LOWELL, MASS., IS PASSING THROUGH DEEP WATERS, BUT HER STRIKE TROUBLES HAVE THEIR PICTURESQUE SIDE

FALLS OF THE MERRIMAC.
View taken at the spot where the water is diverted for mill use.

LOWELL'S LABOR BOYCOTT OF COTTON MILLS.

MANY WHEELS STOPPED ON THE MERRIMAC—GREAT STRIKE IN HANDS OF YOUTHFUL LEADERS.

Lowell, Mass., April 4 (Special).—Paralysis has succeeded activity in this manufacturing city. Fifteen thousand operatives are idle; forty thousand men, women and children are suddenly without means of support. Silence has settled over the huge factories, set beside an intricate maze of winding canals, recalling some Dutch city. The strike has stopped the mill wheels, whose vibrations registered the activity of the community. The bells that for so many years have summoned thousands of men and women to their daily toil are also silent. Up and down the streets, as idle and as useless as the water in the canals, flow great tides of humanity. A look of wonder and apprehension is written on their faces; the new freedom they have attained brings with it too many troubles to cause pleasure. Determined to fight once and for all the great battle to secure higher wages—a battle that has been impending for years—the operatives, following the guidance of their leaders and supported by the national organizations above them, have entered upon a great conflict. They abhor violence, avoid even the semblance of demonstration, do not indulge in parades or mass meetings, but in quiet, orderly fashion have entered the battle. Only few of them yet realize the misery and suffering that it entails; they are confident of success, but a little awed by the actual outbreak of the strike. They have presented their demands to the mill agents; that for a 10 per cent increase has been refused, and now, without bitterness, they have entered a fight of principle, not of personalities. It is a great, passive, orderly demonstration. Contrasted with the turbulence of the great coal strike in Pennsylvania, it is the difference between battle and parade.

A brief survey of the field, however, is enough to demonstrate that it is no mean contest that has completely prostrated this city and promises to bring financial ruin and actual starvation to thousands. Lowell claims a population of 96,000; of this number nearly 20,000 work in the mills, and over 17,000 are employed in the seven great cotton mills, now shut down. The largest of these mills employs 3,800 hands, the smallest 900; the combined weekly payroll aggregates $130,000, making the average wages $7 50. There are, however, many boys and girls in the mills, and the average wages of the men is somewhat above this figure. The women outnumber the men at a ratio of 10 to 7. Of this great army over 14,000 are now in the strike; about 3,000 employes in one mill are, with the consent of the strikers, still at work, but there are evidences that they will also be drawn into the strike before many days. Back of these 17,000 operatives are 20,000 women and children, their families dependent upon their earnings for their food and their existence. Next in line are the boarding house keepers, no small element in this city of boarders. Almost the first result of the strike will be the demoralization of the boarding house. Then come the stores, many of which exist solely by trade with operatives; all of them have outstanding accounts that cannot be liquidated now. Their trade has already contracted to a cash basis; credit has gone. Department stores have informed their clerks to prepare for a long, enforced vacation if the strike continues. Merchants are countermanding their orders, and those who have purchased their spring stock are estimating their loss already. The butcher, the baker, the candlestick maker—all these are direct beneficiaries of the mill wage; all these must face a cessation of business; all are facing a prostration, which in many cases will mean ruin if long continued, for the margin of profit in a mill town is narrow. In a word, at least sixty thousand persons read ruin, some of them actual starvation, in the shutdown of the mills. A terse summary of the existing situation was furnished the other day by three little kindergarten girls, who were skipping down a street.

"My papa ain't workin'," announced the first, proudly. "He's a striker."

"Mine ain't neither; he's in the strike, too. He ain't doin' nothin' but stayin' at home," declared the second.

"I don't care nothin' about the strike," affirmed the third, placidly. "My papa's working." This is the division of sentiment in the city to-day.

THE LEADERS YOUNG.

