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Catholic Record.

LONDON, SATURDAY, MARCH 7, 1885.
METHODISM.

There was held last summer in the city of Brotherly Love a General Conference of Methodists. The Methodist body has upon many an occasion evinced a very deep interest in the spiritual welfare of Catholics. After the Coreans, Kaffirs, and Zulus the Catholics are dearest to the Methodist heart. Whether that organ of Methodistic life and sentiment be large or small, it is not within our province to determine, but our readers may on this point come to some satisfactory conclusion of their own by a perusal of the following resolution adopted by the General Conference:

"Resolved, that we recommend to the favorable consideration of the General Missionary Committee the subject of establishing such evangelizing agencies among the Roman Catholic population of this country as they may deem expedient, and the appropriation of money for the same."

The *Catholic Record* very pertinently remarked at the time that no spiritual effort is ever broached in a Methodist Conference without the accompanying hint of "an appropriation of money for the same." This, as the same journal observes, only goes to show that Methodism is conducted on strictly business and cash principles. We are informed that when the resolution just cited was before the Conference a gentleman bearing a name that must have grated on the ears of many of his brethren, to wit, that of Murphy, "made an earnest appeal for direct labor among the Roman Catholics." Mr. Murphy, having a keen eye on money appropriations, remarked that in his belief there were many thousands of dollars "that will never otherwise see the light, that will come forth to sustain a mission like this." This worthy brother was very anxious to know why they should go to Mexico, Italy or South America, when at their very doors the field was white with the harvest. The missionaries to these countries could very easily have answered Mr. Murphy, but these missionaries, like himself, are too deeply interested in the money appropriations to confess failure. The mellow climates and luxuriant productiveness of these distant and romantic countries agree too well with these modern evangelists that they should abandon Mexico, Italy or South America for the arid wastes of Arizona or the blizzards of Dakota.

There was a Mr. Crawford at the Conference who felt not the enthusiasm of Brother Murphy. He thought the society ought to hasten slowly in such a matter. Mr. Frampton went so far in the same direction as to move to strike from the resolution the words: "Among the Roman Catholic population." He opined that as the resolution stood it would have the effect of shutting the Catholics more closely in and closing the bars more than ever against the Methodists. His advice to the Conference was, "go to all, and not to a single class of sinners." Mr. Vernon, chairman of the committee which had recommended the action indicated by the resolution, opposed all amendments thereto. He pointed out that his committee had brought the matter before the Conference feeling that if some attention could be given this work it should be done. "We employ agencies to withstand and counteract this power, (Rome) and it should not be dealt with so lightly." The resolution accordingly passed. And now our Catholic brethren of the American republic must be on the lookout for the "agencies" of Methodism. They will not, we know, be overawed by the workings of the agents or agencies of a sect so weak and emasculated as Methodism, a sect in whose ranks infidelity has made such inroads, and which is powerless to offer the human mind the contentment which is of faith, or the human heart the satisfaction which is of charity.

Just at the time the Conference met there appeared in the *American* a rather remarkable article on the "weak points" of Methodism. These "weak points" the *American* dealt with under three heads. Our contemporary first called attention to its distrust of the educational forces in religion, which, it says, is the weakest point in Methodism. "It demands that the religious life shall begin

in every case with an act of conscious conversion, in which the subject feels himself first "a child of wrath," and then "a child of grace." It lays all the stress possible upon these crises of "spiritual experience," little or none upon the providential and gracious influences which may give a man's life the Christian bent, not through any one great act of choice, but through an immense number of smaller, but in the aggregate, not less decisive acts. It demands of the whole body of Christians, brought up amid Christian surroundings, that they shall come into the church just as might so many converts from paganism." The Philadelphia journal then proceeds to the second count of the indictment, which charges Methodism with laboring under the defect that "it has an impatience of the slow processes of spiritual growth, an eagerness for immediate and palpable results, a restlessness which is not of faith. Its system of class meetings, with the periodical exposure of the most secret things of the spirit to the eye of the class, its demand for Christian perfection as the outcome of an act of faith amounting to a second conversion,—its general lack of reserve about matters as to which silence is golden and speech at best but silver,—these are its marks as a church, which originated with a leader who was not remarkable among his many great gifts, for a true delicacy and among a class where education had not fitted them to perceive the defect." The third charge of the *American* avers that "some of the methods of Methodism seem to us at least questionable. It seems to proceed upon a false idea of the line which sunders the spiritual from the natural."

