

nature was turned towards the way of righteousness, and he became a powerful influence for good among the other convicts.

The humane system of treating prisoners has come to stay. It has proved its value. There is much truth in the old fable about the waver between the sun and the wind as to which of them could first remove a traveller's cloak. Of course, the cold wind only made him wrap the cloak about him, while the warm sun soon induced him to throw it off.

Our Lord was called the "Friend of publicans and sinners." His awful words of wrath were spoken to those who despised "sinners" and thought themselves to be righteous. Let us remember that we ourselves are sinners—lest we find ourselves standing among the self-righteous Pharisees. It is we who must say humbly: "Father, I have sinned against heaven, and in Thy sight, and am no more worthy to be called Thy son." Then—conscious of our own unworthiness—we may find our way suddenly cleared to restore an erring brother, and—

"Entice him home to be forgiven, Till he, too, see his Saviour plain."

Perhaps we talk about "completely crushing" our enemies in this war and refusing to have any dealings with them for generations. Then we kneel down and ask God to forgive us "as" we forgive those who have trespassed against us. Do we really want to be forgiven as we forgive? With no gleam of forgiveness in our own hearts, without even any wish to forgive, it is a mockery of God to use the Lord's Prayer. When our Lord first gave us the prayer He was careful to warn us against using it in unbrotherly fashion. His one comment on this great family prayer was: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

One of the pleasant things about this horrible war is the good-fellowship between the Russians and Japanese—and yet it is only a little over ten years since the Russo-Japanese War!

After the War—that time of restoration—are we planning to act like the "elder brother" in the parable, or are we prepared to obey our Master's orders and love our enemies? Punishment for crimes is a necessity; and weak, good-natured overlooking of frightful wickedness can do terrible mischief. God's punishments are stern and heavy but they are the chastisements of a Father. He aims at the restoration of His degraded children, not at their extermination. Our business is to catch the spirit of our Father—as, indeed, many of our soldiers seem to do. When righteousness and peace cannot be had together we must choose righteousness—even if it means war (St. Matt. X:34, 39). But we must always look forward to the day when righteousness and peace shall clasp hands, and our enemies shall be transformed into friends.

A year ago a noble English woman went out to die. Her wrongs were great, and yet she did not refuse to offer forgiveness to those who cared nothing for it. Would her name be honored by millions, in many lands, if she had died cursing her enemies instead of forgiving them? It is not impossible to forgive those who have wronged us. Edith Cavell did it, and so can we.

DORA FARNCOMB.

The Windrow

John Hangston Bonnor, an English sculptor, has been appointed to do part of the decorations for the new Parliament Buildings at Ottawa. He was engaged in decorating the country seat of Earl Kitchener at the time of the great soldier's death.

Mrs. Chamberlain, widow of the British statesman Joseph Chamberlain, whose third wife she was, was married recently to Canon Carnegie, the chaplain of the House of Commons.

The war, says the Literary Digest, by cutting off immigration from Europe has started a northward movement of negro laborers from the south of the

United States. The movement is said to be assuming large dimensions, and is looked upon in many quarters as most significant.

The aim of human life, no doubt, is happiness. But, after all, what is happiness? Efficiency, wealth, material comfort? Many by their lives do so affirm; few are cynical enough to say so; and on their death-beds none will feel so. Not even freedom in itself brings happiness. Happiness lies in breadth of heart, and breadth of heart is that inward freedom which has the power to understand, feel with, and, if need be, help others. In breadth of heart are founded justice, love, sacrifice; without it there would be no special meaning to any of our efforts, and the tale of all human life would be still no more than that of supremely gifted animals.—John Galsworthy, in the "Atlantic."

People who have been planting out bulbs in the garden for spring blooming, or in pots to force during the winter, will be interested to know that in Holland whole "ranches" are devoted to bulb culture. Many of these ranches are owned by women, who sometimes also grow mushrooms in the cellars where the bulbs for forcing are rooted. All the cultivation is on a strictly intensive scale, and not a foot of ground is wasted.

Strange Rights and Privileges of Peers.

Foremost among hereditary offices is that of Earl Marshal, held by the Duke of Norfolk. Among his duties is the publication of all Royal proclamations concerning the Coronation, as well as making all arrangements for the same. As Earl of Arundel, the same nobleman is Chief Butler, for which the fee is a golden basin and ewer.

coat be adorned with gold buttons of a prescribed weight. The story goes that on one occasion the then Earl Spencer, against the wish of his Sovereign, refused to forego his right, but was finally foiled by the resource of the Lord Chancellor, who insisted that his gold buttons should be weighed, when one was found to be slightly below the proper standard. Such being the case, the Earl, of course, could no longer assert his privilege, so was forced to retire discomfited.

The reason why Baron Kinsale, of Ireland, possesses the privilege of remaining covered in his Sovereign's presence is as follows: In the reign of John a dispute arose between him and Philip Augustus of France about the title to the Duchy of Normandy, and to save unnecessary bloodshed it was agreed to refer the matter to two champions who should decide it by single combat.

John de Courcy, Earl of Ulster, was the chosen of England, and when he appeared in the lists, his gigantic proportions so terrified the French champion that the latter, setting spurs to his horse, broke from the lists and never returned. In this way the matter was settled without a blow. For this service, in addition to a large money grant, he and his successors—among whom is the present Lord Kinsale—were empowered, after the first obeisance, to be covered in the Royal presence. Lord Forester likewise possesses the same privilege.