The first thought, in beholding this great army of men and women engaged in a great struggle, is naturally of their leaders. What manner of men are they who are essaying to direct the fortunes and the happiness of 40,000 men, women and children. The first feeling on meeting these leaders is astonishment at their youth. There are many of them in their early twenties, these men who are directing the great contest. In the regular army they would command companies, at the most; here they marshal thousands. They show the buoyancy of youth; they discuss methods without anxiety. The commissariat of an army corps would be taxed to provide for so great a mass of helpless people; yet these young men assemble, discuss ways and means gravely, but without apparent fear. In the opening moments of the battle, when the great definite step had been taken and the strike was on, there was no shrinking from the issue. They seem scarcely to comprehend what the suffering sure to follow means. They refill their pipes and go on to discuss new phases, but they show no sign of staggering under the burden of their responsibilities. They are not reckless in manner, but one cannot fail to be impressed with the youthfulness of their appearance. They have natural ability, that is apparent; they are born leaders of the thoughts at least of their comrades. They evince keenness and shrewdness; many of them have delved into the socialistic doctrines which have obtained such wide hearing in other manufacturing cities of Massachusetts. There are women, too, grave faced delegates from women's unions, who attend the meetings of the Textile Council, the governing body of the strikers. They are less buoyant, more visibly worried by the struggle.

But the youth of the leaders is not so great a handicap as it might seem. The battle is not local in its issue, if it is local in the hardest of its afflictions. Lowell has become the battleground of all New-England. There will be no sympathetic strike in Lawrence or Fall River, but already 20,000 operatives in those cities have pledged their support in the shape of $1 a week from their scanty earnings to help the Lowell strikers. For Lowell is fighting the fight of a dozen cities. For years it has been the one blot on the labor map of New-England. Its operatives have accepted their wages, however small, and have prospered. There has been no great industrial struggle since 1875, and then it was a skirmish compared to this battle. In the opinion of the operatives of other manufacturing communities Lowell has been a hopelessly passive city. Unions have been weak here, have attained strength in only a few lines. When the operatives of Fall River, Lawrence or Haverhill demanded more wages their employers called to their attention the fact that Lowell, the premier cotton city of the country, paid its operatives less than they were now receiving.

"Raise the scale in Lowell, and you will raise it all along the line," has been the war cry, and now the Lowell operatives are calm in the face of their great fight, for they know that other cities have much at stake, and other forces, stronger in counsel and in resources, are behind them.

This explains, in a measure, at least, the perfect good feeling so far preserved by the strikers toward their employers. The men demanded a 10 per cent increase; it was refused absolutely. They declared that unless it were granted by a certain date they would strike. The agents answered by refusing again, and announced that they would close the mills. The men filed out in perfect order; there was no temper, no passion. The agents announced that they would like to close up their stock in a few mills, and asked that a few men be allowed to work for a short time. Their request was granted. The entente cordiale was preserved throughout. On the question of increase there exists an absolute deadlock, otherwise there is no friction. Each acknowledges the right of the other to the position taken; there is plenty of criticism but little billingsgate. As a demonstration of a law-abiding boycott the strike, so far, at least, has been a perfect success.

THE BABEL OF RACES.

Twenty-six different races are represented in the crowd that passes on the crowded streets. From the uttermost parts of the earth are gathered together a marvellous assortment of men. The Far East, Asia Minor, Africa, Greece, Italy, Poland, France and the British Kingdom are all represented. On opposite sides of the street Napoleon Bideau and Alexander Sophios keep store. Cæsar Romana has a fruit stand at the corner, and George Washington, colored, but proud of his sovereign-defying name, lives down the alley. Representatives of the ancient royal families of Cohen and Sullivan do business in the neighborhood, and Ah Sin, the descendant of history only knows how many princely houses, destroys the clothing of Christian and Hebrew with the same bland readiness. There are Armenians, wearing gayly colored sweaters, to be noted in the passers, and Portugal has a large representation. These are the people of the mills; these are the bulk of that great mass of laborers through whom runs the scant leaven of education, acquired by effort rather than advantage; this is the material out of which is to be constructed a victorious army of strikers. Unionism is to bring economic salvation, so the leaders claim.

It is a strange sight, this motley throng wandering up and down the streets. They are like children just out from school. They stop at the corners and chat. The women wave their hands at their male acquaintances. The men smoke incessantly; they laugh and joke; a holiday to many of them is an untasted joy. It is too new, too pleasurable, to be appreciated in its gravest phase yet. There is no boisterousness. On the first day of the strike people came from far and wide to view the scenes, and went away disappointed. They saw nothing but a number of decently dressed men and women, walking in orderly fashion on the street. There were no great crowds—the police had no difficulty. Not even the saloons overflowed. Occasionally a drunken man was seen, but it was doubtful if he could be charged up to the strikers. In front of the bulletin boards of the local papers the greatest crowds assembled. Men watched each new scare announcement with amusement. They seemed to regard themselves as spectators rather than participants. They scanned the evening papers eagerly, as if proud of the stir they were making in the world. They shook their heads over the stories, grumbled at editorials and expressed uncomplimentary opinions of certain of the more conservative opinions decrying the strike. But they were good natured, self-restrained; there was no marching, no turbulence; everything was pleasant and harmonious; it was a holiday crowd pure and simple. Wherever one went there was always the same crowd, the same pipes, the same good natured joking. Of sullenness or of bitterness there was not a suggestion. Doubtless the long, hard strain of the fight will bring these, but never was there a more perfect absence of them at the outset.

