

No, it will not prove us wrong any more than an "equatorial telescope" does, and it once made a gentleman exclaim. "Why! in that way you CAN ACTUALLY SEE the curvature of the earth." *Leeds Mercury*, Dec. 20th, '92. You see the instrument is made to prove a foregone supposition. The Koreshan "Rectilincator" is made for the same purpose. They assume by a "geometrical proposition" that the earth is concave, and then talk about "a rail, one or two miles long, concaved eight inches to the mile." Who made these rails, and who looked along them? We know that they do *big* things in America, but we are inclined to think that the rail 2, or even 1 mile long, is too *long* even for a "cute Yankee." (5.) Suffice it for the present that we quote their own statements, "He (Kores) comes as the Son of man . . . as the Shepperd, the Stone of Israel . . . as the WORD OF GOD . . . the Messenger of the Covenant, the High Priest and Mediator of the age of light and life." And then it is asked, "What will you do with him?" For the present, "curtain."

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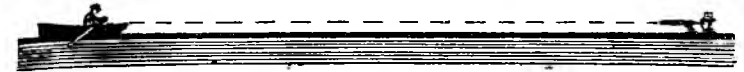
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# —THE— EARTH-NOT A GLOBE-REVIEW.

SIX MILES.



Vol IV

"Parallax" proving the Surface of Water to be Horizontal.

April-June 1894

## "UNIVERSAL GRAVITATION, A PURE ASSUMPTION."

BY LEO CASTLE.

No. IX.

"THE great majority of scientific writers and teachers commonly refer to the "time-honoured and universally-accepted law of gravitation" as if they were quite *unaware* that that law leaves many very serious difficulties still unsurmounted, and that, even among men of science themselves, it is by no means so universally accepted as it once was. . . . It is absurd to hold that it universally applies to all phenomena which it is held to govern. It cannot be denied that, in the words of Samuel Laing, "The universe contains many forms of motion and many manifestations of energy, which cannot be explained by the laws of gravity. For instance, the runaway stars, the world of meteorites, the proper motions of molecules and atoms, and the requisite duration of solar heat to account for the undoubted facts of geology."

What is gravity? We are accustomed to speak of it as the one well-known and established fact of the universe; and yet of ITS REAL ESSENCE AND MODE OF OPERATION WE KNOW ABSOLUTELY NOTHING. Nay, worse! its nature appears to be so inscrutable to us, so far, that our accepted views and theories regarding it are either essentially self-contradictory, or are directly contradictory of the well-known and fundamental principles of physics. And, still worse! the blinding influence of prestige has so far prevented the great army of teachers and students of the subject from perceiving these vital and almost glaringly apparent contradictions.

What, then, is gravity? How does one mass of matter act upon another mass *without connection* and apparently without requiring time for the transmission of the impulse, however great the distance at which it acts? Is it a pushing or a pulling force? How is it so

wonderfully radiated out in all directions into empty space, where it meets with no reciprocally attracting body? And, still more wonderful, why do we violate the law of the conservation of energy in its favour by postulating its infinite generation and manifestation, both in time and in space, by the merest particle of matter absolutely independent of any other external cause or condition? Would any person of intelligence claim that a material particle would, independently of any external cause, forever continue to generate any other form of energy, such as heat or light? And, if not, why do we make the sole exception in favour of the energy of gravity? As all the known physical properties of the material particle continually remain unchanged, does it really create this infinite supply of force out of nothing?

But let us pass from the innate nature of the mechanism of gravity to its application to gross matter in the visible universe. Professor Newcomb has shown by mathematical calculation that the gravitation of the whole universe, *assuming* it to contain 100,000,000 of stars, each five times larger than our Sun, would scarcely account for the one sixty-fourth of the velocity of 200 miles per second actually possessed by the star 1830 Groombridge. And yet the star Arcturus, whose volume is eleven times that of our sun, is said to move with a velocity of even 400 miles per second.

Passing again from these and many similar objections to the law of gravitation to be met with in almost every nook and corner of the nebular hypothesis, let us come down to a more familiar instance and inquire into the operation of that law in the case of the oceanic tides upon our own world. According to the law of gravitation, the Moon is the chief tide-producer; and yet, with strange perverseness, when the actions of the Sun and Moon are separated from each other, as upon the comparatively small surfaces covered by large lakes and inland seas, where the action of one of the bodies, owing to their periodical angular distances apart, is locked out by the surrounding land, we find that the tide corresponding to the Sun is much greater than that corresponding to the Moon. At Green Bay on Lake Michigan, for example, the scarcely appreciable lake tide is accumulated and magnified by the funnel-shaped waters of the bay, much as the oceanic tide is in the Bay of Fundy. The result is that *each morning and each evening regularly at about 7 o'clock*, there is a tide varying from five to eight inches in height, the two low waters occurring exactly intermediately, or between 11 and 2.30 o'clock. (See the *Milwaukee Sentinel* of August 17th, 1892.) Now these tides cannot possibly be caused by the Moon, because they do not conform to the Moon's movement at all, but on the contrary exactly to the movement of the Sun.

In fact the tide which actually does follow the Moon's movement is so much smaller than the other as to be barely noticeable; although, according to the law of gravitation, it ought to be about two and a half times greater than that of the Sun.

Again, regarding the tides of the Mediterranean Sea, in a paper read before the Paris Academy of Sciences, August 8, 1887, by M. Héraud of the hydrographic survey, we find—"These tides appear to be the most important and regular in the whole Mediterranean Basin. . . . They continually increase in magnitude as far as Gabes where they acquire a maximum of 2 metres at the mean spring tides. . . . *The tidal wave appears to come from the east, the mean period being apparently about 24 hours.* All the observed circumstances would seem to show that the *relation of the lunar to the solar tide is less than that of the absolute actions of the Sun and Moon.*" (*Nature*, xxxvi. 383.)

And in the same connection—"The relative part played by the Sun and Moon, as deduced from gravitational formulæ, does not quite agree with the observed phenomena of the daily tides. It is believed by many that the ordinary lunar tide, affecting mainly the oceanic envelope, is complicated by the presence of a terrene tide largely influenced by the Sun, and that the earth does, to an appreciable extent, yield twice in the twenty-four hours to the deforming force of solar gravitation." (*Nature*, xlvii. 30.) And still again, at the port of Kinngehaw in Hainau—"It appears certain that there are two tidal waves a day." (*Nature*, xlv. 63). Here, then, we have *the law of gravitation directly contradicted by actual observation*; for it seems utterly absurd to suppose that, if the Moon is more than twice as powerful as a tide-producer as the Sun, the principal tidal wave would not follow the meridional movement of the former rather than that of the latter; and more especially so in the case of large isolated bodies of water, where the contrary is actually observed to take place.

But the grandest scientific miracle yet remains to be considered. According to the present tidal theory, the tidal wave originates upon the Earth's surface because the Moon pulls the water on the nearest surface of the Earth more than it does the Earth's centre, for the reason that that surface is nearer the moon than the latter point. The excess of the Moon's attraction upon the nearest surface, over that at the centre of the Earth, constitutes, therefore, the tide-raising force, which pulls the movable water away from the Earth's centre, and thus raises the tide. Now this tide-raising excess of the Moon's attraction is readily calculable. In fact, its amount has long ago been ascertained by Newton to be somewhat less than the one twelve-millionth

part of the Earth's own attraction, holding its surface waters to its centre. (Sir John Herschel. *Outlines of Astronomy*, p. 528, Note.) In other words, then, the present theory of gravitation requires us to believe that one unit of force pulling the waters of the Earth towards the Moon actually raises these waters several feet in direct opposition to the twelve million equal units of force pulling the waters in the opposite direction or towards the Earth's centre! It surely cannot be denied that the two forces are in direct opposition, because the Moon, the Earth's surface and the Earth's centre are supposed to be in a straight line; and in fact it is only in this situation that the Moon's maximum tide-raising force applies. For when the lines of action of the two forces become more and more inclined to each other, by the passage of the Earth's surface out of the straight line, the Moon's tide-raising force becomes smaller and smaller, until, when the two forces would act at right angles to each other, the tide-raising force would entirely disappear. The law, therefore, leaves us no alternative but to believe that, in this tidal tug of war, one unit of force pulling in one direction actually outpulls twelve million equal units of force pulling in the opposite direction! And yet the Newtons and Herschels, the Taits and Kelvins of physical science not only implicitly accept this absurdity as a fact, but actually make it the basis of profound astronomical calculations! What a commentary upon our boasted intellectual attainments!

I might go still further and show that, according to the generally accepted views of the condition of the Earth's interior, no oceanic tide could exist at all. For, if the Earth's interior is in a molten state, tides would originate there just as in the surface waters; and the bottom of the sea being thus elevated by the internal tide just to the same extent practically that the surface of the sea is similarly elevated, no oceanic tide whatever would be perceptible.

I need not here dwell on these objections to the alleged law of gravitation more in detail, as they are already fully discussed, together with many other important matters bearing upon this subject, in my recently published work, "Cosmical Evolution." But, even from these few briefly presented objections, does it not really seem as if our great scientific and philosophical thinkers are actually down among the hobby-riders of politics, religion, and even of fashion, and, with the gravest dignity and confidence, imperturbably riding a pet theory as absurd and crazy as can be found among them all?—Evan McLennan, "Notes and Queries," Sept., 1896.

(To be continued.)

\* Papers on the Tides will appear at the conclusion of this series of letters by the same gentleman.

## THE EFFECTS OF EVOLUTION EXPOSED

BY

"A FOOLISH THING OF THIS WORLD."

PART I.

[TO THE EDITOR OF *The Faith*.\*]

DEAR SIR,—In your "Notes," p. 445, of the current issue (Dec., 1896), you reproduce some extracts from the *Sunday Papers*, being the utterances of Professor G. G. Stokes.

Your object in quoting his utterances on "immortality" is evident, and quite in keeping with the object of *The Faith*. But I am at a loss to understand what your object is in quoting his utterances on the unfounded hypothesis of Evolution.

I notice you ask, "Is there still occasion for being afraid of Evolution?"

My reply is, first, no! because "God will make the quarrel of Scripture His own quarrel." Secondly, yes! There is the greatest occasion for being afraid, for God's people should not trust in man, but walk in God's Truth; in other words, they should be "doers of the Word and not hearers only." I trust you will for God's Truth sake give this letter your careful perusal, and, if possible, insert it in *The Faith*.

Professor Stokes says, "Evolution does not designate a cause, but a process."

Well, for "clearness of conception" let me ask, whoever saw an evolution? Where can one be seen in "process" now? When did the process commence? Where and when did the "process" of Involution, which is essential to the process of Evolution, takes place?

Professor Stokes must remember that "process" is a resultant or effect, therefore Cause is *inseparable* from it if absolute truth is the object. Consequently, if he intends by the above statement to *eliminate* Cause, he naturally exposes the illogical and untenable position of the hypothesis he is seeking to explain or defend! Or, are we to understand that Evolution teaches that "species" are the results of an uncaused "process?" "Process" is the direct outcome of Cause, and involves *intelligence, design, and power*, which necessarily involves personality. Is the cause (if it has a cause) of Evolution the Christian's

\*This letter was first sent to the Editor of the Mission Department of "The Faith." His reply and the reply from the Editorial Department of "The Faith" will be published in Part III.

God? Professor Stokes in substance answers in the affirmative by saying, "It is a process according to which the Divine will works in certain cases, that is all."

Yes, "that is all," and enough too of the sort! But *when* and *where* did the Divine Will ever work by such a "process?" The whole school of Evolutionists are dumb and cannot answer! Just what God declares of them in the Scriptures of Truth, saying, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." But perhaps, sir, you, or the editor of *The Faith*, will attempt an answer to my several questions.

