

"Twentieth Century New Testament" is condemned. Religion is so much easier when it consists in reverence for sanctified phrases than in conformity to eternal principles of right, that obsolete habits of speech, which obscure scriptural truths, are ever more popular with mere pietists than the current forms of expression, which make their embodied truths obvious. This may be good piety, but it is poor religion. The real value of the New Testament is the vitality of its message and not the odor of sanctity that clings to the King James translation.

"The abandoned farms of New England," has long been a stock argument with pleaders for plutocracy in answer to the claim that land in the United States is getting to be scarce. Even to the average newspaper editor it is now becoming clear that these so-called abandoned farms were never an indication of cheap land. Against the competition of the great northwest, they were useless for farming purposes; and during the transition period from an old use to a new one, their value fell. But the new use began to assert itself several years ago, and now is evident to everybody. The Boston Transcript calls attention to this change in Berkshire, Mass., where depopulation was at one time feared, but where latterly—

there has been a record-breaking period of construction of street railways. The erection of big and modern hotels has been noteworthy. A large number of new industries of a minor importance have been inaugurated. In many cases the former abandoned farms have become summer residences for those who have plenty of money to spend and who are anxious to spend it. The advent of the summer boarder has caused the desert of the last decade to bloom as a rose garden. The abandoned summer house has now become a summer cottage, whose picturesqueness delights the trained eye of the artist.

It is hardly necessary to add that this improvement will put unearned money into some people's pockets. The Chicago Tribune says so in such a way as to remove all need of empha-

sis from us. Commenting upon the Boston Transcript's article, it concludes:

Thus what was at one time a serious problem has been most happily solved, and those who have been lucky enough, after moving away to the cities or elsewhere, to hold on to their land will make handsome profits. The worn-out old farm has more than once proved to be a bonanza.

In one of those fantastical classifications of human character with which inductive sociologists amuse themselves, Prof. Giddings, of Columbia college, the eminent advocate of imperialism for republics, tell us that in the United States there are four distinct kinds of human. One kind is an animal-like creature, instinctive, passionate and violent. In a second and somewhat superior class are persons who are "imaginative, weakly, but persistently emotional and easily influenced by suggestion." The third class "are more or less fanatical, speculative, devoted to 'causes,' 'reforms,' and so on, without end." And high over all is the fourth class, to which it is to be presumed Prof. Giddings himself belongs. This superlative class "are critical, calculating, inductive, scientific." Curiously enough, they are also creative, though the critical and the creative faculties are not usually congenial. We fear that Prof. Giddings has borrowed for his own class at least one of the virtues of the "crank" class, which he ranks as inferior. Curiosity may be excited also by the absence from Prof. Giddings's classifications of criminal characteristics. But close inspection will reveal their presence in the highest class. One of its characteristics is described by the learned professor as "rationally conscientious." If that means anything it must be an allusion to the kind of conscience that aims, usually with success, to keep its possessor just nicely on the outside side of the penitentiary.

The author of a recent book in defense of the plutocratic order of things, Prof. Gustav Simonson by name, starts with the assertion that

no one has a natural right to live. Does it follow, then, that some one has a right to kill? If so, who? Prof. Simonson further declares that no one has a natural right to labor. Then some one, surely, must have a natural right to prevent his laboring, for nothing is essentially requisite to labor but the laborers and their natural environment. If no one has a natural right to labor, some one must have a natural right — either by superiority of strength or strategy — to interfere. Who is this highly privileged person or class?

The Northwestern Christian Advocate, published at Chicago, has called out from an old and watchful subscriber a just rebuke for having republished an extract from one of the letters of that fluent but irresponsible gossipier who, under the signature of William E. Curtis, furnishes the Record-Herald with contemporaneous fairy tales.

WAGES AND PROSPERITY.

Several census bulletins embodying statistics of wages in manufacturing industries have been issued since those (p. 436) which we last commented on. One of them is Bulletin 105. It relates to the manufactures of Oregon, and shows a fall in individual wages since 1890, with an increase in profits on invested capital. Following is a summary:

1890.—Value of product.....	\$41,432,174
Cost of materials and miscellaneous expenses	23,902,246
Net product	\$17,529,928
Net product per wage earner (16,760 wage earners)...	\$1.045
Individual wages, \$9,569,734 for 16,760 wage earners....	570
Surplus	\$475
Profit on capital, namely, gross product, less cost of materials, miscellaneous expenses and wages.....	\$7,970,194
Percentage of profit (33.122,051 invested capital)....	5
1900.—Value of product.....	\$46,000,587
Cost of materials and miscellaneous expenses.....	28,342,550
Net product	\$17,657,937
Net product per wage earner (17,236 wage earners)...	\$1.024
Individual wages (\$8,533,433 for 17,236 wage earners)....	493
Surplus	\$541
Profit on capital, namely, gross product, less cost of materials, miscellaneous expenses, and wages.....	\$9,324,504