

WHAT SHALL WE DO WITH OUR CHILDREN?

HOW TO FIND THEIR TRUE NATURES,

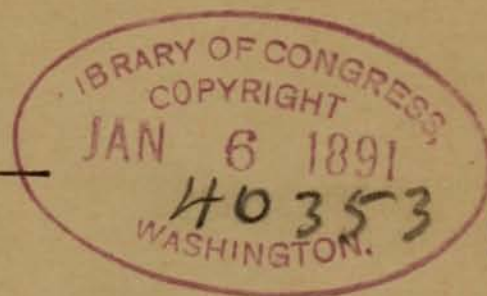
AND THE

BEST WAY TO EDUCATE THEM.

BY

CHARLES A. BARRY.

"Train up a child in the way he should go, and when he is old
he will not depart from it."—PROVERBS xxii. 6.



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“And of all systematic divisions of human nature into faculties and powers, I think that of Phrenology, on the whole, the most convenient.

“If a man wishes to know what he is fit for, and capable of, this gives him a useful method of investigation. It divides, for example, all our powers into mental, moral, and passional.” — “*Self-Culture*,” by Rev. JAMES FREEMAN CLARKE, page 101.

PREFACE.

THIS little book goes from me to thoughtful parents in the strong hope that it may prove useful to them in the training of their children.

Many and great difficulties stand in the way of conscientious fathers and mothers desiring the well-doing and the well-being of their loved ones; but the small, safe lamp I offer to them in the make-up of this work can become in their hands, I am sure, a light of great power.

The subject-matter presented appeared originally in the *Boston Courier*, and this present form is published in compliance with many wishes expressed for it.

C. A. B.

WHAT SHALL WE DO WITH OUR CHILDREN ?

CHAPTER I.

“ AH, if our souls but poise and swing
Like the compass in its brazen ring,
Ever level and ever true
To the toil and the task we have to do,
We shall sail securely, and safely reach
The Fortunate Isles on whose shining beach
The sights we see and the sounds we hear
Will be those of joy, and not of fear.”

THE Rev. Phillips Brooks, in one of his inspired moments, says: “ We cannot help rejoicing in the increasing prominence of the idea that every being whom the world contains has his true place written in the very make of his nature, and that to find that place and fill it is success for him. To help him find that place, and make him fit to fill it, is the

duty of his educators in all their various degrees."

I begin by saying to every father and mother to whom these preparatory words may come, that very powerful influences for good or evil stand ready to act upon the life of every child newly born upon this planet; and I strictly assert that it is the bounden duty of parents to make themselves acquainted with the nature of these influences, in order that the bad and dangerous ones may be held in check, and the good ones helped on in every way.

When the Countess D'Ossoli (Margaret Fuller) took her baby in her arms for the first time, she reverently said: "God help me. I am the mother of an immortal soul!" And precisely this same invocation ought to dwell upon the lips of every woman who becomes a mother.

No two persons, though they be twins, are exactly alike either in character or appear-

ance ; and it is very certain that every human creature is more or less influenced by the subtile forces existing outside of the wonderful ones belonging directly to our visible bodies. For instance, there is not a square inch of the earth's atmosphere that does not contain electricity, not a point in any human body that is not an open avenue to its power. Equalization of this mighty force in the nervous system of a boy or girl makes a good circulation of the blood and perfect health. But let a trifle more moisture than usually exists penetrate the common air, and we shall soon see that the sensitive nerves of our boy or girl do not readily adjust themselves to the changed electrical conditions. Mental depression or bodily indisposition of some sort almost invariably follows.

Let it be distinctly and forever understood now by the reader, that a newly born child is a compend of tremendous forces coming to the front over long lines of heredity that may con-

demn him to a life of wickedness and crime, or lift him up to perpetual holiness, to actual saintly life in God.

Let us suppose a case : A boy child is born to a man and woman who knew little or nothing of each other six months before marriage. The two parents are above the average of men and women, and the attendant physician and nurse have said that the little creature is altogether perfect. A beautiful thing to look at, no doubt, is the young child ; but has father or mother given a single thought to the all-powerful forces that are biding their time in the dear baby till the convenient season shall come in which they will make him, in a greater or less degree, a thing to be moulded as they will ?

Let us suppose, once more, that the little fellow is now ten years of age. Already father and mother have seen, as in a mirror, no small imitations of themselves. Brother Tom has often said to the mother, "Jenny, your boy

walks exactly as you do, and acts in many ways just as you used to do in the old times"; while it is easily seen by all the relatives that the boy, on the father side of the parentage, is truly "a chip of the old block."

Now, is there any way of finding out the trend of the lines of this child's course in life, or the make-up of his chest of tools, *i. e.*, of the body God has given him to work with? I say without any hesitation that there is a way of finding out the tendencies of a child's nature, and of learning the true course of action concerning his education.

To begin with, I should put the boy — say a ten-year-old one — in the hands of an expert physician for a full examination of all the principal organs of his body. Having gone through with such an examination, and having found that the physical machinery is sound in every particular, I should next proceed to get the outline of his head in profile. I should want to know what his head stands for as a

piece of Nature's handiwork, — as the home of the master workman of the bodily forces.

