

Three types of family life may stand out clearly before our view, for aid in reaching a reasonable conclusion as to what ought to be aimed at in family history. Even with such contrasts there lies deep in the hearts of all parents a true desire for their children's good. First, There is the home life, tolerably quiet, evenly and smooth-going, in which there is a pleasant sense of daily interest in each other, but where parental life and child life are in great measure apart from each other. There is a daily meeting time, longer or shorter, the mother is oftener with the little ones, and that of necessity, finding some considerable part of her work among them, so that her life is, as it were, a bridge between two experiences, pretty widely sundered. There is a meeting in the morning and in the evening, and as a rule there are common meals. Happy is the family whose common meals mark the ordinary course of life. But in this household we are depicting the parents have no deep, constantly living interest in their children; the children never feel as if there were any such sharing of their joys and sorrows; and they get to feel as if it were not possible that such sharing could go on, any more than the children would think of sharing an apple with their parents. They know a good deal of their mother's love, and some considerable share of their father's; but their parent's life is not in theirs, not with theirs, but only alongside of theirs, so as to touch theirs occasionally. Second, There is the home life, in which old and young are much farther apart. The parents are mostly out of the way, and when the parents are present they are rather in the way, because putting restraint on the merriment of the youngsters. The children are a trouble to the parents, and, as naturally follows, the parents are a trouble

to the children. There is a tacit regard on both sides to the possible rise of trouble, so that both are disposed to keep at a respectable distance. The attitude is friendly enough for the most part, but it is a kind of "armed neutrality," and this phase becomes increasingly marked as the young people advance in life. In early life the children are sent out, if the family be in humble circumstances; in better rank, they are sent to the nursery. For later life, results depend largely on what the lessons of the streets are with which they grow familiar, or what is the type of nursery rule. Third, There is the home life in which parents and children are much nearer each other, the older and younger really entwining together, as in the growth of a common stock, each branch in the tree receiving its share, and yielding its share. The genealogical tree, which families often delight to trace as a representation of their ancestry, is a natural and fit emblem of family life. The tree well indicates what the family life should be. As stem and branches are truly one, so ought parent life and child life to be one. In such a case there is a living mutual interest, sympathy and regard; all these being unceasingly active. The young contribute to the life happiness of both parents, and the superior wisdom and larger experience of the parents open the way for the children, providing daily help.

These are three types of family life which stand out to view with sufficient vividness. Each includes many varieties, but the distinctiveness of the three is unquestionable, and it is full of suggestiveness for all fathers and mothers who aim at doing their part, making the home a delight, and future life a witness to the value of home training. How are the two first types to be shunned? How is the third to be secured and fixed in the history of a family?