In *The Faith* for February, 1896, the editor asserts that, "Our Sun formed the centre of this Universe, and around it stretched at respectful distances. . . . its seven planets—Earth, the Moon, Mars, Venus, Uranus, Jupiter, and Saturn, together with their Satellites. These *eight*. . . . formed one Kingdom, to be ruled over by one King, or Supreme Head, with a suitable Court. . . . Then followed, by the wonderful skill and power of Jehovah-Elohim, the creation (was it by the "process" of Evolution?) of a suitable Head to rule in so magnificent a sphere. . . . This being was to be the Head and Ruler over all the eight Worlds. . . . The name of this wonderful being was Lucifer. . . . What the Sun is to its planets, so was Lucifer to the various forms of life that were afterwards created, angelic, primeval, and human. . . . To Lucifer. . . . was delegated power and authority throughout the wide and wonderful system of these eight Worlds. . . . He had power. . . . to create and to destroy; to kill and to make alive; to set up and cast down. . . . Primeval man was probably his handiwork. . . . In Gen. i. 26 and ii. 7, Jehovah-Elohim is said to be the Creator of *man*, as known to us to-day, and as distinguished from primeval man. By parity of reasoning we may conclude that any previous human creation was the work of Lucifer."

Is this "contending for the faith, once for all delivered unto the saints," or, is it contending for "science, falsely so-called," as first originated by Pythagoras, the Sun-worshipper, after he had spent some time in hell? If it is the former, and not the latter, I should like to know where he gets his information from about (to use his own distinguishing term) "primeval man," i.e., a man created by Lucifer? The Scriptures nowhere teach that "power to create" was ever delegated or conditionally entrusted by God to ANY *created intelligence*, therefore, Lucifer never created "primeval" or any other "man." But the Scriptures do authoritatively assert *who* it was that did create *the* (one

and *only*) World and all things therein, organic and inorganic. Who will dare attempt to gainsay the following declarations of God the Holy Spirit?

"By Him (Christ) were ALL *things created*, that are in heaven, and that are in earth, visible and invisible. . . . ALL *things were CREATED BY HIM and FOR HIM* (not BY and FOR Lucifer!). . . . and BY HIM ALL THINGS consist." Col. i. 16-17. "All things were made by Him, and *without Him was not anything made that was made*. . . . The World (not worlds) was made by Him." St. John i. 3, 10.; Gen. ii., iii. Compare Ps. xxxiii. 6; Rom. xi. 36; 1 Cor. viii. 6; Eph. iii. 9. "God created man upon the earth." Deut. iv. 32; Neh. ix. 6; Rev. iv. 11, x. 6; Isa. xlii. 5.

Yes, sir, according to Scripture Adam was "THE FIRST MAN," 1 Cor. xv. 45, 47; 1 Tim. ii. 13; he is also called son, or offspring, of God." Luke iii. 38; Acts xvii. 28, 29; not son, or offspring, of an ape. Adam was the primeval—original—*first* in order—or, as God in the Scripture of Truth puts it, "Adam was *first* formed, *then* Eve," and she is declared to be "the mother of *all* living." In Luke iii. we have God the Holy Spirit inditing absolute facts about the creation of man, and the geneological table there given is the utter refutation of *all* that which learned Professors of Science have written to the contrary. There man is presented as "son of man," "son of God," and that surely is a state of unsurpassable honour, beyond which no thought either angelic or human can exceed, for, the Man, Christ Jesus, is at one end, and Adam at the other, and of him it is said by the Holy Spirit, "In the image of God created He him." Gen. i. 27. I assert that these eight words of God absolutely exposes the hypothesis of Evolution, as having its origination in the council-chamber of Beelzebub, and is now propagated on earth in direct opposition to, and contradiction of God's Holy Word.

I am sure, sir, that if the unscriptural assertions of science, "falsely so-called," were not accepted without question, or investigation, such statements would never have been made as those quoted from *The Faith*.

The Word of God nowhere teaches a plurality of Worlds. We read that "*the* World was made by Him," and that "He formed *it* to be inhabited." St. John i. 10; Isa. xlv. 18.

In *The Faith* (April, 1896) we read, "His lie had been preferred by the foolish pair, before God's *Truth*." Shall *we* prefer His lie of Evolution to-day before God's *Truth*, because it is clothed in the garb of "Science, falsely so-called?" His lie in Eden consisted in making

God a liar. Man forfeited his God-given inheritance by his insensate folly in accepting and acting upon Satan's smooth tongued proposition. Are we doing the same to-day? I think, sir, that when you have carefully perused this letter you will see that Plane Earth teaching is something vastly different to what you have hitherto thought it to be.

"Modern Science," as J. Page Hopps, in the "Daily Chronicle" (Nov. 9th, 1896), says, "Changes our natural way of thinking about God's revelation of Himself." *Ergo*, "Modern Science," is the devil's lie.

Gen. i., ii., is Divine revelation and history, therefore, true history; consequently not a "poem" as some "scientists" and "theologians" have asserted. It is absolutely literal and highly scientific, because it is the Divinely inspired account of the Creation of the heavens, the earth, and ALL *things therein*, by Him we now know as the Man Christ Jesus. And here I would ask what better is the hypothesis of Geology; seeing that "Evolution is *the central idea* of it?" And please observe, for these quotations are from the pen of a teacher and defender of Evolution—"it is this idea (*idea*, mind) alone which makes Geology a distinct science. This is the cohesive principle which unites and gives cohesion to all the scattered facts of Geology; which cements what would otherwise be a mere incoherent pile of rubbish into a solid and substantial edifice." *Science Siftings*, January 16th, 1892, p. 203. Hence, you see, Evolution and Geology stand or fall together, and as the Globe Theory of Modern Astronomy is the basis of the Evolution hypothesis (the Globe, "*supposed* to have been originally evolved from a mass of gas in rotation"), the refutation of the globular hypothesis is the utter overthrow of ALL man's wisdom, falsely called "Science." Small wonder then that it is declared by Jehovah-Elohim, "That which is highly esteemed among men is an abomination in the sight of the Lord." Luke xvi. 15. Truly as we read in the first letter on "Satan and Sorrow," "one may well shudder at the daring defiance of God's revealed will and purpose, which is so painfully apparent in modern popular literature." For instance, if Adam was the offspring of an ape, what about the Man Christ Jesus, who was made flesh and born of the Virgin Mary? Christians, will you accept a speculating hypothesis as to man's origin that degrades your Saviour to the level of the beasts of the field? Say not, this is "pushing to the extreme." I reply no, it is the logical common-sense and faithful sequence. You say it is blasphemy; I reply—yes, it is, and reduces the teachers and acceptors of it lower than the status of Peter when he denied "the Holy and Just One." And be it noted, no descendant of a beast can be termed "Holy."

I know that scientists would very kindly relieve God of personal and constant operation, *supposing* the world and all things therein to have been evolved and supplied at the outset with "laws" which would evolve themselves in the sequence of events, without aid from personal agency. The position which seeks to embrace Christianity and Evolution, or its offspring, Geology, or the mother of them both, modern Astronomy, is an untenable as well as an unphilosophic one. Law denotes mode of action, therefore, law separated from the continuous active exercise of an agent is absolutely nothing: hence it is evident that the existence of law and order proves conclusively the continual putting forth of power by the Author of Nature, and this was the teaching of Christ when He said, "My Father worketh hitherto and I work."

(To be continued.)

## THE SURFACE OF WATER.

BY LIUETENANT MIDDLETON, R.N.

A SERIES OF LETTERS WRITTEN IN 1871.

No. II.

SIR,—Kindly permit me in all humility to arouse, wake up, alarm, terrify, *freeze* Globe-ite with the *burning* sensation that I wonder!—yes, I wonder. Would Globe-ite be sensitively pricked up to a distant rumbling, mighty roaring, all-earth-clashing, sea-nonconvexing, air-splitting, *gentle* ear-tickler? Then let Globe-ite be aware that I quiver, shake, nay—rattle with amazement to know, would he (Globe-ite) allow, recognize, and determinedly swear that there is such a thing as a PERPENDICULAR? Swear, Globe-ite, swear! Affirm yea! It is affirmed! Globe-ite has graciously condescended that he acknowledges an ordinance of nature (according to position) vertical, upright, perpendicular, or otherwise.

The affirmation granted, I will now convulsively venture to rigidly assert that *two* perpendiculars may exist! Bolder and more adventuresome I shriek on the high tenor C in an overwhelmingly commanding, foe-bewildering whisper, that man, Globe-ite or Plane-ite, may insist on as many perpendiculars as he likes *actually* to pay for, *mythically* to possess. Perpendicular granted! The Bedford Canal granted! Business challenges attention; and that business, the measuring of the surface of water with a plumb-line. But *firstly*, I must request Globe-ite to be serious, choleraically serious; that type being the most woeful

representative of earnest solemnity, and promising a short fusillade which may possibly strike conviction of error, and assist the reception of the following simple truths.

Firstly, that perpendicular containing or allowing of an extended union which *everywhere* forms an angle of 90 degrees, either *from* the primary point of junction or *with* an attached plumb-line,—must in themselves be perpendiculars parallel to each other, and their line of union will be horizontal, and in *the same plane*.

Secondly, that any number of *such* unions between the said perpendiculars must be horizontal to each other.

Thirdly, that any area which is equidistant throughout from any one horizontal line must in itself be horizontal, or, in other words, *perfectly level*, and in *the same plane throughout*. To measure the surface of water with a plumb-line is to a certain extent a matter of uncertainty, from the fact that water is usually in motion, and such motion will disarrange the basis of operation, namely, the perpendiculars, and will further swell up to the plumb-line and render anything more than a rough approximation to a level out of the question: at the same time be it remembered that the point is *not necessarily* to show a *level*, but to show *the arc of curvature an impossibility* as regards the earth's general shape. The difference between curvature and level being so enormous—THE CONVEX AND LEVEL BEING SO UTTERLY OPPOSED—any *real* approximation to a level is sufficient to contradict any assumed curvature. The law of curvature being the square of the distance multiplied by eight inches, the curvature in six miles *is* twenty-four feet: the square of distance 6 times 6—36: 36 multiplied by 8 inches—288 inches—24 feet. The law of curvature as above stated being in itself an approximation, the true curvature in six miles would be a few inches less than 24 feet: but the experimentalist, to support curvature, must certainly show a fall in six miles, which shall approximate closely to 24 feet. On the other hand, the experimentalists, to controvert the absurdity of curvature, need only show an approximation to a level on the said six miles of water: **taking 23 feet as the approximation for 24 feet of curvature**, and allowing 12 inches rise or fall in six miles, as an approximation to a level, it is very plain that the one approximation is utterly fatal to the other, and that either will be sufficient as a *crucial test* of the superficial shape of the said six miles of water, and consequently of the whole ocean, in that, wide expanses of water, called lakes or seas, *must* conform to one general law as regards their superficial area.

Again, the curvature theories suffer this disadvantage, it *must*

*exist* to the *greatest nicety*; otherwise circles of curvature would overlap circles of curvature. The plane superficies, on the other hand, allows of the *rise* and *fall* actually necessary to meet the exigencies of tides, and the ordinary flow of the water from gales of wind, as also from the circulation produced by change of temperature.

But now for the experiment, one which, if a little tedious, will be found to be most convincing. A lake or sea being inconvenient for the test by plumb-line, in that a heaving base would surely allow of a very rough approximation, a canal is chosen, in that it offers a solid foundation on its banks, and consequently I refer my reader to the Bedford Canal.

Take a number of perpendiculars, posts or otherwise. Erect No. 1 perpendicular on a bank, secure it *firmly* by a side support, and test it by a plumb-line to see that it is *truly* perpendicular. Erect perpendicular No. 2 on the *opposite* bank, and stretch a wire from one to the other across the water—such wire forming an angle of 90 degrees with either post, and with a plumb-line dropped from any part of it to the water. Continue a line of posts along the bank, throughout the six miles, or such shorter distance as shall be considered satisfactory. Test each post as perpendicular and parallel to post No. 1, such test being performed by a wire junction, as in the case of the first two posts, all such wire junction being in the same plane. Distance being determined, place the last post on the opposite side of the canal; again extend the wire across the canal; again testing the perpendicularity of the posts and the angularity of the wire junction. The experiment being duly carried out, the last wire will be perforce in the same plane as the original wire from posts Nos. 1 and 2. Now remembering that any area equidistant throughout from any one horizontal line *must* in itself be horizontal, or, in other words, *perfectly level*, and in the same plane throughout, let a plumb-line be dropped from wire No. 1 to the water, the number of feet and inches being carefully noted; again let a plumb-line be dropped from the last wire to the water, the number of feet and inches being carefully noted; then, the two measurements coinciding, the miles of water in between have a horizontal surface parallel to the wires. The two plumb distances *must coincide*, or closely approximate; and the general surface of still water must be a plane, as anyone may prove for himself.

