

trees, playfellows and toys, petting, songs and pretty stories, among which that old old favourite of the Good Shepherd and his lambs, is perhaps most often told.

The isolation house, "Hephata," stands nearly opposite the doctor's house.

At the lodge, the "Sister gatekeeper" questions visitors as to their business, and gives them all necessary directions. The lodge contains the nucleus of a future museum: arms, idols, skins, weapons, and barbarous ornaments. These are the gifts of foreign friends of the institution, many of them missionaries and their charges.

The Home of the male Nurses of the community, the "Brother-house Nazareth," falls far short of the architectural beauty and size of "Sarepta." The former has been described as "powerfully simple." It is certainly an unpretentious building, placed in small and unpretentious grounds. On the occasion of its inauguration, the wish was expressed "that Nazareth may never want youths who have a noble knighthood, who fight the good fight of faith and love, and go out into the world to bear testimony, *not with words, but with deeds*, that they know for whom they fight. . . ."

Up to January, 1894, 524 Brothers had joined the community. The yearly increase is at an average rate of 20 a year. Their education is in part theological, in part it consists of practical training in various branches of sick nursing, more especially the treatment of epileptics and lunatics. They are also instructed in the care of children, and the direction of Refuges and Homes. The duration of training varies between three and four years. The conditions of acceptance for the candidate are:—(a.) That he be physically and mentally suitable for above described works of charity; (b.) That he have in no way offended against any civil law, and that he be of truly Christian disposition; (c.) His age may vary between 19 and 30 years. He must have the acquirements taught in a good grammar school; (d.) No previous duties must stand in the way of his vocation; (e.) He must be able to support himself by some respectable trade (or profession). No candidate can be accepted for the sake of giving him a shelter he would otherwise want. He must be neither married nor engaged to be married, nor must he bind himself until he is able to find a household. He must give notice of his intentions to do so to the Governor. . . .

Lay-Brothers are members of the Order, whose mental or physical qualities do not entitle them to the full rights of Brotherhood. . . . Like the Brothers they receive necessary pocket-money and clothes.

The selection of candidates for the Brotherhood is said to require more tact and discrimination than is necessary in the choice of Nursing Sisters.

Nazereth contains not only the dwelling rooms of the Brothers, but a school for epileptic, sickly, and deformed boys, besides several workshops and a doctor's room.

The recreation station of the Brothers is called Pella. It is built on a height, and commands a splendid view of the settlement and several ranges of hills beyond. Ten acres of forest and ten acres of meadow-land belong to Pella.

A few harmless lunatics of the better classes of society are allowed shelter in Pella. They are occupied in the gardens, and do not seem to disturb the Brothers who come here to rest.

Those who wish to know more about this wonderful

community of Westphalia, cannot do better than write to the "Schriften Niederlage der Anstalt Bethel," Bielefeld, Westphalia, and ask for the "Geschichte der Anstalt Bethel." It is to the kind permission given me to utilize some of the chronicles for the benefit of English readers that this letter, to a great extent, owes its existence.

For those who may ever hope to visit the Community of Zion, I quote the words of a German Nurse, after returning from a visit to Bielefeld.

"I have been seeing," she said, "a living memorial to the truth and success of Christian principles, where these are carried out in *deed*. . . . What I have seen is wonderful. It is a work bound to live, for its foundation rests upon the source of all vitality. . . ."

With grateful recognition of the great help I have had in Herr Pastor Siebold's writings.

LINA MOLLETT.

A Book of the Week.

"THE ASCENT OF MAN."

PROFESSOR DRUMMOND traces the ascent of man from the earliest stages of his evolution to his "risé as far as family life." The first chapter of this ingenious history deals with the ascent of the body, and describes the evolution of man from the stage when he was a mere physiological cell. Professor Drummond has expounded the science of embryology in an exceedingly interesting manner, and in such a way that this obscure and difficult study should be comprehended of the people. He tells us that—

"Human embryology is a condensed account, a recapitulation or epitome of some of the main chapters in the "Natural History of the World." The same processes of development, which once took thousands of years for their consummation, are here condensed, fore-shortened, concentrated into the space of weeks. Each platform reached by the human embryo in its upward course represents the embryo of some lower animal, which, in some mysterious way, has played a part in the pedigree of the human race, which may itself have disappeared long since from the earth, but is now and for ever built into the inmost being of man. These lower animals, each at its successive stage, have stopped short in their development; man has gone on."

Having traced the ascent of the body, and commented upon the scaffolding and structure and anatomy of the human frame, Professor Drummond describes "The Dawn of the Mind." He says:—

"The most beautiful witness to the evolution of man is the mind of a little child. The stealing in of that inexplicable light—yet not more light than sound or touch—called consciousness, the first flicker of memory, the gradual governance of will, the silent ascendancy of reason; these are studies in evolution, the oldest, the sweetest, and the most full of meaning for mankind. Evolution, after all, is a study for the nursery. It was ages before Darwin, or Lamarck, or Lucretius, that maternity, bending over the hollowed cradle in the forest for a first smile of recognition from her babe, expressed the earliest trust in the doctrine of development. Every mother, since then, is an unconscious evolutionist, and every little child a living witness to ascent."

* The Lowell Lectures on "The Ascent of Man." By Henry Drummond. (Hodder and Stoughton. 1894.)

[previous page](#)

[next page](#)