

# Revelations of the Face.

*A STUDY OF PHYSIOGNOMY.*

By L. N. FOWLER.



*RED SHIRT (the Fighting Chief of the Sioux Nation).*

**PRICE THREEPENCE.**

**London:**

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LUDGATE CIRCUS, E.C.**



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PHYSIOLOGY is a key to the body. Phrenology is a key to the mind. Physiognomy is a mirror to both.

As is the form, so is the mind ; as the mind is, so is the form. The mind shapes the face.

The face is a mirror of the active qualities of the mind. All changes that take place in the character are seen in the face. The mind acts upon the nerves of the face, and they act upon the muscles, and the muscles give the expression. The face is more expressive than any other part of the body, because of the contraction of nerves that play upon the muscles. The face reveals much that is not made manifest in any other way. An assumed expression, like assumed tones of voice, is easily detected from the real and natural.



SIR JOHN FRANKLIN.

The head reveals the character before it makes its marks on the face. The face only indicates character and disposition after it has been brought into full action. The general make-up of the body indicates a variety of character or the want of it.

There are a great many kinds of faces. It is impossible to conceive of a similar space that shows so great a variety of appearance. Of all the faces that have been, that are now on the earth, and that will be, there are no two exactly alike, for the mind makes the difference, and there are no two minds exactly alike. There are large faces and small, long faces and short, broad faces and narrow, smooth faces and rough, handsome faces and homely, healthy faces and sickly, hard faces and soft, bold faces and retiring, red faces and pale, black and white faces, intelligent faces and foolish, pleasant faces and

painful, wry and smooth faces, freckled and fair faces, painted faces and powdered, enamelled and pimpled, false and true faces, young and old, crying faces and smiling. All these different kinds of faces indicate some peculiar phase of character. Every face is made up of eyes, mouth, nose, ears, chin, and cheeks, and every one tells its own story, and no two tell the same, although their language is the same. The nose indicates one type of the mind; the eyes another, and the mouth still another; and so on. A well-formed face is a good sign. A twisted, badly shaped face is not; a small delicate face means weakness; a large, strong face means hardihood; a dark face indicates the South; a white face indicates the North; a bloated, blotched face means disease; a clean, fair, full face indicates health and purity of life. Joy gives an elliptical shape to the face, with gentle, graceful curves. Sadness gives a long face with deep furrows. Purity and sincerity give pleasure to behold; lust and hatred repel at first sight. Down-trodden people have no joy in their faces.



A HAPPY EXPRESSION.

Tyrants make hard faces. Charity makes pleasant faces. The face of Zaccheus must have changed rapidly, from the time he heard that Christ was coming to Jericho to the end of his interview with Him. The young man's countenance was jubilant when he replied to Christ, "All these have I kept from my youth up, what lack I yet?" When he was told to go and sell all he had and give it to the poor and follow Christ, his countenance suddenly changed, for he went away sorrowful. "And the children of Israel saw that the faces of Moses shone, when he came down from the mountain, and were afraid, so Moses put a veil over his face when he talked with them."—GEN. xxxiii and xxxv. David prayed that the face of the Lord might shine, so that the people might be saved.—Ps. lxxx. Jesus was transfigured before Peter, James, and John, and His face did shine as the sun, and His raiment was as bright as the light.—MATT. xvii, 2.

Faces tell the story of life, the condition of the mind, the intentions of the mind, success, failure, happiness, misery, hope, despair, love, hatred, pure or gross life, thoughtful or thoughtless life, worldly or spiritual life, are all made manifest in the face.

As the multiplication table is made up of many figures, and the alphabet is composed of many letters, so the face represents many organs, muscles, bones, and nerves. As the mirror reflects a beautiful or an ugly object, according to what

stands before it, so the face looks beautiful, angelic, or the reverse, according to the kind of mind there is behind it. Looking in the looking-glass, the perfection, and imperfection, the health, and the diseases of the body are seen in the face; in fact the face is a good mirror of the whole man, mentally and physically, especially of the more active forces; it is like a prism, every time it is turned new forms appear; so the face is not seen twice alike.