(To be continued.)

“To suppose that there are millions of incandescent bodies, fiery globes, scattered through the Universe, is an idea so extravagant that we may well wonder how it could have become so prevalent. Its very preposterousness ought to excite suspicions of its truth, and justify the imputation of its absurdity.”—*The New Principia*, p. 15.

## THE MOSAIC COSMOGONY PROVED TO BE A FACT

### MODERN ASTRONOMY SHOWN TO BE A FABLE.

BY INVESTIGATOR.

It may seem very late in the day to inquire whether the respective claims of these two confessedly antagonistic systems are as well understood as they ought to be. The unaccountable silence and reserve of the few approvers of the Scriptural cosmogonies, and the persistent and universal adoption of the modern theories, have resulted in the too generally received opinion, that the former are no longer defensible against the overwhelming multitudes who advocate and endorse the doctrines of the more modern astronomers.

It can be hardly necessary, however, to show that in the inspired records, the distinction between them is wide and fundamental, and irreconcilable. In the very first verse of the Bible, and in innumerable other instances, the two systems are severally referred to as having no connection whatever, in kind, or in degree. The "Heaven and the Earth" are invariably associated together, while the sun, moon, and stars, is, from the outset, spoken of as distinct, and wholly subservient, secondary, and inferior in every respect to the earth and its belongings. This very striking diversity between the two systems is not expressed occasionally or inferentially; it is unmistakably and prominently insisted on from the very first line, through every page of the Sacred Volume; nor does there occur one solitary exception to which our opponents can lay claim! Is this strongly pronounced and oft repeated distinction the result of accident or ignorance? Did the Almighty Himself not know whether the earth or the sun ought to be the more intimately associated with the Heaven of His presence? But it is useless insisting on what our opponents do not deny—that the Bible furnishes them with no support whatever; and they can only fall back upon the hackneyed plea that "the Bible makes no pretension to teach science," or to "speak with scientific accuracy." Certainly not, if modern theories are at all worthy of the name of science, and professional phraseology is descriptive of facts and indisputable truths! But the object of this paper is to show that these modern scientists have yet to make good their claim to be considered the only reliable authority upon these subjects. They certainly have no lack of the most specious arguments; and if their foregone conclusions can be regarded as logically conclusive, where no premises are referred to, and where first principles are purposely ignored, then it may be useless to inquire further on the subject. But Copernicus and Kepler, and Newton,

made the vague and baseless surmises of Pythagoras, and one or two of his Pagan contemporaries, the sole ground-work of their vaunted solar system! If these heathen philosophers had practically proved, and left their proofs on record, that the earth on which they lived was really spherical, or had any possible analogy to the planetary orbs, and that it had no material support from above or beneath, but, nevertheless, had not possessed the skill or sufficient inventive genius to proceed any further, there would then certainly have been a very great field for the display of the superior ingenuity and mathematical talents of such minds as those of Kepler and Newton. But these grand intellects were all of them building, without any extravagance of language, a series of castles, in the air! They set out with and built up their whole system on the *assumed* correctness of the Pagan suggestion, that the earth is a planet or spherical body, floating unsupported in space; though not one of them ever troubled himself to determine, from that day to the present, whether this curious conception was a fact or a fable, or have they ever endeavoured to ascertain or to establish the soundness of their fundamental principles! If solid bodies will, under any known conditions, float unsupported in space; if, by the aid of the spectro-scope, or any other curious contrivance, it can reasonably and rationally be inferred that such an immaterial and luminous body as the sun is capable, at a distance of nearly one hundred million miles, of exerting such an extraordinary sustaining or attractive power over solid matter of indescribable ponderosity, as to keep it floating in an horizontal direction, while at the same time it is being hurled round by centrifugal force, in a circular orbit, at the inconceivable velocity of three or four times quicker than a flash of lightning, then we will admit that Newton would have had some grounds for his reckless adoption and clever arrangement of the various accessories essential to the completion of his "mathematical system." But his conclusions were too hastily arrived at, his premises were not examined or asked for, and his conditions were never tested for an instant, neither were any of the coincidences attending it ever been understood or sought to be explained! And, what is the most crushing deficiency of all, that every single practical test, that ingenuity could devise or the agony of despair suggest, has, most unmistakably, proved the very reverse of what the theory required! Fiery or luminous gases have never, hitherto, been shown to possess any magnetic or attractive power; solid bodies have never been known to float or revolve unsupported in space; and the curve, which is absolutely essential to the formation of a globe, seems to be, most unaccountably, the one only shape that the Astronomer never has found, even on land, much less on water; and, in every aspect in which it may be viewed, it is found to be at once contrary to the ex-

plicit and unmistakable language of Scripture, the dictates of reason and common sense, as well as to every fact that the most prejudiced advocate of the system could devise or employ.

Now, on what plea can such an equivocal and hitherto unproved system of cosmogony be adhered to? Are we justified in such a practical and prosaic age as the present in retaining what we dare not defend, what we cannot explain, and, whilst it is making us a nation of infidels and scoffers at inspiration, is a disgrace to our civilization and a slur upon our very humanity itself? The one fact that there is not a single scientific professor that would venture openly to discuss, or attempt to elucidate the grounds on which it was originally founded or sought to be established, ought to convince us that such an indefensible system ought no longer to be tolerated, much less made compulsory in our educational establishments. Nothing can long uphold a theory which exhibits such a dread of inquiry, or serve to prop up a system, the ultimate overthrow of which, its own inherent rottenness and absurdity, have rendered inevitable.

### A VINDICATION OF THE DIVINE COSMOGONY.

BY JOHN DOVE, M.A. (1757.)

MY LORD,

Having read the writings of the Mystics, Mythologists, and Deists, I was greatly bewildered thereby; but most of all, by the answers to the last; for I confess I received more damage by the lame defences of Christianity, than by the shrewdest attacks of its enemies. Thus confused, I abandoned my previous course of reading, and applied myself to the scientific and natural philosophers, and the more modern commentators of Scripture. They bewildered me ten times more! The philosophers, I found, taught a lie for truth; and the commentators granted more than the moral philosophers asked, and finding their own artillery turned against them, they were forced to go over to the enemy's camp.

I was simply an inquiring spectator till past the 45th year of my life; nor knew who was right or wrong, but was strongly inclined to the idea that they were all equally astray; because I never could understand how an infinitely wise God could create a world of intelligent beings and leave them to be groping in the dark, as I was convinced the majority of them were.

In the first place, I felt assured that it was impossible that the Word of God and His works ever could disagree! Their disagreement

once granted, there ends all certainty in divinity and philosophy forever. To see and be able to demonstrate this agreement is the height and summit of learning; and all learning that has not that tendency, as it smothers the mind in ignorance, so it plunges its professors in doubt and confusion. Those, therefore, whose earth-born, homespun schemes, whose skill is employed in destroying or resisting this divine and important connexion, by setting up a standard of natural philosophy, which puts a control upon common sense as well as on the Scriptures,—a standard of moral fitness, and making revelation stoop to it—a law of nature as the foundation of Christianity and the revelation of God—I cannot help comparing to owls who arraign the eagle for blindness, and in the twilight try him at their own bar. How far this has been the case from the publication of a mathematical *Principia* and continues to be the case still, and the fruits of it have been a deluge of infidelity and every conceivable blasphemy, till superstition is reduced to a system, and gloried in and paraded as a superior gospel; and this your Lordship cannot but have observed. And as it is as much in your Lordship's power, as it is your proper province, yea, your bounden duty, to lead us out of this gloom, I doubt not that you will exert yourself to restore to us the light and liberty of the true Gospel, and thereby save a once glorious kingdom, now sinking fast into the grossest heathenism.

I have conversed in my time with a great many learned men, and, for more than twenty years past, never forgot to inquire of them concerning those curious phenomena—the “laws of nature,”—which mean nothing more than a kind of hap-hazard sort of substitute for the Divine Creator. Without any presumption, I profess to be able to distinguish between the truth and the falsity of anything in the written revelation of God, and between reason and romance, and between truth and fiction generally. Having cast off many prejudices of my education, I hope I have embraced no dangerous ones in their stead.

I presume, my Lord, that the written revelation of God was given to be the rule of our faith and practice, to curb our enthusiasms, to regulate our researches, and to restrain our tendency to improve upon His works. And, since it is the happiness of each rational creature to understand the ways and works of God, it is inconceivable to think that the teaching of his revelation should not effect this end better than the whimsical “laws of nature” and pretended fitness of things, which every man makes unfit as soon as he dislikes their fitness.

I have for many years carefully observed the gradations of infidelity, and have seen many a man who had had a religious education and feared to behave ill, by hearing first one and then another sneer at



the Bible, in a little time cast off all religion, plead the right of private judgment, and utter blasphemies I dare not repeat.

They almost invariably begin with doubts about the authenticity of the history of Moses and the origin of his revelation, and then pretending to be convinced that he knew nothing of the matters he wrote about, that the Prophets were fortune-tellers, the Apostles cheats, Christianity a deception, and all revelation a dream. If your Lordship conceives I have dashed the description with too much bitter, I assure you I have greatly underseasoned it. You will not I trust, regard me as an enthusiast or a fanatic, for I am a sincere Protestant and a true believer in the written revelation of God, and a cordial well-wisher and consistent member of the Church of England, as by law established; so no man can construe this as written to affront your Lordship or any other man. And that you may be enabled by your Lord and Master to exert yourself to stem that deluge of infidelity that is fast sweeping us away, is the earnest wish and prayer of

Your Lordship's humble Servant,

JOHN DOVE.

To the Right Rev. the Bishop of Oxford, A.D. 1757.

## THE PHILOSOPHY OF THE BIBLE.

### CHAPTER I.\*

HAPPY would it be if men would forbear writing till they could publish something for the benefit of their readers; nor ever leave anything unreasonable or false upon record. He that aims not at the first and to avoid the last, is not an honest man; nor while he neglects the Law of God or His Works, or sees not their connexion, will he ever be able to teach divinity or philosophy. The evidence for the former will be concealed, and though he may seem to have nature before him, he goes not the right way to apprehend her; he is still in pursuit, but will never overtake his object; for while he considers God and Nature aliens,—His Word and His Works contrary, he may wrangle about problems, state his conjectures, digest them into exact method, and make them appear fair and plausible, it will leave him hungry after all, and mankind none the better for his labours.

There is no MODERN PHILOSOPHY that has, as yet, perfectly and satisfactorily illustrated the harmony between God's Word and His Works. But it is the only true philosophy and the only true religion; for without the intelligent perception of this union there can be no

\* Capitals are ours. Italics are original.

spiritual or eternal life. I will in the following pages undertake to show:—1. That the doctrine of a moral "law of nature," is not to be found in Scripture, and is contrary to reason. 2. That the immediate agency and providence of God is founded on the Scriptures, and is strictly conformable to our reason.

It will be granted, our senses are not infallible, and that our reason is imperfect. This affords an illustration that we want the help of revelation; with that help, and not by "the law of nature," we may discover the creative wisdom of God, and all other things which the ingenuity of man cannot conceive. The histories of all past time prove that all knowledge worthy of the name, was derived from the Divine or Mosaic system; and the more remote men are from that fountain, and the more they swerve from that plan, the wilder are their systems of physical laws as well as of religion. The modern infidel plan of ridiculing everything sacred and divine is, therefore, not only extremely foolish, but it must infallibly end in unutterable confusion and discomfiture.

I mention these things to show what a dangerous course is the neglect of the Scriptures and the alarming spread of infidelity have had upon our literature and philosophy. So that to remain ignorant of their true meaning, all other learning must leave us miserable fools; and, in demonstration of this, I need only point to the infidel teachers of the present age; they will be found as unhappy as they are ignorant; and as they refuse to be taught by that revelation that God has given us, so they must remain groping in darkness, though the light is shining all around them.

