

cerning the divine; it has a right to religious instruction.

It is one of the unexplained contradictions that the principles which apply everywhere else are omitted in this particular. It is said that the child shall not "be forced to take on habits of religion." It must be "allowed to grow up until it can choose what form of faith it will have." How can it choose? What gives it the opportunity of choice? What fits it to make such a choice? What experience has it out of the loins of the past in its little brain, that should make it the arbiter of its highest destiny? I believe in the naturalness of religion, that it is a function of the human soul. But I believe that it should be taught, just as cooking is taught. Your children, though, are not usually taught cooking, as, happily the children of the poor are. In our social settlement there are cooking-classes; but there is also a religious service. That is a distinction in our settlement, of which I am glad; we have not only cooking-classes, but there is a religious service on Sunday night. The church is never named, a minister rarely leads them, there is nothing of doctrine inculcated. The leader teaches the life of the soul, just as we teach cooking. One is not more real than the other. As they must eat, they learn to cook. They have got to

live, and so they are taught the principles of religion.

You say the child must be provided with everything in the way of instruction, even to the detail of personal habits; but it shall not be taught religion, because that is something for grown-up folk. All the best psychology of the world is against you. You may be on that side, but the best psychology and the most learned scholarship are on the other side. The child is born an egotist, and ought to be, because it is in the animal stage of development; but between the age of twelve and fourteen it passes through certain changes of body and of brain that are as real in the brain as in the body. These are changes by which he passes from egotism to altruism, from the love of itself to the love of the other. The sex instincts that are aroused are only the superficial side of the chief aspect of the mind. The love of the other with whom the home shall be built is the love through which may be constituted the relation with God. You say you dare not touch this critical period. Shall we send missionaries to polytheistic nations, that they may learn a knowledge of the true God, and yet not teach the little mythologist in our home the essential presence of the heavenly father in its life?