vital forces that are in the home. It is the home that challenges our best thought and our deepest concern. Not alone your home and my home, but the universal home, the home of humanity.

A mere glance at the programme will show you that it is the purpose of the congress to treat of the home in its relation to the individual, to society, to the municipality, to the State, to the Nation and the world. The logic of events tells us that all men are brethren. If one member suffers, all suffer with him.

We need a finer social and civil development, as the solid basis of a true material prosperity. Far superior in importance to mere physical wealth is the wealth which comes from high mental and moral power; the prosperity that lies in the line of intelligence and real virtue.

There must be genuine nobility of character, or the chances are that posterity will regard the brilliancy of the family jewels more religiously than the brightness of the family name. It is in the home that these great moral transformations are to be worked out. The world is on the advance, and our homes must respond to that advance by sending forth noble, well-equipped men and women, inspired with splendid purpose and lofty intent; ready, if needs be, to do and to suffer.

Science needs explorers and expounders, and original thinkers are in demand. The footpaths of past generations are well-trodden. Where are the pioneers to new fields of discovery? Original students of nature are called for. Great problems await solution. Great truths are travailing for birth.

Is California, fair Queen of the West, keeping abreast of her own projected work? Is America, the presumptive mistress of civilization, ready to meet her high behests?

I much fear the affirmation is true, that neither the classes of statesmen, philosophers, artisans nor laborers are up to the modern complexity of their several professions. We must look to the home for the remedy of these shortcomings. The average standard of the race must be raised or humanity will be lashed and goaded into helpless decrepitude by exactions that transcend its capabilities. A balance must be preserved between the present requirements of the age and the ability to meet those requirements. They must be made to harmonize. These are vital questions that reach back into the home for their solution. The generation just at hand will be the logical sequence of the generation of to-day.

It is the purpose of this congress to bring out whatever is highest and best in regard to the home in all its far-reaching and wide-branching relations. The good and the true are one, and truth is eternal; and amid the perplexing discussions and opinions in regard to social and political economy it is comforting to remember that truth or error, justice or injustice, are in no way dependent upon our own interpretation of them. These are inherent in the very nature of things, and human law seeks in vain to ignore or defy them. They are not to be trifled with. Happy the nation or the individual that discovers these essential truths, and yields quick and cheerful obedience to the same. Civilization is but another mode of expressing a wise and reverent compliance with Nature's laws. All permanent improvement along any line consists in bringing our opinions into nearer agreement with facts.

We live in stirring times, in the midst of changes—religious, intellectual, social and political. Questions profoundly suggestive and perplexing are constantly presenting themselves. Men and women in a hand-to-hand tussle with life have little time for carefully considering the pros and cons of these agitating topics. Conscientious, truth-loving and progressive, they would fain throw their influence in the way of righteous reform, and fearful lest an undue eagerness for the new may work injustice to the old they often silence real conviction, and suffer themselves to be equipped with ready-made arguments and motives. They yield to the popular and the plausible for lack of opportunity to study and decide for themselves. This congress will take up questions on which there will doubtless be a diversity of opinion. Opportunity will be given for the discussion of every paper presented. Discussion stirs the soil around the roots of truth and gives it a vigorous growth.

It is not to be expected that all minds can accept the same presentation of a subject; nor should the advocates of either side be charged with a lack of conscientiousness, or a selfish disregard to the welfare of others. An inherent sense of personal dignity will always beget a spirit of courteous consideration for the opinions of an opponent, which is but a just tribute to a proper self-respect. "Our antagonist is our helper," says Burke, and nothing is so subversive of truth as intolerance of discussion. Even public opinion is by no means infallible; it is sometimes simply public impertinence and absurdity. It is agitation that eliminates the truth, as churning eliminates the butter; and "the age that agitates the most and the wisest has the most golden avoirdupois to stow away in its firkin." The reality in the old becomes the new disclosure, just as the bulb becomes the flower.

And so we may expect very earnest, and, we trust, very profitable discussions in regard to the home in all its varied aspects. In proportion as mankind gets away from savage conditions the home becomes more complex in its development and its power.

The homes of a nation are a nation's safeguard. The home is the nurse of patriotism. A man does not shoulder his musket in defense of his boarding-house, but in defense of his home. The world may have a thousand perches for a man but it can have but one nest, and the home makes the man far more than the man makes the home.

It would be a fine thing for any commonwealth if every workingman had it in his power to be investing every month what he now pays for rent in the payment of a home. There would be a fresh incentive for every member of the family to work toward the same end until they could say with just pride and happiness, "This is our home!" I rejoice whenever I see the little homes going up all around the suburbs of our beautiful city, raveling out into the remoter districts, thus uniting the radical tendencies of the city with the more conservative elements of country life.

