

lieve they contain thoughts worthy of the most careful consideration, both in the home and in the school. Not until children are born of one parent only will it be safe to commit their education to one sex only, either in the home or in the school.

If the mother is a type of love and, through her, tenderness has come into human life, and love has been discovered as an inherent part of the universe, as the quest of life, the end of creation, then through the father has come into human life the thought of law, through him came the benignity of government, through him has the soul been tutored to respect authority, through him have we been made to see that the universe is not only cradled in love but that it is centred in justice. Righteousness is the father word of evolution. Righteousness is the father thought of God, as love is the mother thought of God. Righteousness is the father contribution to the home, and if the hand of the father is at times more heavy, ay, if it needs at times come with deliberate heaviness upon the child, it is God's way of making a man out of that child. Who of us will bless the correcting hand of the father as well as the soothing hand of the mother? There should be, and there are, kisses from both father and mother to the well-bred child and there will be discipline, some times prompt, and, so far as the child can understand, unreasoning discipline in the hand of both, but for distinction let us recognize the father's contribution in the past and the present to the child life as a contribution of righteousness, of law, of stern equity. Shall we not bless this father providence as much as the mother providence? If in woman's eyes we first discover the eternal love, then let us in man's enkindled indignation, transfigured

righteousness, first discover the eternal justice of the universe.

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The modern child is threatened not with too much mother but with too little father, and this danger is heightened by the sudden release of womanhood from the ban of conventionality and of the domineering power of physical force. Let her not too readily accept as complementary the Church's adoration of Mary. Woman is made of no purer stuff than man, her companion, man, her father. She cannot transmit from her own veins or her companion's veins any purer life stuff, any diviner spirit impulse to her daughter than she does to her son. Crimes differ, as virtues differ, in form, but I suspect the population of heaven no more than the population of hell will be largely affected by the sex line, however the attendance at the modern church may seem to predict such a differentiation. We need more fathers in the homes. With Bishop Spaulding, of the Catholic Church, I say we need more men in our churches, and if our homes, schools and churches are not organized so as to evoke and direct this masculine investment then let them be reorganized. It is not true that mothers are peculiarly the divinely-appointed teachers of children, that to them is especially entrusted the intellectual or spiritual destinies of the young. As I said before, that argument is based upon the analogies of the past, it is a reversion to primitive conditions, an illustration of the laws of atavism, like the return to six fingers and toes in some people, or the restoration in others of the muscles that can move the ear.

The highest reaches of evolution point to the double responsibility and the double potency. In the in-