Concerning our physiognomy in general, it is still to be observed that it is much easier to discover the intellectual capacities of a man than his moral character. The intellectual capacities take a much more outward direction. They are expressed not only in the face and play of his features, but also in his walk, nay, in every movement, however slight it may be. One could perhaps discriminate from behind between a blockhead, a fool, and a man of genius. A clumsy awkwardness characterises every movement of the blockhead; folly imprints its mark on every gesture, and so do genius and a reflective nature. Hence the outcome of La Bruyere's remark: _Il n'y a rien de si délié, de si simple, et de si imperceptible où il n'y entrent des manières, qui nous décèlent: un sot ni n'entre, ni ne sort, ni ne s'assied, ni ne se lève, ni ne se tait, ni n'est sur ses jambes, comme un homme d'esprit_. This accounts for, by the way, that instinct _stir et prompt_ which, according to Helvetius, ordinary people have of recognising people of genius and of running away from them. This is to be accounted for by the fact that the larger and more developed the brain, and the thinner, in relation to it, the spine and nerves, the greater not only is the intelligence, but also at the same time the mobility and pliancy of all the limbs; because they are controlled more immediately and decisively by the brain; consequently everything depends more on a single thread, every movement of which precisely expresses its purpose. The whole matter is analogous to, nay dependent on, the fact that the higher an animal stands in the scale of development, the easier can it be killed by wounding it in a single place. Take, for instance, batrachia: they are as heavy, clumsy, and slow in their movements as they are

unintelligent, and at the same time extremely tenacious of life. This is explained by the fact that with a little brain they have a very thick spine and nerves. But gait and movement of the arms are for the most part functions of the brain; because the limbs receive their motion, and even the slightest modification of it, from the brain through the medium of the spinal nerves; and this is precisely why voluntary movements tire us. This feeling of fatigue, like that of pain, has its seat in the brain, and not as we suppose in the limbs, hence motion promotes sleep; on the other hand, those motions that are not excited by the brain, that is to say, the involuntary motions of organic life, of the heart and lungs, go on without causing fatigue: and as thought as well as motion is a function of the brain, the character of its activity is denoted in both, according to the nature of the individual. Stupid people move like lay figures, while every joint of intellectual people speaks for itself. Intellectual qualities are much better discerned, however, in the face than in gestures and movements, in the shape and size of the forehead, in the contraction and movement of the features, and especially in the eye; from the little, dull, sleepy-looking eye of the pig, through all gradations, to the brilliant sparkling eye of the genius. The _look of wisdom_, even of the best kind, is different from that of _genius_, since it bears the stamp of serving the will; while that of the latter is free from it. Therefore the anecdote which Squarzafichi relates in his life of Petrarch, and has taken from Joseph Brivius, a contemporary, is quite credible--namely, that when Petrarch was at the court of Visconti, and among many men and titled people, Galeazzo Visconti asked his son, who was still a boy in years and was afterwards the first Duke

of Milan, to pick out _the wisest man_ of those present. The boy looked at every one for a while, when he seized Petrarch's hand and led him to his father, to the great admiration of all present. For nature imprints her stamp of dignity so distinctly on the distinguished among mankind that a child can perceive it. Therefore I should advise my sagacious countrymen, if they ever again wish to trumpet a commonplace person as a genius for the period of thirty years, not to choose for that end such an inn-keeper's physiognomy as was possessed by Hegel, upon whose face nature had written in her clearest handwriting the familiar title, _commonplace person_. But what applies to intellectual qualities does not apply to the moral character of mankind; its physiognomy is much more difficult to perceive, because, being of a metaphysical nature, it lies much deeper, and although moral character is connected with the constitution and with the organism, it is not so immediately connected, however, with definite parts of its system as is intellect. Hence, while each one makes a public show of his intelligence, with which he is in general quite satisfied, and tries to display it at every opportunity, the moral qualities are seldom brought to light, nay, most people intentionally conceal them; and long practice makes them acquire great mastery in hiding them.