The excitement that at times pervades great throngs of people and crowded meetings is as merely physical as are their effects upon the muscles of the human body, which at times accompanied it. . . . The magnetic force which pervades crowded assemblies is but a refined sort of intoxicant, which no transmutation of forces will ever convert into spiritual energy. Like all merely natural forces, and unlike those which are of the spirit, it is followed too often by a powerful reaction, resulting in torpidity and deadness as great as that out of which its subjects had been awakened. That this has been the result in very great measure of the meetings held by Mr. Moody, we have heard from some of the pastors in this city who gave him their earnest co-operation. They say that their churches have gone back rather than forward by reason of that excitement."

We hope that these charges of the *American* against Methodism have not escaped the notice of the *Christian Guardian*. If they have so far, it is not, we can assure our godly friend, too late to consider them. It does seem to us, after all the *American* says, that the agencies of Methodism might find active employment among Methodists themselves, without any interference whatever with Rome or Romanists.

THE REV. FATHER DOWD.

We take the subjoined sketch of one of the most revered priests in the Dominion from a Montreal society paper. It will, we feel assured, be read with interest and pleasure by the thousands of Irish Catholics in the country with whom the name of Father Dowd is a household word:

"Father Dowd, as his parishioners love to call him, was born in the County South, Ireland, in 1815, of respectable parents in good circumstances; at an early age he evinced an ardent desire to devote himself to the church. He made his classical course at Newry. He went to Paris in 1832, when he made his theological studies in the Irish College in that city. His course was brilliant one. In 1837 he was ordained Priest by Monsignor Quelen, Archbishop of Paris—after his ordination he returned to Ireland where he lived about ten years, six with the Archbishop of Armagh—and was resident of the Diocese in a seminary of that town for one year.

"In 1847 he resolved on joining the order of St. Sulpice and went to Paris for that purpose. After spending a year in his novitiate he was admitted a member of that illustrious body. He came to Montreal in 1848 and officiated at St. Patrick's Church; when Father Connolly left St. Patrick's, over 30 years ago, Father Dowd was appointed by the superior, chief pastor of the congregation, a position which he has retained ever since.

"Shortly after his arrival he saw the necessity of an asylum for Irish orphans here, and early in 1849 established one, and the same year commenced the building of the present St. Patrick's Orphan Asylum, which was opened in November, 1851.

"In 1855 he established St. Bridget's Home for the old and infirm, and the Night Refuge for the destitute. In 1866-7 he erected the present commodious building on Lagacochet street for the Home and Refuge.

"One can hardly estimate the vast amount of suffering relieved and of the good done by these charities.

"In 1872 he established St. Patrick's School on St. Alexander street, opposite the Church—the building is large and commodious—this school is for girls and is conducted by the Rev. Ladies of the Congregation of Notre Dame, whose reputation as educators is known all over America. Over 600 pupils attend this school. This splendid institution is another monument of Father Dowd's

untiring zeal to forward the interests of his people.

"Aided by the ladies of St. Patrick's congregation he organized the Annual Bazaar for the support of the Orphan Asylum—these Bazaars have been from the first remarkably successful; the first was held in 1847, 1849, and they have been continued yearly till this date—the last held was the 35th Consecutive Bazaar, and we have pleasure in recording that Protestants as well as Catholics assisted in this good work.

"Besides the above Father Dowd has done much to ornament and beautify the interior of St. Patrick's Church which next to Notre Dame is the most richly decorated in this city.

"In 1866, when the dismemberment of the ancient parish of Notre Dame was proclaimed, Father Dowd's quick and vigilant eye saw that the congregations of St. Patrick's and the other Irish churches of this city would suffer seriously, and he promptly petitioned the Holy See that the Irish Catholics of Montreal should be in the undisturbed possession of their old privileges. His petition was received and substantially granted, and their position confirmed and defined to their satisfaction.