MILL AGENTS REFUSE COMPROMISE.

The position of the mill agents, the employers, the representatives of capital in this struggle is also noteworthy. Instead of persisting in running their mills in the face of the growing strike sentiment, they decided, the moment they became convinced, or alleged that they became convinced, that a majority of the operatives were against them, to avoid all danger of conflict and close the mills until the operatives were ready to work on their terms. To the present and previous demands for higher wages they have always made the same reply.

"We can better afford to shut down our mills and go out of business than accede to this unreasonable demand. We are paying our operatives all we can afford under the present conditions of trade and the existing high price of raw cotton." Indeed, some of them are quoted as saying that it is cheaper to sell their cotton stock at the present market price than to make it up. Last year, when a strike was impending, the operatives were persuaded by a committee of prominent citizens to rest their case with them and go back to work. This committee conferred with the agents, and were politely but firmly informed that the agents could not consent to a compromise. The State Board of Arbitration essayed a similar task this year, and met a similar answer. After last year's fiasco the operatives have been shy of arbitration, and there is not the slightest evidence that either side desires to settle the matter other than by direct conflict. The fight has long been coming, and the general belief is that the mill agents are ready to fight it to a finish now, and that when it is over there will be an end of strikes for some years to come.

A perplexing feature of the great strike is the weakness of the labor organizations. A week before the strike began not 20 per cent of the operatives were union members. The ignorant foreign class, representing the lowest scale in the economic ladder, did not in the slightest degree grasp the idea of the trade union doctrine. It is alleged that a number of Greeks joined the union and put up their money under the impression that they were paying for work. But no sooner was the strike imminent than hundreds of non-union operatives declared their intention of sharing the fight. Then began a process of unionizing, conducted on the most wholesale fashion. Hundreds, perhaps thousands, were received into the various organizations, and it is prophesied that a strike of any duration will result in driving the greater portion of the operatives into the union. Of course, it is possible to scent a motive in this sudden step. Union members will receive funds for their support from similar unions throughout the country, probably from organized labor in every branch. Since the mills are definitely closed, it is easy to understand why it seems better to many to "get aboard the lunch wagon," as the phrase goes. But, on the other hand, the new members are not eligible for support for three months, and by that time they will have been strongly joined to the unions.

The hope of the strikers, of course, is to form a strong union body of mill operatives in Lowell and an organization similar in strength to that existing in Fall River. If they attain this they will have won an important victory in any event. But whether the newly formed connections would hold in the face of want and hunger, if the mill agents should decide in a few weeks to open their mills, may be questioned. If this should occur the really serious phase of the strike would be precipitated and the passion, happily absent now, would quickly be felt. At present the operatives are busily strengthening their unions, and their ranks are swelling daily. At present a few thousand, possibly three or four, are at work in a large hosiery mill. For several days pressure has been exerted to bring these out also and make the tieup complete. So far it has not succeeded, but there is every reason for expecting it will. Then the paralysis will be complete, and all seven of the great mills will be idle.

LITTLE CANADA AND THE FRENCH.

Two of the races joined in the strike, the French and the Greek, are worthy of more than a passing glance. They are potent factors in the fight, one making for peace, the other for war. For three-quarters of a century the prolific French-Canadian stock has been overflowing into New-England. Following the self-same lines that their ancestors took in the great predatory raids of the French and Indian Wars, these Canadians—"Canucks," as they are contemptuously nicknamed—have poured down the Connecticut and Merrimac river valleys and filled the manufacturing cities along the line. To-day there are more than twenty thousand of them in one quarter of Lowell alone. "Little Canada" is the name given to their habitat, and its streets, despite their American location, suggest those of old Quebec. Even the ugly five story tenement houses, close relatives of those across the Bowery, have an inexpressibly foreign aspect.

"Purifier votre sang en prennant Le Sarsaparilla," declaims a blank wall, where the advertiser has seen his chance.