Blush, then, ye philosophers, drop your pride, search the Scriptures, submit to be taught by your Maker, so that you may be delivered from your ignorance. In the Scriptures, you will soon see, at least you may, that those parts of Nature that we have any concern with and which lie beyond the reach of our senses, are therein revealed and made plain, to assist and improve our minds; and those parts of nature which lie more within the reach of our understandings, and with which we may be more familiar, *mutually explain the Scriptures*. For in them we are frequently referred to the more abstruse parts of nature; and when that is the case, we never fail to find them explained, and with which not to be acquainted, is our shame and our disgrace. And, unless these be taken in their proper connexion, they are, both of them not only obscure but unintelligible. Wherefore, to suppose a man with his rabbinical learning, his heathen Greek, his inborn light of nature, his fitness of things, without a PRACTICAL KNOWLEDGE of physical nature, derived from or supported by Scripture,

is as absurd as to find a cat able to catch fish in the middle of the Atlantic. And the man who does not see this, and yet pretends to be a man of learning, is past cure; and this must be the case of every man who rejects revelation; for no man ever yet was compelled to reject it on evidence! And those who call themselves reasonable men, and at the same time reject the original fountain of instruction, to follow their own wild imaginations, is like the sailor who throws his compass overboard to guess at the course, and looking into his shoes to find the longitude at sea.

THE WHOLE SYSTEM OF MODERN PHILOSOPHY, EXCEPT THAT WHICH AGREES WITH MOSES, IS BUT A REBELLION AGAINST NATURE, A BLASPHEMY AGAINST THE GOD OF NATURE, AND A PROOF OF THE WEAKNESS OF OUR OWN UNDERSTANDING.

Sir Isaac Newton and a Rev. Mr. Clark wriggled themselves into reputation, and flourished in the beginning of the present century; the former a natural philosopher, the latter as a divine. THE SYSTEM OF THE FORMER HAS NOTHING NATURAL ABOUT IT, but is a cobweb of his own weaving, of no consistence, as has been PROVED by men of learning and skill, who have been jeered at and abused for attempting to establish Truth, and justify the ways of God to man. The one attempted to realise HIS OWN IMAGINATIONS, AND TO PROVE THEIR TRUTH BY HIS MATHEMATICS, BUT NEVER SUCCEEDED, AND TO REASON BACKWARDS, A CERTAIN INDICATION OF HIS BEING A STRANGER TO THE VERY ELEMENTS OF SOUND LOGIC, AND OF HIS NOT BEING ABLE TO REASON AT ALL.

There is a supreme pleasure in surveying the works of God; it fills the soul with inexpressible admiration and reverential delight; but it is sad to see their magnificence diminished or misrepresented, the facts of nature ignored, her principles attacked, the sacred truths of God seemingly exploded, and men's vain imagination established in their room. This irritates the pious mind, rouses the soul, and excites her to oppose such fables and deceits.

How it should happen that Moses, who was Divinely inspired by God and who once had the greatest reputation for learning of any man upon earth, should fall into the disgrace he is in at present, so as to be held in contempt by the most ignorant and profane upstart, is hard to be accounted for but by those who know the human heart, which I conceive our new fangled philosophers neither know nor acknowledge.

But his philosophy can never be overthrown. Had these profound geniuses CONSULTED THE SCRIPTURES AND THE TRUTH OF NATURE, THEY WOULD HAVE SEEN THEIR WHOLE SYSTEM TO BE A SENSELESS BAUBLE AND CONTRARY TO EVERY FACT TO WHICH THEY COULD APPEAL.

Our wise translators could not have understood the Hebrew when they made Job say—Chap. xxvi. 7., "He stretcheth the North over the Empty Place, and hangeth the Earth upon Nothing." But Job says "He stretcheth the North upon *Tohu* (*i.e.*, desolation), and hangeth the Earth upon *Baljamah*;" for which there is no very literal translation, but we may describe it as "the firmament of His power." See the same word in Ps. cl., and other places.

And as the Scriptures declare this in the plainest language, there can be no doubt that our forefathers understood it so, till in later "enlightened times," the miraculous power of gravity was introduced, which is intended, I believe, to pull all and everything to the centre by a force in proportion to the quantity of matter in a body, and with out any known or visible cause; and for this imaginary device, we are to take Sir Isaac Newton's bare word,—reject the first mechanical law of nature—give up our senses and our reason too, every moment,—and, with a sturdy faith give Sir Isaac Newton credit for knowing more than the Creator himself!

When the present theory of philosophy is contrasted with the revealed system, it would be considered as an experiment to try the credulity of mankind, for it is as contrary to reason and common sense, as the doctrine of transubstantiation, nor can I think there is one man in Europe that seriously believes it, and I am perfectly certain there is *no man on earth can prove it to be true*: and its inventor, Newton, was, at last, so far convinced of this, that he confessed as much, as may be seen by comparing the various editions of his Optics, published in his lifetime.

It will, no doubt, be inquired whether I understand Sir Isaac Newton's philosophy? No! No more than I understand the anatomy of a spectre; but I perfectly understand that a spectre has no bones; and I as perfectly understand Sir Isaac Newton's PHILOSOPHY IS AS DEVOID OF TRUTH, OF REASON AND PROOF, as a spectre is of bones; and his warmest advocates have confessed that they do not understand him, while it is quite out of their power to prove that I do not understand Moses.

It must be allowed, Sir Isaac Newton was good at mathematics, but he certainly mistook their use, when he applied them to ascertain

distances, diameters, densities of the heavenly bodies; for by the disagreement of his followers, in these points, we are obliged to conclude, they knew nothing at all about them. Mathematics are of excellent use when employed about their proper objects; but were never designed to rob the professors of common sense, and to fill the vulgar mind with wonder. I remember to have read of a Dutch philosopher, who pretended to tell, by the mathematics, how many particles of light flow from an inch of candle, of one inch diameter in an hour; with other like whims. I knew a famous one, who thought his tailor a fool, because he could not make him a suit of clothes by measuring his thumb. Many more instances I could give, which engages me to believe they are not all conjurors, and that a goose, when she passes under the lintel of the barn door, and lowers her head for fear of it, is as good a judge of the height of the lintel, as the best mathematician in Europe is of the distance of the sun from the earth, and that all the parade and fuss we have had about it, is merely theoretical; for they pooh at the difference of fifty million miles as if it were a difference of only fifty inches; and when you express any surprise at their inability to secure greater accuracy, only treat you with contempt, for not knowing that in such immense distances, millions were but as hairs' breadths.

Therefore give me leave to ask, whether it is possible to make common sense of Scripture, till this lumber be parted with? For I assert it is impossible for any man to be a deist in creed, when he understands the genuine simplicity of the Hebrew records, and very difficult to avoid it in its present disguise.

It cannot be truly said that the Hebrew language has been thoroughly understood since the apostolic age; which may be one reason of that confusion in sentiment, which has distracted the church from that day to this, and the philosophers, too, who have exploded the Scriptures and followed the superstitions of the heathen.

Were the veil taken away from the philosophers' eyes, the Scriptures would appear worthy of the Wisdom of God in giving them to us; for with all the obscurity with which artful men have darkened them, they exceed all other books in their original sublimity of style, clearness of ideas, AND ACCURACY OF THEIR FACTS.

*(To be concluded in our next.)*

### ANSWERS TO CORRESPONDENTS.

All Letters to the Editor must be briefly and LEGIBLY written on one side of the paper only. They *must* be accompanied by the name and address of the writer, as a guarantee of good faith. Where replies are requested by post, the postage must be enclosed. All letters *must* be prepaid and addressed to

MR J. WILLIAMS,  
96 ARKWRIGHT STREET, NOTTINGHAM.

### BIBLICAL, SCIENTIFIC, & NATURAL COSMOGONY.

*Being the substance of a Lecture delivered on board the U.S.S "Goth" in Algoa Bay, on 20th May, 1895.*

By T.W.

IN every matter with which Knowledge stands connected, prejudice knows no bounds, and when called upon to "give up the ghost," makes a determined stand, and always "dies hard." The subject I have to speak upon to-night is one which has exercised the minds of men from the earliest times. Before the 15th century "earth's millions" had ever been content to be satisfied with the facts of the Sun's motion and the Earth's immobility. These things could be seen and were therefore believed. Since those simple days, however, men with theories, as startling as they were new, have appeared. They declared that sentient beings could no longer trust their eyesight, being under an optical delusion as to the Sun's motion and the Earth's immobility. They further asserted that the Sun was "immovable" in a far-off place they dubbed "space;" that that Luminary was many millions of miles distant from the "Planet," called "our globe;" and many, many times its size; and that "our globe" was flying away in "space" at a terrific rate. As time wore on, other wiseacres arose and enlarged upon the theoretical teaching of their "predecessors in office," until to-day we have an hypothetical system of "Astronomy," the knowledge of which, it is pretended, only giant minds can attain to! Prejudice in these matters has such a hold on the minds of men who have been taught to "learn on credit and on trust believe" without ever having practically tested the assertions made, that I can only hope to present the other side of the picture to you without expecting to influence many in a direction they have been taught to believe is the wrong one. I am determined, however, to say nothing that I am not prepared to prove, and I invite the severest criticism and the most searching investigation. I shall be happy to reply to questions, or to enter into debate with any one present, on the points touched upon, provided always that temperate language is used and the ordinary rules of courtesy observed.

BIBLICAL.

It is plain from the Holy Scriptures that the Earth is resting on foundations; that it has no revolving motion whatever, and that it cannot be moved; that the Sun revolves above and around the Earth, and that all the luminaries we see in the heavens are there for the special purpose of serving the Earth. To these facts the following passages, among many others, testify:—Gen. i. 16-18; 1 Sam. ii. 8; Pss. cii. 25, xcvi. 10, xxiv. 2, cxxxvi. 6, xix. 1-6; Micah vi. 2; Job xxxviii. 4-6; Jer. xxxi. 37; 2 Kings xx. 11; Ecc. i. 5; Joshua x. 12-13.

So much for Biblical Cosmogony. Let us now see what "SCIENCE" (so-called) has to say on the matter.

We are all acquainted with the school-book theories written by the "learned," and illustrated in attractive form for the comprehension of the young. Much is taught in these books, and sometimes a little is attempted to be proved; but, I venture to say, when we look at them with the aid of our adult common sense and in the light of experience gained since school days, we shall find nothing, or next to nothing, practically proven.

The present is a favourable opportunity for discussing the subject of NAVIGATION in relation to the shape of the world. It is generally supposed, even by the experienced, that the rules laid down in Navigation Works for the guidance of the Mariner, are those which apply to a globular surface. That the very opposite is really the case, I shall proceed to prove from practical experience. I affirm that the rules in such books are really those required for ascertaining a ship's position on the surface of the ocean, which surface, when at rest, is LEVEL—HORIZONTAL, and above which Sun, Moon, and Stars revolve; and that, as water is LEVEL and not convex, the world is a vast irregular plane and not a globe.

On or about the 21st March and 21st September the Sun travels the circle, called the "Equator," and is thus at right angles to the earth and sea at all points on that circle. This fact constitutes the standard measuring rod for all observations for finding the ship's position at sea. If, for example, we are in Latitude 20 deg., N. or S., the altitude of the Sun's centre at noon (the time when the Sun reaches its maximum altitude at our position), on, say, 21st March, will be 70 deg.; if in 70 deg., N. or S., the altitude will be 20 deg.

From March 21st, the Sun travels in a northerly direction, until it attains its greatest Northern Declination, about the 21st June; so that on any day except that on which the Sun is on the Equator, the declination has to be taken account of, as in the working out of the following:—

On May 1st, Sun's declination was 22 deg. 8 min. N.; altitude, Sun's centre, 25 deg. 14 min., bearing N.; required the latitude.

True alt. Sun's centre	25°	14'	N
	90°		
Declination,	64°	46'	S
	22°	8'	N
Latitude,	42°	38'	S

or,

Suns declination,	22°	8'	N
Suns Altitude,	25°	14'	N
	47°	22'	N
	90°		
Latitude,	42°	38'	S

In this case, had the observation been taken when the Sun was on the Equator, the Latitude would have been 64 deg. 46 min., but as the Sun had gone 22 deg. 8 min. further North, that amount must be deducted from the position the ship would have occupied had the Sun been on the Equator. *It will thus be seen that the right angle the Sun makes with the surface of the ocean when on the Equator is the basis of all navigation.*

Now, whoever heard of a right angle on a rotund surface? Try, if you will, to obtain that angle on a ball—the tiny globe I hold in my hand—and you will fail. Or, search the books of Euclid and Geometry, and your failure to get the angle will be equally certain. On a plane surface, such as the ocean, all is plain and simple; on the convex surface of a ball it is impossible.

