# THE MIND IN THE FACE: AN INTRODUCTION TO THE STUDY OF PHYSIOGNOMY

Published @ 2017 Trieste Publishing Pty Ltd

#### ISBN 9780649024407

The Mind in the Face: An Introduction to the Study of Physiognomy by William McDowall

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd. Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

# WILLIAM MCDOWALL

# THE MIND IN THE FACE: AN INTRODUCTION TO THE STUDY OF PHYSIOGNOMY



# MIND IN THE FACE:

AN INTRODUCTION TO THE

# Study of Physiognomy.

BY

# WILLIAM McDOWALL.

Author of "The Man of the Woods and Other Poems," "History of the Burgh of Dumfries," "Memorials of St. Michael's, the Old Parish Churchyard of Dumfries," "Burns in Dumfriesshire," &c.

## LONDON:

L. N. FOWLER, IMPERIAL BUILDINGS, LUDGATE CIRCUS, E.O.

EDINBURGH AND GLASGOW: JOHN MENZIES AND CO. NEW YORK: FOWLER AND WELLS, BROADWAY.

## PREFATORY NOTE.

It is with considerable diffidence that the Author submits the following small work to the consideration of the public. He has felt an interest in the subject for many years; but he is by no means sure that he has treated it in such a way as to render it interesting to others; yet, perhaps, some readers may find, occasionally, food for thought as they pass from page to page, and be led by it to study for themselves the relationship that subsists between the spiritual and corporeal nature of man. His decided belief is that the mind is reflected in the face; which position, however, may be quite true, and yet in a multitude of instances the looking-glass may seem dim, and the image it discloses be faint, if not, to some extent, deceptive. If anything said in this essay shall tend to make the mirror clear, or the eye of the observer more acute and sure-sighted, the main objects aimed at by the Author will be fully Should he succeed, also, in awakening realised.

public attention in any degree to a great theme which has of late years received little notice, he will feel much gratified: it would not do for him to say that he would thereby be amply repaid for his labours, as these have been sufficiently light, pleasant, and self-rewarding. He has to add, which he does with pleasure, that in preparing pictorial illustrations for the work he received valuable aid from a skilful local artist, Mr. John Ferguson.

ORESWELL TERRACE, DUMPRIES.
July 1st, 1882.

## NOTE TO THE SECOND EDITION.

SUCH a favourable reception was given to the first edition of "The Mind in the Face" that the whole impression was sold off within three months of its appearance. A second edition was thus called for, which the Author now submits, with an expression of thanks for the very cordial welcome given by the public to the work.

October 1st, 1882.

## CONTENTS.

#### CHAPTER I.

Physiognomy Incomplete as a Science—Founded in Nature, though not sufficiently Studied by Philosophers—Meaning of the Term—Recognised by the Ancients—What Lavater did for It—General Assent to its Principles—Recognised in Every-day Life—Form, its Chief Basis—Influence of Temperament as Showing Quality—The Temperaments Explained—Congruity between Man's Mentality and his Physical Figure and Face—Individuality of every Human Being—Varieties of Race—Difference in their Bodily Aspects the Measure of their Intellectual and Moral Condition—Each Human Spirit has its own Earthly Tabernacle, and would be at Home in no Other—The Features Improved by Virtue and Degraded by Vice.—1—14.

## CHAPTER IL.

Effects of a Degrading Life Illustrated—Good and Bad Habita, with their Sest in the Mind or Heart Mirrored in the Face—This Truth Attested by Physiological Science—Physiognomy of a Degraded Character—Of a Good and Wise Man—Character of George Whitefield as Stamped upon his Countenance—Anecdote of his Extraordinary Eloquence—Massive Bodily Aspect of Luther corresponding with his Life's Work as a Reformer—Homogeneousness of the Human Form and Features—Lavater's Views upon this Subject Objected to—Harmony of Physical Aspect only Occurs when the Character is Well-balanced and Symmetrical—Raphael's Conception of Facial Harmony Realised in his Pictures of Christ—The Beautiful Face of the Artist Indicates his Ability to Produce this Beau ideal on his Canyas.—14—25.

#### CHAPTER III.

The Face of Napoleon Bonaparte, a Type of Highest Mental Power—The Face, like the Character, stands Alone—Its Features Analysed — The Hero-worship given to him in France, as Described by Victor Hugo—Quite Another Type of Humanity seen in the Portrait of Robert Burns—Carlyle's Sketch of the Poet—Contrast between the Prince of Lyrical Poetry and the Emperor of the French—Mental Force as manifested by the Portrait of Joseph Chamberlain—Shakspeare, the Poet of Mankind—His Cosmopolitan Face the Index of his Universal Genius.—26—37.

#### CHAPTER IV.

How to Study the Language of the Individual Features—Help Supplied by Phrenology—The Forehead—The Eyebrows—The Eyes, "Windows" through which the Soul looks and makes Eloquent Communications that often Defy Interpretation—The Eyelids—The Eyelashes—Speciality of the Left Eye in Woman.— 37—43.

#### CHAPTER V.

The Nose—Lavater's Sketch of a Model Nose; "More Valuable than a Kingdom"—Hamlet's Description of his Father—The Nose of the Royal Dane—The Nose of Wellington—Various Types of Nose Described—The Greek—The Græco-Roman—All Things Possible to a Young Man with Well-formed Nose and Good Temperament—Physiognomy does not show what Position Men Occupy, but the Extent of their Capabilities—The Language of the Features but Imperfectly known to the Sculptors of Greece—The Jewish Nose—The Cogitative Nose—The Snub Nose—The Celestial Nose.—43—56.

## CHAPTER VI.

Language of the Features continued—The Mouth—Poetical Type, as seen in the Portraits of Burns and Byron—Prosaic Type—Mirthful Type—Concentrative Type—Significancy of the Line below the Lower Lip—When Convex, Indicates Moral Degradation—Connection between Physical Ugliness and Habitual Crime—The Chin; its Size and Shape as Indicative of Mental Strength or Weakness—Its Revelations—The Ear—Its Form, like that of the Brain, in Miniature—The Neck and Throat,—57—67.

#### CHAPTER VII.

Relation of Bodily Comeliness to Mental Ability and Virtue—Séandard of Feminine Beauty—Illustrative Portrait of Mrs. Fletcher—A Regal Character as Mirrored in the Face of Mrs. Fowler—Her Majesty the Queen as Viewed in her Countenance and Actions—Remarks on the Marriage Question—The Risks Incurred when Husband and Wife are on a per Intellectually—How Petrucio Managed to Tame the Shrew he Married—How a Strong-Minded Scotch Matron Ruled her Gudeman, as Illustrated by the Ballad "Tak Ye're Auld Cloak about Ye"—Elevating Influence of Beautiful Objects—The Pleasure which the Study of Physiognomy is Fitted to Yield—Individuality of Form, the Ego that Never Dies, and by Means of which Identity is Maintained in this World and the Next.—68—87.