And now concerning the use of such a profile. First, I draw four horizontal lines, H, K, L, M,

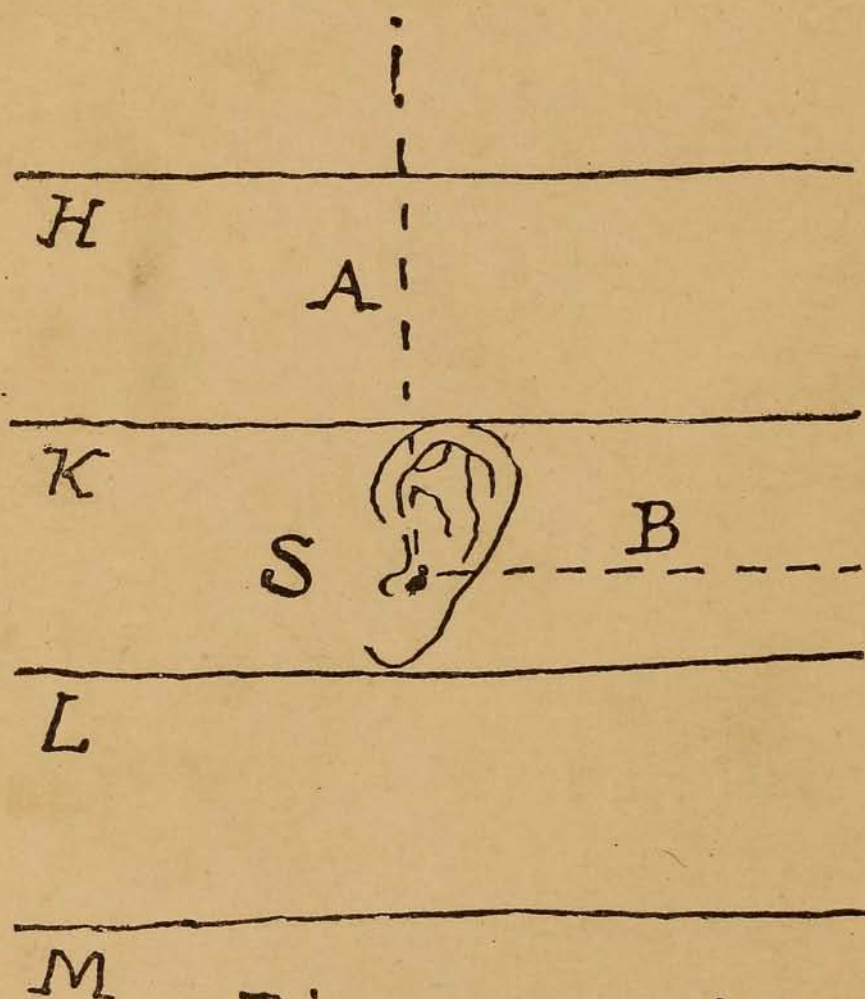


Diagram 1.

equally distant apart, placing in the middle space a drawing of the ear. At the point

marked S, I make two indefinite dotted lines, vertical and horizontal, marking them A, B. The diagram (I) is now ready for my study of the boy's head.

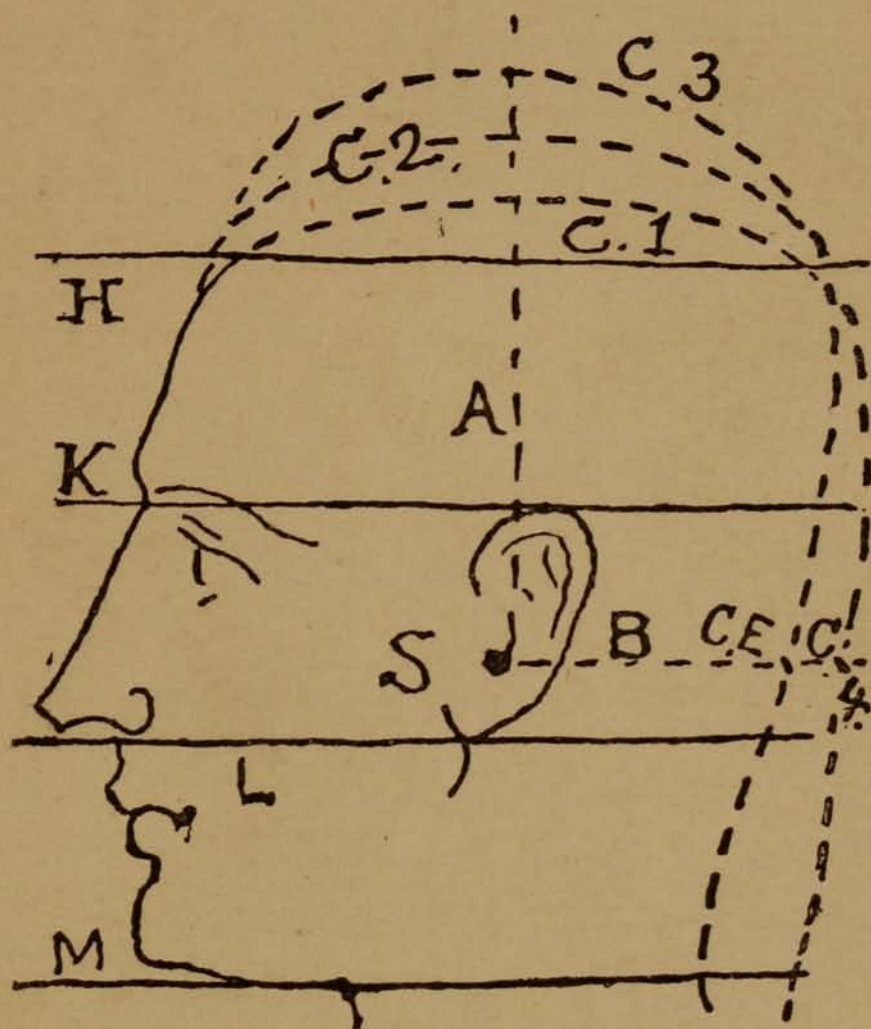
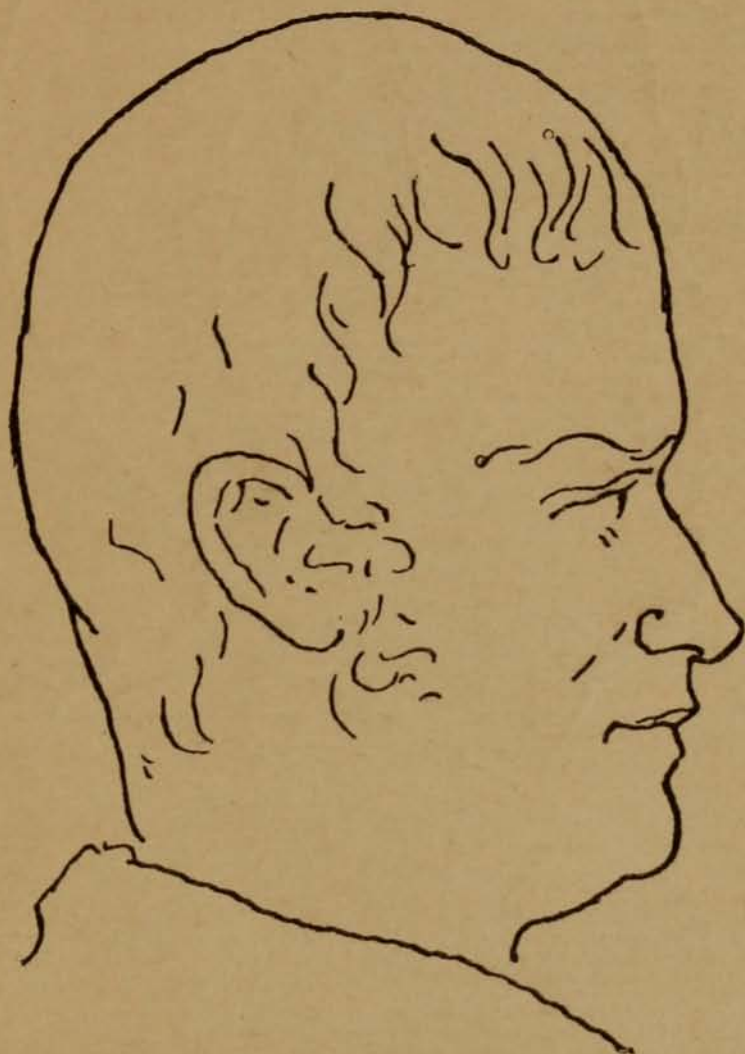