The human face tells a long, large, and varied story of many volumes, and exhibits many pictures both pleasant and unpleasant. The head and face indicate the power of man on earth. The face is an epitome of the body, especially of the internal conditions of the organs and functions, the same as the hand indicates the shape of the body, and the hair the texture and tone. The face is a canvass where, or



THE CRIMINAL.

on which the inner life is portrayed. Joy illuminates it, sadness depresses it, satisfaction smooths it, disappointment ruffles it, hatred hardens it, love mellows it, sin deforms it, purity perfects it, selfishness contracts it, sympathy expands it, meanness shrinks it. There are faces whose expressions are loveliness itself. There are faces that carry a benediction on them. The face of Stephen was radiant while he was being stoned to death. None have the angelic look but those who are angelic; an angel cannot look like a devil till he becomes devilish. People, especially ladies, who have pleasant faces should be on committees to visit the sick. Some men have only one face, others have many faces, or at least varied expressions. Mr. Raynard supports a growing family by the changes he makes with his face.



THE EYE.

*The Eye.*—The larger and more projecting, the greater the capacity to receive light for vision. It is large in the deer, hare, squirrel, cat, bat, and owl; it is small in the hog, rhinoceros, and sloth, and in them it is not so necessary. It is all in the eye. Light and sight are two great powers on earth. There are two kinds of eyes, the true honest eye, and the selfish prejudiced eye.

There are cultivated eyes full of light, and the evil ignorant eye full of darkness. There are good eyes and bad eyes, bright and dull, strong and weak, large and small, old and young; there are business eyes, scientific, artistic, anti-quarian, and detective, property discerning eyes, weeping and laughing eyes. A full and a sunken eye, a far and a near seeing one, a crooked and straight looking eye, an open looking and squint eye, a turned up and a turned down. A penetrating and understanding eye, seen in



EGYPTIAN WOMAN.

Erckmann. A large black, passionate eye; a small black, cunning, sunken eye; a gray, lively, literary eye; a hazel, fickle, unstable eye; a large, clear, transparent eye; a full, projecting eye; a restless, suspicious, jealous eye; a mild, quiet, docile-looking eye. Black-eyed persons are most liable to be passionate and jealous; also have great power of physical endurance. Grey-eyed persons are philosophical, literary, resolute, quick-tempered, and anxious for notoriety. Blue-eyed persons are full of soul, are truthful, affectionate and confiding, fond of change and progress. Hazled-eyed persons are quick-tempered, sharp-minded, clear-headed, excitable, impatient, rather fickle, yet shrewd, and fond of social life. Black-eyed persons are found in hot climates. Literary people usually have large eyes. Mechanics generally have smaller eyes than literary men. Small eyes can attend to details better than large ones. Large-eyed people are impressible, sensitive, and liable to be controlled by their feelings, are fond of luxury and sensationalism. Eyes are liable to be large in hot climates, and small in cold climates. The eye is the mirror of the mind; it tells much without saying a word, and often reveals more truth than the tongue; it is a guide to action; it powerfully stimulates thoughts, feelings, and imagination; it has a language of its own, and saves much talking. The eye is the greatest photographic establishment in the world; no other has such wonderful mechanism, or such delicate and powerful apparatus as the eye. We have



only to open our eyes and an impression is immediately made; a durable likeness is taken as quick as a flash of lightning. A large and full eye indicates power to entertain others, ability to accumulate knowledge by seeing, capacity to retain knowledge thus gained, and to have an eye to pleasure and social enjoyment. A wife of this kind is very desirable, if not a Xanthippe. When two opposite objects get into the eyes at the same time then there is confusion, such as God and mammon, a lover and a rival, or loving one because she is rich, and another because she is lovable. Some get a fortune away back in the eye, and a young lady in front of it, and think it is only the young lady they are in love



ERCKMANN.

with, but find that it was not, when they learn there is no fortune. Some are always seeing chances to make a fortune, but never make one; some never look for chances but succeed in making a fortune.