"Ici on parle anglais," sets forth another, causing the visitor to rub his eyes and wonder if he is in Dieppe or Boulogne, or some other French town, rather than in an American city.

"Maison de pension," insinuates a sign in nearly every window. Here is the home of the French Canadian, as migratory as the spring robin, pausing for a moment to snatch a few loose American dollars and then fly back to his snug Canadian nest. The men, who stand before the houses, smoking long clay pipes and waving them over their shoulders airily, wear jaunty caps at an angle, have high cheek bones and flashing dark eyes, and they walk with an Indianlike tread.

"Nous somnes plus francais que les francaise," declares one old Canadienne mère, tossing her head proudly. This is France, the ancient forgotten perished France of Louis XIV, while across the alley the ubiquitous Murphy is feeding the goat and an overwhelmed Yankee is sniffing his contempt.

Already the Canadian is beginning to fit. Across the frontier he has a snug farm, where he will abide until the good times return. He is accustomed to make a visit, almost a pilgrimage, there annually, and the railroad station furnishes a clear evidence that the migration has begun. Of the strike, the Frenchman has, for the most part, little understanding. He understands vaguely that it means more wages.

"We strike, we hab more of dollars and less of work; enfin, mes enfants, we strike, voila." But the Frenchman will not suffer greatly. He is as frugal and thrifty as his European race brother. He has dollars in his stocking, and he can draw on this reserve if the storm continues. He is a great big harmless child in many respects, peaceful, industrious, good natured, harmless, voluble, sentimental, but if there is riot and violence it will come from him only indirectly; his instincts are against it.

NEW ATHENS AND THE GREEK.

But across the canal, through which the brown water of the Merrimac, still at its spring flood, chafes and frets uneasily at the inactivity, across this boundary is a new and different world—in truth, an ancient and wonderful world. In the shop windows are signs printed in ancient Hellenic characters, in the alphabet of Homer. The classic alphabet adorns the tottering windows of a Merrimac River mill town. The New Athens Café is in a stone's throw from the French saloon, in which they sing the merry "Chansons de Bois" of the old Canadian voyageurs. In the soft speech of the residents of this quarter one may recognize words strangely suggestive of others learned with difficulty in school vocabularies. There are four thousand of these Greeks in Lowell, and the number is rapidly increasing. They have already stamped their individuality upon a nondescript street. Flamboyant views of modern Athens, huge, brilliant crayons of Basileus George adorn the windows of the shops. There are cafés filled with swarthy men, smoking, gambling, fighting, for the Greek, whether in Macedonia or Lowell, is not a man of peace.

It is from these selfsame Greeks that the first trouble is expected in the present strike. The Greek lives better than the Frenchman, and saves less. He is ignorant of the meaning of the sacred principles of labor unionism, and the fear is that when he gets hungry he will either work or fight. At the outset of the strike he started a row by hooting the employes of the hosiery mill on their way to work, acting under the impression that they were taking his place. When hunger follows idleness, as it is sure to, operative and mill agent are alike afraid lest this Grecian stranger resort to his ancient weapons and his ancient century honored custom of the knife.

Besides the French and the Greeks, there is the Polander, who dominates a quarter of his own. He is distinguished primarily for his wedding festivals, grand ceremonies at which the entire colony attends, and the festivities in the end overflow into the police court and the tale of a stabbing affray is aired. Then there is the Armenian and Syrian, scattered over the city in little shops, fewer but noteworthy. Hundreds of Portuguese have selected Lowell as a convenient home, and in former days used to monopolize the work in one mill. The omnipresent Hebrew plies a rag trade or does mill work here. England, Ireland and Scotland have sturdy representatives, who, with a few of the more intelligent French-Canadians and the Yankees, are the leaders among the operatives. There are other races, many of them, but the important ones are already named.

WOMEN IN THE STRIKE.

No glimpse of the conflict would be complete without at least a passing reference to the women of the strike. There are ten thousand of these women in the number of the operatives, and they have their own organizations, their own leaders, their own representatives in the governing body of the strike. Theirs is not a gentle life, and the faces show the strain.