Diagram 2.

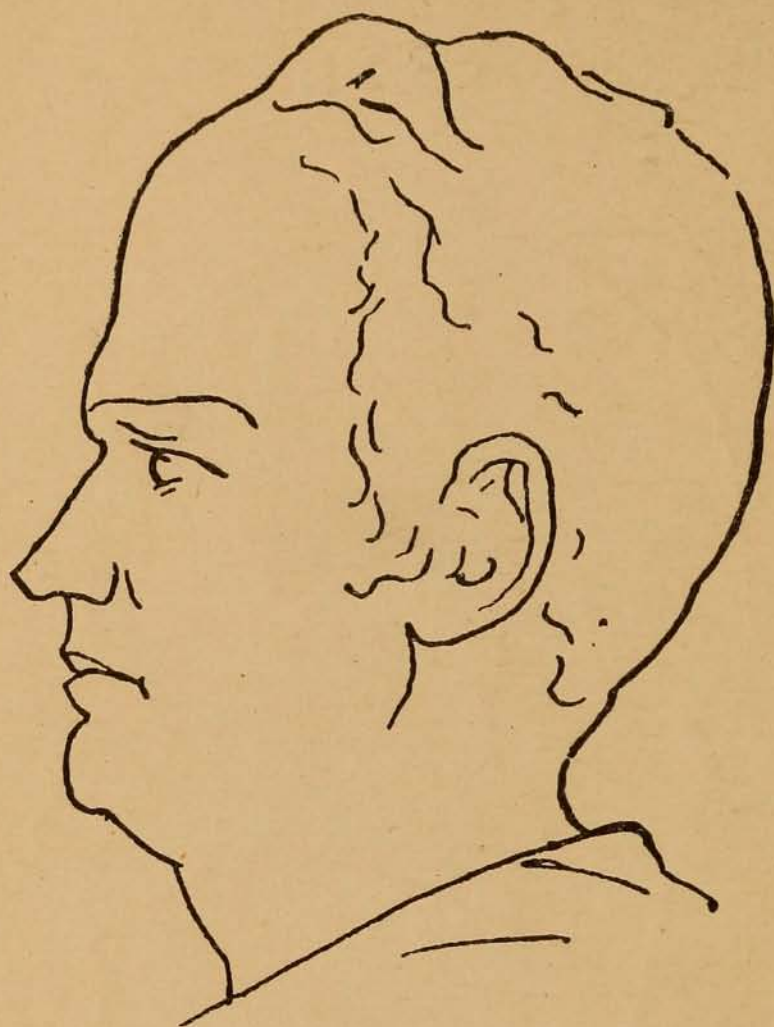
Starting at S, and going up the dotted line A (having placed forehead, nose, mouth, and

chin in position, — nose and ear in good heads being in the same space), I look to see if the top line of the head is at C 1, C 2, or C 3; or, in other words, how far the top of the head is from the opening of the ear. If C 1 is the top line, it is, in nine cases out of ten, continued to C 4, on dotted line B. Heads of prize fighters and bad men generally are as is represented by the dotted line C 1, C 4, — C 1 indicating small mental faculties; C 4, large animal propensities. That is to say, the higher or spiritual regions of the brain are to be found at a particular distance above the opening of the ear, as at C 2, C 3, the lower or animal ones reaching out behind the ear, as at C 4, on the dotted line B in the diagram. To illustrate: the greatest height above the ears in a human head can be seen in two marble portrait busts in the Boston Athenæum, faithful drawings of which are here given.