We get what we love so near our eyes that there is not much room left to see anything else. The miser gets his money so close to his eyes that he cannot see anyone in distress; the drunkard gets his glass so close to his eyes that he cannot see that his wife and children are starving and freezing; the habitual smoker gets so much tobacco-smoke in his eyes that he cannot see to read the laws of physiology correctly. A purely selfish man sees no opportunity to do good or help his neighbour; a vain or proud individual sees

all the faults of others, but none of his own. Gamblers and deceivers are quick to see their victims ; the prodigal sees chances to spend money, but not to lay up.

*Noses.*—All that a man can see of his own face without a mirror is one half of his nose at a time, and then one eye must



LISZT.

be closed. As with nations so with individuals, the more cultivated and advanced the race is, the more perfect the nose in appearance. Compare the Ethiopian and Mongolian with the Caucasian. The noses of the first two, though they differ from each other in many particulars, yet both are compressed and shortened when compared with the last. In the Caucasian the nose averages in length one third of the face. In the Mongolian the average is about one fourth, and in the Ethiopian it is less than that.



PEABODY.

In horizontal projection the difference between the white race and the other two is still greater. Noses should be

straight and in the middle of the face; many are not. The functions of the nose are to breathe and smell. The larger the nose the more ability to breathe and smell. Liszt is noted for a strong broad nose, and lived to a good old age. There are as great varieties of noses as there are faces, and a prominent well-made nose is not to be sneered at or trifled with, for such a nose indicates power. Some noses do not mean much for there is not much of them. The monkey is minus a nose, and is equally unstable and unreliable, but noses tell their own story. There are grades in noses. The African has a blunt, short, broad, small bridge to the nose; there is the Roman, royal, commanding, executive and aggressive nose; Grecian, classical, cultivated, refined, architectural, and artistic; Jewish, Syrian, acquisitive and penetrative, trading, commercial, travelling, antiquarian; German, cogitative, philosophical, apprehensive and celestial. Noses indicate a combative, defensive, penetrating, quizing spirit. There is also the toper's and snuff-taker's nose, the divided and single, the snub and the obtuse, the red and blue, the pug and twisted, the sneezing and snoring; the smelling and snorting nose of the horse, the rooting nose of the pig. The proper length of the nose is one third the



CELESTIAL NOSE.



JEWISH NOSE.



ACQUISITIVE AND PENETRATING NOSE.

length of the face, from the tip of the chin to the roots of the hair. Most people follow their noses, some are led by their noses, some get them put out of joint. Noses can be cultivated. Socrates had a pug nose, but improved it.

*The Mouth.*—Large mouths indicate more character than small ones, more capacity in regard to the qualities expressed by the mouth; but here, as in all other cases, quality, as well as size, must be taken into account. Coarse, irregular-formed lips indicate strength, or power, combined with coarseness of function; while fine, delicately organised, clearly and beautifully outlined lips are significant of corresponding mental delicacy, and an exquisite susceptibility. The straight, middle line of the mouth is the sign of strength and hardness, and is more common among men than women, in whom curved lines prevail. When the line of the mouth is like Cupid's bow there is domestic affection; two indentations under the lower lip, each side of the centre, indicate love of children and pets; the curling of the under lip indicates scorn and contempt; a ridge under the corner of the mouth indicates

jealousy. Lips indicate love and vulgarity; there are cold dead lips, warm kissing lips, small and compressed, closed and open lips, large pliable lips, stiff upper and jealous lower lips; there are pouting, projecting, fat, lean, retiring and scornful lips, and Cupid's curved, the savage and straight lips, the humane soft lip, and the lively, thin, whispering lip. A mouth that is constantly open indicates that it is empty and nothing to fill it, or there is not sense enough to close it. When the mouth at the corners are turned up or down the eyes are also similarly effected at the corners. Much might be said about mouths and throats: some mouths speak great swelling words, some are full of curses, others are full of blessings;



GRENVILLE: good full mouth.

some throats are like an open sepulchre, a sewer; others are honestly used for natural purposes.