"Eighteen years I have worked in one mill and in one room," said one. "To-day I earn $6 a week; I live—that is about all." Many of these women are enjoying the first long holiday they have ever known. Numbers of them can count years of service without the loss of a week, sometimes of a day. They are neatly dressed, intelligent, but their faces are prematurely wrinkled and careworn. They show the evident traces of their continual struggle for supremacy with the machine, the struggle that always ends the same way—the machine goes on; the woman wears out. Day after day, year after year, for ten hours a day, they have answered the movements of the machine. Hundreds of these women, now in the ranks of the strikers, are already worn out. They are listless or garrulous, active or slow, but always and evidently weary. The very freedom they are testing now is a gift they do not understand the use of. They wander aimlessly, just as the men do; meet friends on the street, stop and chat, and then go wandering on.

Such are a few glimpses of the great industrial conflict. The operatives are orderly. Determined but without enthusiasm, they are acting as mechanically as they would answer the needs of the machine they have worked beside for so many years. Their leaders are young, buoyant, hopeful. They lack experience, but are not unintelligent. The great question is can they carry the burden of "the long siege" they prophesy so confidently. The various conflicting races and nationalities offer a complicating condition. From some disorder is to be expected, when food has been exhausted; from the leaders and the great mass of the operatives order and peace are to be expected. But beyond these details one great fact is borne home to the visitor in Lowell—a tremendous paralysis has seized the city. Its busy mills are stopped; its street are filled with thousands of the idle and unemployed; its business houses are equally paralyzed. Men and women and children have only one thought, one topic of conversation, and that "the great strike."

DELEGATES FROM THE GREEK UNIONS TO THE LOWELL TEXTILE COUNCIL.
The council is directing the cotton mill strike.

LOWELL'S CANAL SYSTEM.

The system of canals and locks for supplying water power to the cotton mills and other factories at Lowell, Mass., is said to be the oldest of its kind in the United States. The Canal and Lock Company, of Lowell, a corporation composed of persons largely interested in the manufacture of cotton goods, was organized more than ten years before the incorporation of the City of Lowell, previously known as the village of Chelmsford, in 1836.

In 1825 much of the canal system had been completed, and was in use. The canals at first, however, were mere ditches with earth banks. Now they are walled throughout their length with stone masonry of the must durable materials, and the locks and bridges are of the best construction. Millions were spent in these improvements, and they are so well built that for many years the cost of maintenance has been small.

The waters of the Merrimac River, which are so important to the industrials interests of Lowell, come down, unwearied with the great work they have performed at Manchester, Nashua and other factory towns nearer their source, to the Pawtucket-ave. bridge, twenty feet above the level of the mill wheels. They are held back by a low dam, extending diagonally across the stream. A deep channel, blasted in the solid rock, is separated from the higher level by the enormous floodgates of the first lock, which are closed only from Saturday noon until Monday morning. All the rest of the week the canal runs bank full, turning the machinery of all the big cotton and woollen mills and many other factories, the flood passing silently but swiftly through the labyrinth of canals that reaches all parts of the manufacturing district. There is no noise, except where the flood flows through locks or the wheelpits of the mills, and at the blow-off gates in the Booth mill, where the water returns to the Merrimac, to run the factories at Lawrence and Newburyport.

The stranger to Lowell, passing through the streets, is surprised here and there by hollow sounds, produced by the rumble of wheels. There are business buildings bordering the street without a break in the line, and it is not easy to believe that, beneath buildings and streets alike, the power that has made the city one of the busiest in New-England is silently flowing. There are many places, however, where the streets cross the open canals on steel bridges and where the great depth and breadth of the channel and the intakes to the mill wheels are visible on Sundays, when the upper lock is closed.

Occasional dry seasons have left the mills without sufficient power, and all have installed adequate steam plants for such emergencies, but the cost of coal in Lowell is so great that as much of the work as possible is done with the water power supplied through this wonderful canal system. Many years ago a sandbar formed in the Merrimac below the city and so dammed the waters that freshets in the spring caused the canals and river to overflow and stop the machinery everywhere. The Canal and Lock Company removed this bar at an expense of hundreds of thousands of dollars and since then the mills have been immune from flood.

WALK BESIDE A LOWELL POWER CANAL.

A PRE-REVOLUTIONARY RELIC.

On a rocky eminence in the city of Somerville, Mass., and forming the centrepiece of a beautiful public park, stands a quaint old wayside mill, better known to the present generation as the Old Powder House.

This remarkable relic of pre-Revolutionary days was built two centuries ago (about 1704) by John Mallet, who used it as a windmill. Here the farmers for many miles around brought their corn to be ground. The old mill stands about thirty feet in height, and is capped by a conical roof. Its walls are about two feet in thickness, with an inner lining of brick, while the outside casement is of bluestone. Within are three low lofts, which are supported by huge oaken beams.