Observing the angular distance of the Sun, or any heavenly body, is done in exactly the same way as one would measure the height of say, a church steeple, with a sextant.

In working out the position from the time the observation is taken, the factors of Index Error, Sun's correction, Semi-diameter, and Declination are plain enough; the only thing we require to notice here is what is erroneously styled "dip." When an observation has been taken, it is supposed that, as the surface of the sea is *assumed* to be convex, an allowance must be made for the "dip" of the Sun behind the "apparent" horizon of the observer; being the difference between the "apparent" and the "true" horizons. This, however, is completely upset by the fact that the height above water level (mark the term "level") of the observer's eye regulates this so-called "dip." *If his eye were at water-level, there would be nothing to deduct for dip, but as he stands on the ship's deck, he has to deduct a certain amount for the number of feet his eye is above sea level. Therefore "dip" is simply a misnomer for the factor, it is the height above water-level of the observer's eye; for it follows that the higher the eye of the observer, the greater will the reading on his instrument be, and thus the "height of eye" must be deducted to give the correct reading. But, if the surface of the ocean were convex, an allowance would have to be made with the eye at water-level. This fact kills the "dip" theory, and allows it no hope of a resurrection.*

*(To be continued.)*

## THE PENDULUM TRICK EXPOSED.

## "FOUCAULT'S PENDULUM."

"To make apparent the rotation of the Earth."

"If the pendulum be started along the Zero line, in a short time it will appear to depart from it and take an oblique course. This arises from its remaining true to its first direction, while the table and surrounding objects have moved with the Earth. The experiment was first performed by Foucault at The Pantheon, Paris, in the year 1849."

In gilt letters so runs the above legend at the South Kensington Museum, to professedly explain the presumed use of the Arrangement under consideration; the Authorities, unfortunately, have omitted to give publicity to records of the failure of the Thing in non-demonstrating what *they say* it does, and in which it demonstrates *against* The Globular Theory.

In the early part of the year 1889, I, in company with my respected friend, the late John Hampden, paid a visit to the Museum for the special purpose of closely examining this mechanical arrangement, known as Foucault's Pendulum, which is placed there presumably (by a beneficent Government at the instigation of the Scientific (?) Professors, and at our expense) to enlighten (?) the British Public generally, and the Rising Generation in particular, in that branch of Modern Theoretical Science (so-called) which professes to teach the supposed flashing motions of The World (assumed a globe) through what is very glibly called "Space."

Exercising our right as taxpayers, we requested the obliging attendant to start the motionless Pendulum into motion, reminding him we wished to see it performed in the correct manner, viz: severing by ignition, the thread which holds the bulb of the pendulum; thus releasing it to proceed on its momentous course without bias (you'll kindly bear in mind, the World is supposed to be flashing on and around in various ways throughout these unbiassed operations); this done, John Hampden and myself took up our positions, and after patiently watching the Thing for the better part of an hour, we were again compelled to verify what has been repeatedly acknowledged, with regard to this so-called proof of The World's movements, that is, its *absolute worthlessness* for the purpose intended; in fact, to put it mildly, it is nothing but a downright piece of gammon to say it proves anything as stated. We then closely questioned the attendant on several points, regarding the Thing, until the poor man had to candidly own his ignorance on the crucial points, and respectfully advised

us to refer our (Zetetic) questions to Professor Somebody (with a lot of letters at the end of his name), who would, he thought, explain and answer any questions to our satisfaction; but, having had *some Professional assistance* (?) before on this and kindred matters, we knew better than waste valuable time, money and breath perhaps, on such an errand. During the cross-examination, an interested audience had gathered round (us and the Thing), to whom John Hampden explained in a few pithy sentences, the gross absurdity of the whole affair, leaving them wondering, and, we hoped, thinking too. Several times since, visits have been made to the Thing with the same abortive results, and I've since wondered how much longer the Authorities intend to hoax the Public, or how long the Public will allow themselves to be humbugged by such a down-right piece of brazen-gammon. The absurdity of the affair is made more apparent by the position in which the Thing is placed—viz., where it is acted upon by strong cross currents of air, quite sufficient to upset the exact working of a delicately suspended oscillating body. Whether or no, this is used as a subterfuge to explain the erratic action of the Thing, I cannot say, but there it is.

Let any sensible person imagine or conceive how a delicately suspended pendulum would be bound to act were it in a building which stood (?) on a globe whirling, twirling, and flashing (through somewhere or something, called Space), with numerous motions approximating from 14 to 19 miles *per second*, irrespective of conflicting currents of air, conducted up the well-hole of a staircase; and then ask himself the question, whether the British public, in tolerating such a fraud, does not still deserve to carry Thomas Carlyle's censure of "mostly fools," by continuing to uphold a Thing which, being used as it is, can only deceive and gull them; yet on it goes, much to the wonder and flabbergastering of parties of country cousins, school-fuls of children, and thousands of adults, who very often pride themselves as being intelligent and reasonable Human beings.

The so-called Pendulum Proof of The World's assumed rotation was obliged to be renounced years ago as worthless, by those who were in the best possible position to judge it, as these few of numerous extracts plainly show.

"The French, English, and European continental journals have given publicity to an experiment made in Paris with a pendulum; which experiment is said to have had the same results when made elsewhere. To the facts set forth no contradiction has been given, and it is, therefore, to be hoped that they are true. The correctness of the *inferences* drawn, however, from the facts is another matter. The first position

of these theorists is, that in a complete vacuum, beyond the sphere of the earth's atmosphere, a pendulum will continue to oscillate in one and the same original plane. On that *supposition* their *whole theory is founded*. In making this supposition the fact is overlooked that there is *no vibratory motion* unless through atmospheric resistance, or by force opposing impulse. Perpetual progress in rectilinear motion may be *imagined*, as in the corpuscular theory of light; circular motion may be also found in the planetary systems; and parabolic and hyperbolic motions in those of comets; but vibration is artificial and of limited duration. No body in nature returns the same road it went, unless artificially constrained to do so. The supposition of a permanent vibratory motion, such as is presumed in the theory advanced is *unfounded in fact* and absurd in idea; and the whole affair of this proclaimed discovery falls to the ground." "T."

"Liverpool Mercury," May 23rd.

Again, in the same month, appears the following:—

A scientific gentleman in Dundee recently tried the pendulum experiment, and concludes by saying, "That the pendulum is capable of showing the earth's motion, I regard as a gross delusion. . . ."

Again, another asserts: "He and others had made many pendulum experiments, and had discovered that the plane of vibration had nothing whatever to do with the meridian longitude, nor with the earth's motion. . . ."

In many instances experiments have however not even shown a change in the plane of oscillation of the pendulum; in others the alteration has been in the wrong direction; in fact, in numerous instances, the rates and directions have been altogether opposite to that which the theory indicated; a notable illustration of this was given publicly by the Rev. H. H. Jones, F.R.A.S., in 1851, at the Library Hall of the Manchester Athenæum, where the diurnal rotation of the earth was to be attempted to be demonstrated by a delicately adjusted Pendulum; after giving, at length, a minute description of the arrangements and apparatus, we come to the admission, that the pendulum, on being released, travelled over a measured space in *seven minutes*, whereas, according to the theory, it ought to have taken fifteen minutes, or more, to accomplish the distance; and remember, this great difference was made without any allowance being made for the resistance of the air, which would be considerable. Anyone can verify this account by referring to the "Manchester Examiner Supplement" of May 24th, 1851.

By referring to "The Figure of The Earth," by J. Von Gumpach, 2nd edit., 1862, on pp. 229 to 244, results will be seen of Sixty-seven

experiments with the Pendulum, made in every latitude North, and Twenty-nine South of the Equator, by Captains Foster and Kayter, and General Sabine, all of which are admitted to be absolutely worthless for proving anything regarding the *assumed* motion of The World through space.

If such testimony is not enough to make Pendulum-proof worshippers *think*, they must either be as bigoted as it is possible to conceive, or as thick in the cranium as their globe.

When the original experiment with the Pendulum was first brought to the notice of the Scientific world (to quote "Parallax"), "The pride and exultation of Astronomers became almost unbounded, and heedless of restraint. But, after a time, their clamorous triumph over all who had doubted the truthfulness of the Newtonian system suddenly ceased. The blinding meteor had fallen into the sea and become extinguished. A deceptive theory had allured them into a morass of false and illogical reasoning. They had long before *assumed* that the earth had diurnal rotation; and now, instead of honestly admitting the simple fact that the Pendulum, under certain conditions, did not maintain its original plane of vibration, they again, contrary to every principle of justice and reason, recklessly dared to *assume* that it was not the pendulum at all, but the earth underneath it which "parted company and moved away to the West." Like drowning men they catch not only at straws, but even shadows in their frantic attempts to bolster up their darling gigantic Globular Fraud.

"The motion of the earth was *first assumed* to exist; and when there still was no visible sign of motion, they again *assumed* that their *first assumption* was right, and affirmed that that which really and visibly moved *could not* be moving, because that which could not be seen, or proved to move, *must* be in motion according to their theory, or first assumption! The Pendulum, as though a living creature, conscious of unbearable defamation, subsequently became so irregular in its behaviour that the astronomers did, and were glad to disown it as an ally or friend of their calumnious philosophy. They struggled fiercely to retain its peculiarities as a proof of their groundless assumptions, but the battle was short and decisive. The Pendulum ignored the connection; and the Scientific world was compelled to submit to a divorce, and to acknowledge defeat. Their reasoning had been *dexterous*, but *false* and *devious*. A greater violation of the laws of investigation was never perpetrated. . . ."

Yet after all this ignominious collapse and acknowledged defeat, the present Authorities have the ignorance, or impudence, to keep the *Thing* dangling-on at the South Kensington Museum, and to advertise a most *deliberate false*

hood in gilt letters; not only are They monopolising valuable Public space, but, what is far worse, are in effect, insidiously poisoning the mind of the Public at large, and posing at the same time as Scientists of the first grade of this much belauded, highly-enlightened (?) age. Whenever anyone quotes the "Pendulum Trick" as *proof* of the Rotation of the World, you can safely label the proposer as being quite ignorant of the matter, or of wilful misrepresentation amounting to *Falsehood!*

#### ICONOCLAST.

#### "OBJECT LESSONS," WHAT THEY TEACH.

WHAT a pleasant school it was at Lincoln. Miss Newton was such a kind teacher, and the children all loved her for her patience. She could always discern between real difficulties and idleness, and was so kind in explaining a hard lesson.

Grace Kepler was sitting one day, with her book before her, with a very puzzled face. Miss Newton called her up. "What is the matter, Grace?" she asked kindly. "Oh, please, Miss Newton, it is so difficult. My book says the sun does NOT move, and I *have SEEN* it move! Yes, I'm certain sure I've *seen it move*. Why the other night I saw it go right down until it was quite gone out of sight." And Grace's face looked grave and troubled.

Miss Newton put her arm round the child, and explained that *the movement we see* is the earth's movement, not the sun's. At this Grace's eyes opened still wider, "Because," she said, "I never *FELT the earth move!*"

So Miss Newton thought it was time for a *practical lesson* in Astronomy. She called up the whole class, and with the aid of a globe and an orange, she made the matter clear to Grace and the others.

The above I trust will show Mr Beaston and others HOW unsuspecting children's reasoning faculties are stultified and their minds literally stunted by being crammed from books, or, the pre-crammed minds of so-called teachers.

School teachers, in most cases unconsciously, teach children as truth that which is absolutely false, consequently when grown up they deny the evidence of their senses.

Virchow once said, "WE OUGHT NOT TO TEACH TO LITTLE CHILDREN, AS A *known FACT*, THAT WHICH IS *not A known FACT*." We believe he spoke *the Truth*.

LEO CASTLE.

# -THE- EARTH-NOT A GLOBE-REVIEW.

SIX MILES.



Vol IV "Parallax" proving the Surface of Water to be Horizontal.