It is man that makes land valuable; and homes increase the dignity and happiness of man. The manufacturing interests of great cities would be enhanced in value if the workmen had the paying of a home as an incentive to great industry and fidelity. This question of homes for the working classes is a question of political economy. Homes for workingmen would sound the death knell of "strikes." It is the homeless land that will be the imperiled land, whether it be France, Ireland, England, Scotland, or own loved America. I have been deeply interested in some remarkable facts, furnished by Rev. Dr. Northrop, the veteran educator, who, some time since, passed through San Francisco on his way to Japan. He had been gathering statistics for a magazine article on "Strikes, and the Homes of Working People." It was full of deep and suggestive import. The following were among the facts stated: In the city of Philadelphia, with its 200,000 families, no less than 150,000 are living in their own homes, and 80,000 of these were built by good, substantial loan and building associations, the stock of which is not taxed, so highly is it appreciated. There has not been a serious strike in Philadelphia for many years.

Look at the city of St. Johnsbury, Vermont, where the great Fairbanks' scales manufactory is turning out from seventy-five to eighty thousand scales a year—every one of them made upon honor. The operatives own their homes and are honored citizens of the town. One of the Fairbanks brothers has given $300,000 for an academy; others of the family have given a museum, an athenæum, an art gallery and a Young Men's Christian Association building. There has never been a "strike" in St. Johnsbury.

The Cheney silk manufactory, in South Manchester, Connecticut, is the largest in the world. The company furnishes the ground at cost and loans money for homes. No saloons are allowed, no fences; the plans are by one architect.

One thousand acres are covered by these works and these beautiful homes. There are no "strikes" in South Manchester.

Take the Estey organ manufactory at Brattleboro, Vt., as another instance. They have recently celebrated the completion of the two hundred and fifty thousandth organ. The operatives own their homes and are a happy set of men. This may account for the beautiful harmony of their instruments. There is a close relation between harmony of spirit and harmony of production. There are no "strikes" in Brattleboro.

The Pope bicycle factory, at Hartford, Conn., is another conspicuous instance. There are no less than 1400 hands employed. They own their homes. The noon-lunch, at the works, is furnished at cost, and the comfort of the workmen is a primal thought. There are no "strikes" at the bicycle-factory at Hartford. And the bicycles themselves never go on "strikes." The workmen have put no such spirit in their manufactures. The owners of homes have every inducement to be honest workmen, faithful employes and respected citizens. Suppose all our outlying suburbs were dotted with small, comfortable homes for the working classes, with quick and cheap transit, homes that could be paid for on easy installments with money that would otherwise be spent in rent for dreary dwellings in the desolate districts of the great city. Suppose the hard working mothers, who now are compelled to go forth to hard service, day after day, to eke out a mere pittance for family necessaries, had a small plat of ground where they could grow the vegetables for the table, raise chickens, cultivate flowers and beautify the home, giving the children a part in this delightful work, thus evoking the true home-spirit in them, would there not be a great incentive to frugality and a wise saving of wages?

Crowded quarters, insufficient, poor food, unhealthy alleys and scant clothing, account for a large proportion of the misery and the crimes of large cities. Having had close communication with more than 15,000 homes of the poor in this City during the past sixteen years, I know much of the sad story of discouraged fathers, overworked mothers and helpless, neglected children—necessarily neglected in many instances—where the mother goes forth to her day's washing or scrubbing, leaving her babe in the rude cradle, with the little sister of six or seven years to look after it and to do the work for the family. This is no fanciful sketch. It is too sadly real, as we know from personal observation and experience. So, I say, let us work for the time when the toilers and strugglers shall find their toil rainbowed with hope—the hope of acquiring homes of their own.

There is an old proverb, "Make a man the owner of a bare rock and he will soon make of it a garden; send him a garden and he will soon make of it a desert."

The great problem of the world's history is open before us. It is briefly this: The struggle of the kingdom of heaven against all that is dragging the race downward. It aims to create social conditions which shall be just and beneficent. The kingdom of God is not impossible even here in what has been characterized as "wicked San Francisco." We are not so wicked here.

"No, indeed you're not," laughingly interposed Miss Anthony.

"That's right," replied Mrs. Cooper. "You tell that East." And the house came down with laughter.

It does not call for saints, but simply for sensible, earnest, honest men and women, who prove their love to God by their love and service to their fellowmen. Early saints died for their Lord; new saintliness must live to help and to bless those for whom he died. There needs to be more of real fellowship between the top and the bottom of society. Instead of chiding, cheer. Show the timid and discouraged that character is freedom; that purity is liberty; that to have few wants is to be rich, and that to be master of one's self is to be conqueror of all things. Let them feel that moral riches tell, in the long run, every time. There must be a deeper religious sense, by which common life is redeemed and ennobled. Uncommon religion is, for the most part, a failure on this common earth. What the true home needs is a religious climate or atmosphere, full of health-giving ozone and stimulating sunshine. The truth and beauty of the higher life should be an objective reality.

The ideal of character is too low, both in home life and in public life. We have too low a standard. It is time for men and women to have a higher conception of character and to indoctrinate children with this lofty conception and give them a true idea as to what noble living really is—not merely as to what anything is worth in the market-place, but as to what is essentially right and true and just and of good report. Let virtue, honesty and righteousness be so ingrained into the young that they shall carry these qualities as weapons, both of offense and defense.

