

IRISH BOGS.

Some of Their Extraordinary Movements.

E. A. P. in the Weekly Irish Times writes as follows regarding moving bogs:

Thanks to the mildness of its climate and other natural advantages, Great Britain is entirely free from those disastrous visitations known as avalanches, from which some of our Continental neighbors suffer so severely. Yet, though so exempt from such occurrences, the sister isle, Ireland, is sometimes the field of serious physical disturbances, known as moving bogs, which in their own way are almost as destructive. Twice within recent years has Ireland been subjected to these visitations.

The first of these took place some five or six years ago in the County of Kerry, and in the Headford district, causing a loss of nine lives, rendering fourteen or fifteen families homeless, and destroying some hundreds of acres of land. In this case the catastrophe took place during the night, and the bog, before becoming stationary once more, covered some miles of ground, and at one time threatened to engulf a portion of the Great Southern and Western Railway Company's main line between Mallow and Killarney. A good deal of public attention was directed to the occurrence at the time, and a subscription list opened, to which, amongst others, her late Majesty the Queen generously contributed.

The second incident of this kind happened as recently as the October of last year, and this time the County Clare was the scene of action, the precise locality being a place named Lough, situated near the celebrated cliffs of Moher. In this case the bog swept down the slope of a hillside for a distance of over a mile, crossing in its course the road from Lisdoonvarna to Moher, carrying everything before it, and covering the tract over which it flowed to a depth of from four to twelve feet.

Fortunately the lives lost on this occasion were only two, for happening as it did in the day time, most of the inhabitants of the houses submerged were away at work, and so escaped, the two victims being a poor old woman and a young girl. The latter was just leaving the house when she saw the black river of semi-fluid peat pouring down, and might have escaped had she not heroically run back to try and rescue her aged companion, but only to perish in the attempt. So completely was the house in which they were buried covered by the stuff that it was only by taking bearings from the surroundings that the search party knew where to look for it. A peasant working in the adjoining potato field, looking up suddenly, saw what he described as a mountain of sea coming down towards him, and fled, barely in time to save his life. In the same field stood an ass with panniers on its back, one on each side. The flow knocked it down and tore the panniers away, but the animal managed to regain its feet, and tore away across country, roaring madly with fright.

Amongst other freaks of this nature the bog in its course carried away a large rick of hay bodily, and deposited it intact further down, while the portion of a house was cut away as cleanly as if done with a huge knife. In the house in which the two women were buried, the search party came across a hound and a hen. The dog was quite dead, but the hen had in some inexplicable way escaped—the only survivor of the disaster.

There have been many theories put forward as to the cause of these moving bogs, the most plausible of which seems to be that of an accumulation of water beneath the surface of the bog. This accumulation is caused by rain and surface water penetrating the strata of peat, until it comes to an underlying layer of hard rock, which stops its downward course. Thus unable to penetrate any deeper, and equally unable to return to the surface, it goes on, increasing in volume until its pressure becomes too great for its covering of peat, which finally bursts and pours forth its devastating stream of semi-fluid matter.

This theory seems to be borne out by the fact that the winter in which the Kerry mishap took place was a very wet one, while in the second instance the disaster was preceded by some weeks of excessively heavy rainfall.

Another theory is that the phenomenon is caused by an accumulation of air, in a similar manner, underneath the bog, but this theory is hardly tenable.

In the Lough case the catastrophe

was probably accelerated by improper cutting of the bog, which was cut across the base of the hill instead of being carried more vertically up it, while the continuous blasting at the neighboring stone quarries was held by many to contribute to the same effect.

LINCOLN A CATHOLIC.

Rev. J. W. Moore, O.M., of Philadelphia, makes mention of a fact not generally known, viz., that Lincoln was a Catholic, but owing no doubt to the scarcity of priests in Illinois, where Lincoln lived, and to his environments, he drifted away from the faith of his fathers.

Father Moore states that Father St. Cyr, an old pioneer priest of Illinois, and who afterwards died at the convent of the Sisters of St. Joseph in Carondelet, St. Louis, Mo., told Fathers James McGill, O.M., of Germantown, and Thomas J. Smith, C.M., of Perryville, Mo., who paid Father St. Cyr a visit one day for the express purpose of finding out something about Lincoln, that Lincoln was a Catholic.

