

The Catholic Record.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1902.

To the Editor of THE CATHOLIC RECORD, London, Ont.: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Laurium, Apost. Deleg.

LONDON, SATURDAY, MAY 31, 1902.

ANOTHER ANARCHIST ATTEMPT AT MURDER.

While a festival was being celebrated at Bardolino, near Verona, on May 14th, in honor of Cardinal Baccilieri, an Anarchist perceiving the Cardinal standing at a window of the Guerrieri Palace, fired a shot at him, but missed his mark. The would-be assassin was arrested and will be tried for the crime.

A CATHOLIC BISHOP HONORED IN CHINA.

An edict has been issued by the Empress of China conferring the noble rank of a mandarin upon Mgr. Anzer, Bishop of South Shantung, for services rendered in maintaining peace between Chinese Christians and non-Christians during Boxer troubles in that province.

Notwithstanding the share the empress took in encouraging the Boxers during the recent troubles, she entertains a high regard and respect for the Catholic Church and for the Catholic Episcopate who have done so much for the welfare of China.

A SECRET SOCIETY BARRED OUT.

Mgr. J. J. Kennedy, pastor of the Catholic Church of St. Lucy, Syracuse, refused to permit the services of a women's quasi-secret society called the Companions of the Forest, at the grave of one of the members on Tuesday, May 14. A delegation from the society attended the funeral, and Father Kennedy read the usual funeral service of the Catholic Church. When the funeral service was finished one of the ladies began to read the funeral service of the society from their ritual, but she was immediately stopped by the priest who told her that at the grave of a Catholic, only the Catholic funeral service could be allowed. The sexton was reprimanded for allowing the delegation to enter the cemetery.

LOCAL REPORTS OF DIOCESAN EVENTS.

We are always glad to receive from the clergy or other local correspondents reports of Confirmations, Episcopal Visitations, First Communions, and other matters of general interest which occur in the parishes of the various dioceses, and we shall feel greatly obliged to those who send us such reports.

Our kind correspondents in such cases are requested to be brief and concise, either omitting minute details, or referring very briefly to them, especially in the matter of addresses, details of ceremonies, and the like, which are usually written substantially in similar style, and which are, therefore, in their details, of such purely local interest that they would be insipid to the general reader.

We must, of course, reserve to ourselves the right to curtail or alter verbally these reports when we deem that by so doing we shall meet better the requirements and wishes of our readers in general.

A GOOD APPOINTMENT.

We are very much pleased to note that J. K. Foran, LL. D., has been appointed by the Dominion Government chief English translator of the House of Commons. We do not know how many years Mr. F. B. Hayes, another Irish Catholic, has held this position but believe he is amongst the oldest of the civil servants in Ottawa. It is pleasant to recall to mind at this late day when Mr. Hayes is in the autumn of life that no truer Irishman is to be found in the Dominion.

When public interest ran high concerning Irish affairs in the days of Parnell it was customary for Mr Hayes,

thus proving his loyalty to his native country in a most practical manner, to give a contribution of \$1,000 to the Home Rule fund. His successor will no doubt be found an equally worthy Irishman. He comes to the position with youth on his side.

He was one of the most brilliant pupils of the great University of Ottawa, and will no doubt be found most successful in this very important position for which he has been chosen by the Government.

EX-QUEEN NATALIE.

Queen Natalie, the wife of the late King Milan of Serbia, who was divorced by the Schismatical Metropolitan, recently became a Catholic. The divorce was declared illegal by high functionaries of the kingdom, and the ex-king and Natalie returned together as husband and wife in 1885. Natalie on discovering the servility of a schismatical Church, studied the claims of the Catholic Church, with the result that she became a fervent Catholic.

On May 10th she visited Rome, and went at once to pay her respects to the Holy Father, having previously announced to him by letter her intention to make this visit. Her letter was signed "A very devoted daughter of the Roman Church."

The ex-Queen desired to kiss the foot of the Pontiff, but he gently prevented her, and listened graciously to the story of her troubles. The Holy Father then gave her his benediction, after which she burst into tears, and could not control her feelings for a considerable time.