Good judgment comes, very largely, from sound moral qualities, and good judgment is to business what good steering is to navigation. It keeps the ship in safe channels. Good judgment is indispensable in the efforts made to right the wrongs of society. The conservative as well as the radical element is needed.

A fine writer has said: "In every community there are enough of those restless by constitution and reformatory by vision to prevent society from sinking into stupid lethargy; while the majority are made to be reverent of the past, content with the present, and needing a great stimulant and the pressure of great wrong, to provoke them into attitudes of resistance or the countenance of revolutionary schemes. * * * Thus permanent basis is provided for the strong and solid growth of civilization. * * * If a generation should be born in which no fiery souls, with burning democratic instincts and hopes, impatient for the future, should appear, society would be like a long train of cars without an engine. And if, for once, all the individuals of a race should grow up scornful of past wisdom and rabid for advance—social Jehus—what a moral stampede would be exhibited! A general rush on all sides, for no particular object, except the good time coming, making society like a long train of engines, each with the steam up, each crowding the one ahead, but with no train attached, no passengers or freight, everybody an engineer or fireman, and bound for no place in particular, only for progress as long as the track will hold out!" It is a fine thing for the world that the conservative and the radical tendencies are so well balanced!

But, whether conservative or radical, every life should be replenished and lifted up into its divine stature by the breath of God. There is a spirit in man, and the inspiration of the Almighty giveth them understanding. Every heart and every home has its own secret history and its own conscious need. If this congress shall do something toward meeting the hungry of the heart and the aspiration of the soul for that which is highest and best, and thus through the individual lift up the home, it will have accomplished its divinest intent.

In the faith and love of Him who is preparing for all his children the home not made with hands, eternal in the heavens, let us enter with joy upon the work of the congress.

Mrs. Cooper's address was enlivened throughout by epigrammatic sallies during the interruptions caused by applause, and when she concluded she was given a perfect ovation.

Rev. Eliza Tupper Wilkes of Oakland was next introduced to the assemblage. She began her remarks with the story of an old Welsh church, which, from a weak foundation on one side had tilted over slightly. Workmen came, however, tore down the ivy which had helped drag the church one-sided, put in new foundations, and there it was standing solid to-day.

"The home," she continued, "the most sacred edifice of humanity, is threatened to-day by the one-sided foundations under it, but with strong, true, courageous hands they come to the rescue. They have shattered a good many old traditions—they have torn down the old ivies and they have brought us to see clearly what was needed. We are beginning now to give them due credit for it."

She spoke of a conversation with a Hindoo preacher, who was in attendance at the former women's congress, and of his comparison of the American and Indian woman, a comparison, strange to say, flattering to both.

"He pleaded for the harem," she said, "as I have heard American men plead for the home. Underneath all this sentiment there is the same foundation. The new home must be on different foundations. There can never be a foundation with one of its sides absent—there can never be a home in a nation which is only represented in a one-sided way in its councils.

"I do not wonder that you shake your heads over the new woman. She's coming, and she's coming to stay; and she's bringing with her new power and a new voice, and she's going to make room for the home that has never been before. Along with her is coming her caricature. The swaggery woman is coming, too, and I don't know but that she is as good as the simpering woman. There will be all sorts of chance misfits in the transition, but you have given the coming woman a chance to learn the faith; you have opened the door, and when she got outside and into the world she has taken advantage of the occasion to educate herself as to her rights."

At this point the president announced a recess until 2:30 o'clock.

THE AFTERNOON SESSION.

Some Very Pertinent and Forceful Remarks on Home and Marriage.

The afternoon session of the congress was opened by the president, Mrs. Sarah B. Cooper, who publicly complimented Mrs. Ada Van Pelt, the recording secretary, on the immense amount of work she had accomplished in preparing for the congress. Mrs. Cooper then introduced to the audience Miss Beatrice Harraden, the authoress of "Ships That Pass in the Night," and the young lady having been received with much applause Mrs. Cooper expressed regret that Miss Millicent Shinn could not be present, but stated that Rev. Eliza Tupper Wilkes had kindly consented to read Miss Shinn's paper on "Early Home Environment." Mrs. Wilkes then read the following paper:

One is a little tempted to begin a paper on early environment by utilizing Dr. Holmes' ever-handy phrase, and remarking that early environment is everything if you only take it early enough, the great-grandfather's environment, say. But not only am I sure that our speaker of this morning has already said all that need be of hereditary influence; I am also disposed to minimize somewhat the influence of heredity, in some directions, as compared with that of the surroundings of infancy.

I am not prepared to say with any definiteness what these directions are. Few things are more mysterious to us than the processes going on and the effects being wrought in the young baby. But without having much evidence to offer, I have, nevertheless, a persuasion that a good deal we attribute to inborn causes, prenatal or hereditary, is really the effect of very early influences from outside. We find traits in the older child not accounted for by anything in his present training; we find them in ourselves—mysterious antipathies, preferences, habits—and we say that some ancestor is cropping out in us. Doubtless this is often the true explanation; but let us not forget that there lies at the beginning of each individual life a blank period—unremembered by one's self, very dimly understood by those about him—in which many a later growth may have had its root, not in the deeper ancestral soil.