Father St. Cyr said that he often celebrated Mass in Abraham Lincoln's father's house, and that young Abraham Lincoln, who was a boy then of some 10 or 13 years of age, frequently served his Mass.

CATHOLICS LOYAL TO LAW.

William J. Onahan, in the Chicago Daily Journal.

In those qualities and characteristics that touch the interests and affect the permanent welfare of the country, I venture to declare as my honest conviction that the Catholic population stand on the right side. They will ever be found defenders of the Constitution and laws. They stand for order against anarchy, for the rights of property against confiscation.

They will support authority in maintaining the public peace against the schemes and plottings of dreamers and conspirators.

They stand for the marriage tie and the sanctity of the home against the scandal and abomination of divorce and the disruption of the family—to which divorce surely leads. They stand for liberty as against license, and whenever the issue shall be fairly presented, I am persuaded that they will also be found on the side of temperance and temperance reforms, as against the evil and curse of the drink plague.

The Catholic citizen who loves God and faithfully follows the teachings of the Church must love his country and cannot be otherwise than loyal to that country's best interests. We know no allegiance that can affect our loyalty and fidelity to the Constitution and laws of the United States.

True American patriotism is the inheritance and monopoly of no one class or condition. Its title is not derived from accident of birth or color; it is not to be determined by locality. Montgomery, Pulaski, Steuben, De Kalb, Rochambeau, the Moylans and the Sullivans fought for American liberty in the Revolutionary days with an ardor and fidelity at least equal to that displayed by those native and "to the manor born." Who shall question the patriotic devotion of General Shields, honorably identified with the early history of our own State; of Mesgher, of Mulligan, of Sheridan, of Meade and of countless others I might name?

The duty of Catholic in public life lies in acquitting themselves faithfully of their obligations as citizens, bearing always in mind what that obligation implies and imposes. A faithful regard for the Constitution, a proper vigilance for the just administration of government, national, State and municipal; a conscientious exercise of the franchise without fear or favor, so as to promote the welfare of the State and the best interests of the community, and steadfast adherence to principles of order, honor and civic virtue. These qualities and characteristics constitute the ideal of the conduct and career of the Catholic citizen.

You cannot "run" a country without God. That experiment has been attempted again and again; history abounds in examples and warnings as to the result. "God and our country" should be our accepted motto. Under it all can unite, Catholic citizens have a special responsibility in the welfare and perpetuity of this, the best Government—with all its imperfections—that the world has ever known. There is given to us here the noblest of earthly inheritances, freedom and opportunity.

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THE WASTE BASKET.

Some of the Things Which Should Go Into It

It is said that Kipling throws a great deal of his work into the waste basket, feeling that, having won a reputation as a writer, it is his duty to live up to it. On one occasion, we are told, he destroyed a whole book. After it was finished he asked Robert Barr to read it, and Mr. Barr's verdict was that "it was as good as 'Plain Tales.'" "Not better?" asked Kipling. "I don't think it is," replied Barr. "Then I don't think it will ever be published," was Kipling's reply. And the book was forthwith destroyed.

As has been well said, a man's work is the expression of his character, and no conscientious man wants to be judged by a work which he feels to be unworthy of him.

But there are other reasons than this why a writer should occasionally, at least, tear up his writings. This is particularly true of the editor of a newspaper. It happens that every now and then in the course of the editor's career, that he finds himself in an abnormal state of mind. He may be gloomy, he may be dyspeptic, he may be laboring under some great provocation, he may be aroused to a pitch of excitement or indignation because of some occurrence, and in such a frame of mind he must give vent to his feelings. The proper course for him to pursue in such circumstances is to sit down and give his feelings, and, if need be, his imagination, full swing. He should write as freely as the emotion of the moment suggests, and give his pen unbridled liberty. He should let all the gloom and bitterness or the spite or the indignation within him come out without stint. It will give relief. But after he has unburdened himself he should tear up his manuscript and consign it to the waste basket and proceed to his task in his normal state of mind. If all editors would pursue this course they would save themselves much trouble and have a better standing with their readers.