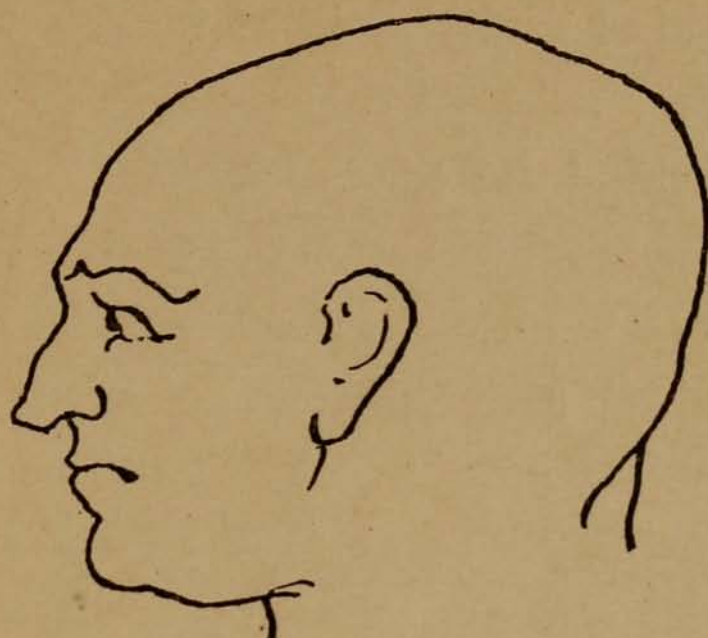
A wonderful head it is, this first one, that of Sir Walter Scott, the renowned author of



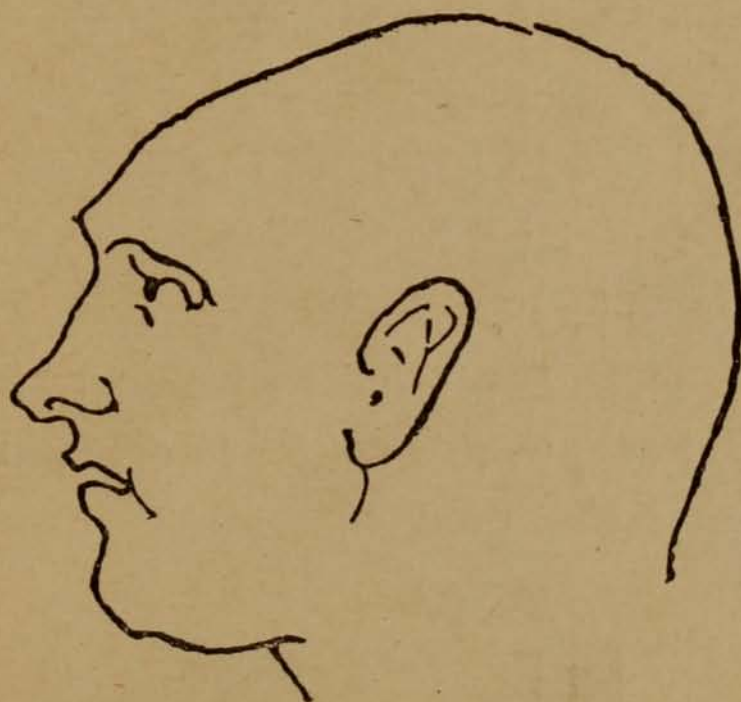
the Waverley novels. No less wonderful is this second one, that of our great American, Daniel Webster :—



In striking contrast now come the following sketches taken from perfect phrenological busts of Williams (1) and Bishop (2), English murderers, executed in London in 1832. These show the greatest distance behind the ears.



(1)



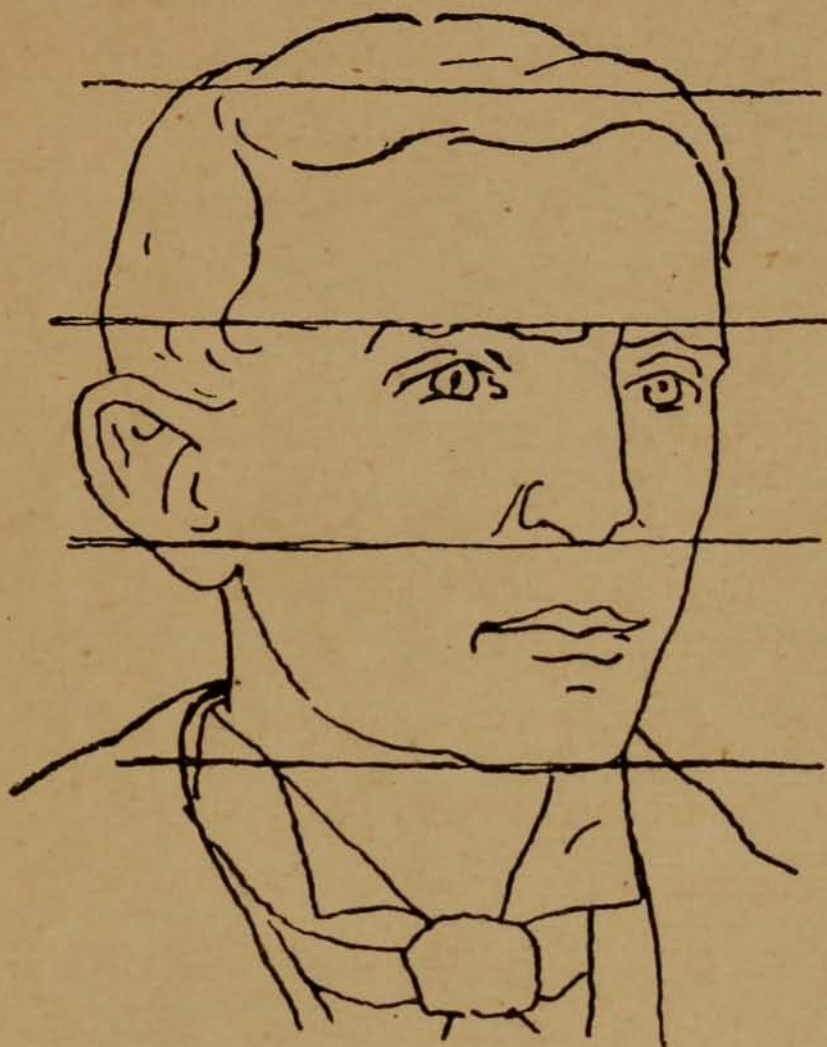
(2)

