

FIGURING IT ALL UP.

The Captain strode the quarterdeck;  
The crews were at the guns;  
The powder flames leaped fiercely out,  
Like as the lightning runs.  
Afar the fortress rose, all grim,  
And bellowed in reply,  
Till smoke and fire and thundersound  
Shook both the sea and sky.  
And the Captain took  
His little book,  
And figured away, while his fingers shook:  
"2 into 10 goes 16 times,  
And the square of 12 is 4;  
79 is the cube of 6,  
And my deck is wet with gore.  
53 is the G. C. D.,  
And 7 plus 2 is 5—  
And my ship is shot to a battered hulk,  
And I haven't a man alive!"

The other Captain, in the fort,  
Stood sadly on parade;  
The gatlings, siege, and other guns  
A fearsome racket made.  
They boomed across the troubled waves,  
Against the swooping ships,  
And as their echoes thrilled the air  
The Captain bit his lips.  
And he also took  
His little book,  
And figured it out with a worried look:  
"6 per cent. of a dozen men,  
And the sine of 18 more,  
All bisected by 25,  
And the arc of 34;  
3 plus 8, to the decimal,  
And the tare and tret," he said,  
Combined with the subdivided sum,  
Shows all my men are dead."

Thus each side lost and each side won,  
And each side fought the fray,  
And now they're figuring upon  
The powder bills to pay.  
Grim war is awful, at its best,  
But who will lose or lick  
If he relies entirely on  
The old arithmetic?  
—Baltimore American.

The nation's indignation culminated in the banishment of the princes of the blood.

"Their royal highnesses are not earning their salaries," said the arrogant proletariat.

Retribution was swift and terrible. It was only a few months until the occasion arose, in the natural course of business, for the cementing of some bonds of amity with the United States of America.

The nation sent over a mere statesman.

Of course the captains of industry could not see this person. He had to pay his own bill at the Waldorf-Astoria. The administration at Washington received him as coldly as if he had been the lieutenant general commanding the army. The plain people remarked lightly on the crust of him and passed on, while the great metropolitan newspapers interviewed him only on the days when there were no

murders and rain stopped the ball games.

Naturally no bonds to speak of were cemented.—Puck.

The hot-headed, to say nothing of those whose heads are cool but copery, will naturally seize on the incident, related by Admiral Dewey in his testimony to the senate committee, of the Filipino patriot who did not accompany our fleet from Hong-Kong to Manila because he couldn't take his tooth brush along.

Of course a people are not necessarily ripe for autonomy just because they do not go on journeys without their tooth brushes. There are different types of uncivilization. There are, notably, two types: the candid uncivilization, such as the British encountered in South Africa, where the Boers frankly slept in their uniforms, not even the field officers having nighties; and the disingenuous, subtle uncivilization, such as we have to deal with in the Philippines, where the exterior aspect of culture is largely affected.

But will the masses see this?—Life.

John Smith No. 1 stole one chicken. He was sent to jail for 30 days. While there he reformed and became another man. He became John Smith No. 2. John Smith No. 2 organized a chicken trust, took 2,000,000 chickens as his fee for organizing it and sold the chickens when the market was at its highest. Thus he was enabled to endow the jail with a library.—Judge.

BOOK NOTICES.

THE TWENTIETH CENTURY NEW TESTAMENT.

The 1611 translation of the New Testament will of course be reckoned a possession and treasure for all time. The main cause of its supreme excellence is that it rendered the Greek original into the plain, unaffected language of the people of its day. Hence its freshness, its vividness, its splendid simplicity.

This Twentieth Century New Testament has succeeded admirably in doing the same with the common English of to-day. People who have become so familiar with the old translation that they can hardly think of the New Testament in any other phraseology will sometimes be shocked by the new words. But this is just what some of us need. Slavishness to mere words and expression is one of the worst forms of idolatry. Those who may oppose the new translation can offer no argument save the break of old association and the bare modernness which at first shocks the ear. But this modernness is the very strength of the new translation. What the translators—whose names are not given—have done is simply this: to put the original into the every-day language that people talk nowadays on the street, and they have done this in a conservative way. Take, for example, the following expression from Luke xiv,

33: "Every one of you who does not say good-by to all he has—he cannot be a disciple of mine." Some will be shocked at the expression "say good-by;" and yet how vivid it is, and how familiar—just the kind of English that was used in the authorized version in its day. And notice that the old word "disciple" is retained, because there is no word which fits better and is more familiar.

That there is need of a new version is sufficiently evident from the following paragraph in the preface:

"Since the publication of the Authorized Version of 1611, more than 1,500 manuscripts of the New Testament have been discovered or become accessible, and among them are the three oldest and most important."

The present translators deserve the thanks of the whole English-speaking world; because they have taken the very best original text, according to latest discoveries, the text of Westcott and Hort, and have put it into modern idiomatic English. The work has been done silently and modestly, and the translators invite criticisms and suggestion before publication in final form. The present edition has been made in three parts at 50 cents each, the American publishers being the F. H. Revell company. Part I contains the Gospels and Acts. Part II consists of Paul's letters to the churches. Part III contains the other epistles and the book of Revelation.

In this brief notice we have had in mind principally the matter of language; but the question of text and correct reading is perhaps of even greater importance in certain passages. There is, to take a single example, a notable instance of a correction in the interest of truth in the famous passage about the rich young man as told in Mark. Two verses, Mark x, 23, 24, of the authorized version, read as follows:

"And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the Kingdom of God! And the disciples were astonished at his words. But Jesus answered them again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the Kingdom of God."

In the new translation these verses are given thus:

"Then Jesus looked round, and said to His disciples: How hard it will be for moneyed men to enter the Kingdom of God! The disciples were amazed at these words of his. But Jesus repeated the statement. My children, he said, how hard a thing it is to enter the Kingdom of God."

The apparent substitution which Jesus is said to have made, according to the old version, namely, "trust in riches" for "have riches," has no good authority, and is evidently what scholars call a gloss, that is, a marginal annotation on some manuscript, which gradually got incorporated into the body of the text. The amount of false service which this single false read-

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