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Phrenological Chart,

AND

OUTLINES

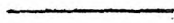
OF

GRIMES' NEW SYSTEM

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OF

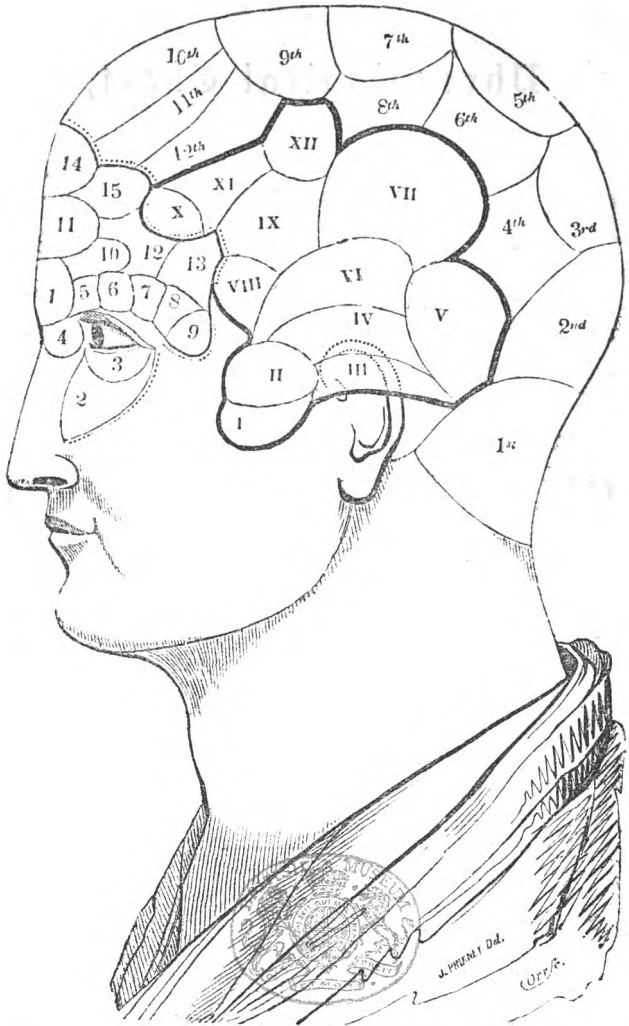
PHRENOLOGY.



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The location of the three classes is indicated by three kinds of figures. On the side of the head, from I to XII, are the *Ipsicals*; at the back and top, from 1st to 12th, are *Socials*; and in front, from 1 to 15, are *Intellectuals*.

OUTLINES.

Phrenology is the science of mind, founded upon a knowledge of the structure and functions of the human constitution in general, and the brain in particular.

The human constitution is composed of six systems of organs, upon the relative development and perfection of which the character and talents are dependant.

Size is a measure of power, *all else equal*. In order, therefore, to know the power of organs, we must first know their size.

A professional examination should commence with an estimation of

The Size of the whole Constitution, compared with the constitutions of other persons of the same age and sex and race.

The next consideration is, the relative size and condition of

THE SIX BODILY SYSTEMS.

The Osseous System, or system of bones, constitutes the frame, to which all the other organs are attached, and combined with

The Muscular System, tends to produce strength of body.

The Nervous System, (*including the brain*,) tends to produce activity and sensitiveness, without reference to strength.

The three following systems are important only as they tend to modify the operations of the three preceding.

The Digestive System, tends to produce moderation, indolence and sedentary habits.

The Arterial System, tends to produce vigor, industry, and a love of varied exercise of mind and body.

The Venous System, being the magazine of surplus blood, tends to produce long *continued* action of mind and body, without reference to energy or vigor.

PHRENOLOGICAL ORGANS.

Having ascertained the *size* of the *whole* constitution, and the relative proportion of the systems, we should next examine the phrenological organs in particular. They are divided into PROPENSITIES, that *originate* actions; and INTELLECTUALS, that *direct* actions.