Certainly if we could get an idea as to which these growths are, it would be a most valuable knowledge; for while our control over hereditary influence is very limited, we have the baby's environment in our hands. And awe-inspiring though it is to think of the power we hold over the future through the laws of inheritance—each one that is ever to be a parent holding his mental and bodily powers in trust for his heirs—nevertheless, the very vastness of this movement of evolution dwarfs individual responsibility a little; we are in the hands of mighty forces, and they do with us as they will, thwarting our best efforts sometimes, and sometimes bringing about our aspirations without help of ours. But the responsibility for the tiny life laid in the mother's lap is something near, definite, intense, almost beyond any other responsibility.

That lifelong habits of mind or character can be formed in these most tender and helpless years is no new idea. Plato, in this, as in most subjects, anticipated later thought. Froebel says of the "suckling": "Even his first stage of development is of the utmost importance for the present and later life of the human being. * * * Often the hardest struggles of man with himself, and even the later most adverse and oppressive events in his life, have their origin in this stage of development; for this reason the care of the infant is so important. Positive testimony to this can be borne by mothers who have nursed some of their children themselves, have relegated the nursing of others to attendants, and have observed both in later life." The early kindergartners even tried to lay out, in detail, a system of education from birth on, and held that the kindergarten system as practiced began at 3 years old only because mothers were not yet prepared to take it up during the earliest period. But when the great evolutionary wave swept over and through all our modern thought its tremendous enforcement of the importance of hereditary transmission overshadowed the looser speculation of pre-Darwinian philosophers about the infant mind. They had observation and they had insight; but they were uncritical, and their doctrine was not based on plain physiological knowledge of the condition of the baby's brain—such a knowledge as we are even now but beginning to have. The idea, for instance, of accustoming the babe in his first three months to orderly conceptions of the universe by systematic movements of the ball, joined with the rhythmic words "Up, down" or "Left, right," etc., seemed tenable enough theoretically; but mothers found soon enough that it was impracticable, even though they did not know that the actual condition of the brain-cells was such that no systematic associations of the sort could possibly be received or held.

Dr. Hall is disposed to think that especially in the direction of the religious nature the bent for life may be given in these first years. "Froebel perhaps is right," he says, "that thus fundamental religious sentiments can be cultivated in the earliest months of infancy. * * * The mother's emotions and physical and mental states, indeed, are imparted and reproduced in the infant so immediately, unconsciously and through so many avenues, that it is no wonder that these relations seem mystic. Whether the mother is habitually under the influence of calm and tranquil emotions, or her temper is fluctuating or violent, or her movements are habitually energetic or soft and caressing, or if she be regular or irregular in her ministrations to the infant in her arms, all these characteristics and habits are registered in the primeval language of touch on the nervous system of the child. From this point of view poise and calmness, the absence of all intense stimuli, and of sensations or transactions which are abrupt or sudden, and an atmosphere of quieting influences * * * is the general line of religious culture."

So the future possibility of relation to God, he suggests, is developed in the little child's relation to its mother; and to give it the power of reverent yet unafraid dependence and loving obedience is doing more for the future religious life than can be done by forcing any dimly understood theology on the little brain.

Again, it is probable that every exercise of resentful or fretful feeling, every ebullition of temper, leaves its mark in a greater liability to such exercise, or in a jarred nervous poise. The wisest parents avoid rousing temper, instead of trying to control it when roused. Plato says that "the soul of the nursling should be made cheerful and kind by keeping away from him sorrow and fear and pain." Froebel insists everywhere that a steady, cheerful and equable tenderness surround the child, and especially that no sense of injury, of discomfort unnecessarily inflicted, shall breed in him resentment and all evil passion. It is a significant fact that mothers are less severe with their latest children than their first, and grandmothers are notably indulgent.

In the third place the power of attention, I am persuaded, is largely made or marred in the earliest years. And this is the power, psychologists tell us, that is the basis of all others. "If you can give a child the power of sustained attention," a psychologist said to me, "you are giving him the key to intellectual achievement. Nothing will be impossible to him."

The baby must have enough occupation supplied him to keep his mind active, or he grows up uninterested and inattentive, as may constantly be seen in the children of the poor, who, as babies, were set down anywhere and left to themselves, or in the almost equally neglected children of the rich, who have been brought up by nursemaids. Froebel says: "From a very early period, therefore, children should never be left too long to themselves, on beds or in cradles, without some external object to occupy them." I have on another occasion called attention to the lovely aliveness and responsiveness that early appears in the child whose natural craving for mental occupation has been amply ministered to; and the difference is visible far on into school life.