"In 1877 he organized the great Irish Catholic Pilgrimage to Lourdes and Rome, a pleasing episode. We can recollect the prayerful anxiety that was felt when the vessel carrying the pilgrims and their beloved Pastor was not heard of for several agonizing weeks. Prayers were offered at the churches without distinction of creed, a pleasing proof that we Montrealers are not so bigoted or intolerant as some would make us appear.

"When God in great mercy was pleased to restore them to their homes and friends, Father Dowd, with an enthusiastic reception and was presented with a life-size portrait of himself for the Presbytery of St. Patrick's, where it now hangs.

"Father Dowd has on several occasions been offered the highest dignities in the church, but has always declined them,—twice at least having refused the mitre, namely:—the Sees of Toronto and Kingston, preferring to remain with his dear St. Patrick's congregation, to whom he has always felt, that he could do more good here than he could do elsewhere, even though he wore the mitre.

"We shall make a few concluding remarks on the leading characteristics for which the Rev'd Father Dowd is so noted.

"His large and comprehensive views have preserved him from falling into defects common to petty minds. His great intellect never deals with minor difficulties, but grapples only with questions of major importance. He has exhibited in his long career great talent and enterprise in the conception and execution of the various good works referred to above, which stamps him as a master mind. Joined to remarkably early and profound thoughts is his powerfully persuasive eloquence, where golden chords have been tuned with exquisite harmony to the highest subjects of religion, not only to St. Patrick's pulpit, but also in Toronto, Kingston, Ottawa and other places in this country and in Ireland, where his great talent and his Irish heart, becomes eloquent. His residence is the home of the Irish Ecclesiastical, whether priest or prelate. While sharing his abundant but frugal repast his welcome guests have frequently remarked that the best sauces served at table were his fatherly smiles and his pleasing anecdotes." The members of the Irish Canadian pilgrimage referred to, bear witness to the intense pleasure which his company affords. Most pleasing and fascinating in social circles, he is firm and unbending in the discharge of his pastoral duties; without any exception of persons and without consulting his own personal interests he directs his flock with a safe hand, warns his parishioners of any impending danger; he calms the fears of the agitated mind, consoles the sick, assists the poor and encourages and comforts pious and fervent souls. Endured to all, respected and revered by all, his counsels are sought after by large numbers of his fellow citizens, for his knowledge extends through every department of Divine and human science. We may say in truth that the spirit of piety and zeal prevails wherever his advice is taken and practised.

"It is impossible in this brief sketch to do full justice to the Rev'd Father Dowd; indeed, to write his memoir in full, since he came to this city in 1845, would be to write the history of the Irish Catholics of Montreal for the last 35 years, so intimately has he been associated with every good and charitable work. We are glad to say, though Father Dowd has reached his 71st year, he still preserves all the features of intellectual youth and enjoys excellent health.—We conclude by wishing him continued health and strength to guide and direct the large flock confided to his care."

"MISTAKES OF MODERN INFIDELS OR EVIDENCES OF CHRISTIANITY."

The Detroit Free Press Printing House and the Catholic Record Office, London, have issued a very important volume from the pen of Rev. George R. Northgraves, entitled "Mistakes of Modern Infidels, or Evidences of Christianity." This book comprises a complete refutation of Col. Ingersoll's so-called "Mistakes of Infidels," and of objections of Voltaire, Paine and others against Christianity. The ability and research displayed in its pages demonstrate the author to be a ripe scholar and brilliant theologian. No intelligent man can read it without being convinced of its truth. Though deep and profound thought pervades the work the simplicity of the language makes it plain to the most ordinary intellect. It is indeed a crushing refutation of the blasphemous of Voltaire, Ingersoll, and all their miserable and deluded follow-

ers who rail against Christianity. The work is dedicated to the Right Rev. John Walsh, D.D., Bishop of London, Canada—New York Tablet, Feb. 28.

ONTARIO FINANCES.