For many years this unique structure remained in the Mallet family. In 1747 it was sold to the Province of Massachusetts Bay by Michael Mallet, a grandson of the builder. From this time until after the Revolution it was used as a storehouse for powder and other munitions of war.

It was from this place, in the year 1774, that the British troops, by order of General Gage, seized two hundred and fifty half-barrels of powder belonging to the province; which act caused a mustering in arms on Cambridge Common of several thousand indignant provincials.—(Four-Track News.

DEMAND FOR FREIGHT CARS.

At the annual meeting of the Pressed Steel Car Company, President Hoffstot said that it is estimated that there are in this country to-day over 1,500,000 freight cars on wheels, and that 10 per cent are replaced yearly, besides the new equipment.—(Iron Trade Review.

THE DOUAY BIBLE IN THE PUBLIC SCHOOLS.

SOME OF THE POINTS OF DIFFERENCE BETWEEN IT AND THE KING JAMES VERSION.

Since it became known that by resolution of the city school superintendents the Douay Bible would be included in the list of supplies for the public schools of this city and that teachers who desired to do so were at liberty to use it in the schools with which they are connected, much interest has been manifested in the Roman Catholic version of the sacred book. No attempt will be made here to give all the differences between this version and that of King James, but the first point which strikes the person who compares the two is the statement in the Douay version commonly sold in this city is that it is "published with the approbation of His Eminence James Cardinal Gibbons, Archbishop of Baltimore." This is attested on the second page by the following card surmounted by the Archbishop's crest:

> APPROBATION
> of
> HIS EMINENCE JAMES CARDINAL GIBBONS,
> Archbishop of Baltimore.
>
> We hereby approve of the publication of the Catholic Bible, which is an accurate reprint of the Rheims and Douay edition, with Dr. Challoner's notes.
> The sacred volume is printed in an attractive style. J. CARDINAL GIBBONS.
> Baltimore, Sept. 1, 1899.

In the preface to this issue it is stated that the book has been published at the earnest solicitation of "large numbers of religious bodies and laity." Among the "remarks to the readers" this is also said in the preface:

> As the book about to be once more presented to the public in a new form claims for itself an origin exclusively divine, we deem it not out of place to furnish, in outline at least, the grounds of that claim.
> The work is divided unequally into two parts, viz., the Old and New Testaments. The Old Testament is a record of God's relations with man antecedently to the advent of the incarnate Son of God, our Lord Jesus Christ. The New Testament contains a compendium of the lives of our Saviour and His Apostles, as recorded by the evangelists and other apostles.
> As to the first part, or Old Testament, the version always recognized by the Church contains many more books than that used by other than Catholics. The reason of this discrepancy is that the Church's version, the Septuagint, the Greek translation from the original Hebrew, and which contained all the writings now found in the Douay version, as it is called, was the version used by the Saviour and His Apostles and by the Church from her infancy, and translated into Latin, known under the title of Latin Vulgate, and ever recognized as the true version of the written word of God.
> Hence the Old Testament, containing as it does all embraced in the Septuagint, is not only genuine and authentic, but having the approbation of our Saviour and Apostles, who quoted it exclusively while on earth, has superadded to it the supreme character of divine inspiration, which it possesses to the exclusion of all other versions. It stands, therefore, before the world as the sole claimant for integrity, genuineness, authenticity and inspiration; in a word, as the possessor of every attribute necessary to constitute what no other work can lay claim to, viz., a divinely inspired volume.
> Of the genuineness and authenticity of the more recent part of this sacred book, viz., the New Testament, there exists no doubt; as to its inspiration, the gravest doubts may exist unless an infallible witness thereof can be produced. Whatever grounds may exist vouching for the inspiration of the Apostles as writers, no security whatsoever can be forthcoming for the inspiration of the quotas furnished by Saints Mark and Luke; the former the writer of a Gospel; the latter also the writer of a Gospel and of the Acts of the Apostles; these quotas, forming a prominent part in the composition of the New Testament, remain uninspired, their authors not being Apostles. The only solution to this difficulty is to be found in the testimony of the Church of Christ, which He commands us to "hear," and against which He pledges Himself "that the gates of hell cannot prevail." Her decision, by virtue of the guarantee of her Founder, exalts the New Testament to the dignity of a divinely inspired production, and as she vouches also for the divine character of the Old Testament, we submit to our readers a work that, alone of all publications, comprises, with all the evidences of infallible certitude, the only divine production on earth. The Church of Jesus Christ, by virtue of her divinely endowed infallibility, vouches for the divine origin of the Sacred Scriptures, and as such we respectfully, but confidently, submit them to the public."