DEATH OF FATHER TRAEHER.

Rarely have we experienced such a touching and regrettable occurrence as took place in London on Friday last, in the death of Rev. H. G. Traher, parish priest of St. Marys. We give a sketch of his remarkable life in another column. The publisher of the CATHOLIC RECORD has known him for over forty years, and in companionship and friendship always found him, as a boy and as a young man, possessing qualities which made his acquaintance a joy.

Hubert Traher was far above the ordinary, for nature had endowed him with more than his share of talent. During his youth the one special ambition—with him at all times and in all places—was to become consecrated to God in the holy priesthood. The years came and passed, but never was there the slightest desire for change.

After his ordination he was given by his Bishop several positions of responsibility, the duties of which he fulfilled with the utmost satisfaction. The work he performed while parish priest at Mount Carmel will be spoken of for generations, but the crowning glory of his career was the erection of the beautiful stone church in this city which was opened last Sunday. The very best work of his life was the erection of this edifice. His whole heart seemed to be constantly devoted to it. About ten days ago Father Traher became so ill that it was necessary to remove him to Mount St. Joseph and two days before the opening of the church he breathed his last. We doubt if in the history of the Church in Canada another event so touching had ever taken place—the faithful priest who had devoted his life to the furtherance of God's kingdom on earth having completed an edifice in every way most becoming and worthy, yielding up his life to his Maker a few days before its dedication, and his own funeral being the first service held there.

Noble priest may your reward be great, for your work in the divine service was great indeed!

"Kyrie Eleison! the stricken crowd bowed down their heads in tears O'er the sweet young priest in his vestment shroud (Ah! the happy, happy years!) They are dead and gone, and the Requiem Mass

Went slowly, mournfully on. The Pontiff's singing was all a wail, The altars cried and the people wept, The fairest flower in the Church's vale (Ah! me! how soon we pass!) In the vase of his coffin slept.

"We bore him out to his resting place, Children, priests, and all; There was sorrow on almost every face, And ah! what tears did fall! Tears from hearts, for a heart asleep, Tears from sorrow's deepest deep. "Dust to dust—he was lowered down; Children! kneel and pray—" Give the white rose priest a flower and crown.

For the white rose passed away. "And we wept our tears and left him there, And brought his memory home— Ah! he was beautiful, sweet, and fair, A heavenly hymn—a sweet, still prayer, Pure as the snow, white as the foam, That seeks a lone, far share. Dead Priest! bless from amid the blest, The heart that will guard thy place of rest, Forever, forever, forever more."

Hold to your purpose to have a perfect character, as a helmsman holds to his course along a rocky coast. There is danger in every deviation.—"Success."

CORPUS CHRISTI.

On Thursday, the 29th inst., the Catholic Church celebrates the festival of Corpus Christi, which means "the body of Christ." This festival is an occasion for joy and thanksgiving to our Blessed Lord for the institution of the Sacrament of the Holy Eucharist, and is celebrated with all the splendor and marks of triumph possible, especially in Catholic countries where there is nothing to impede the outward expression of the fullest gratitude to our Divine Saviour for the institution of this great Sacrament.

The Most Blessed Eucharist was instituted by our Blessed Lord at His last supper which took place on Holy Thursday evening, being the eve of His sufferings and death on the Cross. The great festival of the Passover or Pasch of the Jews occurred in that year on Thursday. This is clear from the gospel of St. Matthew xxvi. 17—20.

And on the first day of the Azymes the disciples came to Jesus, saying: "where wilt thou that we prepare for thee to eat the pasch?" "But Jesus said: Go ye into the city (Jerusalem) to a certain man and say to him: The Master saith: My time is near at hand: I will keep the pasch at thy house with my disciples. And the disciples did as Jesus had appointed them; and they prepared the pasch. Now when it was evening, He sat down with His twelve disciples."

It was at this paschal supper that the Blessed Eucharist was instituted, for "Jesus took bread, and blessed, and broke, and gave to his disciples and said: 'Take ye and eat: This is my body. And taking the chalice, He gave thanks; and gave to them, saying Drink ye all of this. For this my blood of the New Testament which will be shed for many for the remission of sins.'" (Verses 26-28.)