The head of Williams is by far the worse; the upper or spiritual region being very low, the part behind the ear immense.

Another law of construction is quickly noticed. If the head of the boy under examination is high above the ear, say as at C 2 in the diagram, the distance behind the ear will almost certainly end at C E on the dotted line B (diagram 2); that is, the line of the head will be drawn inward toward the ear.

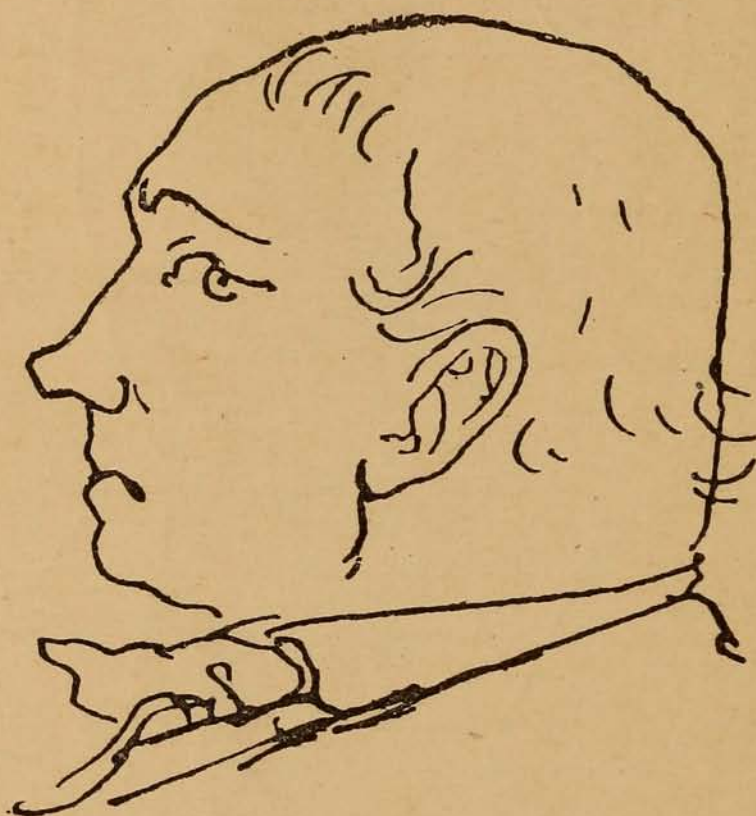
The location of the ear in the head is most important in an investigation. If it as a whole, opening and all, drops far below the horizontal line L, touching the bottom of the nose, it indicates a stubborn will, an ugly temper, and bad tendencies.

Look well at these two heads now introduced. First, to this one of Ferdinand Ward



(notice the position of the ear), the cunning robber of the Grant family, now, I believe, in

a State prison ; and then at this one, representing the dangerous wild-beast type found in any one of our great cities. Apply the



horizontal line test to this head, and see where the ear will be located, starting the first line to be drawn at the eyebrow, the second one at the bottom of the nose.

Beyond this simple plan of briefly determining character and traits or propensities, the proper course to pursue is next to have made a phrenological chart in detail of the boy's head by an expert phrenologist.

Let me say here to parents and children that it is a most blessed thing to be well born, to have such an organization, physical and mental, at the start in the great race of life, as will give some limit of safety from the perils and evils of this sin-possessed earth — so far as one can have any safety under the unvarying laws of God. A good current of ancestral blood, with reliable brain and nerve power, a strong conscience, and a will that can be depended upon in every degree of responsibility, are things to be devoutly prayed for. Diseased appetites and perverted passions take little notice of the laws of God or man, though it is written — blazing, a burning fire — in all languages, that the way of the criminal transgressor is hard. In-

herited weakness of any kind, especially the weakness that allows sin under a weak power of discerning between good and evil, is a sad state of things indeed, and should lead good men to look with pity upon all so afflicted. When George Whitefield, the renowned preacher, saw a murderer led by his window, he said, "There goes George Whitefield, but for the grace of God." So should we fortunate ones, looking at the criminal classes, say, There are we all, but for the grace of God.

I have recommended parents to have phrenological charts made of the heads of their children, showing the natural language of the propensities, faculties, and moral sentiments, and now make use of the following statement once made by Horace Mann, the great Massachusetts educator: "I look upon phrenology as the guide to philosophy and the handmaid of Christianity. Whoever disseminates true phrenology is a public benefactor."

CHAPTER II.

IT is the object of the writer now to show that some of the most potent powers of the inner or spiritual world of unknown forces rise to meet every boy and girl starting out upon the great pilgrimage of mortal life. Each one of our loved ones joins the vast army of bread-winners more or less handicapped. He must do so, for Mother Earth bears nowhere upon her ample bosom one perfect human creature. Even the highest among the hosts of noble men and women, who have lived and died upon our planet, struggled on their way to higher life often against great opposition, wrestling often with strife, torture, poverty, the ills of prison, popular odium, disease even, in its most appalling shapes.