## SOMETHING THAT ENGLAND DARES NOT ATTEMPT!

WITH all her big guns, with all her armies and navies, all her costly school boards, all her public and private educational establishments, all her literary and scientific professorships, with all her journalistic pre-eminence and theological learning, with all her university extension schemes, she dare not openly discuss in the presence of any one honest and intelligent opponent, the basis upon which the globular or Newtonian theory is founded, or show that it is agreeable to Scripture, to reason, to fact, or to sound philosophy!

The idea of living on a globular and revolving World, turning upside down every twenty-four hours, spinning through space at the rate of over one thousand miles a minute, and never knowing whether we are standing on our heads or our heels, is a disgrace not only to our pretended civilisation, but to humanity itself, and debases us far below the brute instinct of the ox and the ass! Ought not, then, every schoolmaster in the kingdom to be regarded as an enemy to all knowledge for enforcing upon our sons and daughters such execrable superstitions, a thousand times more God-dishonouring and fraudulent than anything fortune tellers ever were or could be guilty of?

The lesson we would especially urge, from a consideration of the above remarks, is the utter depth of degradation and abasement into which individuals and nations will be suffered to fall when they depart one hair's breadth from the spirit and teaching of inspired truth; and that the beasts of the fields are living far nearer to the mind and will of their Creator than men who impiously attempt to improve upon what divine infallibility has most clearly revealed.

The abandonment of its false, spurious science, will, undoubtedly, cost England a much greater degree of chagrin and humiliation than having to surrender the keys of her capital to a foreign foe. But this indignity she has yet to submit to, in common with every other so-called civilised nation in the world.

Those who will continue to wipe out this national reproach, or, at all events, resent the imposition of these fictions on their children, are requested to aid in supporting this publication which is devoted to a consideration of these essential and too long neglected subjects.

## ZETETIC QUESTIONS AND ANSWERS.

BY LADY BLOUNT, F.B.P., ETC.

*To those who assert that "the Bible was not given to teach science," we earnestly commend the following Questions and Answers to their prayerful consideration, and be it remembered that the Scripture quotations are not the words of men, but the Holy Spirit.* ED.

Was there a time when the world was not?

Yes, for we read: "Before the mountains were settled, before the hills was I brought forth; while as yet He had not made the Earth, nor the fields" (open plains, margin.) Prov. viii. 25.

How did God create the world?

"The Lord by wisdom founded the earth; by understanding hath He established the heavens." Prov. iii. 19.

"He spake, and it was done; He commanded, and it stood fast." Ps. xxxiii. 9.

What did God create on the first day?

"Light, which God called day," and He divided the light from the darkness, which he called night. Hence light was made *before* the Sun.

What did God make on the second day?

The firmament, or a strong and solid expanse overhead, made to divide the waters which were above the firmament, from the waters which were below the firmament.

What proof is there that the "firmament" has this meaning, and Job describes it as sky, which is "strong and as a molten looking glass." Job xxxvii. 18.

Its purpose also shows this as it has to support the waters which are "above" the firmament.

At the time of the Flood some of these waters came down upon the earth for the windows (margin lettering, bags) of heaven were opened.

What did God make on the third day?

He gathered the waters together unto one place, which He called "seas," and made dry land appear, which He called "earth," and the grass, the herbs, and the trees all yielding fruit after their kind.

Thus the land only is called "Earth" in the Bible.

Did God create the Earth as a moveable or rotating Planet?

No; He laid its "foundations" that IT should not be moved for ever, or until the ages.

"The world also is established that it cannot be moved." Ps. xciii. 1.

He commanded and IT STOOD FAST. Ps. xxxiii 9.

What experiments have been tried to prove the Earth is stationary?

Cannon balls have been fired perpendicularly and they have fallen again into and near the cannon; thus practically confirming the evidence of our senses that the earth does not rotate at all.

To what may we liken the Earth?

We may liken it to a vast flat and floating vessel fastened by its foundations as with an anchor.

"For He hath founded it upon the sea, and established it upon the floods." Ps. xxiv. 2.

What did God make on the fourth day?

The Sun and the Moon and the Stars to divide the day from the night, and to be for signs and for seasons, and for days and years."

These are smaller "lights" only and are all intended for this world.

God said: "Let there be lights in the firmament of the heavens to give light upon the Earth: and it was so." Gen. i. 14-15.

Have the Stars ever been used by man?

Yes, prophets and wise men of old understood them and were guided by them, at the birth of Jesus.

We are also told that the stars shall fall from heaven and the Sun be turned into darkness before the great day of judgment. Joel ii. 10-31.

Of what shape is the Earth and Sea taken together?

On the surface it appears to be round—not spherical—for we read: "It is He that sitteth upon the circle of the Earth, and the inhabitants thereof are as grasshoppers; that stretched out the heavens as a curtain, and spreadeth them out as a tent to 'dwell in.'" Isa. xl. 22.

Again, "He that created the heavens and stretched them out, He spread forth the Earth." Isa. xlii. 5.

(Then it must be a plane and not "this terrestrial ball" as Christians sing to God on Sundays.—Ed.)

In how many days were all things created?

In six literal days of 24 hours each. For in six days the Lord made heaven and earth, the sea, and ALL that are in them and rested the *Seventh day*, wherefore the Lord blessed the Seventh day. Ex. xx. 11.

The Sabbath was a literal day of 24 hours, so also must the other days have been literal days of 24 hours each.

What power holds substances together?

The power of God! Heb. i. 3; Jer. x. 12, and li. 15.

The Scientists call it "cohesion," but this is only a sort of conjuring word, for *what* is "co-hesion?"



If this power which holds substances together were to cease to operate, what would be the result?

This is beyond the comprehension of man, but according to human judgment all substances would be decomposed into elements of which they are composed, the earth would crumble to pieces, water would disappear into gases, and likewise all created things would perish for "In God we live, and move, and have our being."

Did Newton profess to have discovered the nature of this wonderful "power of God" which holds substances together?

Yes; and he termed it the "law of Gravitation," but this phrase does not give any information, for if we ask, "What is Gravitation?" we are only told that it is some power which causes all bodies to attract one another! Besides it is not true that all bodies do attract each other! Iron does *not* attract wood, stubble does *not* attract gold.

How and when did Newton introduce his teaching?

Newton was born A.D. 1642. He introduced his teaching by way of hypotheses.

*The law of gravitation lay smothered,  
And was discovered—  
Not through the Church,  
Nor through the chapel,  
But an apple!  
So we're taught in the schools by the seers.  
The earth, they say,  
Was formed by this notion,  
And put in motion.  
By crystallization and wild revolution.  
With some evolution—  
While gravity helped for millions of years.*

Is it possible for modern astronomers to prove that their description of the world corresponds with that given in the Bible?

No, and many of them openly assert that the Bible errs on this subject, and they set up Newton as a greater authority than Moses or Christ, as the following quotation proves:—

"We must protest against the admixture of so grave a suggestion as that of giving God the lie.

"Moses has given his crude ideas (!!) as to the age of the world, but modern philosophers and scientists have clearly an equal right to give their deductions and opinions, especially as they produce evidence in which department Moses was very much at a disadvantage." "The Muses," Dec., '95.

But it may be remarked that they who deny Moses also deny Jesus Christ, according to His own authority, and we cannot consistently accept N.T. teaching while denying or rejecting the Old Testament

teaching, for holy men of old spake as they were moved (lit. guided) by the Holy Spirit, and Jesus Christ spake and acted by the same Holy Spirit.

Is Modern Science consistent with the dictates of common sense?

No; they are like oil and vinegar, they will not mingle, for common sense gains by experience and soon uproots shallow and speculative fancies.

*It chanced one day two notables  
Well versed in mystic lore,  
"Experience" and "Science"—  
Both rested on Time's shore.*

*The noble Earl, "Lord Science" named  
Deigned courtesy to show,  
And thus addressed "Experience,"  
"All that you see—I know."*

*"The Knight "Experience" replied,  
"My Lord I'll own you've read,  
And studied hard from youth to age,  
From birth to hoary head.*

*Yet while you're prematurely old,  
There's this twixt you and me,  
I now can boast in youth and health,  
More than you "know" I see.*

Is it reasonable for a man to believe a "science" which he does not understand?

No; it is not only unreasonable, but it is impossible, if the source of teaching is from his fellow-man.

But it is otherwise with God's dealings that man can neither solve nor determine the eternal purposes of God further than the Almighty has revealed in the Holy Scripture as is generally admitted.

Thus all men can study nature or natural phenomena as it contains nothing of a private nature, the young are taught both the Bible and science.

The Globular theory contradicts the Bible and common sense. A good proportion of children (even of tender years) would discover this discrepancy, were they not befogged with outlandish and self-stultifying terms, figures, and buffoonery, invented by shrewd speculators and long-headed scientists, false to the Word of God and with calm demeanor quote their strange exploits. That the earth is a stationary plane, was the belief of mankind for over 5,500 years.

The most ancient writings in the universe describes the Earth as a plane, surrounded by a gigantic ocean as a circumference.

Thus it is as possible to circumnavigate the Earth as it is to sail around an island.

Do all the Nations now accept the Globular theory?

No; India and China do not generally accept it, and thousands of intelligent Europeans utterly reject it.

What causes a stone when thrown in the air to fall to the ground?

Its own weight. There are accountable reasons, or laws, why flies on the ceiling, feathers, light substances, birds, balloons, etc., in the air do not fall as they ought to were the "law of Gravitation" actually in operation.

Referring to the first chapter of Heb., verse 3, it would be well to note the literal rendering of verse 2 as it throws a light respecting the word "worlds," which is found in no other passage, but which should be translated (see verse 2): "In the last of these days spoke unto us, by a Son, whom He hath appointed heir of all things, on account of whom also He constituted 'the ages.'" (Emphatic Diaglot.)

How is it that when sailing due East or West we come round to the same place?

This would be an impossibility on a globe, if (as Globulists believe) due East and West were *straight lines*.

But we can sail around the whole earth in the same way that we can sail around an island.

The mariner's compass points to the north centre, and as a vessel sails around a great circle, the instrument is ever directed to the same point while it also lies horizontal—which it could not do on a Globe—hence, in the behaviour of the mariner's compass we have a good proof of the plane teaching.

Does not the Sun's asserted rising E.S.E. and setting W.S.W. in New Zealand during their summer months disprove the plane teaching?

No; for the motion of the heavenly bodies has nothing to do with the surface shape of the Earth, no more than a chandelier has to do with the shape of a room, or a floor.

Is not the Plane teaching principally upheld through a persistent belief in the literal English in the Bible texts?

Neither the holy men of old, nor the Apostles and Prophets, were influenced by the literal English of our translation, yet they, in the power of Inspiration, taught that the earth was a motionless Plane, and the ancient languages agree therewith.

Is it not logical to proffer argumentatively in upholding the Globular theory that as many of the Bible expressions are symbolic, perhaps those favouring the Plane Earth teaching may also be symbolic?

As all Scripture statements are not symbolic, it ought, in common honesty, to be shown that those Scriptures, teaching that the earth is a motionless Plane, are only figurative.

Besides we know the earth is a plane from the fact that the surface of all water at rest is level, horizontal, flat.

Thus we rest not our belief in this on the Scriptures *alone*, though these of themselves *are* sufficient for a true Christian.

Do not the theories of Modern Astronomy discredit the account of creation?

Yes; they contradict the teaching of Moses (which Christ endorsed) in saying that the Stars are "worlds."

The Bible never speaks of but one world, or cosmos; and it calls the stars mere "lights," and the Sun a "greater light," and the Moon another and independent light. Now it is absurd to make a "light," or a lamp, one million four hundred and nine thousand and four hundred times the size of the place to be lighted!

Astronomy also contradicts the Word of God in calling the Moon an opaque dark body in itself, for the Bible clearly states that God made *two* "great lights," the Sun and Moon, while Astronomy affirms that the Moon is only a reflector of the Sun's light!

Besides, moonshine is very different in its nature to sunshine, and the Moon has been seen shining with a dull red glow even when totally eclipsed.

How should we look upon human wisdom when it conflicts with Divine?

With distrust; for theoretical "Science" is merely speculation.

The Creator is surely wiser than the Creature; and "the wisdom of this world is foolishness with God." 1 Cor. iii. 19.

What then should we do?

Reverently study His Works, and His Word, so that we may gain wisdom and learn to trust Him better, and obtain that Eternal Life which He has promised through the Messiah to all them that love Him. Read Ps. iii.