The Percies stand alone in possessing the right of interment in Westminster Abbey, and in having the great west door open to admit the passage of the coffin. They lie buried in the St. Nicholas Chapel, near the tomb of the Duchess of Somerset, widow of the Protector.—Sel.

Books For Preachers.

Boston has on Beacon Hill one of the

almost trebled in number. In the six New England States there are perhaps 7,000 clergymen; of these 1,700—500 in Greater Boston and 1,200 outside—are patrons of the library. Each quarter it issues a bibliography of a living topic in which ministers are interested.

The shelves are kept clear of antiquated books. When the present plan was adopted about 4,000 outworn volumes were removed. Perhaps 1,500 books are bought each year, selected by an interdenominational committee of Boston clergymen. In circulation, sociological books lead all other classes. Biographies are next in order of popularity. Purely homiletical books are far down in the column. The borrowers are not appropriating other men's sermons. Books of an inspirational character are popular. A depository of books for scholars, it is not intended to be but a practical working collection of the best and the latest volumes upon all subjects having to do with the duties of the pastorate.—The Independent.

The Dobrudja.

At present we are hearing much of "the Dobrudja", in which Russians and Roumanians are now engaged in deadly grip with Bulgars and Teutons. Writing of this district in the Manchester Guardian, Patrick Vaux says: This region is one of the most desolate in Southeast Europe and, in late summer and early autumn, certainly the most pestilential. So little known was it previous to its cession by Bulgaria to Rumania four years ago that the majority of British cartographers did not give even its name on their maps. Bounded on north and west by the Danube, and on the east by the Black Sea, the Dobrudja has for centuries been the refuge of evil-doers and the lawless, while in the last two generations many a conscript has fled from Rumania, Bulgaria, Russia, and Hungary to find freedom in the fastnesses of its marshes. The Dobrudja under the Bulgars was a kind of No Man's Land, for their authority held no farther than the gendarmes could shoot, they were very disinclined to go poling about in its extensive 'fen country' in the execution of the law and justice. In Rumania's hands, however, the Dobrudja has undergone changes. An effort to stay the floods from the Danube was in contemplation before the war, together with a scheme for draining the extensive lagoons west of the St. George's mouth of the river, east of Tshernavoda. For centuries the region has been an uncultivated desert, dotted here and there by wandering flocks and their herdsmen, whose cloaks of plaited reeds serve equally against the sun and rain. Some Tartar families—the surviving evidences of Turkish occupation—pitch their encampments in the highest spots, or make away in the unhealthy season to the rocky coast—a sorry change from the land of their forefathers, the Crimea, from which they had fled at the time of Russian conquest.

Kostendji, to give the Dobrudja's seaport its old name, which stretches along a high headland running north-north-east into the Black Sea, has an open harbor, with bad anchorage. But under Rumanian auspices the place is becoming a fortified port of great importance. A few miles west of Kostendji there can be traced the east end of "The Canal of Constantius." The triangle formed by the Danube and the sea is so nearly complete that the distance from Kostendji to Tshernavoda, near the Danube end of the canal, can be walked on a good day in spring in eight to nine hours. By cutting this isthmus the Romans calculated on linking the Danube with the Black Sea so that they might avoid the shoals and sandbanks which more or less choke all the rivers' mouths, save the Sulina. While digging the canal they heaped up the earth taken from the vast trench upon the right bank, perhaps with the intention of using it as a means of defence. And to this day the folk of Tshernavoda term it "Trajan's Wall." The canal in their neighborhood, is still full of water, but it ultimately disappears among the marshes farther eastward.

One strange feature of this melancholy, waterlogged region of marshes



Sir Sam Hughes Visits the Front and Shows Aspiring Bomb-Throwers the "Hughes Hold." International Film Service.

The Marquess of Exeter is the Hereditary Grand Almoner of England. He has to collect certain monies, and distribute the same at the Coronation from a silver dish, which he claims as his perquisite.

To the Archbishop of Canterbury falls the right of crowning the Sovereign; to his Grace of York that of crowning the Queen Consort, while the Bishops of Durham, and Bath and Wells, support the Sovereign in the Coronation procession on the right and left hand respectively.

During the procession, the Barons of the Cinque Ports are privileged to carry above the Sovereign a canopy of cloth of gold or purple silk, while the Lord of the Manor of Worktop, Nottinghamshire, belongs the service of finding a glove for the Sovereign's right hand, and of supporting the right arm which holds the sceptre.

The Royal Sandal-Bearer is the Earl of Rothes, and when, some years ago, the Queen visited the Tav Bridge, the Countess of Rothes claimed this privilege, and presented her with a pair of slippers.

It is the prerogative of the representative of the Spencers to be present at Royal christenings, provided his

most remarkable libraries in the world. With 20,000 books on its shelves it loans more than 20,000 volumes a year, a circulation of 100 per cent. Its books are loaned only to ministers, to clergymen of all denominations who reside anywhere in the six New England States. It sends packages of sociology, science, history, biography, or homiletics, to any country home and any city residence in which is a minister who wants to borrow them. The cost to the minister is a stamp or a post card only. The cost to the library, which pays charges both ways, is \$1,500 a year.

The General Theological Library is a unique institution. Careful inquiry by the directors has failed to disclose any similar library anywhere in the world. Founded originally as a local library for Boston, it began its peculiar work ten years ago. First it abolished the membership fee as a prerequisite for the borrowing of books. Then it began to pay charges one way to ministers all over New England, and in 1909 its borrowers numbered 650 ministers a year. In that year it adopted the policy of paying charges both ways, and in the last four years its borrowers have