

siognomists have been preoccupied with the study of the mouth, its hygiene, and the preservation of the teeth therein. We even find in the Bible several passages which prove that the buccal science had made great progress among the Hebrews. In the book of Solomon's proverbs, many passages can be found applicable to buccognomony. In the 13th chap., and 30th verse? the King, prophet, and naturalist says: "He who nourisheth evil designs with a quick and piercing eye, exhibits his evil intentions by biting the lips;" further on he exclaims: "Wisdom shines in the mouth and on the face of man,"—"We know," said he, "a person at first sight, and can discern by his facial appearance the man of sense; the investment of the body, the smile of the teeth, the bearing make known what he is!" The same Solomon says, in the Song of Songs, in speaking of the Queen of Saba: "Your teeth are white like unto a flock of young lambs lately tended, and issuing from the bath." Thus, we conclude, that among the Hebrews buccal science, in its general relation to physiognomy, had made great progress since we discover it mentioned in the *Sacred Book*.

Among the Egyptians each part of the body had its specialist; and the *mouth* occupied one of the highest grades in their surgical and hygienic studies. Some length of time before Hippocrates, the medical practitioners and surgeons of Greece had given their attention and cares to the mouth, and from thence commenced the investigations into buccal physiognomy. The celebrated Hippocrates, in his works, has left us the most brilliant theories on maladies of the buccal cavity, and on the assiduous care which the different portions of this organ exact. The philosopher Lucien also thought deeply on the importance of buccal studies. In speaking of the beautiful and incomparable Pentheus, he cried with enthusiasm: "How can I paint the beauty of her *teeth*, which were shown so in her smiles? So white, even, pressed the one against the other, they presented to the delighted eye the simile of a magnificent collar of pearls, they were the mirror of her heart, the reflector of her soul!"

The poets of the "great epoch," that is to say the Augustine age, boasted and sung of the mouth's charms, and inveighed indignantly of the negligence with which the ladies of that period treated their teeth, gums and lips. It will suffice to convince every one of the magic influence exercised by a well formed and well preserved mouth—Ovid says in his "Art of Loving," in speaking of a young and beautiful woman: "I recognize your careful and intelligent habits,