But in modern American life we have introduced a danger to the power of attention that is worse than neglect. This is the distraction and over-stimulation of the power by a surplus of toys, of amusements, of excitements. The baby that is flooded with expensive toys is perhaps even more wronged than the baby that is set down in the back yard to contemplate his fingers, without even the "immemorial string of spools" to occupy him. The parents make a plaything of the baby to amuse themselves with. An absorbed baby, so deep in some investigation or contemplation that it sees and hears nothing else, is an actual temptation to many people to try to divert it in mere wantonness. The old rule, "Never disturb the baby when he is good," may have rested on purely utilitarian grounds, but it is sound pedagogics.

It would be sad if the fate of the human race were to depend on any wisdom that only a few scholars could have. No one believes more in child-study than I do, but I think the Lord has entrusted the practical application of sound principles about the environment of little children mainly to the good sense and sympathy of mothers, even simple and unlearned mothers; I might say to their instinct, if the word "instinct" were not used so much to mean the whims of silly people. Instinct certainly will not make a silly woman a good mother. I do not know any rules that will. It seems a pity such a woman could not be forever young and pretty enough to entertain men that like silliness in women, for I do not know any other niche in life where she can be useful. But give the baby a mother of good sense and sincere love for her child, and then let her be the child's near comrade, and she will succeed well enough in shaping his home environment if she have a fair chance. She should be herself her child's environment, and the wiser and better she is the safer will he dwell inside that sweet encircling. If the father can be as one with her in her influence, then it is doubly well; and aunt, or grandmother, or older sister, or brother (as in Froebel's case), have been able to take the place of a mother or to supplement her influence. It is in the spirit which makes intimate comradery with children possible that the power comes in; not in physiological motherhood after all, and childless men have had that spirit sometimes. Froebel's "Come, now, and let us live with our children" is the one rule. I cannot see what possible right or temptation wealth or social occupations can give to a mother to sacrifice this close comradery with her child, this intimate personal care and responsibility for him.

Given this fine human environment, it does not matter so much about material ones; so there is nothing injurious to health in his housing, the child may grow up the best of men in a cabin or in a mansion. Doubtless Holmes was right about the benefit of "tumbling round in a library;" doubtless it is a great thing, all one's life, to have heard poetry and music as a matter of course from babyhood; doubtless it is good to surround the child with beautiful forms and let him absorb artistic tastes. But there is but one thing in external surroundings that seems to me of prime importance, and that is to have the child grow up in touch with outdoor nature. To live in the country—to see birds flying and flowers growing and trees waving in the wind and great skies spreading above—to dig in the ground—to know something of the way God works his wonders in plant life—to have some friendship with his humbler tribes, ants and frogs and chipmunks and farm animals—this seems to me the only real living for a little child. It may be in a mountain clearing, a suburban garden, a farm perhaps best of all, but one hopes for some rearrangement of our civilization such that it shall never be a city nursery or the street. And if some sense of their children's needs could stop people's rushing into the great cities for a more exciting life for themselves there would surely be an immediate sociological return for all energy spent in creating a deeper sense of the importance of the little child and his surroundings.

The following delegates were introduced before the next paper was read: Mrs. Laura de Force Gordon, president of the State central committee; Mrs. Emma Gregory, president of the Equal Rights League, and Mrs. May Etta Chandler, president of the Political Equality Club of Alameda. These ladies having expressed their congratulations, Miss Anna M. Stovell, principal of the Golden Gate Kindergarten Training School, was introduced by Mrs. Cooper, who said: "I present to you the trainer of our teachers. She will read to you a paper on 'The Kindergarten Gospel.'" Following was Miss Stovell's paper:

The good message that the kindergarten gospel brings to the home is embodied in the simple but soul-stirring appeal, "Come, let us with our children live, that all on earth may better, happier be."

This appeal is the heart entreaty of one whose childhood, through the early death of his mother and the preoccupation of his father, really felt the need of a parent's loving companionship, a parent's loving influence, one whose early manhood was spent in the service of teaching, whose maturer and richer years were self-sacrificingly and zealously devoted to the reform of education; one whose life was animated by a desire to contribute to the welfare of humanity, to further the happiness of the race; a grand desire that gave birth to a grand educational achievement and won for him the unique name of "discoverer of childhood."

To live with children in the Froebelian sense involves a preparation for its performance—a reverent study of child-nature—a training in the science and art of educating growing humanity.

To live with children man and woman's insight must be superior to their parental instinct, their wisdom equal to their parental love, and possessing the insight, the wisdom, illumined by a holy enthusiasm, they must transform it into habits of conduct.

To help them raise this instinct into insight, to help them gain this wisdom, and aid them in translating it into practice Froebel, the great lover and revealer of childhood, consecrated many years to the task, and left to mankind a rich legacy in the educational institution he founded, and its literature.

The beautiful message he gave to the world concentrates itself on the precious years of infancy. It holds that, however important all subsequent periods of human growth may be, the seedling time is the basis upon which they rest. It knows that the later years of one's life are largely what the earlier years have determined them, "that to the sin of omission may be traced much that has made the sin of commission possible."