Under the head "The Names and Order of All the Books of the Old Testament" there are many noticeable differences between the "authorized" version and the Douay bibles. "Joshua" in the old is "Josue" in the new Bible. The new Bible has no "Samuel" in the list, and instead of "I Kings" and "II Kings" has four books under the head of "Kings." Instead of "Chronicles" the Douay Bible has "Paralipomenon," "Ezra" is "Esdras" and "II Esdras, alias Nehemias." In the St. James version the book of Esther follows Nehemiah, while in the Catholic Bible the books of Tobias and Judith, from the Apocrypha, are inserted. In the King James version there are eighteen books in the Old Testament after Ecclesiastes. There are

Song of Solomon,	Obediah,
Isaiah,	Jonah,
Jeremiah,	Micah,
Lamentations,	Narum,
Ezekiel,	Habakkuk,
David,	Zephaniah,
Hosea,	Haggai,
Job,	Zachariah,
Amos,	Mallach.

There are twenty-three books in the Catholic bible, arranged in this order:

Canticle of Canticles,	Abdiss,
Wisdom,	Jonas,
Ecclesiasticus,	Michras,
Iralas,	Nahum,
Jeremias,	Habacuc,
Lamentations,	Sophonias,
Baruch,	Aggeus,
Ezechiel,	Zacharias,
Daniel,	Malachias,
Osee,	Machabees I.
Joel,	Machabees II.
Amos,	

The variation in phraseology between the two Bibles becomes apparent in the first chapter of Genesis. "The earth was without form and void" reads "The earth was void and empty," and the third verse, "And God said, Let there be light," reads, "And God said, Be light made." In the next chapter, "And the Lord God caused a deep sleep to fall upon Adam" reads, "Then the Lord God cast a deep sleep upon Adam." In the fourth chapter, "And the serpent said to the woman, No, you shall not die the death," is the Douay version for "And the serpent said unto the woman, Ye shall not surely die."

Similar differences in phraseology occur throughout the book.

In the Douay Bible the twentieth chapter of Exodus which contains the Ten Commandments differs slightly from that of the King James version.

KING JAMES VERSION.	THE DOUAY VISION.
1—And God spoke all these words, saying:	1—And the Lord spoke all these words:
2—I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.	2—I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.
3—Thou shalt have no other gods before me.	3—Thou shalt not have strange gods before me.
4—Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.	4—Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth.
5—Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God visiting the iniquity of the father upon the children unto the third and fourth generation of them that hate me.	5—Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me.
6—And shewing mercy unto thousands of them that love me and keep my commandments.	6—And shewing mercy unto thousands of them that love me, and keep my commandments.
7—Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.	7—Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.
8—Remember the Sabbath day, to keep it holy.	8—Remember that thou keep holy the sabbath day.
9—Six days shalt thou labor, and do all thy work.	9—Six days shalt thou labour, and shalt do all thy works.
10—But the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates.	10—But on the seventh day is the sabbath of the Lord thy God; thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy beast, nor the stranger that is within thy gates.
11—For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.	11—For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it.
12—Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.	12—Honour thy father and thy mother, that thou mayest be longlived upon the land which the Lord thy God will give thee.
The 13th, 14th, 15th and 16th verses are identical	
17—Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that thy neighbor's.	17—Thou shalt not covet thy neighbor's house; neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his.
18—And all the people saw the thunderings and the lightnings and the noise of the trumpet and the mountain smoking; and when the people saw it they removed and stood afar off.	18—And all the people saw the voices and the flames, and the sound of the trumpet, and the mount smoking: and being terrified and struck with fear they stood afar off.

The New Testament in the Douay version also bears the "approbation" of Cardinal Gibbons. The names and the order of the books of the New Testament are practically the same in both versions.

