

to say, "in addition, engaged in peaceful pursuits, we learn to appreciate and respect the rights of others, and are coming more and more to recognize the principle that advantage as well as right lies not in injuring one's neighbour, not in reducing his happiness, but actually in helping him and adding to his happiness—that an increase of happiness for any citizen is an asset for the community, that an advance in the welfare of any people is an asset for the world. With our wonderful system of Government, too, where each unit retains control of the affairs of the unit and participates in the common affairs in the measure warranted by its interests involved, we are evolving the only system which can be indefinitely extended, and which can lead to a brotherhood of the nations in which they would live in peace with each other, each attending to its own affairs, having only its just weight in the common council, while endeavouring not to injure other nations, but actually to help them as much as possible." A brave ideal truly, and it is well that at times, if even half unconsciously, the "Do unto others as ye would they should do unto you" should be recalled—but can a nation champion "peace for the world," with the direst, if the most silent, of civil wars raging in her midst?

#### Bishop Colenso.

Biblical criticism has so advanced and time's effacing finger has so changed matters that few of the younger generation have any idea of the disruption in Natal. Briefly, it may be said that the Church in that Colony was rent between the adherents and followers of the late Bishop Colenso and those who remained members of the Church in South Africa, in communion with ourselves. Happily it is a thing of the past, the congregation at St. Paul's, Durban, the only important congregation that still stood outside the organized life of the diocese of Natal, resolved to join the Church of the Province. At the Synod, which was held at Pietermaritzburg last month, this resolution was carried into effect in the most striking manner, when the conditions on which the congregation of St. Paul's was admitted into the corporate life of the Church were solemnly ratified.

#### Old Words.

There are some words in the Prayer-Book which have lost their force and meaning, and however we may regret it, sooner or later a change must be made. In the collect for the seventeenth Sunday after Trinity, we pray that God's grace may always prevent and follow us, how many realize that by the word prevent—we ask, not that God's grace should stop us, but go before us. Another change of meaning is enlarged upon in an interesting note in the Church Times by Rev. J. W. Horsley on the word wealth, showing from plays of Shakespeare and the early translations of the Bible, the common use of the word as meaning prosperity. As to the use of it in the Prayer Book we take this paragraph from Mr. Horsley's note.—"Thrice in the Prayer-Book we find a prayer for wealth, and those who do not show by their pronunciation of the word as wealth that they know its origin and meaning are responsible for not a little of the covetousness and the money-worship of our age; while, on the other hand, those who are careful in this

respect cause all who hear them to observe that neither here nor anywhere do we pray for riches, and that riches would never be conjoined with health as of equal desirability. When we pray for the King, "Grant him in health and wealth long to live" we use words which date back at least to the Prymer of 1553, whence the orison is taken, and, indeed, to a selection made in 1547 by Queen Katharine, a time when the modern degradation of the word into a synonym for riches had hardly begun. When we use in the Litany the petition, "in all time of our tribulation, in all time of our wealth," we lose the antithetical force if we know not the meaning of the word, nor that in the Prymer of 1535 the clauses run, "in time of our tribulations, in the time of our felicity." Our Scottish and American brethren have substituted the word "prosperity" in their Litany for what to them seemed truly an archaic word of which the meaning was commonly forgotten."

#### Early Communion

Has come to be regarded as an innovation of the High Church Ritualists, but it seems that in that, like many other matters, the popular impression is quite wrong. A correspondent of Church Bells writes: "Can any of your readers say in what London church the custom of early morning Holy Communion was first revived? I find that Daniel Wilson, the first Evangelical Vicar of Islington, introduced it on his appointment there in 1824; and a competent authority adds to his record of the fact, 'a custom then almost unknown except in a few Evangelical churches.'" Perhaps some reader could give information on this subject.

#### Canon Gore's Work.

The Bishop of Worcester in giving up further action in a good work which he engaged in before his appointment writes a letter of appeal containing the following interesting information.—A very arduous time is beginning for thousands of Highland girls, who are being brought south to take part in the rough work of herring-curing in the East coast ports of England. Twenty thousand of these girls leave their homes in the spring to "follow the fish" in Scotland; and lately bad fishing and the consequent poverty in their homes have induced numbers to engage for the English season. This arrangement is advantageous to the fish-curer, who finds the Highland girls steadier, and readier to take low wages, than the girls in the English ports; and of late years over five thousand girls have crossed the Border annually, not to return home till November, December, or even later. Many of these girls come from remote Highlands and Islands, and some speak only Gaelic. Launched, thus, into unfamiliar surroundings, they work on piers and "denes" in the open, exposed to cold and wet, and are driven to lodge, six or nine in a room, in the already over-crowded waterside streets. Owing to the condition of the industry, their lives alternate between periods of prolonged overwork and periods of enforced idleness, when they are often hard put to it to find food. Their condition is frequently one of great peril and temptation, and they stand in need of friendly help. The Home Missions of the Episcopal Church in Scotland have a valuable organiza-

tion to care for the girls in the North. They provide recreation-rooms, classes, and mission nurses to help them in the illnesses arising from exposure, and to dress the sore hands caused by the salt eating into cuts and scratches. It is much to be desired that this surgical aid, and also accommodation for the girls to take their meals, should be provided for them by their employers, but in the meantime it seems only fitting that the Church in England should meet the girls, when they come South, with something of the care extended to them in Scotland; to which, indeed, their distance from home and natural protectors forms an additional claim.

#### THE COAL STRIKE.

No social event of recent years has aroused so much public interest, and we may add alarm, as the great strike of miners in the anthracite coal districts of Pennsylvania, by which, since May last, these mines have been but partially worked, and a vast army of men are unemployed. There have been scenes of violence, and to restrain maddened men from destroying property and taking life, and to maintain law and order, an armed force of ten thousand men has been called out. It is practically civil war, and is one of the signs of the social unrest which prevails in the United States, and in other countries as well, though not perhaps to the same extent. Great trusts and combines have grown up, and business is conducted on a scale far exceeding anything known in the past. For trusts and combines in business no doubt much can be said, but, admitting all that can be said in their defence, it is evident they need to be regulated, and such legislation provided as will secure the interests of the many from the selfishness and greed of a few, who by cunning, or even industry and skill, may have acquired great possessions, and have vast numbers of the people at their mercy, and for whom they have little or no consideration. The miners have grievances, and complain of being underpaid. They combine, as they have an undoubted right to do. The coal owners refuse to recognize their union, or to treat with them collectively, and hence the dead lock, consequent suffering among the operatives and their families, and in this case the public generally suffer from their unreconcilable contentions. Many of the workmen evince a lawless spirit, and seek to destroy property, and to murder those who, in the exercise of an unalienable right, prefer to work rather than to starve. The State stands by powerless to remedy the situation, as there is no law adequate to the emergency, and the persuasive powers and influence of the President of the United States are exercised in vain. Meanwhile consternation reigns, coal is at famine rates, and can be obtained for no price, the poor in a climate like this are threatened with untold suffering, and an unparalleled social problem presses for a solution. The mine owners are haughty, insolent and unsympathetic, and the miners are with more justification equally unyielding. The situation gives rise to much discussion, and the maintenance of the rights, not only of mine owners and miners, but of the public at large, becomes the question of the hour. Is it right, it is asked that coal, which is a prime necessity of life, as much as food, or water, should be owned by

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