It was during this night that Jesus was apprehended and brought before the High-Priest Caiaphas, and, when morning was come the Council of the Sanhedrin held by the Chief-Priests and ancients of the people to condemn Jesus for proclaiming Himself to be the Messiah or Christ who had been foretold by the prophets. (xxvii. 1)

From Caiaphas, Christ was taken before Pilate because the Jews had not the power of condemning any one to death; they were thus obliged to send Him to the Roman Governor for sentence?

From St. Mark xv. 42: St. Luke xxiii. 24: St. Jno. xix. 42, we learn that this occurred on Friday, or the day before the Sabbath, which was "a great sabbath-day."

The great festival of the Pasch fell, therefore, in that year, on Thursday, and on that day the Blessed Eucharist was instituted, which was to be the Paschal Lamb of the New Law.

Our Blessed Lord gave us this sacrament at the most solemn period of his life as His last legacy of love, and a memorial of Himself which should recall to our minds the intensity of His love for mankind, which is the cause for which He offered Himself a bleeding victim on the cross; and "He continues to offer Himself daily in an unbloody manner" in the Holy Eucharist whenever the sacrifice of the Mass is offered up by the hands of the priests on our altars.

The Blessed Eucharist is pre-eminently the sacrament of love, and is above all the other sacraments, because they confer grace, being so many channels whereby God's gifts of mercy are conveyed to the soul, but in the Blessed Eucharist we have Jesus Christ Himself, His flesh and blood, soul and Divinity, the Author of life and grace who redeemed us by His death upon the cross and who in this most Blessed Sacrament nourishes the souls of those who receive Him worthily, with every grace of which they stand in need.

The Holy Eucharist completes the work of the Incarnation and continues it to the end of time. By it we are "delivered from the servitude of corruption into the liberty of the glory of the children of God." (Rom. viii. 21.)

The Blessed Eucharist was instituted for the glory of God, who makes manifest therein His attributes of power, wisdom, and goodness, and also for man's benefit, who thereby; has immediate intercourse with our Holy Redeemer. It is the centre of Catholic devotion from which pious souls derive guidance comfort and holiness. We have also in this sacrament an acceptable sacrifice to offer to our Heavenly Father for all the purposes for which sacrifice was instituted by Almighty God from the beginning of the world. It is an act of adoration whereby the faithful are called to assemble in daily adoration of God, to praise His holy name, to atone for our sins, and to beseech Him for all the favors and graces we require. The Holy Sacrifice of the Mass, which is in other words the Eucharistic Sacrifice, is one and the same sacrifice which Christ offered on the cross, though the manner of oblation is different. He was offered on the cross a bleeding victim, but in the Mass the offering is made in an unbloody manner, inasmuch as He suffers not actual death as He

suffered on the cross, and His body and blood are concealed in the Holy Eucharist under the sacramental veils of bread and wine.

Nevertheless, the same Christ is offered up as a victim, and He offers himself, being the heavenly high-priest whom the visible or earthly priest represents.

For all these bounties bestowed by our Lord Jesus Christ, we must be duly grateful, and it is to give us the opportunity of showing our gratitude that the festival of Corpus Christi has been instituted by the Catholic Church.

Processions with banners, are indicative of joy and gratitude, and serve as a stimulus to excite these sentiments in the human heart, and it is with these accompaniments that the ceremonial of Corpus Christi takes place.

The day of the institution of the Blessed Sacrament occurs during the mournful week of the Passion of our Lord, when the Church is occupied with thoughts of penitential works, and though joy and gratitude are manifested to some extent in the Mass and office of that day, the mournful time is not suited to a full manifestation of these sentiments, and for this reason the day of Corpus Christi is observed as a time when there is nothing to check such a manifestation. This feast is therefore to be kept with an outpouring of thanksgiving to our Lord and Saviour Jesus Christ for having instituted this banquet of love and it is a suitable occasion for the offering up of earnest prayers to the throne of mercy that we may become more and more loving towards our Saviour, whose most earnest desire is to love and to be loved by His creatures.