Before the physical and mental constitu-

tion of a boy or girl can be thoroughly studied, an understanding of the great *law of Temperament* is necessary, as all states of the body affect the brain. Temperament, as applied to human beings, has reference to the arrangement of the physical portions of the body. It is classed as the motive, or mechanical; the vital, or nutritive; the mental, or nervous; each class being determined by the predominance in the body of the organs from which it derives its name.

Comparing one child with another, it is quickly noticed that one is short, another tall; one light, another dark; one slender and weak, another muscular and strong; that one is constantly moving about, and that another is quiet and not easily excited. We are led to apply these conditions to fixed physical states, called, in combination, the temperament.

Let it be understood then that the predominance of either one of the three grand

types already named, determines the special quality of both the child mind and the adult mind. A nervous boy or girl is always a



bright child, having a decided tendency to study, loving beautiful things, and disliking thoroughly those that are coarse or common.

Such a child, boy or girl, is hard to manage by the use of any of the well-known methods of compulsion, but is quick to respond to gentle words or loving looks, unless some poison is at work among the delicate threads of the nervous system, or some unseen overpowering influence is prevailing in the environment. In this connection, let it be well understood by parents that the will of a child is hardly ever to be calculated upon as a power in self-government. It is always weak in the children of the weak, and but a trifle stronger in the children of the strong. Never irritate a nervous child, and be assured that whipping one beyond the giving of a slight touch or two with a small switch, is not a safe mode of proceeding. You had better not try to believe that you can get sweeter music out of a delicate musical instrument by striking its sensitive strings with a hammer.

But a boy with a head similar to the one

here shown, inclining strongly to the animal side of life, will give in to the heavy lash and bitter words, or appear to do so. But the time



will be very likely to come when the brute in him will defy such coercion, when what little love he has in him for father and mother will turn to deadly hate, when he will easily

enter into the way whose end is a prison or the hangman's rope.

Between these two types a large number of children are to be found to whom corporal punishment of not too harsh a kind seems absolutely necessary at times; but it should be dispensed with as soon as possible — just as soon as the child feels that minding through love of father and mother is better than obedience given through fear.

I advise as the next step to having a phrenological chart made, the examination of a child's temperament by an experienced physiologist; and since every good physician is a good physiologist, such an examination is not hard to obtain. It cannot be less than very clear to all thoughtful parents, it seems to me, that before education of any kind is attempted, the educator should know the kind of material he is to work upon. A sculptor searches with great care for a certain kind of clay upon which he is to labor

for many months, with skilful fingers and delicate modelling tools, to make his model for some beautiful statue. Given a good physical body, good ancestral traits, a reliable temperament (temperaments, by the way, are more or less mixed in human beings), the gift by nature of the obedient spirit, a good power of self-control, then only the diseases and dangers of common life, with the mysterious powers of the inner world of invisible forces, stand in the way of the educator.

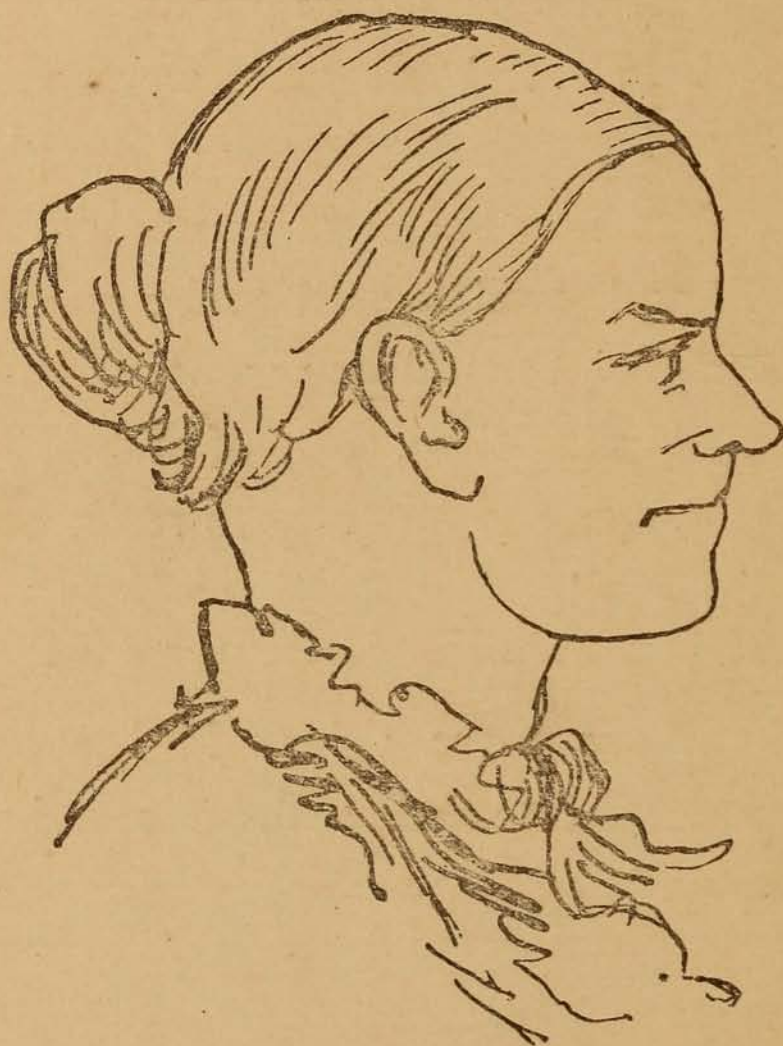
And now concerning what is called the sensitive state in human beings. Sensitive-ness, or the condition of being affected by unseen agencies, is the heritage of all, although it is manifested in a great degree by only a few individuals. It can be positively said that nineteen twentieths of our children are simply vibratory strings for good and instructive influences or troublesome and dangerous ones (their name is legion) to play

