RETS OF PYRAMIDS, WALLS AND TEMPLES.

REVIEW BY A REGULAR CONTRIBUTOR.

I have been handed a most unique and exceptionally learned pamphlet, of about seventy-five pages, written by one of Montreal's best known citizens. Mr. Dugald Mgcdonald. The stitle of the work is as follows: "Ancient Science, or Secrets of Pyramids, Walls and Temples, to which is added a short review of Piazzi Smith's Our Inheritance in the Great Pyramid." The object of the work may be thus briefly stated to demonstrate that the three Pyramids of Gyzeh chronicle the form and dimensions of the earth and other members of our solar system; that they chronicle the form and dimensions of the earth and other members of our solar system; that they chronicle the relative weights of water, wheat and barley; that the dimensions of the earth chronicled in the pyramids of Gyzeh were also chronicled on the walls of Ninevoh, the walls and temple of Belus at Babylon, and the great pyramid of Cholula in Mexicog that all these structures chronicle the measures of length as accepted in all forms from the stade of Aristocke to the English furlong. This statement I take from the author's introduction. The better, also, to grasp the aim of the work, I will quote the last paragraph of that introduction.

"Hence it follows that the revolu-"

cisely opposed to the cardinal points. A position generally adopted for places of worship."

Apart from the author's careful, and I repeat, exact computations (to analyze which is a practical impossibility in a review of this kind, but each of which I have most attentively studied and worked out), we have the undentable, the ull-refuting, the all-substantiating ovidence of the granite structures 'from the summit of which forty centuries look down upon' the silent desert; and their time-worn features tell in language more lasting than sound the story of the civilization that obtained in the days of their construction. According to Herodotus the pyramids date from about the year 900, before Christ. Looking back over the vast desert of years that preceded their supposed late of construction, we find almost another 900 years of learning and the science of recording knowledge. Calmus is generally credited with the invention of letters. But from Herodotus, as well as from his contemporaries Empedocles, Hellanicus, Euripides, Herodicus, Charondas, and Artimones, we learn that Cadmus was merely the first to introduce letters into Greece. He came to Greece Wrom Phoenicia in the year 1493 before Christ. The alphabet he brought consisted of sixteen letters, to which Palamedes added four, and later on, Simonides of Melos added four more. But one hundred years before Christ. The alphabet he brought consisted of sixteen letters, to which Palamedes added four, and later on, Simonides of Melos added four more. But one hundred years before Christ. The alphabet he brought consisted of sixteen letters, to which Palamedes added four, and later on, Simonides of Melos added four more. But one hundred years before Christ. The alphabet he brought consisted of sixteen letters, to which Palamedes added four, and later on, Simonides of Melos added four more. But one hundred years before hist. The alphabet he brought and fifteen years before the reign of Phoroneus, Memon, the Egyptian, invented letters and writing. This is the Memonian al

the three pyramids of Gyzeh are of antediluvian construction,"

If, therefore, Mr. Macdonald clearly establishes, by a process of computation that will not admit of criticism, that these are the pyramids referred to by Greaves, who drew his information from Ibn Abd Alhokm the Arabian, willo says that the Arabian writers agree in most part that they were built by a king who reigned three hundred years before the flood; in other language, if Mr. Macdonald proves that the pyramids of Gyzeh were built for scientific purposes, it results that they were constructed before the deluge, and that Cheops, Cephern and Mycernius built other pyramids that the Hand of Time has levelled with the dust. This, then, would prove that which is still more astounding; namely, that prior to the flood there existed a civilization possessing scientific acquirements that have been forever lost to the race of man, and the sole memorials and evidences of which stand to-day by the Nile—the immutable pyramids. This study also opens out a still vaster field of speculation, research, and calculation. If whoever built the great pyramid of Cholula, in Mexico, "must have been acquainted with the length of the sides of the base of the great pyramid of Gyzeh in Egypt," we are face to face with a three-fold problem; when was the Mexican pyramid built? how was communication between Egypt and Mexico obtained? what effect must such facts have upon all existing theories regarding the original peopling of America?

I have studied Mr. Macdonald's work as carefully as my limited

cipies witch the Gospel vanishes of the Christ of the Stand. Is not that the lugulrious chronicle of New England? Puritan, Unitarian, Universalist—then company promoting and Wall Street as Jerusalem the Golden! It may be difficult, as one considers these things, not to fall into satire; but satire will not help us toward the spiritual restoration of which we are in search.