But the rules should apply to others as well as editors. Sometimes when one has received a provoking letter the impulse is to reply in kind and to make a bad matter worse. It may be a good rule to write the spirited reply and make it as fiery as possible, to open the vials of one's wrath, and let all the wrath flow out in ink. But it is a better rule after such a letter shall have been written to tear it up and throw it away, and then pen a reply in calmness and amiability. It is in this way that even a high-tempered person can give the proverbial answer which is said to turn away wrath.

In short, no man ought to commit himself to an expression in writing, whether it be in public print or in private correspondence, when laboring under intense emotion of any sort, even though that emotion be altogether praiseworthy, for under such conditions one is not himself, and is almost sure to run into extravagances. A man expresses his true sentiments when he is calm and in a normal state of mind and heart. —Richmond Times-Dispatch.

FRANCE AND THE CHURCH.

The Council of Ministers at the Elysee have begun the examination of the Bill for the separation of Church and State. In this connection the Council discussed the position of Mgr. Le Nordez and the position of the Dijon diocese. No decision was reached. It is not true that the Minister of Public Worship has signed the dismissal of Mgr. Le Nordez, who, while Bishop of Dijon, was summoned to Rome by the Pope to answer certain charges.

licity with Freemasonry which had been made against him. He at first refused to obey the summons on the ground that the Concordat prevented him from leaving France, but afterwards went to Rome, where he was summarily dismissed by the Pope without the consent of the French Government. This action placed the Government in a dilemma, for by disobeying its orders to remain at Dijon, the Bishop rendered himself liable to dismissal, while if the Cabinet dismisses him now, it would appear to be making a concession to the Vatican by confirming a step already taken by the Pope.

DEATH OF CATHOLIC WRITER

Miss Eugenie Uhrich Passes Away in Limoges, France—Wrote Life of Plux X.

A cable despatch received in New York last Thursday announced the death of Miss Eugenie Uhrich, at Limoges, France. Her relatives live in Sioux City, Ia.

Miss Uhrich was a writer, especially of short stories. She was secretary of the Guild of the Infant Saviour, New York, and formerly edited a paper in St. Paul, Minn., for Archbishop Ireland. Her last book was the "Life of Pope Pius X." She went abroad in November last to get material for a novel she was writing.

Travelling on a train from London to Oxford she met a nun who had been driven from a convent school in Limoges, and learned from her that teachers were wanted there. Miss Uhrich volunteered her services and went to Limoges. Shortly after her arrival there the authorities told her she must show her papers or leave the city. Limoges at that time contained many Russian exiles, and a report was spread about that Miss Uhrich had been arrested as a Russian spy.

Miss Uhrich notified friends in New York of her predicament, and the State Department was called upon to straighten the matter out. Friends of Miss Uhrich in New York ascribed her trouble to the fact that she was teaching in a Catholic school which the Government had closed.

Miss Uhrich was born in Galena, Ill., and was about thirty-five years old.

MY TWO MOTHERLANDS.

An incident of pathetic interest, says the Dublin Freeman, has happened within a few days in the Court of Appeals in Paris. A question was raised relative to the disposition of certain bequests to the Conservatory of Music and to the Museum and Library of Versailles, by Madame Augusta Holmes, the eminent musical composer. Her will, made in 1901, was read in the course of the proceedings, and the following extract is given in the French papers as showing the deep patriotic passion which animated the Irish exile: "At my burial I beg the admirable orchestra of the Conservatory to kindly give the funeral march from the symphony 'Ireland.' I beg my friends not to grieve for me, and to remember that these partings are transitory, and that I shall be living on that day—the day of departure—which will be a festival day, for I shall go to the imperishable light. I am a Christian and a Catholic, a Republican and a patriot. I shall go holding in my heart love for glorious France and for poor Ireland, my two motherlands. Hence, if at the time of my going the cross of the Legion of Honor has been given me, I should wish the army to be represented at my last journey, for the French army is the sacred defence of the land of my adoption, and, I feel, will one day deliver the land of my forefathers."

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Shouldn't Hang a Man on

St. Patrick's Day.