It maintains that loving insight wisely employed at the outset may accomplish more than the greatest skill in after years, when habit and the complexity of all the conditions have rendered the mind less plastic, less receptive. It therefore bestows upon this critical period of life, its surrounding and its results, its chief attention.

This gospel holds that the happiness—the joy, peace, freedom—of the child is willed by the Deity, and that to be truly happy he must truly live, that is, exist according to his inner nature, develop according to nature's law. The inner condition necessary to this development the child brings with him into the world, the outer ones must be supplied by education.

It holds, furthermore, that the adult, in accordance with natural law, must provide this education, these outer conditions, and that the right directing of this education is only possible through a correct understanding of the laws of childhood. Also that this education will only fulfill its task when it deals with the child in the totality of his powers, his physical and psychic—when it encourages and strengthens all the natural disposition; when it treats him as a child of nature, a child of humanity and a child of God and supplies the condition for it to realize its relationships, and practice in a childlike way the duties which arise out of them. It holds that the inner individual life of the child reveals itself most freely, most perfectly, in play; that this natural, spontaneous activity must be the means by which his early education is achieved.

To make clear his thought of the proper method of procedure Froebel uses an analogy that grew out of his observation and study of plant and child life. He finds a correspondence between the plans of unfolding the child's mind and the care a skilled gardener would give his plants. The plant must do its own growing, but the responsibility of the gardener is to provide the best conditions conducive to that growth. The gardener must work thoroughly and by the laws that govern the plant's unfolding.

With this thought in mind Froebel terms the environment created for the child's all-sided growth the kindergarten, and to the caretaker, the educator, he gives the name of kindergartner—child-gardener.

The first stage of which this gospel treats is the child in the family from birth to the age of 3 or 4 years under the immediate guidance of the mother, the natural and divinely appointed child-gardener. Since her influence is the first and therefore the strongest, it follows that it is of the highest importance that it should be the best. One necessary condition to make it the best is that the child be "the welcome child." Since the original outfit largely limits the amount of development possibly this gospel pleads that the child be born well—that the parental conditions be the most favorable.

Obeying a hint from the scrupulous care nature takes in providing the child's first physical food the mother must as carefully prepare the child's first mental nourishment, hence she must lay chief importance upon early impressions. She should so regulate, select and harmonize these early impressions that crowd in upon the little child's mind that they will best contribute to a healthy mental growth and awaken into life the child's sleeping soul powers.

She must know the necessity of enlisting the child's play activity in the direction of these impressions, for in no other way can the child's nature be so well directed, so well controlled. For this work the mother's most helpful guide is the study of Froebel's "Mother Play," that wonderful book prepared for mothers and known to the kindergarten fraternity as the richest product of his experience as an educator.

The next stage of which this gospel treats is the child in the kindergarten from the age of three or thereabouts to six years under the guidance of the kindergartner—a woman endowed by nature for this holy mission and made efficient in a high degree by special training.

When the little child begins to delight in the exercise of his powers, to use his muscles deliberately, his senses consciously, to express his desires and observations in language, when his social consciousness begins to dawn—then the kindergarten beckons him to enter. This kindergarten, let it be distinctly understood, invites the child, not to relieve the home of one of its chief responsibilities and duties. It is not its mission to draw the child insensibly from home influence. It comes to the home to render necessary helpful efficient service in the education of the child of the home, to share with the home a responsibility.

It invites, not alone the little child from the neglected, squalid, depraved home to give it the loving protection, the happiness its birthright demands—not alone the little child from the wealthy, indulged home, to curb its selfishness, its caprice, and to change its social viewpoint to a more humane one.

But if the kindergarten idea is to be known in its fullness, it must be known in more than its philanthropic phase.

It claims to be essentially educational. It recognizes the fact that children are most happy and active when together. All their powers, receptive and expressive, mental and physical, are strengthened, developed in proportion to the efforts they make to assist each other, to do for and to do with their associates.

We are told "Man's impulse toward civilization comes from his intercourse with his fellowmen"; that in the instinct of fellowship lies the origin of church and state, and of all that makes human life what it is.

It is a truism that if the hand is to do skilled work in later years, it must be trained in its growing state. This principle of activity to produce development the kindergarten gospel holds as vital, and applies it equally to the moral powers. If the man is to practice social virtues to be a useful member of society, the child must be given opportunities to exercise his social instincts to be useful among his fellow-equals. The social impulse manifests itself very early in life. In his first smile the child proclaims his social self. As long as this impulse is vague the family circle is sufficient to satisfy all his social needs. But soon the little one reaches out for the companionship of those equal in ability; soon he requires a wider training for his social instincts. The home cannot offer it to him for lack of many individuals of the same or nearly the same stage of development. Mere companionship with other children cannot give it to him for want of proper superintending power. The mother, to give it constantly, robs herself of time needed for other important duties. The home, then, is too narrow: the free, undirected play with his little neighbors on the street or in the playground too unconfined.

