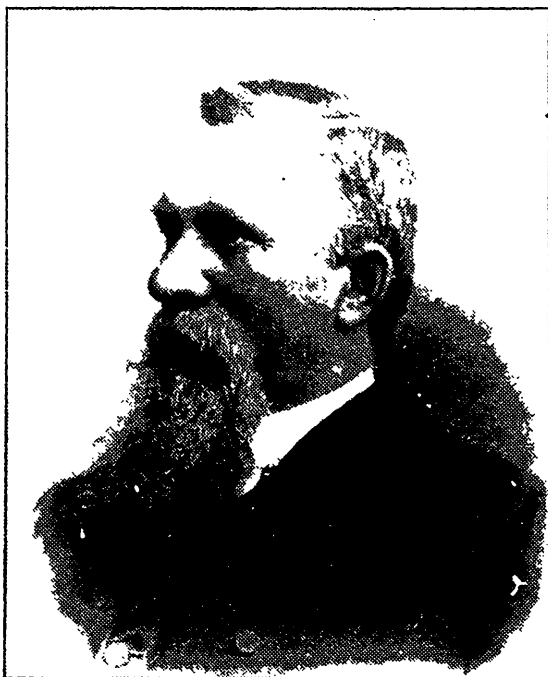


of education in the days of our remote ancestors was far simpler than at present. In natural science this principle of evolution is almost a truism. "The best apple in the world has been cultivated from the thorny crab." Anthropology teaches us that the home was not always such as we see it now, that it has reached its present high standard of purity and refinement only as the race has advanced from savagery through

also. Sometimes four generations are found in one "home." But, though different in character, the primitive home and the civilized home of the twentieth century are similar in essence, performing similar functions in the service of humanity.

Like every social institution the home has two sides, the corporate and the individual. The former has reference to its organization as a whole, as a form



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barbarism to the present height of civilization. Nor was it always the abode of one family, as we interpret that word. When polygamy was practised, the several wives with their children lived sometimes all together and sometimes separately. The Huron and the Iroquois Indians of North America often lived in large bark houses occupied by several families. In China to-day the sons bring their wives to the shelter of the parental roof and the sons' sons bring theirs

of associated life; the latter, to the way in which the organized life modifies the life of the various individuals who contribute to its maintenance. In other words, every organization must be dealt with from the two standpoints of differentiation and inter-relation. The biologist who has completed the study of a plant or animal, has recognized not only the various organs and functions, or divisions of labor, by which the life of the whole is maintained, but also the