Each *propensity*, when excited, produces *feelings* peculiar to itself, and thus gives notice to the other mental powers of its activity and tendency.

Each *intellectual*, when excited, produces *ideas* peculiar to itself.

The Propensities are divided into IPSEALS, or those related to self, and SOCIALS, or those related to society.

The Ipseals occupy the side of the head, the Socials occupy the back and top of the head, and the Intellectuals are situated in the front. Each class commences at the base of the brain, with powers which are possessed by the lowest animals, and receives superadditions as animals rise in the scale, the highest organs of each class being possessed only by man.

The Ipseals are subdivided into five ranges, corresponding, as nearly as practicable, to the mental gradation of animals.

The socials are subdivided into three groups, corresponding to the establishment, government and perfection of society.

The Intellectuals, into perceptive and reflective.

IPSEALS.

PROPENSITIES WHICH WERE DESIGNED FOR THE BENEFIT OF SELF.

CORPOREAL RANGE.

- I. **Pneumativeness**—the propensity to breathe atmospheric air. When not gratified it produces the *feeling* of suffocation. Its *deficiency* tends to produce sedentary habits. Its *abuse*—so much exercise in the open air as to disqualify for study and reflection.
- II. **Alimentiveness**—propensity to eat—produces the *feeling* of hunger. Its *abuse*—gluttony and drunkenness. Its *deficiency* produces neglect of nourishment.
- III. **Sanativeness**—propensity to preserve soundness of body. Produces the *feeling* of bodily pain. *Abuse*—unnecessary attention to trifling ails. *Deficiency*—neglect of personal comforts and health.

CARNIVOROUS RANGE.

- IV. **Destructiveness**—propensity to destroy. It produces the *feeling* of anger or wrath. *Abuse*—revenge, cruelty, severity, murder. *Deficiency*—too much gentleness.
- V. **Combativeness**—the propensity to contend, oppose, fight, dispute. *Feeling*—resentment, hostility. *Abuse*—improper contentions and disputes. *Deficiency*—indisposition to contend, even for justice.

HERBIVOROUS RANGE.

- VI. **Secretiveness**—to conceal—to secrete—to act indirectly. *Feeling*—suspicion. *Abuse*—deceit, falsehood. *Deficiency*—too much openness and directness.

VII. **Cautiousness**—propensity to avoid danger. *Feeling*—fear, apprehension. *Abuse*—cowardice, panic, fright. *Deficiency*—carelessness and recklessness.

RODENTIA RANGE.

VIII. **Constructiveness**—to construct, build, manufacture. *Feeling*—love of the mechanical. *Abuse*—unnecessary and foolish structures. *Deficiency*—inattention to constructions.

IX. **Acquisitiveness**—propensity to acquire property. *Feeling*—love of wealth. *Abuse*—avarice, penuriousness, theft. *Deficiency*—profuseness, neglect of property.

HUMAN RANGE.

X. **Playfulness**, OR MIRTHFULNESS, OR WIT—to act in sport. *Feeling*—mirth, fun. *Abuse*—sport on improper occasions. *Deficiency*—neglect of useful sport.

XI. **Perfectiveness**, OR IDEALITY—to improve and perfect. *Feeling*—love of the beautiful. *Abuse*—ornament to the neglect of the useful. *Deficiency*—neglect of the fine arts and of improvement.

XII. **Hopefulness**, OR HOPE—to act as if future enjoyment is certain. *Feeling*—contentment, cheerfulness, gaiety, hope. *Abuse*—unreasonable anticipations of enjoyment. *Deficiency*—despondency and melancholy.

SOCIALS.

PROPENSITIES WHICH WERE DESIGNED FOR THE BENEFIT
OF SOCIETY.

ESTABLISHING GROUP.

