this faculty, and thus a large sign of it in the nose, will stand his ground when assaulted; is opposed to being touched or leaned upon; is easily provoked, and has a stronger dislike to interference than people in general. He seems to be affected in every part of his system with that painful sore, called—*noli me tangere*. So we see that though "self-defence is

the first law of Nature," too much of it is not good. This faculty must be an instinct common to man and animals, and we may see the sign developed in the brute creation in proportion to their manifestation of it. In the horse it is large, particularly in the Canadian pony, who feels himself attacked or intruded upon when a person comes near him, or points the finger at him. By his leering, throwing about his head and attempting to bite, and striking with his hoof, he says to us—"Keep your distance; don't touch me!" Such a horse has the sign of self-defence large, as in the following figure. The instinct and



sign of self-defence are largest of all in the rhinoceros, which has a horn growing out at this part of the nose, provided by Nature for the express purpose of self-defence.

The faculty of Relative-Defence, or the disposition to defend others, is indicated in the ridge of the nose at its middle part, just above the sign of self-defence, as shown in the next page. Such a person likes to espouse the cause of others, and to be their champion when attacked. He will defend his country, his fireside and home, and will let the blow fall upon himself rather than