

And then mark how, conversely, the type of face usually admitted to be the most beautiful, is one that is not simply free from these peculiarities, but possesses opposite ones. In the ideal Greek head, the forehead projects so much that and the jaws recede so much, as to render the facial angle larger than we ever find it in fact. The cheek-bones are so small as scarcely to be traceable. The bridge of the nose is so high as to be almost or quite in a line with the forehead. The alae of the nose join the face with but little obliquity. In the front view the nostrils are almost invisible. The mouth is small, & the upper lip short, & deeply concave. The outer angles of the eyes, instead of keeping the horizontal line, as is usual, or being directed upwards, as in the Mongolian type, are directed upwards slightly downwards. And the form of the brow indicates an unusually large frontal sinus - a characteristic entirely absent in children, in the lowest of the human races, & in the allied genera.

If, then, recession of the forehead, protuberance of the jaws & the largeness of the cheek-bones, three leading elements of ugliness, are demonstrably indicative of mental inferiority - if such other facial defects as great width between the eyes, flatness of the bridge of the nose, spreading of its alae, forward opening of the nostrils, length of the mouth, & largeness of the lips, are habitually associated with them, & disappear along with them as intelligence increases, both in the race & in the individual, is it not fair inference that all such faulty traits of feature signify inferiority of mind? If, further, our ideal of human beauty is characterized not simply by the absence of these traits, but by the presence of opposite ones - if this ideal, as found in sculptures of the Greek gods, has been used to represent super-human power and intelligence - and if the race so using it were themselves distinguished by a mental superiority, which, if we consider their disadvantages, produced results

unparalleled; have we not yet stronger reasons for concluding that  
the chief component of beauty & ugliness are severally connected with  
perfection & imperfection of mental nature?

— Spencer, Essays Moral, Political & Esthetic, p. 154-5

New York 1874

~~Spencer~~  
Physical Beauty

For storm  
honoring rugged  
glutted shivering