

trol in those in attendance upon him. Moreover, parents who realize even in a slight degree, the vast influence exerted by their example, will think twice before committing any action detrimental to the highest development not only of themselves but of their children. Juvenal remonstrates thus: "The greatest reverence is due to a child. If you are contemplating a disgraceful act, despise not your child's tender years, but let your infant son act as a check upon your purpose of sinning."

Love for home and family is one of the most powerful motives in the uplifting of mankind. It is not indeed confined to humanity, for it is seen in many dumb animals. In man, however, it may be assumed to be of a higher and more lasting character. It can stir even the coward to acts of courage and the selfish to the sacrifice of self. It has been the inspiration for many an act of sublime devotion and self-abnegation, recorded not on the world's tablets of honor but in the great Book of Life. When we think of what mothers have dared and suffered for their sons and daughters—what they are daring and suffering now, the world over, we are constrained to bow in reverence before the great love thus made manifest. Truly the home is more than a social institution: it is divine. But the love inspired by home and kindred does not end with these. It is the basis of that true patriotism that has inspired many a brave man to lay down his life willingly and cheerfully in his country's cause. Upon it, too, as upon a firm foundation, is built the noble structure of love of man for man and of man for God. For "he that loveth not his brother, whom he hath seen, cannot love God, whom he hath not seen."

"Love took up the harp of Life, and smote on all the chords with might,
Struck the chord of Self, that, trembling, passed in music out of sight."

The nature and extent of home influence is a variable quantity, varying according to the character of the home whence it emanates. A loveless home—

if an abode may be called "home," whose existence does not depend on love as its fundamental principle—is a spectacle to make men and angels weep. Its presence is a menace to the state; it is a monstrosity in the social world, a blot upon society's escutcheon. Far different is the abode of those whose every action proceeds from a heart purified and ennobled by the love of kindred, of humanity, and of God. Such is the true home. Its influence does not hinge upon the number of its material possessions. The strongest characters have come from homes of poverty and toil. Carlyle's parents were poor farmers. Wordsworth's Wanderer, a man

"Endowed with highest gifts,
The vision and the faculty divine,"
was poor in worldly wealth, but

"in our best experience he was rich
And in the wisdom of our daily life."

And why? Not only because he was taught of Nature, but because of the character of his home, where he was

"Strengthened and braced by breathing in content
The keen, the wholesome air of poverty."

It is thus described by the poet:

"A virtuous household, though exceeding poor!
Pure lives were they all, austere and grave,
And fearing God: the very children taught
Stern self-respect, a reverence for God's word
And an habitual piety"

Yet it cannot be gainsaid that extreme poverty such as exists in the slums of our cities, militates against the development of the individual and the consequent advance of society. The desire of the social reformer is to better the race through the betterment of the individual, and this can be best accomplished through the medium of the home. The child's surroundings should be characterized by such a measure of material prosperity as to remove all necessity for his contact with the outside world as a wage-earner.

In the ideal home, the parent is wise enough to understand what is best for the child, and is able to supply what is needed. The child's physical, mental,