It is at this time that the kindergarten comes to the aid of the home and offers to the child for the need that is manifest what the home alone, however rich in resources material or intellectual, cannot give. It creates an environment that provides at this period conditions suitable for the vigorous development of the child's physical, mental and spiritual powers.

The kindergarten gospel rings out its condemnation upon those who intrust the tenderest of creatures, at the most impressionable time of their existence, to the care of unskilled, uncouth nursemaids, women whom the parents would not hesitate, by speech or action, sometimes even in the presence of their children, to class their inferiors socially and intellectually, women, often, whose superior qualification for the office is brawn of muscle, whose lever in discipline has its fulcrum in a sweetmeat, a switch, a "bogey" story, or perhaps a soothing syrup, yet with whom their child, at a time when he is predominantly imitative, when habits are being formed upon which the future character is to be built, he is more closely companioned than with either of his parents.

The kindergarten does not expect the fruit before the blossom has unfolded—the blossom before the stalk and leaf have grown. It demands that the child fulfill all the requirements of childhood before it merges into the youth and man.

The third stage of which this gospel treats is the kindergarten in its relation to the school education of the child. It lays equal stress upon this stage. It holds—as it follows as near as is known the laws of natural development—that its dominant principles underlie all true education, and must therefore permeate the life of the school as well as the home; that the kindergarten must stand in organic relation to the school as well.

The law of continuity, it claims, should rule in educational practice; as to the home, that its place is mediatory; that there should be no rude transitions, no breaks in the child's development. It depends upon the school to take the child from it as a blessed trust to continue uninterruptedly the work of unfolding his powers, to aid him to control even more skillfully all his modes and means of expression and to lead him to perform ever more consciously and joyfully the duties which arise out of his relationships.

The next stage of which this gospel treats is the preparation necessary on the part of women for the work of the preceding stage.

In this respect it holds that while the influence of both men and women must be felt in education the theory and practice of developing children according to the laws of childhood should be an essential part of the education of every young woman.

Since the home, as this congress will show this week, is the center from which radiates all human activities, all phases of human life, the religious idea strikes its roots deep into the home heart, and in the home it expects to find its fruit in the fully matured young woman, yea, and the young man, who are qualified in mind, heart and hand to guard, to care for and to guide little children; qualified to lead them into right habits of thinking, feeling and willing, into right habits of doing, right habits of living; qualified to open to their vision the beautiful relations and interdependence of all things, "that though apart things may stand, life has its unity inner and grand."

This gospel makes no claim that all who study its principles will assimilate them equally well or be equally effective in practice (what is brought to the study is the measure of what is gained from it), but it does claim that each will find that the world holds more for her than ever before, and thereafter no child can ever be an object of indifference to her—her influence will to some degree be better, fuller for it.

In conclusion, it must be said that this gospel that has been but faintly and incompletely outlined to you this afternoon does not claim that "wisdom will die with it."

There was more animation shown in discussing this paper. Mrs. Cootes, a lady in the audience, fired the first shot by asking: "Is the mother always prepared to be the best companion to the child?" "That depends on the mother," answered Mrs. Laura de Force Gordon, and the reply was received with laughter and applause. Mrs. Gregory said she thought it depended on the rapport between the mother and child. Mrs. Sparks added: "I am so glad this paper has made us hear something about children's rights. We are always hearing about the rights of women, but nothing about those of children." Mrs. Anna F. Smith remarked: "I think it is Emerson who says, 'To the well-born child all the virtues are possible and do not need to be painfully acquired.' In order to have well-born children we must have well-born mothers, and until the mothers are industrially free they cannot have well-born children."

Rev. Mrs. Sprague said that though it was well to tell mothers what they should do, the fathers must be taken an interest in them too.

The time for discussion being ended, Rev. Ada C. Bowles came forward and read the following paper on "Moral Education of the Young," by Dr. Mary Wood Allen of Ann Arbor, Mich., who was unable to be present at the congress:

Perhaps no moment in a woman's life is so full of a sacred joy as that in which she looks for the first time into the face of her child. That little bundle of helpless capabilities owes its life to her. From her it has received many of its talents and tendencies. Upon her depends very largely its moral and physical training. Will she prove equal to the demand? is the question which presses upon her with overwhelming force. To the father the same query presents itself; yet, in all probability, not with the same force nor in the same way. His mind leaps forward toward practical success in matters, and sees in fancy the results of training rather than the processes by which these results are to be secured.

The child who is guarded only by parental watchfulness from the acquisition of evil knowledge finds that guardianship only too easily evaded, and outside of its pale he is greeted with voluntary proffers of the information so sedulously kept from him by his parents, but clothed, alas! in the garb of vile words, and shrouded with a veil of evil mystery which stimulates his imagination and arouses a prurient curiosity to pry still farther into the fascinating darkness. In all probability if the same facts which he learns in a guilty and alluring manner and which conduce to evil thought and conduct were presented to him by parent or teacher as simple scientific truths, he would find in them no mysterious charm. The effect would rather be to strip them of their fascination. This is no mere theory. Experience has proven it to be true.

