

American citizens never had occasion to hunt for the best way to do it.

National aid to irrigation is at the bottom of steady Western progress. Thrift and industry will receive a mighty uplift when the people get water at cost. The postal system will carry the news everywhere, that trustdom has been weighed in the balance and found wanting. Slavery gave the West a boost, and the trust question will make history repeat itself.

JAMES E. FREE.

Billings, Mont.

OLD KING COAL.

Old King Coal is a silly old soul
And a silly old soul is he;
And it looks as if he might lose control
Of his big monopolee.
—Memnon, in Whim.

Clark—See here! You told me if I took a course of instruction from you it wouldn't be long before I'd be earning \$100 a week.

Prof. Skinner—Well?

Clark—Well, I'm getting ten dollars a week.

Prof. Skinner—But, honestly, now, don't you feel that you're earning \$100? Every clerk feels he earns ten times as much as he gets.—Philadelphia Press.

Lincoln read only a few books, and not always the best books, and was highly educated.

We read a great many books, and very good books, and are much less highly educated, as a rule.

The business of books is to set a man to thinking. After he has been set to thinking, what he needs most of all is time to think.—Life.

There is less room at the top than is popularly supposed. They who are there are few, but large.—Puck.

BOOKS

CHEYNE'S EDITION OF THE PSALMS.

No matter whether they were written by one hand or by a hundred hands, or whether they were written within a period of five hundred years, the Psalms of David form the noblest, richest collection of poetry, dealing with the deepest problems of the human heart, that the world possesses. In beauty and eloquence, in pathos and passion, in heart-searching power, they stand alone, unique and unapproachable. Scholars may show us psalms of Assyria and India, which have something of the same literary form, but how far below do these fall, how utterly lacking they are in the peculiar spiritual quality of the Psalms of David!

It would be an unpardonable presumption thus to speak in superfluous praise of these supreme writings of the ancient Scriptures, were it not the common testimony that so large a number of modern readers unhappily neglect them altogether, or limit their acquaintance with them to the brief responsive readings in the Sunday services.

When one comes to read the Psalms, we do not say critically, but carefully and seriously, he finds in the authorized versions many obscurities of language, and many local and historical allusions, ignorance of which may mar the force of the thought. Some of these difficulties can never be removed; but many of them have been, and the honest reader will of course welcome all the aids that scholarship may supply. For this purpose it would hardly be possible to speak too highly of Prof. T. K. Cheyne's edition of the Book of Psalms (Appleton and Co.). It was first published some twenty years ago and represents the best results of modern scholarship, at once reverent and learned. The book contains the following parts: An introduction which is most interesting and instructive, then a new translation of the Psalms, and following the translation there are comments and notes on each, explanatory of the historical setting, whenever this can be determined, and otherwise elucidating the difficulties in the text.

As to the author's translation, whether the reader prefers it or not to the Bible version or to the Prayer Book version, he will find himself often turning to it to get light upon passages which seem to lack clearness and he will often find himself rewarded. Let us turn, for example, to a single psalm, the 49th, and notice two instances. The 5th verse reads in the authorized version as follows:

Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?

The Prayer Book version reads:

Wherefore should I fear in the days of wickedness, and when the wickedness of my heels compasseth me round about?

Cheyne's translation is as follows:

Wherefore should I fear in the days of misfortune, though the malice of my foes surround me?

Long ago the great Bagster Bible said in a marginal reference to the word, "or rather, supplanters"; and the revised version gave the translation, "When iniquity at my heels compasseth me about," with the marginal alternative, "the iniquity of them that would supplant me."

Again in the 7th verse the authorized version has:

None of them can by any means redeem his brother, nor give to God a ransom for him.

The Prayer Book reading and the revised version give the same sense;

but the sense in this translation is entirely without connection with the thought that immediately precedes, namely, trust in the multitude of riches. Cheyne's translation, which enforces the point, is:

Nevertheless none can buy himself off, nor give unto God his ransom.

Whether or not his translation is correct, it is interesting, wherever there is doubt, to have the emendation or suggestion of a competent scholar.

These illustrations are given merely to show the possibility of using the newer translation as a commentary upon the old, the exquisite beauty of which, together with the deep-rooted associations attached to its very phrases, will maintain its hold upon the English-speaking race as a possession forever. And let it be understood that no one appreciates more fully than the great scholar whose work we are considering the relative unimportance of petty corrections, in comparison with the vital importance of a true spiritual insight into the essential truths of a devotional classic. We can not better close this imperfect review than by quoting the words at the beginning of his Introduction: "A bad translation of an uncorrected text will be more illuminative to a devout mind than the choicest and most scholarly rendering to an unsympathetic reader."

J. H. DILLARD.

SOMBART'S "SOCIALISM."

Somebody has defined "socialists of the chair" as "college professors who believe in socialism but don't believe in putting it in practice." That definition would not apply to Prof. Werner Sombart, of the University of Breslau, whose lectures on "Socialism and the Social Movement in the Nineteenth Century," translated by the Rev. Anson P. Atterbury, are published by Charles H. Kerr & Co., of Chicago.

Though, he excludes himself from "the ranks of those who struggle for the new social order," Prof. Sombart is evidently a socialist of the Marxian type. Many Marxians would not acknowledge him, for he reads into Marx's philosophy an idealism which cannot be welcome to them, and a psychological influence in social development which cannot but jar upon their economic fatalism. But Prof. Sombart believes in socialism, so interpreted, and is not opposed to putting it in practice.

A full review of this little book would involve a criticism of the whole philosophy of socialism—with its nebular value hypothesis, its fanciful class doctrines and its fateful evolution—which cannot be undertaken as an incident to a book notice. The book can be commended, however, without the slightest qualification, as a most intelligent and intelligible presentation of the development and character of