

principles he imbibed there, remained with him, strengthening him to withstand the temptations of a life of luxury and learning, and forming the basis for that development that enabled him to become, under God, the leader and the law-giver of his people. The moral influence of that poor Jewish home has lived in the history not only of the Jews but of all the enlightened nations of the earth. Christianity and civilization today are deeply indebted not alone to Pharaoh's daughter, but to the mother of the child Moses, the woman inured to toil and hardship, making daily her tale of bricks at the bidding of the Egyptian taskmaster.

The Emperor Marcus Aurelius Antoninus, well-known to students of Roman history, placed on record his appreciation of the training he received in the home. "From my grandfather Verus," he wrote, "(I learned) good morals and the government of my temper. From the reputation and remembrance of my father, modesty and a manly character. From my mother, piety and beneficence and abstinence, not only from evil deeds, but even from evil thoughts, and further, simplicity in my way of living, far removed from the habits of the rich."

The Greek and Roman philosophers lay stress upon the overwhelming importance of child life and the magnitude of the responsibility of those who have to do with the training of youth. Plutarch, in his discourse on the training of children, writes: "For childhood is a tender thing and easily wrought into any shape. Yea, and the very souls of children readily receive the impressions of those things that are dropped into them while they are yet but soft; but when they grow older, they will, as all hard things are, be more difficult to be wrought upon." The "Republic" of Plato and the "Politics" of Aristotle also emphasize the lasting influence of early associations. Quintilian expresses similar ideas when he says: "We are by nature most tenacious of what we have imbibed in our infant years; as the flavor with which you scent vessels,

when new, remains in them."

As the bent and twisted twig will not grow up into the straight and perfect tree, the child that is placed in the midst of pernicious or unfavorable surroundings will not attain to his rightful development. But the straight twig in the midst of others that are bent and misshapen need not necessarily grow up otherwise than straight. In this case the analogy does not hold true. Through the mere proximity of corrupt natures, the moral fibre of the child will be inevitably warped and perverted. And this because the desire to imitate is inherent in the child's nature and essential to his growth. At first he imitates, blindly and slavishly, the actions and speech of those about him. As he grows, his imitation becomes freer and more individualistic. He chooses some part of another's experience as a starting point, a suggestion from which to develop his own experience. Wordsworth has noticed this universal trait in his great Ode:

"Then will he fit his tongue
To dialogues of business, love, or strife;
But it will not be long
Ere this be thrown aside,
And with new joy and pride
The little actor cons another part;

* * * * *

As if his whole vacation
Were endless imitation."

Hence the necessity for the parents themselves to possess, or strive to possess, all the qualities they desire in the child. Quintilian illustrates the value of learning in the parents, the mother as well as the father, by a reference to Cornelia, the mother of the Gracchi, who "contributed greatly to their eloquence." "A great part of our education," says Emerson, "is sympathetic and social. Boys and girls who have been brought up with superior people, show in their manners an inestimable grace."

The formation and development of character in the child alone is thus not the sole function of the home. The attainment of self-control on the part of the child pre-supposes similar self-con-