Much interest was this year taken in the financial statement of the Provincial Treasurer, and with good reason. It is now apparent to all citizens of this Province who have eyes to see, that the time is fast coming when the sources of revenue under the control of the Provincial Administration will be unable to meet the expenditure required by the growing population and increasing needs of the Province. Alone among the Provinces Ontario has never yet sought to obtain better terms from the Dominion Government. Contributing about two-thirds of the entire revenue of the country, this Province has since 1867 been the mainstay of the confederation, at all times gladly coming to the relief of her weaker sisters. This state of things cannot, however, last much longer, and the public men of the Province on both sides of politics are beginning to look around for some means to keep Ontario off the rocks and a reef of default. The financial statement for 1884-5 may be summed up as follows:

The public accounts for 1884 show a total expenditure of \$2,297,229, against \$2,287,037 in 1883, an increase of \$2,297,229. For civil government \$1,979,709, against \$1,799,257, a decrease of \$188,452. In the expenses of legislation there has been an increase of \$8,074; in the administration of justice an increase of \$51,580, of which \$8,117 is charged to the conspiracy case; education has cost \$531,651, an increase of \$11,012; public institutions maintenance \$600,216, an increase of \$914; emigration \$43,260, a decrease of \$4,355; agriculture, arts, etc., \$195,362, an increase of \$22,253; public buildings, \$555,517, an increase of \$105,658; colonization roads, \$185,772, an increase of \$62,275; besides a number of smaller items.

The estimates for 1885 amount to \$2,616,643, a decrease of \$30,430; civil government wants, \$2,449 less; legislation, \$10,200 more; the administration of justice, \$26,019 more; education, \$1,350 less; maintenance of public institutions, \$14,426 more; immigration, \$12,050 less; agriculture, arts, etc., \$1,580 more; hospitals and charities, \$8,551 more; public buildings, \$94,927 less; maintenance and repairs of government buildings, \$7,265 more; public works, \$1,842 less; colonization roads, \$25,150 less; charges on Crown lands, \$12,000 more; refund account, \$18,024 less, and miscellaneous, \$13,014 more than in 1884. The receipts by the treasurer were \$4,900,000.

The surplus is stated by the Treasurer to be \$6,559,663.39. Large as this surplus is, it is, nevertheless, the financial position of the Province be improved, soon melt away before the yearly increasing demands and necessities of the country. We said last year that the time had come when there must be a readjustment of the financial relations between the Provinces and the Dominion. It would, in our estimation, have been far better if, at the time of Confederation, no such thing as a subsidy to the Provinces were heard of. Better in every respect have made over to the Provinces certain sources of revenue, which if wisely developed and judiciously employed should be sufficient for their wants, than to have them look for any aid whatever to Ottawa. But taking things as they are, it is necessary that some final and equitable arrangement should be arrived at whereby the Dominion shall be released from all claims that extravagant and improvident legislatures may prefer, and the Provinces themselves provided with the necessary means of meeting their just obligations. This is not a party question. It is one that comes home to the thoughts and reflections of every citizen of Ontario, whatever his political alliances or predilections. It is a question on the satisfactory solution of which depends the very existence of this confederation. Better terms have been accorded every Province of the Union, with the sole exception of Ontario, which now, after seven years of careful husbanding of her resources and revenues, finds herself almost at a loss to face with the necessity of direct taxation.

Ontario has some strong claims against the Dominion which her government will, no doubt, urge with vigor and persistence. One of these claims, from its special importance, deserves particular mention. It is in respect of Provincial railways, the control of which was assumed by the Dominion in 1882. In his last budget speech the Provincial Treasurer thus dealt with this important matter:

"This Confederation was entered upon as a partnership, and should be carried on on partnership principles. The recognition of the demands for aid to local railways had heretofore been liberally met by this Government. The charters for these local railways were applied for to the Local Legislature. Provisions were proposed under which the railways were taken over, and their relation to the Dominion Government is entirely changed.

Mr. MEREDITH—Does the hon. gentleman say that the effect is to alter the charter?

Hon. A. M. ROSS—I do not contend that the Act by which the Dominion assumed control of our railways contains any provisions which change the charters

we gave them, but when they assumed them they assumed the power to change these conditions as they see fit. The views of the people of this Province may be overridden by the representatives of the other Provinces. There is where I say the wrong is done. In assuming control of these roads I say the Dominion Government assumed the responsibility of extending aid to local roads, because it was unreasonable to suppose that any Provincial Government would any longer continue to aid roads over whose management they had no control, and which were not subject to their charter. Therefore I say the action of the Dominion Government in assuming these railways put them in a new position. But it did more. When they assumed these roads in this manner, I say they rendered themselves morally and equitably liable for any proportion of the aid given by the Provinces. What was the ground on which Quebec got the grant of last session? It was on the ground that these roads which the Dominion had assumed were not local, but inter-provincial ones. It is the same ground on which they assumed the lines in this Province. By the B. N. A. Act these roads were declared to be for the general advantage of Canada, and they have the control of the whole of our roads, thereby declaring that they are no longer local lines. I say the liability of the Dominion Government follows at once.