- 1st. **Amativeness**—to propagate the species. *Feeling*—amorousness. *Abuse*—licentious indulgence. *Deficiency*—inattention to the opposite sex, want of gallantry.
- 2d. **Parentiveness**, OR PHILOPROGENITIVENESS—to take care of the young. *Feeling*—parental love. *Abuse*—improper indulgence of children. *Deficiency*—neglect of the young.
- 3d. **Inhabitiveness**, OR CONCENTRATIVENESS—to fix on some spot for a permanent residence. *Feeling*—amor patriæ, or love of country, homesickness. *Abuse*—prejudice against other countries—too limited views of patriotism. *Deficiency*—roving.
- 4th. **Adhesiveness**—to form connections and attachments to parents and friends. *Feeling*—friendship. *Abuse*—improper connections. *Deficiency*—neglect of friends.

GOVERNING GROUP.

- 5th. **Imperativeness**, OR SELF-ESTEEM—to command, to take the lead in society, to assume superiority. *Feeling*—dignity, pride, self-esteem. *Abuse*—superciliousness, haughtiness, arrogance. *Deficiency*—want of dignity.
- 6th. **Approbateness**—to act in a popular and agreeable manner, to gain the esteem and applause of

others. *Feeling*—love of praise, admiration, distinction. *Abuse*—sopishness, coquetry, vanity, improper attempts to acquire notoriety. *Deficiency*—indifference to the opinions of others.

7TH. **Firmness**—to maintain the position or authority which we have assumed in relation to others. *Feeling*—determination. *Abuse*—obstinacy, infatuation. *Deficiency*—too much influenced by others.

8TH. **Conscientiousness**—to act justly. *Feeling*—conscious integrity, moral sense, remorse. *Abuse*—improper self-condemnation, useless remorse. *Deficiency*—dishonesty.

CONFORMING GROUP.

9TH. **Submissiveness**, OR REVERENCE, OR VENERATION—to submit, to condescend, to yield to superior power, wisdom or merit. *Feeling*—reverence, veneration, adoration. *Abuse*—servility, slavishness, false worship. *Deficiency*—a want of proper respect.

10TH. **Kindness**, OR BENEVOLENCE—to gratify the feelings of others. *Feeling*—pity, compassion. *Abuse*—indiscriminate and improper kindness. *Deficiency*—indifference to the feelings of others.

11TH. **Imitativeness**, OR IMITATION—to imitate the examples, precepts and operations of others whom we respect. *Feeling*—sympathy. *Abuse*—irreverent mimicry, or servile copying. *Deficiency*—indifference to the manners of others.

12TH. **Credenciveness**, OR MARVELLOUSNESS, OR WONDER—to act upon the testimony of others whom we respect. *Feeling*—curiosity, wonder, marvellousness. *Abuse*—superstition, credulity. *Deficiency*—skepticism.

INTELLECTUALS.

PERCEPTIVES.

1. **Individuality**—or *Perception* of individual things, without reference to their qualities. *Memory* of individual facts. *Talent* of observing, attention in general. *Some late observations have induced me to consider this the grand central organ of all CONSCIOUSNESS.*
2. **Flavor**, OR CHEMICALITY—*Perception* of odors and savors. *Memory* of odors and savors. *Talent* of distinguishing the flavor of food, drink, perfume, and chemical substances.
3. **Language**—*Perception* of sounds. *Memory* of words. *Talent* for learning the languages.
4. **Form**—*Perception* of the forms of bodies. *Memory* of forms and faces. *Talent* for drawing forms, &c.
5. **Size**, OR EXTENSION—*Perception* of distance, space, size. *Memory* of size and distance. *Talent* for perspective drawing, landscapes, &c.
6. **Weight**—*Perception* of equilibrium, gravitation, force, momentum, resistance. *Memory* of weight, &c. *Talent* for balancing, and applying force in a skilful and delicate manner.
7. **Color**—*Perception* of hues, tints, and shades of color. *Memory* of color. *Talent* of painting, dying, &c.
8. **Order**—*Perception* of arrangement. *Memory* of arrangement. *Talent* of arranging and keeping things in order.
9. **Number**—*Perception* of plurality, or number.