*The Jaw.*—A large, bony, stout jaw indicates determination, perseverance, resolution, and tenacity; a small jaw goes with weakness, a slender jaw with instability; there is a clapper jaw, a jawing jaw; there is the savage jaw and the civilized; the masculine and the feminine; the tenacious and the unstable jaw. When a woman has a masculine jaw it is a sign of strength of character, a disposition to take responsibility and be the master of the situation. When a man has a feminine jaw it is a sign of weakness, irresolution, and willingness to surrender the situation, and let another take the responsibility.

*The Ears.*—The ears are next important to the eyes as inlets to the mind. They are side doors and take note of

what is going on around and behind, while the eyes make us acquainted with what is taking place in front. Ears were made for hearing; the larger the ear the better for hearing. Large ears indicate a plodder, long ears indicate tenacity, small ears indicate delicacy; large orifices indicate sound; ears standing out indicate expression; ears laying close to the head mean reticence; ears large at the top



COMPREHENSIVE,  
Liberal.



TENACIOUS, Long-lived.

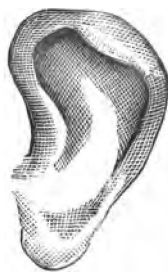
indicate aspiration; ears large at the bottom indicate long life. The length of the ears should be the same as the nose. General Moltke had long ears. People with long ears are



DELICATE, Good  
Sound.



LARGE HEART, full of  
Animal Life.



WEAK VITAL,  
Liberal-minded.

content to hear about things in general, and make a general survey of a subject, and deal in wholesale business. Persons with small ears desire to know the details of an affair, to see



ACUTE SENSE OF  
CHARACTER, Wholesale.

and examine things closely, to do nice things, to be artists, to finish things. Large ears monopolize over small eyes in gaining information. Such people tell what they have heard. Persons with large eyes and small ears tell what they saw, and they learn most by seeing. Elephants and all large-eared animals are guided by their ears. Animals with small ears are guided by



ASPIRING, Weak  
Vital.

their instinct or sense, and the more perfect sense of sound. Ears indicate courage, timidity, liberality, stinginess, and quality. There is the elephant's listening, the donkey's plodding, the bull-dog deliberative, the greyhound locomotive.

*The Cheek.*—There is the rosy cheek, hectic cheek, dyspeptic

cheek, healthy cheek, pale cheek, slim cheek, full cheek, cheeky cheek. John Bull has a full cheek ; Brother Jonathan has a cheeky cheek. A high cheek indicates strength and a love of power ; a full cheek in the lower part indicates sense of pleasure, sensuality, and desire to take things easily. A round full cheek in harmony with the rest of the face and head indicates balance of power, general harmony, and consistency.

*The Chin.*—A large, long, broad, chin indicates warm arterial blood, long life, strength of constitution, fruitfulness, and determination. A long pointed chin indicates ardour, intensity, positiveness, decision, and disposition to criticise and find fault. A short, broad chin can manage a good square aldermanic dinner. A dimple in the chin indicates a desire to be loved ; one with a round chin prefers to love. A large smooth, round, oval, even chin indicates a state of mind that corresponds.

*The Neck.*—A long neck indicates independence and love of power. The straight, stiff neck indicates pride and positiveness. Large, short necks indicate passion, impulse, and strength ; long, small necks, delicacy and weakness.

*Expression.*—Lively expression, dull expression, heavy and light, honest and roguish, anxious and bold, cruel and kind, loving and hateful, savage and civilized, innocent and guilty, pleasant and repulsive.

All these indications in the face are made more distinct in proportion as one has nerve, brain, and mind-power in a high state of cultivation. The face of a slobbering fool indicates nothing, for there is nothing but nothingness behind it. Intelligence goes with an intelligent expression. Ignorance goes along with a vacant expression. A warm, kind, loving disposition is manifested by a kind, lovable expression. A cold, cross, hateful disposition and expression go together. Let us look well to the expression of our faces, and in doing so look well to the mind and disposition behind them.



THE FOOL.

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