Mr. Ross laid before the House a summary showing the total municipal and Provincial aid to each railway in the Province. We commend the figures to the careful perusal of our readers, as the discussion of this subject is likely to be one of the most interesting that has for years occupied the attention of the House.

RAILWAYS.

	Provincial aid to each railway.
Buffalo & Lake Huron	\$125,800
Bytown & Prescott	32,000
Berlin & Preston	22,000
Brookville & Ottawa, C.P.R.	130,000
Canada Atlantic	24,457
Canada Central, C.P.R.	307,600
Canada Southern	187,000
Credit Valley, C.P.R.	187,000
Cobourg, Peterboro' & Marmora	632,200
Erie & Niagara	390,000
Grand Trunk, Georgian Bay & Lake Huron	1,108,886
Erie	32,000
Galt & Doon	25,000
Galt & Guelph	25,000
Grand Junction	48,000
Hamilton & North-western	150,000
Kingston & Pembroke	107,833
London, Huron & Bruce	98,000
London & Port Stanley	102,800
Lake Simcoe Junction	45,000
Midland	7,527
Northern	75,128
Prince Edward County	34,000
Port Huron & Port Hope	1,100,000
Port Hope, retd. C.P.R.	100,000
Toronto & Nipissing	60,712
Victoria	72,517
Wellington, Grey & Bruce	30,000
Welland	100,000
Whitby, Port Perry & Lindsay	30,000
Hamilton & Lake Erie	95,000
P.A. Landing	75,747
North Grey	45,000
Port Dover & Lake Huron	120,000
S. Simcoe	141,241
Brantford, N. & E.P.	129,533
Bellefleur & N. Hastings	114,236
Erie & Huron	125,351
	\$20,301,802

Is the Dominion government in a position now to pay this vast amount to Ontario? Is the Dominion Treasury within the next quarter of a century likely to be in a position to meet the demand which the Province and the municipalities will, it is clear, advance in this respect? To the first interrogatory we must give a decided negative, which needs no explanation. To the second we feel bound to say that it is at best very doubtful if the treasury of the country will even after the lapse of twenty-five years be in a condition to suffer the disbursement of so large an amount. The development of the North West, the improvement of our canal system, and the increasing of our postal facilities will likely absorb the greater part of the surplus revenue of Canada for even the next half century. What then can be done to meet the equitable claim of the government of Ontario and of so many of our municipalities? No other solution of the difficulty appears to us feasible but a compromise whose terms should be accepted as final by both parties. We should, moreover, desire to see any such arrangement extended or lead to a readjustment of the financial relations between Canada and its various integral parts. The Provinces, it is now clear, cannot live on the means at their disposal. They cannot much longer carry on the machinery of local government without having recourse to direct taxation, and direct taxation throughout the Provinces for Provincial purposes means the early and complete collapse of the splendid edifice raised in 1867. We believe that some scheme can be devised whereby every Province in the Dominion will be provided with ample means to live and grow and prosper, and the Dominion still left in possession and enjoyment of sources of revenue adequate to the fulfilment of all national obligations, and the promotion of every national interest. A new settlement of the financial situation once effected it should be looked on as final. It is more folly to expect that Confederation can endure if the various Provinces may every few years make raids on the Dominion Treasury. The American republic had long since perished did any such facility then exist as that offered by the looseness of the system now prevailing in Canada to the various commonwealths to seek relief from financial embarrassment through the federal treasury.

By all means let us at once have a re-

adjustment of the Provincial sources of revenue, but let this readjustment be final.

Specially reported for the RECORD. LECTURE BY BISHOP WALSH.