Jefferson City, Mo., Feb. 10—Governor Folk was asked to-day to change the date set for the hanging of William Rudolph to some other day than St. Patrick's Day. Rudolph was convicted, with his partner, George Collins, of the murder of Detective Schumacher over a year ago, when Schumacher trailed them down for the Union (Mo.) bank robbery. Collins was hanged last year. Representative Hennessy, of St. Louis, in presenting the petition to the Governor, pointed out that an execution on St. Patrick's Day would throw a spirit of gloom over the day's festivities.

Governor Folk was inclined to delay the hanging. He said:

"I don't think any man should be hanged in the State of Missouri on the natal day of Ireland's patron saint. My formal answer will be announced just as soon as I can get time to look up the papers in the case."

Many a man lays the foundation of his misfortune by knowing too many things that are none of his business.

There shall yet arise names as great as Washington, Jefferson, Lincoln, Grant—who knows but greater! There yet remain vast deeds to be performed, tremendous tasks to be undertaken and perfected. Some must be born to do these things, and some shall be born. No work for good has ever gone un-captured, none ever will.—Leigh Mitchell Hodges.

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C.M.B.A. OF CANADA, BRANCH 26—Organized 18th November, 1878.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, J. J. Darcy; President, W. F. Wall; Recording Secretary, P. C. McDonald, 139 Visitation street; Financial Secretary, Jas. J. Costigan, 325 St. Urban street; Treasurer, J. H. Kelly; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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THE LOST SCRIPTURES.

Is Infallibility Involvement of the Scriptures?

We have received, written by Dr. L. A. Lambert, editor of New York Freeman's Journal, following letter from a gentleman who has evidently been on his list of twenty-two lost of the Old Testament, which recently for the information of friend, Mr. Jones.

"Dear Father Lambert:—Infallibility and indefectibility of the church involve not only the interpretation of the Scriptures, but also the perpetuation of the sacred text, and account for the fact that the Jewish Church (also infallible) according to the best authorities, lost half of the Old Testament. A spark of light, acceptably illuminate the world of yours very faithfully, R. P. VETUS H."

1. No doctrine of the church is the subject of more serious misconception than the infallibility. Not to speak of the small fry of sectarian non-Catholic writers of have attempted to define far as we have seen, not of has come within hailing of the true meaning of the doctrine. For instance, Mr. Draper infallibility means omnipotence. Professor Schulte says, "Infallibility means the Pope with divine omnipotence." Kingsley says "Infallibility means that of Rome has the power of right and wrong; that not of falsehood, but more immorality, depend on his seal to a bit of parchment when men of reputation for talk in this absurd way, it is expected that the masses Catholics will have a correct understanding of the doctrine. Some pupils of the sectarian fry—who think that if it should casually remark at the macaroni was preferred sauerkraut, Catholics would eschew the latter and cheer."

Now, infallibility means from the possibility of teaching revealed truths and precept revealed law. It hinges in the commission and of Christ to His Church: "all nations * * * teaching observe all things whatsoever I commanded you, * * * I am with you all days, even to the end of the world."

Thus He promised to be His church teaching, and "He that heareth you heareth me. He then commanded all to church."

When He required faith—His church teaching, and salvation—"he that believeth shall be condemned"—He made faith possible to man by faith and commissioning an extensible, infallible teacher, and ed all to hear her, declaring that heareth you heareth me. declaration would not be true church were liable to err; tainly He is not liable to be infallible, and His church's His voice.

The Pope is the head of the church of Christ, and when speaking, as the head and ex-cathedra, he is the church of utterance; his infallibility of that of the church. The church is infallible on the field of her action. That clearly marked out and her divine Founder, when "Teach all things whatsoever I commanded you," that is, truth and law, and the way of life. Beyond that her not concerned.

But we are wandering from question of our correspondence fore getting back to it we opportunity to advise those ed in the doctrine of infallibility and read the Rev. Daniel Longmans, Green & Co., Sixteenth Street, New York. We do not advertise this in the interests of the publication, but in the interests of seeking reliable information doctrine of infallibility.

Does the infallibility of the Scriptures involve the correct interpretation of the Word of God? It involves the infallible interpretation of the Word of God, all that God has revealed, comes down to us on paper tradition, which is the church. The whole doctrine of infallibility is a