Any power that aims at the revival of Christian faith under modern conditions must be independent, world-wide, supernatural, and in its general effect, miraculous. From a merely human level it cannot raise mankind out of the slough into which Atheism has betrayed it. No department of state will be equal to such a task, for the state is this fallen society and itself needs redemption. Private effort is laudable at all times; any association which has retained even a fragment of twee Christianity will, thus far, be telling in the good cause; but there is only one church in contact with 50-ropean and American society which fulfills the conditions required. Independent, supernatural, miraculous—these high epithets have belonged from of old to the Catholic Church, and are hers to-day. She does not preach an abstract or merely historical Savior; she has never simply relied on a written record; and while she treats with kingdoms and republics as a power of this world, she deals directly with the individual as an ambassador from the next. In one point of view she is accessible to touch and sight, in another she is ideal, spiritual, transcendental. And she fills every period of Christian beliefs. There is no solid ground between Rome and secularism on which believers in the New Testament can take their stand.

We are seeing, ever more distinctly, that the Reformation, as a constructive effort, has failed. Take its three great forms, personified in Luther the Mystic, Calvin the legislator, and Sociaus the rationalist. Of Lutheranism not a scr

Catholic Editors On Many Themes.

gress, the "Western Watchman" in an editorial, says:—

"We have an altar," and on that altar is Christ, the Son of the living God. He is there for the life of the world, for the life of the Church, for the life of the world, for the life of the Church, for the life of the world, for the life of the Church, for the life of the world, for the life of the Church, for the life of the world, for the life of the church, and a Protestant church is not that the one is the house of God and the other is not, for both have been devoted to the worship of the Deity, but the Catholic Church is not only God's house; it is actually inhabited by Him; while the Protestant house of God is without a tenant. The Emmanuel is a hidden God, and His presence is made known only by the conduct of believers. Catholics, especially priests, must proclaim the Real Presence by their conduct toward the Blessed Sacrament. The faith and piety of the prejest must permeate the world. This is the one way in which all men may belong to the royal priesthood of the New Law. "Whosoever confesses Me before men, I will confess him before My Father who is in heaven."

The Real Presence remains "a hard saying," and reason in our day will not accept it. We can not prove it for two reasons; it is a hard saying, the stronger the duty to believe. This belief must not be theoretical; it must be, above all, practical. It must be, above all, practical. It must be, above all, practical. It must be a living faith. The priest proclaims the truth of Transubstantiation, but he can not prove it; he can show he believes it; and in believing it can induce others to believe, when in his picty and devotion at the altar he shows that he is standing on holy ground, and that in looking into the uplifted Host he is face to face with the Most High God. When the priest is often seen in the Sanctuary, the faithful will be often seen in the Pews. An empty sanctuary produces an empty church.

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CATHOLIC MISSIONS IN CHINA.

Writing to Rev. Dr. Freri, director of the branch of the Association for the Propagation of the Faith at Baltimore, Md., the zealous and courageous Bishop Flavier of Pekin, in the course of a lengthy letter, sums up the situation of the missions under his care as follows:—
Your letter of June 20 contains many questions, I will try to give an answer to them, without expecting that all will share my views on the matter.

You say that 'there are few who entertain any hope for the future of China, and that there is a general expectation of another anti-European and anti-Christian movement."

Such is not my opinion.

And the second s

I was astonished that poured inte came from a la all manner of w groups, in pathr came alone, or they came by w by way of the I by crowded along to overran the lots all directions—bic coming until the seemed transforr rendez-vous of t ceremonies on the sion I will not c subject for anoth But I cannot red down a few of m accompanying the my own reflection. For the third was actually was actually was actually was actually was actually as un sloping to ting beams that less and that the had already striy summer finery; fo opened out before vista closed in by distant St. Law interrupted view tire "Way of the the attention the the folinge, of ingally-decked but that made summers and, about the cery, in the high tion "P." On were sleeping; so that bear scarcel their identity, of slobs, or granit simple crosses; so sward—still green under stars, or can of construction Locking southwar intervented shrew in the lack of the mausoleum remains of men w to Canadian his tween the elm treatch a glimpse or place; an see a breat way are surmounted by the I know who hough from such a difference was a feeling the catch a glimpse of lace; a few a breat way are surmounted by the I know, though I