Last Sunday week His Lordship Bishop Walsh delivered a lecture on the life of the Church in the world, its many trials and persecutions, and its immense successes. On Sunday evening last His Lordship continued this most interesting subject, and undertook to prove from the unending life of the Church, as manifested in history, that she is not a human work, but is the creation of the goodness, wisdom and power of God. The Right Rev. lecturer took his text from Matthew, 16th chap., 13th to 15th verses:

"And Jesus came into the confines of Caesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is? And they said: Some say that thou art John the Baptist, and others Elias, and others Jeremiah, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter, answering, said: Thou art Christ, the Son of the living God. And Jesus, answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it."

On last Sunday evening the Bishop spoke about the various vicissitudes which the Catholic Church has had to undergo; of the trials and hardships which she has had to endure; as well as the triumphs she has achieved in the long course of her history. The life of the Catholic Church was to be a reproduction and counterpart of the life of Jesus Christ, its founder. He came down from heaven to save and redeem the world, and yet He was thwarted and opposed in His divine mission. His motives were maligned, his character defamed and his doctrines misrepresented. He was denounced as an enemy of the Cross and a blasphemer against the religion of God.

He was finally put to death, and His enemies thought they had heard the last of Him; but the Son of God put forth His divine power, and while men perished and their works discolored in nothingness, He arose from the grave and triumphed over the powers of death and hell. And so it is to day with His Church. He said to His apostles: "The servant is not above His Lord, nor the disciple above his master. If they have called the master of the house Belshazzar, how much more those of his household." "You shall have distress in the world," He said, "but be confident, I have overcome the world." And so, scarcely had the bark of Peter been launched on the sea of time, than she was assailed by storms that threatened to submerge her. The Jews persecuted the Church, they dragged the Apostles before civil tribunals; they had them scourged, and some were imprisoned for years like Paul, and when they went forth into the world to preach and to save, that would turn out to be a mission, they endeavored to crush their mission at its very commencement. Roman power sought to crush the infant Church and to drown her in the blood of her martyred children, but it failed. The Arian heresy sought for 300 years to stab her to death by denying the divinity of Jesus Christ. Barbarians sought to overcome her, as it had all the institutions of ancient civilization. Mohammedanism for nearly a thousand years waged a terrible war against her children. The reformation—that terrible religious revolution of the sixteenth century—sought to destroy her. The French revolution came, took possession of her head, laid hold of the throne of Peter and swept over all Europe in a wave of indelible and unbelief. Nevertheless, my brethren, the Catholic Church is more vigorous to-day and more powerful than ever she has been in the course of her history. She has more children to-day; more subjects by far than ever she had in the most prosperous days of her power. Here is a phenomenon worth examining. The Church, which was the only institution that has survived among all that began with her, and it is necessary to conclude from this, that she is not a human work, but the work of God, because she is imperishable. Never was she so strong as to-day. The Cross that put Peter to death is more and more their tombs are not found; but Peter lives on in his successors, and gives laws to the Christian world. The Church constructs hierarchies, and reconstructs them where they have been pulled down, as in England, Scotland and Holland. She appoints bishops and sends missionaries to the farthest parts of the earth. She counts among her children more than two hundred and thirty millions of the most civilized of mankind, and from this undying life of the Church we must conclude that her institution was divine. To draw out this truth more distinctly and put it in a clearer light before you, I will lay down a few propositions. The first is this:—Every work of man can be destroyed by man. No matter how stupendous may be the works raised by man, those works can be torn down by the same power that put them up. Man cannot make his works immortal, and the greatest of human monuments may be destroyed by the same power that built them up. See the Empire of Babylon, that promised to endure for ever; it was broken in pieces by the Medes and Persians. And Alexander the Great, in his career of victory, broke down the power of the Medes and Persians. He dashed like a meteor in history. He swept in his victorious career over the east and penetrated into India, and he was intoxicated with his successes that he even claimed divine worship as a God, and when death overtook him he divided the conquered dominions among his generals. Then comes the Roman Empire and swallows all others up, breaks empires in pieces and local independencies, and brings the civilized world within its pale. It promised immortality, so much so that its capital was called the eternal city, as if in mockery of the consuming influence of time that would be brought against it. It was the most remarkable empire in history; the consolidation of the greatest wisdom of statesmen and the power of great minds; and, sitting on the Seven Hills, was the queen and mistress of nations. What power could destroy her?