Memory of numbers. Talent for arithmetical calculation. Combined with the Reflectives, it bestows the talent for mathematics.

10. **Direction**, OR LOCALITY—*Perception of the direction of objects. Memory of the points of the compass. Talent of navigation.*
11. **Eventuality**, OR ACTION—*Perception of the action of things. Memory of transactions, anecdotes, and histories. Talent for history.*
12. **Time**—*Perception of the duration of time. Memory of intervals and (combined with Number) memory of dates. Talent for chronology, and keeping time in music, dancing, marching, &c.*
13. **Tune**—*Perception of the pitch of sound. Memory of tune, the foundation of the Talent for music.*

REFLECTIVES.

14. **Comparison**, OR CLASSIFICATION—*Perception of the resemblances, differences and classes of things. Memory of resemblances, and classes. Talent for classification, for figurative language, and for analogical reasoning.*
15. **Causality**, OR CONNECTION—*Perception of dependence, connection, cause and effect. Memory of general conclusions and results. Talent for logical reasoning, and original invention.*

NUMBERS.

Most phrenologists use numerical figures to express the size of the organs, and, if correctly done, it is undoubtedly the best way. Some adopt $9\frac{1}{2}$ as a medium number, and, then, of course, 20 stands for the highest, and 1 for the lowest degree of development. I prefer to adopt 5 as a medium number, and, therefore, 9 stands for the highest, and 1 for the lowest degree of development. If a head were perfectly formed, and all the organs equally developed, every organ should be numbered 5; and, as there are 39 organs, the sum of all their numbers would be 5 times 39, or 195. We cannot number any more above medium than we do below, for no organ can be large without being so at the expense of others. If an organ is marked 6, some other must be marked 4; and whatever be the form or size of the head, the sum of all the numbers must be 195, or the examination is incorrect. It is like dividing \$195 among 39 men; it would be \$5 each; and if we give more than \$5 to one man, some one or more of the others must receive less.

Simple and undeniable as this rule is, it has hitherto been either unknown or totally disregarded by all practical phrenologists. It is common to see a chart in which nearly all the organs are marked higher than the medium number; a practice which, however complimentary it may seem to the subject, is perfectly absurd, and renders the chart worse than useless.

In Capen's life of Spurzheim, we are presented with a chart of his head, taken by Mr. George Combe and Mr. Walter Todd, in which 20 was adopted as a maximum, and the number of organs examined was 35. The sum of all the numbers, therefore, could have been only $332\frac{1}{2}$, if they had proceeded correctly; but they have made it amount to 581. All Ame-

rican practitioners, following the example of Mr. Combe, have been led into the same error in which he has fallen.

It should be remembered that the numbers express only the *relative* size of the organs in the same individual, without reference to other persons. Two men may have their organs numbered precisely alike, and yet one head may be a third larger than the other; one may be a man of extraordinary talent and energy, while the other is far below mediocrity, on account of the small size of his head.

In order to make a just comparison of one individual with others, we must ascertain the size of the whole constitution, compared with others of the same age, sex, and race. *All else equal*, the largest constitution will manifest the most force, both of body and mind.

The brain is the organ of the mind, and, *all else equal*, the largest brain will manifest the most power. We, therefore, ascertain the size of the brain, compared with the rest of the body, for if the whole constitution is above the medium size, and then the head is disproportionately large, nothing more is wanting to constitute true natural greatness but a favorable proportion of the parts.

For a more particular account of my views, I refer to my larger work, with plates, &c., which may be obtained at W. C. Little's book store, Albany. See also Prof. Horsford's Report to the Albany Phrenological Society, in favor of Grimes's new arrangement, &c.

Phrenological Busts to correspond with my system, made by Bracket, the distinguished sculptor, may also be obtained at Little's, price \$1.50.

Phrenological Charts, like this, may be purchased by the wholesale of the printer, in Albany, at a small advance upon cost.

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Entered according to act of Congress, in the year 1840, by J. Stanley Grimes, in the Clerk's office of the Northern District of the State of New York.