There are several differences in the Sermon on the Mount, which reads in part as follows in the Douay version:

THE KING JAMES VERSION.	THE DOUAY VERSION.
3—Identical.	3—Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4—Blessed are they that mourn: for they shall be comforted.	4—Blessed are the meek: for they shall possess the land.
5—Blessed are the meek: for they shall inherit the earth.	5—Blessed are they that mourn: for they shall be comforted.
6—Blessed are they which do hunger and thirst after righeousness: for they shall be filled.	6—Blessed are they that hunger and thirst after justice: for they shall have their fill.
7—Identical.	7—Blessed are the merciful: for they shall obtain mercy.
8—Blessed are the pure of heart: for they shall see God.	8—Blessed are the clean of heart: for they shall see God.
9—Identical.	9—Blessed are the peacemakers: for they shall be called the children of God.
10—Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.	10—Blessed are they that suffer persecution for justice's sake: for theirs is the kingdom of heaven.
11—Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.	11—Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake.
12—Rejoice and be exceeding glad for great is your reward in heaven; for so persecuted they the prophets were before you.	12—Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you.
13—Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men.	13—You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men.

In the next chapter of St. Matthew the Lord's Prayer also differs from the King James version. "Our Father who art," etc., is the first noticeable change, while "Give us this day our supersubstantial bread" is the most striking feature of the reconstructed prayer. This is the full text in the Douay Bible:

Our Father who art in heaven, hallowed be thy name.
Thy kingdom come. Thy will be done on earth as it is in heaven.
Give us this day our supersubstantial bread.
And forgive us our debts, as we also forgive our debtors.
And lead us not into temptation. But deliver us from evil. Amen.

In a footnote the change in the twelfth verse is thus referred to:

Verse 11—Supersubstantial bread. In St. Luke the some word is rendered daily bread. It is understood of the bread of life, which we receive in the Blessed Sacrament.

Among the familiar passages which read differently in the Catholic Bible is Job xix. 25: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

The Douay version is as follows: "For I know that my Redeemer liveth, and in the last day I shall rise out of the earth." "Even unto the end of the world," in St. Matthew, reads "Even unto the consummation of the world," and "John was in the desert, baptizing and preaching the baptism of penance unto remission of sins," is the Douay version of "John did baptize in the wilderness and preach the baptism of repentance for remission of sins." St. Luke i, 35, of the Catholic Bible, reads:

And the angel, answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God.

The King James version interprets the verse thus: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee shall be called the Son of God." The seventy-eighth verse of the same chapter: "Through the tender mercy of our God; whereby the dayspring from on high hath visited us," reads as follows in the Douay Bible:

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us.

The word "Paraclete" is used for "Comforter" in the Douay Bible in many places.

It is in the footnotes of the Douay version, scattered throughout the book, that the differences between Roman Catholic and Protestant doctrine are mainly apparent.

The Council of Trent declared the Vulgate text of the Bible authentic and forbade the interpretation of the Scripture "without the consent of the fathers." Vernacular versions have been published at various times, as "antidotes to Protestant Bibles," and of these the Douay is one of the most conspicuous. The popular French version is known as the De Sacy Bible.

The Douay Bible derives its name from the place where the priests made the translation. The work was begun at the college at Rheims, and completed at the College of Douai, or Douay. The translators were George Martin, William Allen, Richard Bristow and William Reynolds. The New Testament as translated by these men was published at Rheims in 1582, and the Old Testament in 1609. Since then many editions of the Douay Bible have been published, of which the one approved by Cardinal Gibbons and to be used in the New-York public schools is one of the latest.

THE SUB-CONSCIOUS MIND.

Erasmus, Darwin, Condillac, Xavier de Maistre and probably other authors have described the automatic action of the mind, which is always going on, or, in other words, the two beings in us, conscious and unconscious, or sub-conscious. Their operation is now regarded as an established fact. The higher "moi," or conscious self, and the lower, or sub-conscious, self, are apparently distinct, but collaborate, normally, and only dissociate themselves in dreams, reveries, hypnotism and analogous states, which allow free play to the automatic activity. The sub-consciousness has its own special memory, which in cases of dissociation is completely distinct from the memory of the higher "moi." The memory of acts inscribed in the sub-consciousness, but unknown to the consciousness, may influence the mind of the person even though he is not conscious of them, and may even affect his health. In great age and certain affections of the brain the automatic activity alone subsists. This double, and partly conscious, partly unconscious, action of the mind explains what we call "absent mindedness" and temporary forgetfulness owing to preoccupation with other matters.—(London Globe.

RECORDING AUTOMOBILE SPEED.

From The London Globe.

A new "chronosport," as the French call it, for quickly telling the speed of automobiles, has been introduced by the firm of Lépine, Paris. It resembles an ordinary watch and is both a counter of speed and a chronograph. The dial shows hours and minutes like a watch, and it has besides a chronograph indicating one-fifth second, a counter totalizing the minutes of the chronograph, and a dromograph.