

mutual adaptations of the different organs to one another. The home, comprising the several members of the family—father, mother, sisters, brothers—is the natural social unit, each part of which shares in the work of the whole. This is the corporate side. The characters and functions of the various members, as well as their relations to one another, lead us to the consideration of the individual side.

Inasmuch as the home is a social institution and social institutions are but differentiated phases of the social whole, having originated in order to contribute to the realization of the aim of society, the work of the home consists in the attempt to secure the attainment of this aim.

The problem that confronts society today, the problem of how it may best further the free and full development of the individual, is the same that it has had to face from the beginning of the ages. It is one with the problem of education, which seeks to socialize the individual by enabling him to attain increased individual efficiency. This is to be attained not only through the formal education of the school and college but through the informal education gained in other social institutions, notably in the home. Education, formal and informal, is acquired by the reconstruction of experience. Indeed, education may be said to be the re-making of experience. Before experience can be re-made, it must be made. It is in the home that the child gets his first experiences to be used in the reconstructing process. Here he first comes into actual contact with life. His parents, brothers, and sisters are the impersonation of the social whole, occupying an intermediate position between the great life of the state and the child. The child becomes conscious of his individuality, of his distinct and separate existence, and, at the same time, of his relation to, and dependence upon, things and persons outside of himself. It is through the home that the child first shares in the social life of the race. Not only so, but it is

through the home also that he first learns to act socially. He learns to give out as well as take in. He makes certain demands upon society—upon the home-circle, which represents society,—and in return he has to respond to counter demands. He acquires the power of speech as well as ability to interpret the language of others. Through the various processes of direct stimulus and response, of injunction and prohibition, of imitation, of suggestion, and of communication, he comes to the knowledge, unconscious though it is, that he is not merely a separate individual with aims and interests peculiar to himself, but that he is also an agent in the social whole. His interests are indissolubly bound up with the interests of all mankind. The unity of aim and sympathetic feeling essential to the promotion of the best interests of society, are thus developed and fostered in the home.

In formal no less than in informal education, the home is a potent factor. Education in the home forms the basis for education in the school. The home affords material for psychological investigation as to the best ways and means of carrying on the socializing process. In many respects the school may be considered as the expansion and development of the family. The teacher, taking the place of the parents, interprets the problems of social life, past, present and future, and works them over into the child's experience.

The importance of the home in the social commonwealth rests not alone upon the extent of its work but upon its enduring character. "The child is father of the man." If the surroundings of the child are such as to promote industry, promptness, intelligent inquiry and habits of reflection, the man can hardly fail to be thoughtful, intelligent and industrious. History furnishes abundant material in support of this statement. Moses is a striking example of the lasting nature of early influences. The impressions he received as a child at his mother's side were not effaced by the splendors of Pharaoh's court. The