MIRACLES AND HIGHER CRITICISM.

In connection with the discussion of the so-called higher criticism, the question of the actuality of the miracles of the Old and New Testaments has recently been vigorously discussed, and on grounds of the higher criticism, an English Methodist Professor, the Rev. Dr. Charles W. Pearson, has denied that these miracles are anything more than allegories or legends related with the view to illustrate some teaching or fancy of the Biblical narrator.

According to this view, the miracles which Moses wrought before Pharaoh were mere myths, even to the great manifestation of God's power when Moses stretched his rod over the Red Sea, and the Lord by means of "a strong and burning wind blowing all night turned it into dry ground; and the water was divided, and the children of Israel went in through the midst of the Sea dried up; for the water was as a wall on their right hand and on their left." (Ex. xiv, 21-22.)

The miracles of Jesus while He lived on earth would be also mythical, as were also those which are related of the Apostles after Christ's Ascension to Heaven.

Where we read of our divine Redeemer in St. Mark v, 38-42, that He came to the house of the ruler of the synagogue, and found there many people "weeping and wailing" much, because of the death of the ruler's daughter, and that taking the dead damsel by the hand, He said to her "Damsel, I say to thee arise," and immediately the damsel rose up and walked; and she was twelve years old, we are to believe, according to Dr. Pearson's theory, that the story is merely a fanciful one, made up to give a high idea of the power of Jesus.

But all these events are related as facts. There is no evidence, nor any good reason to assert that they are allegorical narratives. They and very many similar events both of the Old and New Testaments are the basis of the claim that the missions of Moses and of Jesus Christ are truly from God. If the facts are not strictly true, the divine characters of the old and new revelations are alike illusive and deceptive.

The arguments on which Dr. Pearson and other higher critics found their theory that the miracles of Scripture are not facts are practically identical with those adduced by David Hume a century and a half ago, and their fallacy has been frequently shown by Christian writers.

Hume contended that because the great majority of people, to say the least, have not experienced miracles, and are therefore not worthy of credit, however strong may be the testimony in favor of their truth.

We maintain, on the contrary, that this reasoning does not show the facts narrated to be incredible; but as facts they are worthy of belief if they be attested by witnesses who are themselves not deceived nor deceivers.

It is on the testimony of such witnesses that we believe any facts we have not ourselves seen, and nature itself forces us to give credence to facts thus attested.

When facts as related by a witness are public and obvious to the senses, and

have occurred before a great number of witnesses, it cannot be supposed, and it would be contrary to reason and nature to suppose that these witnesses were all deceived in the same way regarding their reality, for this would require that all the witnesses should have been deprived of their faculties and senses in the same manner and usually at the same time—a supposition which is contrary to the physical, moral, and mental nature of mankind.

The miraculous facts which we have related above as having been performed by Moses and Christ respectively are of this character. The crossing of the Red Sea was not merely witnessed by the Israelites, but they took part in it, and witnessed the return of the waters when the Egyptian army was in the bed of the sea, pursuing the Hebrew fugitives. This return of the waters was equally miraculous with their standing like a wall on each hand while the Israelites passed through safely on dry land.

It is thus to be seen that the whole nation of the Israelites, who numbered about two and a half millions of people, were witnesses to this stupendous miracle.

Similarly, when Jesus raised to life the ruler's daughter there was a large number of persons present who were certainly not over-credulous, whereas "they laughed Him to scorn" when He said: "the damsel is not dead, but sleepeth." But when the miracle of her being raised to life was accomplished, they who witnessed it "were astonished with a great astonishment."

St. Matthew gives a similar account of this same occurrence, adding that "the fame hereof went abroad into all that country." (ix. 26.)

St. Luke relates these circumstances to similar effect.

Next, it behooves us to show that neither Moses nor the evangelists were deceivers in relating these events. They relate the respective occurrences clearly and intelligibly. The facts were in each case well known to all for whose instruction they were recorded in the first instance, and it would have been absurd for the narrators to endeavor to palm upon them a history of which all would at once have known the falsity. They would only have made themselves ridiculous by such an attempt, as they would have been told at once by many witnesses ocular and contemporary; "but we were present and nothing of the kind occurred."