Would it not be a hard task for Geologists, Globularists, and Commentators to reconcile their theories with Gen. i.; Job xxviii., etc.; Pss. xxiv., cxxxvi., civ., and Pet. iii. 5, ii.?

There are few Scientists who dare attempt any reconciliation. For the most part they scornfully ignore Genesis.

Commentators are mostly silent, and when driven into a corner they uphold Newton, otherwise it is a notable fact that they pass over all passages relating to true cosmogony without comment.

Why attach so much importance to this question of the Earth's shape?

Because it proves the Bible to be true; because the endless life which God promises is to be spent with Christ (when he returns) upon the renewed earth. Matt. v. 5; vi. 10; and Rev. v. 10.

Is the fact that the masts of a ship approaching the shore are seen before the hull any proof that the Earth is a Globe?

None whatever; because this is explainable by the laws of perspective, and after the ship has wholly disappeared from the vision of

the naked eye, it can in calm weather often be restored to view by a good telescope.

Where is the end of light and darkness?

At the great Southern circumference—where the “waters are compassed with bounds, until the day and night come to an end.” See Job xxvi. 10.

Of what do these boundaries of the Southern Seas consist?

They are solid walls of ice—even great cliffs which the Almighty set as “bars and doors”—and said to the sea “hitherto shall thou come, but no further, and here shall thy proud waves be stayed.” Job xxxviii. 11; and here Job also says, “The face of the deep is frozen.” Verse 30.

What is the general form of the Universe according to the Holy Scriptures?

We are told in the Holy Writings, as also we verily know from observation, that the earth, or land, rests upon the waters of the great deep—

And the Heavens are spread out as a canopy above—

Job, in speaking of the mighty works of God, said: “Who shut up the sea with doors when it break forth, and when I made the clouds a garment thereof—and thick darkness a swaddling band for it.” Job. xxxviii. 9, 10.

Does the Sun’s light travel in straight lines?

No; it converges, and by the refrangibility of the whole bulk of its rays it circles the earth.

The cause of this disposition to refraction is attributable to the rays passing through media of different density in the atmosphere which is said to be greater in the South and less in the North.

How is the astral phenomena explained?

Some think it due to reflection, chiefly emanating from the central point or North centre; say rather that the stars were made by the Creator to go in their courses to lighten and influence different parts of the earth.

But it is quite possible to know the shape of the earth without understanding all about Star motions, some of which are very intricate. See Jud. v. 20, and Deut. iv. 19.

How is it that when there is a lunar eclipse the shadow is always round?

The so-called shadow is *not* always round. It was once noticed of a triangular shape. But a straight object will give a curved shadow upon a sphere, as you may see by holding a straight edge before an apple by gas-light.

But it has never been shown that the Earth could possibly cast a shadow on the moon. If the earth cut off the light from the moon,

the moon ought to be quite dark during the eclipse, but it is not dark, *its light* shines through the supposed shadow! “Parallax” thought that a semi-opaque but dark moon came between us and the luminous moon, and so caused the lunar eclipse.

Astronomers admit that there are dark bodies in the sky.

The moon’s “eclipse” may be caused by its getting into a mass of “thick darkness” which revolves around and over the earth in “opposition” to the sun.

This thick, dry, foggy atmosphere would obscure the moon’s rays, but does not obliterate them. Whatever explanation is accepted we cannot admit the idea of the earth’s shadow, because sun and moon have both been seen *above* the horizon during the eclipse of the moon, and we know from other sources that these bodies circle over a plane earth.

How is day and night caused if the world is not a Globe?

Day and night are caused by the revolution of the sun over and around the earth. The sun is neither high enough nor large enough to shine over all the earth, but only over about half of it at once, the atmosphere deflecting the sun’s rays from the earth when they fall very obliquely, so that darkness follows in those parts until the sun comes round again and nearer.

What proof is there that water is “horizontal?”

“Parallax” proved again and again that the surface water of the Bedford Canal *is absolutely level*.

How far off can ships be seen at sea?

From 10 to 20 miles, according to the height of the observers and the clearness of the atmosphere.

Lights have been seen further off than that. The flame of the Clare Island light can be seen in clear weather, a distance of 31 statute miles.

And the Barra Head lighthouse is visible at a distance of 38 miles.

(See “Admiralty List of Lights,” 1893.)

Is this consistent with the Globular theory?

No; as according to the Globular theory the “dip” would prevent such being seen.

Do the calculations which have been made by astronomers agree with the Globular theory?

They do not; for instance, it would be but half the distance round the earth 45 degrees south of the equator if the earth were a Globe.

Are appearances in favour of the Globular theory, or the Flat Earth teaching?

The latter, even as is acknowledged by astronomers themselves!

Ought we not to believe the evidence of our senses?

Yes; unless we have palpable proof to the contrary.

Is there any evidence in support of the supposed motion of the Earth?

Not the slightest. No practical proof of these terrible motions is ever offered by the astronomers.

Would there not be some sensible effects of the tremendous motions attributed to the Earth?

Certainly; if such motions existed. Smoke, vapour, clouds, etc., would undoubtedly rush to the rear, whereas they FLOAT in different directions; or rest quite still, proving there are no such motions.

Do Navigators use a model globe to navigate with?

No; they used to, but now their Charts are drawn out from Mercator's projection portraying the Ocean's surface as being *absolutely horizontal!*

Why has this change been made?

Because it is proved practically to be the best guide to steer by.

What is there beyond the Southern circumferential boundary?

Man has failed to penetrate beyond this boundary, as hitherto the Almighty has not permitted him to do so, therefore, it is unknown what is beyond!

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## A VINDICATION OF THE DIVINE COSMOGONY.

By JOHN DOVE, M.A. (1757).

THAT Moses was acquainted with the most abstruse mysteries of Nature is a truth denied by none but upstart philosophers, who would revile him without having read or understood him.

The three first chapters of Genesis contain a revelation of what otherwise would never have been known, *i.e.*, the first principles or rudiments of knowledge, natural and divine. But for the information recorded in those chapters, the human race had never known science or anything concerning the facts of creation. For we were created; there is nothing innate in us or derived from prior existences; language itself was given, not acquired. The philosopher who pleads for any other cause than a divine creation, simply writes himself down a fool. It is useless for the genuine truth seeker to expect to derive information from those who will need write before they have read; or from the commentators who will give every sense of the text but the true one; or from the system-mongers who will cripple the whole Scripture to make it speak their sense; nor from the philosophers who believe they know better than the inspired historians, or argue that there is no certain standard of truth and that we were sent hither to grope in the dark or learn wisdom from our fellow worms. Moses affirms:—"In the be-

ginning God made the heavens and the earth;" the philosophers maintain the eternity of matter, make a god of it, and bow down to the idol they have set up, and would, like Nebuchadnezzar, put everyone in a furnace who refuses obedience to their decrees! To listen to their description of gravity, attraction, centrifugal and centripetal forces, it would carry the appearance of a romance. Did any man yet ever understand Sir Isaac Newton's philosophy; or will any man undertake to prove the truth of it? His warmest advocates have acknowledged "they had not all that evidence of its truth that they could desire;" because they have rejected the revelation of God, and have set up they know not what. They are incorrigible and will not be corrected. Therefore I quit them all and turn to the ecclesiastics, whose proper business it is to study and expound the Scriptures. But I have to tell them as well as the philosophers that in rejecting or doubting the book of Genesis, they stumble at the very threshold of their studies, and seldom or ever after recover themselves. If they understood or believed in Moses, they would possess more real knowledge than all their other learning can teach them.

It is or should be a matter granted, that God and His works must agree; therefore, he that fully understands any part of God's works of creation, as seen in the visible world, and can find in the account given of them in Moses, the Prophets or the Apostles any disagreement, has a right, as a rational creature to be a Deist; but if no such disagreement can be found, instead of a rational Deist, he must be a fool. And since it is a truth, that philosophy and divinity are closely connected, and that an error in the former cannot fail in producing an error in the latter; and since no system of philosophy, in any age, hitherto proposed to mankind, besides that of Moses, was ever pretended to agree with Scripture,—it is not very extraordinary that no philosopher who pretended to have any respect for the Scriptures, has ever attempted to understand and compare the philosophy of Moses with the real and demonstrable facts of nature? Can it be for want of ability, or that they wilfully prefer falsehood to truth, in the hope or belief that others would do the same? If what Moses wrote was not the literal truth, why have not his mistakes been honestly pointed out by our gentlemen of science? Moses has given us a rational process of the creation, which is more than any one else has done, and more may be said of him than any other philosopher that ever lived, *viz.*, that he has not made one mistake in the account he has given of nature; all the others have scarce delivered one truth concerning it! Truth and falsehood can never be made to agree; therefore, all the experiments that the modern philosopher can make, will never make their system agree with

truth or common sense ; but they all demonstrate the truth of the Mosaic account of Nature!

The revelation of God is plain, not delivered in mysterious language, as is the modern philosophy, and, when understood, corresponds with right reason. Is it not therefore strange that so many disagreements of it should still subsist? For I cannot find that men in general know any more about it, than about the laws and language of the world in the moon, if such a world there be.

In the two first chapters of Genesis, Moses has given a distinct and positive statement of the mechanical laws or operations by which nature rose into being by the hands of her omnipotent Creator, and by which her stupendous works are still carried on; for nature came not into being by chance or from any pre-existing condition; nor was any fact stated which is not open to the examination of every intelligent person, but which no man yet, has been able to overthrow or improve upon.

But what a condition are we in at present? Not one dignitary in Europe, that has learning or honesty enough to determine the truth of these divine records! Is it possible to conceive that both Protestants and Papists have agreed to let the people be under such delusions? An absolutely correct and literal translation of the Hebrew Scriptures would present to our view one uniform system of divine, moral, and philosophical truth, that would dispel error, as the morning dawn scatters the darkness of the night. So, then, as all that truth which the faith of a Christian has anything to do with, is contained in Scriptures of Moses, the Prophets, and Apostles, whatever agrees not with those Scriptures is to be rejected, whether it relates to divinity or philosophy. For if in them we have false accounts of the Works of God, no man in his senses will or ought to believe they contain a revelation of God. What! shall the God of truth not give us a true account of His own work? Shall the God of Nature deceive our senses? God forbid! For as we can know nothing of God but by His Works, nor of His Works, till they are apprehended by the senses He has given us, it is utterly inconceivable to suppose He should have endowed us with such senses as are only calculated to deceive us, or by giving a false account of the works of His own hand.

If, in the language this revelation was originally made, our opponents can find but one philosophical mistake, we will unreservedly yield up the whole for a cheat! The translators and the whole group of commentators are herein to blame; for they have all to a man been blinded by a false philosophy, and have resented every attempt to unshackle them; whereby they have been bewildered in uncertainty and error, and have left their readers in darkness and bondage ever since.

Are there any abettors of this heathen philosophy still amongst us? Yes, ten thousand; not only among the unlearned, but amongst our church dignitaries, our classical scholars and teachers! All on account of their ignorance and unbelief.

What will be the end of these things? I am no conjurer; but it is easy to determine what will be, from what has already taken place. It has been the fate of all kingdoms, nations, and people, from the beginning of time, upon their rejecting or perverting the revelation of God, to fall into anarchy, confusion, and infidelity. The Bible is, as it deserves to be, the great charter of our liberty. The loss of the Scriptures, or swerving from, or perverting the doctrines or history contained in them, has invariably been attended with discomfiture and ruin, and always will! And if their successors continue their resistance as they have done hitherto, it cannot fail to deluge the kingdom in atheism, destroying all social virtue, and turning it into a field of blood.

The system the philosophers would establish is founded on a quicksand, on a spirit of falsehood and lies; its stones unhewn—its mortar untempered—and its joints all open to the weather; when the winds blow, and the floods of opposition beat against it, it must tumble down and disappoint the faith of those dupes who trusted in its strength; because it is not founded nor erected according to, but against, the appointment and design of the Creator. The Scriptures contain the instructions of God, and show us the conditions, the ordinances, the laws which He hath ordained.