upon. In no other way than by the law of magnetic influence can the superhuman achievements of children and grown-up persons be accounted for. Mozart, Handel, Pope, Zerah Colburn, Pascal, Blind Tom, Rachel, were as children wonderful sensitives. Towering above the great men of the world, Napoleon under his fearful nerve-storms, Swedenborg in his London street wanderings, Abraham Lincoln in his lofty spiritual out-reachings, Stanley in his superhuman victories over bodily ills and over the fierce anger of black barbarians, the dangers and pestilences of African forests, stand to mankind as sensitives of the highest degree. Take the case of Thomas A. Edison, for instance, with his marvellously sensitive nature, and believe for just a moment that Benjamin Franklin *is* (as he always in this life said he was) a human spirit destined for eternal life. Can there be any reasonable doubt of his ability as an immortal spirit to act upon so

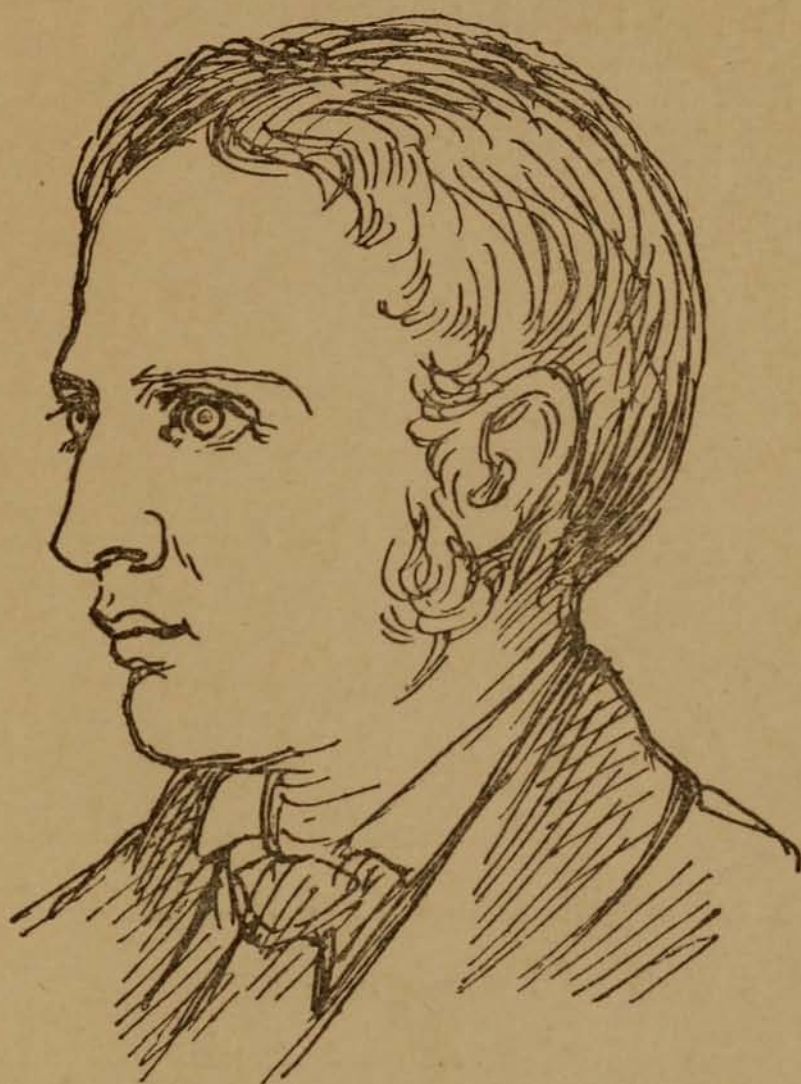
small an affair to him as Edison's brain? In this connection, I am particularly moved to say that there are other spheres of life beyond this one, and that thousands upon thousands of human spirits pass from our life to another state of being, with all their worst passions ripe for new energies. Death of the physical body makes no change of character; evil is still evil, and good is still to be sought for. Consider this, then, dear parents of innocent children, — sensitives, all of them, — and learn to prepare them early to resist evil and to desire good.

“There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.”

Now, to sum it all up, our duty to our children. First, it is an unfortunate child who has to be governed and educated by such a mother or teacher as this head represents.



But a child having a father or teacher with this type of brain or face is fortunate beyond telling.



Let us see to it, then, that we start our children in this journey of mortal life so that they may have the opportunity to make good

men and women. We should acquaint them early with their own valuable powers of body and mind, and with their shortcomings, mostly the result of inheritance, sparing no expense of time or money to fit them for the places in this visible world that nature intends them to fill, and for holy entrance into the higher life. With good phrenological charts of their brain powers to guide us, and a complete understanding of their temperaments, preliminary to the adoption of a wise educational course, our work will be comparatively easy and the burden light. It will be found that one child is fitted for one thing, the next for another, and there will be some who will seem to be able to do many things well and easily.

Above all other sciences, phrenology shows the natural tendencies, tastes, and capacities of a child's organization, and enables us to decide what pursuit is best for him. It warns us continually not to put circular pegs

in square holes, *i. e.*, not to attempt to make engineers and physicians of boys who have natural leanings to the pulpit and the stage. Finally, let us not dare to accomplish anything in a child's behalf in the way of training and education until we have sought the divine help of God through his ministering angels.

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THE DÆMON OF DARWIN.—It was dramatic, graphic, and forcible, poetry and philosophy intermingled. The imaginary dialogue between Socrates and Darwin, in which ancient and modern science was discussed, was most beautiful. . . . Everything in life was satisfactorily proven by Dr. Coues to be under the direct supervision of a Superior Being. . . . The lecturer held his audience spell-bound for more than an hour, and was greatly applauded. — *The National Republican*, Feb. 20, 1883.