They who intend to deceive do not invent stories which are proclaimed to have been public in regard to the very persons who will be the readers of them, and who are expected to believe them.

This we have said in regard to impostors; but both Moses and the Apostles and disciples of Christ have all the characteristics which prove them not to have been impostors.

In the case of Moses, the whole Jewish people were, equally with himself, witnesses of the facts, and he could not have deceived them even had it been his desire so to do.

In the case of the Evangelists, we have three witnesses who wrote independently of each other, none of whom had any interest in deceiving mankind; for if Christ had been an impostor instead of being the Son of God, they could expect no benefit from falsely representing Him as the Messiah. They had therefore no interest in practicing such a deception.

Besides, the best proof we can have for the sincerity of a witness is his readiness to suffer any torment, and even death itself, in attestation of the truth of what he says. This evidence of sincerity was given by the Evangelists, for they knew that by propagating the gospel of Christ, they were exposing themselves to every suffering and persecution. Christ had foretold them that they would be brought before magistrates and rulers who would think they were doing a service to God in persecuting them; and in fact they all suffered persecution and death for preaching Christ and teaching His doctrines.

Further, we know that the Apostles and Evangelists taught a most pure and holy doctrine, and inculcated holiness. It cannot be supposed that such men, in whom even the adversaries of Christianity could find no guile, were conspirators to propagate over the world a history which was false in all its details.

We now see what answer is to be given to Dr. Pearson's and David Hume's arguments against the truth of all miraculous history. It is not against our experience that the events which we have not personally witnessed have occurred, such as the death of Queen Victoria, the murder of King Humbert of Italy, the massacres of Armonia. We have not experienced

them, but we have no personal experience that they have not occurred. We are, however, certain of these facts through human testimony, and we may be and are equally certain of the miraculous incidents related in Scripture which we have not seen; but we have witnesses to them who are neither deceived themselves nor are they deceivers.

The higher criticism which denies the historical events of Scripture is a criticism of very low order. The Catholic Church does not oppose reverent investigation into the authorship and historical and scientific relations of Scripture; but it is a great mistake to assume that assaults which critics of high pretensions make upon the Bible are founded upon true science. The Bible is proved by one course of reasoning to be true, and as truth cannot be opposed to truth known in some other way, we may be sure that the truth of Holy Scripture will never be refuted by any discovery which true science may make.

We might reason regarding any miracle of Scripture in a similar way to the argument we have founded on the two miracles treated of above, as having been wrought by Moses and Christ respectively.

THE NEW CONSTITUTION OF VIRGINIA.

The Virginia Legislature has contrived by means of a very astute law to restrict the negro vote of the State within almost the narrowest possible limits, while admitting as many whites as possible to the enjoyment of the franchise.

The fifteenth amendment to the Constitution of the United States prohibits any State from passing new laws or retaining existing laws to shut out from the franchise any persons or classes of persons on account of race or color. This law was passed when nearly all the Southern States were disfranchised on account of their participation in the war of the rebellion, owing to the fact that it was well known that the white people of the South were disposed almost to a man to deprive the colored people of a share in the government of the country; and their disposition in this regard is still unchanged. But they can put their wishes into execution only by an evasion of the fifteen amendment; and with this object in view, the new Constitutions of several of the Southern States have been framed, Virginia being among the number.

Many of the Southern papers declare emphatically that even the new constitution does not go far enough in excluding the negro vote, though it is stated that as regards the white vote it is sufficiently comprehensive. The representatives of what is known as "the black belt," by which is meant that portion of the State in which the blacks are most numerous, are particularly dissatisfied in this respect with the law as it has been enacted; but the Richmond Dispatch states that very few white voters need entertain any fear lest they will be disfranchised under its provisions.