In this question of the moral training of children, we must bear in mind the fact that we cannot keep them in ignorance until we have come to the conclusion that they are old enough to be instructed; we must also remember that their direct moral training begins in the cradle, and therefore its inception is in our hands. By the habits of life which surround the infancy of the child are laid foundations of moral character. The regularity of hours of sleep or of feeding has more than a physical bearing, it is moral in quality. Felix Adler says that regularity is not in itself moral, but it conduces to morality. Rules may not be good, but the life of unregulated impulse is always bad. Those who are taught or allowed in childhood to yield ever to the demands of the senses, be it only in so small a matter as eating whenever the impulse seizes them, are being weakened in will power, and are thus being unfitted to cope with the stronger temptations of more mature life.

As the child develops in intellect he begins to need something more than a careful guardianship, and should have some direct instruction as to the sacredness of his own body and the need of himself protecting it from evil. This does not involve frightening him with horrible delineations of the results of sin, but rousing a reverence for his bodily temple makes him instinctively shrink from the invasion of its sacredness in thought. The limits of this paper will permit only of suggestions which it is hoped the hearers will follow out in thought through their various ramifications.

We are teaching the boys that they may treat girls with familiarity if the girls will permit it, and we are teaching the girls to permit it in childhood and then later we try to undo this teaching, too often with little effect. Boys and girls also imbibe the idea from our foolish jests that there is no other relation between persons of opposite sex except that of sentimentality, and a condition arises which furnishes one of the most perplexing problems to the teachers of our public schools. These teachers testify that foolish sentimentality pervades the school and boys and girls are so constantly engaged in writing love letters, quarreling, making up and holding clandestine meetings, in fact, are in such a state of emotional excitement that study is interfered with. At first this might seem an argument against co-education, but in fact it is not the association in the schoolroom that is at fault but the suggestions through jests and teasings of friends at home.

The girl in convent or girls' school is apt to invest young men with ideal virtues and the glamour vanishes when she comes to compete with them in practical school life. And this would be still more completely the case were she permitted outside of school to associate with them on terms of frank comradeship. While we claim to be exceedingly reticent concerning the facts of sex, holding it to be indelicate to teach scientifically the truths of the body and its powers, we are actually stimulating to a consciousness of sex which embarrasses the association of young people with each other. What we need is, by accurate information concerning the peculiar physical endowments of men and women, to create a reverence for true manhood and womanhood which forbids the question of sex to intrude itself into all the relations of life, but allows it to remain in retirement until it is called upon in the sacred precincts of the home to confer the gift of earthly life and so add, not to personal gratification, but to the power, greatness, virtue and glory of the nation and of the race.

As the boy and girl approach the Heights of Maturity they pass through the mysterious land of the Teens, at the gateway of which is conferred upon them the gift of creative life. This gift is accompanied with a wondrous unfolding of powers, physical, mental and moral. The body develops into greater beauty and perfection; new avenues of thought are opened and new and strange emotions begin to sway the youth with tremendous force. The whole organization seems to be in a state of revolution, and the result is often shown morally in willfulness, perversity or hysteria, and physically in the appearance of languor or of inherited tendencies toward some special form of disease. This period may justly be styled climacteric, which Webster defines as "A critical period in human life in which some great change takes place in the human constitution."

Marian Harland says: "All climacterics are attended with more or less peril. The transition period in religion, Government or individual, is one which calls for wisest care and vigilance." Parents usually comprehend that the girl at this period needs especial care and watchfulness, even if they do not give her special instruction; but few parents recognize that the boy needs as much sympathy as the girl; indeed, even more, for the internal forces are stronger and work with greater energy, while the temptations from without are more numerous and powerful. One can scarcely wonder that the boy falls into immorality when we recall these two facts and add to them the fact of his ignorance and the common idea that he is not to be held to the standard of absolute purity which is raised for girls.

O friends, this subject of moral training is so broad, so high, so deep, so wide that it involves the whole of life. It is found not only in the lessons at the mother's knee, but in the school, the pulpit, the press. It is found in the statute books, where laws remove or strengthen the safeguards of virtue. We may keep silence, but myriads of voices are proclaiming truth or falsehood in regard to purity. In city streets or country lanes, in field or forest, in market or court, from printed page or the book of nature the facts of sex are being taught. Shall we turn away in confusion and leave the world of innocent childhood to learn these inevitable lessons from the evil book or impure companion, or shall we, believing in God, proclaim his truths with dignity and purity, not abashed before the pure eyes of our children because the "truth hath made us free" and God himself is justified through his works.

Rev. Ada C. Bowles, speaking to the paper, said she had been a stepmother, a mother and also a grandmother of both boys and girls. She believed that the suggestions made in the paper are as practicable, true and applicable as stated.

"I believe that it is possible for mothers," she continued, "and not only possible but obligatory upon mothers to train their children along these lines. Especially do I believe that it is the mother's duty to train her sons.

"I was very happy in being the stepmother of a boy when he was 8 years old; and of being, I think, a very happy mother to him until he was 23 years old, until he passed over the river