It is refreshing to find that everything is not so solemn, and finished and "grown up," in this world of ours, that wit and originality are not unknown quantities in the problem of human existence, and the most delightful realization of this is Dr. Coues's lecture on "The Dæmon of Darwin." It is unique and clever to the highest degree.

and so cunningly written and happily communicated that one can hardly snatch a moment from its engrossing interest, and subtle and charming wit, to wonder how so infinite riches can be crowded in so little room. As a literary effort, the lecture is a success. — *The Capital* (Washington), Dec. 3, 1882.

BIOGEN: A SPECULATION ON THE ORIGIN AND NATURE OF LIFE. By Prof. Elliott Coues, Member of the National Academy of Sciences. — This is a brief but masterly treatise on the origin of life in opposition to the prevalent materialism of the day. It meets the materialist on his own ground, though reaching up to a refinement of matter not readily recognized by observers of merely external phenomena. The work is highly recommended by those competent to judge who have read it. — *Herald and Presbyter*, April 23, 1884.

Prof. Coues is a scientist, and as such is devoting his time and talents to psychical investigation in his own way, by such methods and along such lines as his genius inspires, his experience commends, and his time permits. . . . Those who know Prof. Coues's views more in detail should read his interesting and wonderfully suggestive little book, entitled "Biogen." — *Religio-Philosophical Journal*, Jan. 24, 1885.

A BUDDHIST CATECHISM. — A most admirable exposition of the Buddhist faith; clearer than any elaborate essay, and not only making it possible to understand exactly what Buddhism is, but leaving it impossible not to understand what it is. In the form of question and answer, every possible feature of the faith is brought up in turn, with a brevity, a clearness, and a conciseness which cannot be too highly commended. — *The Critic* (New York), Aug. 15, 1885.

A BUDDHIST CATECHISM. . . . — But whatever judgment the thoughtful reader may pass on Buddhism, exoteric or esoteric, it is convenient to have that philosophy — for it declines to be called a religion — condensed into a compact, clear, and readable shape, and this Col. Olcott has done. The same exposition of Buddhism may be found elsewhere, but neither so lucidly nor so authoritatively

expressed. The copious and weighty notes of Prof. Elliott Coues, one of America's distinguished men of science, and one of her most learned and eloquent writers, add value to the American edition. — LLOYD P. SMITH, in *The American* (Philadelphia), Aug. 29, 1885.

LONDON, June 17, 1886.

As No. 5 of the BIOGEN SERIES, Prof. Coues has reprinted Robert Dodsley's "Œconomy of Human Life," which he considers is based on theosophical ethics. The history of this little treatise is rather curious. It was originally published in 1750, and purported to be by a Brahmin, but the authorship was generally attributed to Lord Chesterfield. . . . The association of the name "Kuthumi" with the book, so perplexing to understand, is not a biographical fact, as Prof. Coues explains in his "foreword" (page 10). . . . Prof. Coues is deserving of praise for rescuing from oblivion a book in many ways calculated to do good.

MOHINI M. CHATTERJI.

A WOMAN IN THE CASE. — (Special despatch to the *Globe-Democrat*. Washington, D. C., April 27.) — The resignation of Dr. Coues as lecturer on Anatomy in the National Medical College of this city has caused a great stir in professional and ecclesiastical circles. In an address delivered a few weeks since on the occasion of the sixty-fifth annual Commencement of the college, the doctor made a sharp attack upon the religious creeds of the day. In advocating the rights of women to enter the paths of progress, the doctor declared that religious intolerance, scientific insolence, and social tyranny were the three great stumbling-blocks to woman's progress.

THE BIOGEN SERIES. — This series of publications is under the editorial management of Prof. Coues, the well-known scientist and theosophist. The series has just reached its fifth number, "Kuthumi; or, The Œconomy of Human Life." This is a reprint of a little volume originally issued in 1770, but, under the classical pen of Prof. Coues, who has added an introduction, and the faultless typography of Estes & Lauriat, the little book is a very different affair from the earlier edition. No. 4 of the series, which is also only just

out of press, bears the significant title, "Can Matter Think?" These little books are, in short, classics, and, as such, substantial additions to the literature of the age, while their bearing on the great problems of theosophy can hardly be over-estimated. Prof. Coues's familiarity with the whole field of modern research, his exactness, which comes from scientific training, his remarkable command of first-class English, and his insight into the complex problems of psychology, place these books in the forefront of theosophic literature. — J. D. BUCK, in *The Path*, August, 1886.

A WOMAN IN THE CASE. — Prof. Elliott Coues was selected to deliver the address at the annual Commencement of the National Medical College, in Washington, March 16, 1887. It is usual, on such occasions, for the orator to please his audience with well-rounded periods, high-sounding, orotund, and ancient in style, if there lurks a thought in the phraseology which is framed to say nothing. Prof. Coues determined on an innovation, and the determination shook down the pillars of the college, and now it is an open question whether he or the part that is left is the college. . . . The address is a brave and noble protest against the shams and pretence of religion, which has been the tyrant over woman from the beginning of time, under one form or another. The medical profession is noted for scepticism and free-thought. If a college seeks to thrust out all free thinkers and fill the chairs with those who place creed first and scientific excellence second, it will soon lose its character and influence. As a matter of policy, Prof. Coues might have been less plain, but, standing on the heights, his light gave no uncertain flash. He called the attention of the world, and what he said was so transparently true that none can dispute. Being right, he will prevail in the full measure of his rightness. — HUDSON TUTTLE, in *Religio-Philosophical Journal* (Chicago), May 21, 1887.

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