The dominant idea of the new law is to exclude the blacks from voting without violating the fifteenth amendment to the federal Constitution. The plan which has been adopted to effect this is to give votes to four classes of persons: first, "to all who have served in time of war in the army or navy of the United States, or the Confederate States; or of any State of the United States; secondly, to the sons of the persons already enumerated; thirdly, to any citizen who has paid during the year previous to registration, \$1 in property taxes; fourthly, to any citizen who can read any section of the Constitution and give a reasonable explanation thereof when read to him by the officers of registration."

This last clause has been called "the understanding clause;" and it is the general belief that it will be so employed by the officials of registration as to admit ignorant whites to the ballot, whereas ignorant blacks will in every case be excluded. In fact so much power is given to the officials that they can bar out almost every one whom they please to exclude. They are the sole judges of what will constitute "a reasonable explanation of the clause of the Constitution selected, and they may select such clause as they see fit in each case. It will be a matter for curious people to speculate upon what will be deemed a reasonable or satisfactory explanation of the clause of the Federal Constitution, which declares that "all men are born free and equal." It may well be presumed that the blacks who deem themselves to be included among "all men" will be regarded as very "unreasonable" in their interpretation of this fundamental law; and if they interpret the new State Constitution as being an infringement of the fifteenth amendment, they will certainly be adjudged as unworthy of the franchise. Surely, if the people of the North were now in the same mood as

they were when they passed amendment, they would very soon declare that the new State Constitution is itself contrary to the Federal Constitution, at least as it stands with its fifteenth amendment. But the Northerners are now apparently in a very different mood. They are pleased the patriotic manifestations of the people of the Southern States who entered fully into the spirit of the nation by enlisting freely and enthusiastically into the army and navy, and who have been ever since frequented that North and South are more "a united nation under one flag," but when the fifteenth amendment was passed, it was intended to force the whites of the South to give colored race on an equality with themselves. Further: the Republican which all power in its hands when amendment was adopted, expected it would deluge the South with negro vote, the effect of which would be to destroy the solidity of the Southern states in favor of the Democratic. The present enthusiasm of the North for the expansive or imperialist policy of the Republicans, has made Northerners more ready than before to meet the wishes of the Southern whites, and it is probable that amendment will be made to have the changes in the laws of the Southern states annulled.

It is provided that the new Constitution shall not come into force until formally proclaimed, or ratified by vote of the people; but it is certain that it will be made law by one or the other of these modes. The provision stated will remain in force on January 1st, 1901, but all who voted under then before that date remain permanently on the electoral roll. It is provided that a date all new voters must be their poll taxes, and unless blind or otherwise physically each person desiring to be registered in his own hands. This educational qualification required of all voters at the year 1903.

Many Southern papers repeat clause as another door opened upon perpetration of gross fraud. Richmond Times is among the first to take this view of the case, and this journal believes that the moment is a critical one in the history of the State which must be taken and it promises to support the for this reason, in the hope of understanding clause may be hereafter so as to become movable.

The whole matter reminds statement made by some Protestant papers that the Catholic party in Belgium and elsewhere always opposed to the power people. The charge is a false one, the discussion now going on in Louisiana, Mississippi and other States shows that there are which are neither clerical nor which are opposed to simple suffrage which is the question caused the recent troubles in the educational clause imposed Virginian law also several parties beside the Democrats believe that certain colleges ought to be extended to education. It is true, the law differs materially from the one, but the principle is the same, though the Belgian law gave vote only to those who are educated, whereas that of Virginia benefits to those who have a low educational qualification.

BWARE OF RELIGIOUS BUGS.

Last week a sleek you tained money under false this diocese. Ho solicited donations for a Catholic magazine in the United States, and sent to collect for a charity. He was a fraud pure Catholics should not be im they can easily refer to the pastors or to the Bishop of and have these imposters p The safe rule is to have with strangers without au the parish priest.

Prayer's Efficacy.

Prayer can obtain every open the windows of heav the gates of hell; it can p strain upon God, and de till he leave a blessing; it treasures of rain, and so ribs of rocks till they me and a flowing river; praye the girdles of the north mountain of ice. "Be t hence and cast into the sea"; it can arrest the sun of its course, and send the winds upon our errand; strange things and secret unrevealed transactions, above the clouds, and fa regions of the stars, sha ministry and advantages ing man.