I have to repeat, again and again, that the Scriptures and nature are connected, as will appear to any impartial inquirer; those who will not take the pains to study them both, will remain fools, whether I say so or not. The not attending to this connexion has been the cause of that contempt with which the Scripture has been treated. Suppose we view the dial plate of a watch, we see the hand point to the hour, by a mechanism to us invisible; but we find a book wherein the inward structure of the watch or clock is described; we are at a loss whether to believe it or not; we know not whether it be true or false. How then shall we prove its truth? By taking the machine to pieces, and examining its works; if the book and the machine exactly agree, and the former be an accurate description of the latter, the inference must be, that either the maker of the machine wrote the book, or revealed the mechanism of it to him who did. This is absolutely the case between the Bible and nature. And if this examination were firmly, and candidly, and intelligently carried through, the numbers of our foolish philosophers would soon be diminished, and their specious system utterly

confounded. Moses and the Prophets never revealed the proper frame of a mouse-trap or the size of a bird cage, because they knew the star gazers would not heed such trifles, nor find any credit in constructing such things. But Moses and the Prophets did, by the inspiration and dictation of God, reveal to mankind the framework and mechanism of nature, which must have remained for ever inscrutable, but for such direct revelation; and which mode and plan of creation, when thus made known, appears true upon the highest demonstration the rational mind can demand!

Now for a coat of mail, to defend me from the tongues of scorpions, and the quills of porcupines,—a venomous serpentine brood, who besmear and befoul every divine and scriptural truth that runs counter to their almighty decrees. Let any man read those mystical and philosophical expostulations between God and Job; or let him read over both Testaments, and he shall find, if he reads attentively, that Scripture, all the way, makes use of nature, and hath revealed such mysteries as are not to be found in all the philosophers; so that I fear not to say that nature is so much the business of Scripture, that the spirit of God, in those sacred oracles, seems not only to dwell on the restitution of man in particular, but even the redemption of nature in general, and is as jealous of the right understanding of the one as of the other.

To speak then of God, without nature, is more than we can do, for he is not known in this way; and to speak of nature without God, is more than we may do; for we should be robbing God of His glory, and attribute those effects to nature, which belong only to God and to His spirit which works in nature. No man can venture to complain if we use Scripture to prove philosophy, and philosophy to prove divinity; because there is no divinity without nature, nor any true philosophy without God. It is a union insisted on by God, however objected to by man.

If men would but take Mr Locke's advice, and have the modesty to settle the limits of their understandings and determine what objects lay beyond, and what within their reach, they would not venture so often at things too high for them; or if they had the humility to consult Moses, he would prevent much fruitless labour and correct much inexcusable ignorance.

Real Christian philosophy is a pure and ennobling study, exalting the mind, and lifting it above every sordid pursuit, above everything that is low, little, or mean.

## THE VANISHING SHIP.

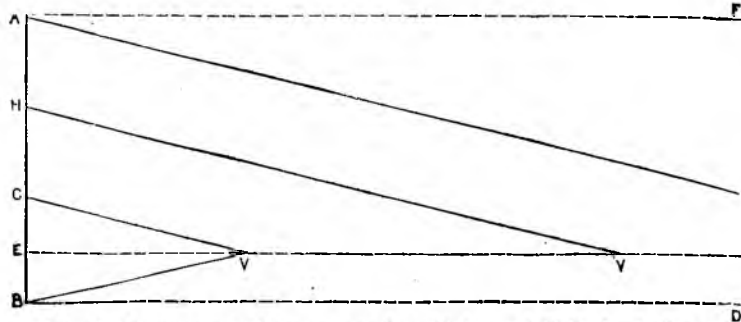
By "SEARCH TRUTH."

*Proofs (so-called) of the World's Rotundity, examined in the Light of Facts and Common Sense.*

PROOF I.—"If on a clear day we take our stand on a hill above a seaport while ships are leaving, we shall see that the ship does not become dimmer and dimmer, and is so lost at last to our view, but that we first lose sight of the hull, then of the lower half of the masts, and last of all of the top masts. In the same way, if we catch upon the horizon the first sign of a ship, we shall find it to be the top masts and top sails; then we shall next see the masts, the whole masts, part of the hull, and, last of all, the entire hull. In both cases it is as if the one ship were going down, and the other were coming up, a hill. This is one proof that the earth is round," *i.e.*, a globe. The above is copied from "A Senior Geography," by John Markwell, M.A., corrected down to 1882, and used by the London University.

PROOF EXAMINED.—If a good telescope be used when the hull of a vessel has disappeared very frequently the whole of the vessel will be restored to sight, specially in calm weather. How then can the hull of a vessel have gone down behind a "hill of water"? One must either believe that the telescope enabled the observer to see through a "hill of water," or else that there is no "hill of water" at all. The writer has seen the whole of a vessel through a telescope when, with the unaided eye, only the top of a mast could be seen. The vanishing hull trick is thus exposed as a fallacy, for it is certain that, if the ship had gone down behind a hill of water, no telescope could restore it to sight again. Often, when at the seaside, the hull of a vessel has disappeared to one person, but to another, of longer sight, it can be seen quite plainly. This proves it is partly a question of optics, for if once a vessel had gone behind a real hill of water, no difference of sight could possibly restore it to sight again. The Laws of Perspective alone are quite sufficient to account for the way ships disappear at sea, and it is strange that in almost all geography books these laws are ignored, as the following sentence clearly shows: "The ship does not become dimmer and dimmer." This is untrue, and is supporting a THEORY at the expense of FACTS. Let the reader watch for himself, and he will find that a receding vessel appears to become both smaller and more indistinct, until first the hull vanishes from sight and afterwards the masts, which gradually appear to grow less as the distance increases. The hull vanishes first partly because it is in and upon the water which

forms a dark background to the observer. The following diagram will illustrate the Law of Perspective, and show that it is quite in accordance with those laws for the hull to disappear first upon a plane surface.



Let A C represent the mast 20 feet high, and C B the hull 10 feet high; E the line of sight 5 feet above the surface of the water B D. The horizon will be formed at V, where the sea appears to meet the line of sight E V. The hull C B will appear to vanish gradually and equally until it is lost at V, because its higher and lower parts are equidistant from the line of sight E V; but the mast which rises 20 feet higher will not vanish at the same time, but will do so at a greater distance on the line E V. Thus, besides being against a clearer background, it will be evident that in such a position the hull must disappear first, and the mast afterward, by the laws of perspective alone. Because a hull would disappear if it actually went behind a "hill" it is concluded that the world is a globe; but if the earth were a globe a ship's hull could *never* be restored to sight. As this can happen on a flat surface, it can only be regarded that the earth and sea form a vast plane. It can, however, be demonstrated and practically proved in other ways that the sea is a vast extended plane, and that the world is *not* a globe.

### ZETETIC NOTIFICATIONS.

Please to ask for "The Earth—not a Globe—Review," at all Newsagents, Reading Rooms, and Railway Bookstalls. To be had direct from the Hon. Sec., post free, to any address in the postal union for 1s per year, in advance.

All monies for the Society must be paid direct to the Hon. Secretary, John Williams. Post Office Orders to be made payable at Nottingham.

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As our object is to make this Journal a text book, we must request that friends quoting extracts of any kind, will please to quote their *source*. Unforeseen circumstances has caused the delay of this issue. Will friends kindly make a note of our change of address.

### REYNOLDS AGAIN!

*N.B.*—All the following letters have been refused insertion by the Editor of Reynolds's Newspaper, therefore we print them ourselves.

[TO THE EDITOR OF "REYNOLDS'S NEWSPAPER.]"

SIR,—I beg leave again to write you a few lines concerning a problem which, outside of religion and politics, stands foremost in the ranks of discussion—viz., the true shape of the earth. "Reynold's Newspaper" has the character wherever it is known, now and in past years, of being a *radical* paper; and, as such, it seems appropriate that so large a matter as the one in question should not receive a mere raking of the soil that surrounds it, but a vigorous and determined handling by an editor like yourself—one who will give the people their rights so far as pen and press can bestow them. Candidly, from the close experience of a third of a century, nothing has been wanting to bring the Zetetic philosophy into the prominence it deserves, but an uncompromising love of truth on the part of some well-known editor of a people's paper. Small unimportant papers in America, England, and elsewhere, are flooring all their opponents in a desultory fashion, and it only remains for one vigorous medium to raise a storm about the ears of our Scientists that must eventually and before long enable the public—the people—to discern the fact that truth admits of no prevarication, no supposition, no hypothesis, no theory, no speculation, of which every page of modern astronomy consists, but of a God-given certainty in which there can be no error. Thanking you for speaking out in your issue of the 14th ultimo, I sincerely hope that you may be the bold one who will withstand a little obloquy at the outset so that a glorious harvest may be reaped in the not very distant future.

For truth alone, yours,

WM. CARPENTER.

1316 N. Central Ave.,  
Baltimore, Maryland, U.S.A.,  
May 19th, 1895.

We have received *The Earth (not a Globe) Review*, in which a small band of zealots have the courage to maintain that the earth is flat without, so far as we have observed, explaining how a flat world can flounder through space; and as they deny gravitation, why the people on the under side don't fall off,—*"Reynold's Newspaper,"* May 10th, 1896.

SIR,—In your issue of the 10th I notice in the remarks on "The Earth—not a Globe—Review" some very strong *assumptions*—viz., the (assumed) floundering of the World through (assumed) space; the assumption of Universal *Gravitation* (not gravity), and consequently, the (assumed) impossible position of all things Terrestrial hanging upside-down on the underneath of an assumed Whirling Globe; don't you think it is about time that some of these (so-called Scientific) assumptions should either be proved or else thrown on the literary rubbish-heap? Why not write the secretary of the U.Z.S. for information before executing more intellectual floundering which only obfuscates the understanding of many of your readers, if not your own? for there is no "people on the under side" of this "flat world," therefore, they cannot "fall off!"

H. D'ARCHY ADAM.

P.S.—I enclose a £1000 challenge for a proof of earth curvature.

There are always enough faddists in this country to afford an unending source of amusement. Have we not the Theosophists and the Zetetic Society? The latter body claim to have discovered that the earth is a motionless and circular plane over which the sun and moon and stars revolve at moderate distances above it. It would be unnecessary to take notice of this preposterous theory except to lament that any person of intelligence should waste his time upon so gross an absurdity. The capability of the members of this Society for scientific demonstration may be guessed when I say that they take their science from the Bible. Now the Old Testament is full of the most elementary and glaring scientific inaccuracies. Modern science has proved over and over again that the writers of the Old Testament knew nothing about the physical condition of the earth, and certainly nothing of heaven, which, indeed, is not mentioned.—"Reynolds's Newspaper," May 17th, 1896.

SIR,—I fear you are not acquainted with that body of thinkers who, in your issue of May 17th, are criticised by you in such an off-handed manner. What is their crime, that they are with editorial vengeance cursed before your readers? Do you think Modern Astronomy will be advanced, or its glaring inconsistencies and falsehoods covered by your spleenish comparison of them to Theosophists? Mrs Besant in her lecture at St. George's Hall, Sept. 11th, 1891, said, "You must believe on hearsay, or personal investigation; the majority believe on hearsay alone." ("Daily Chronicle," Sept. 12th, 1891.) As a personal investigator, may I ask, which of the two classes *you* belong to? If you belong to the personal investigators, why not open your columns to us (for a short time) who are investigators of Nature, and let the people hear fairly what *we* have to say about this "Motionless Circular Plane," then you could invite an *able Scientist* to defend Modern Astronomy, and, my word for it, sir, we will soon show who has "wasted their time on a gross absurdity," and who it is that holds a "preposterous theory."

Small wonder that "the greatest lights of society, both at home and abroad, are Theosophists—viz., Professor Crookes, editor of the "Chemical Review;" Professor Alfred Russell Wallace, F.R.S., and many others too numerous to mention. Even Mr Gladstone was so far satisfied with many of their "ingenious schemes" that he said, "I hold the attitude of a student who has no reason to doubt your pretensions."—"Theosophy: The New Religion," p. 12. Now, sir, these lights (according to your statements) are "Faddists!!" May I ask you to insert this letter in your next issue, and so let your readers see that "faddists" are those who "believe on hearsay," that they exist on a Dutch-cheese-shaped Wobbling-Globe, with the consolation that when they "depart this life," as "there is neither *up* nor *down* in space" they cannot go *up* to heaven *above*, and as there is "no *up* on the globe," they of necessity, will have to go *down* to—well—to—O dear me, where to!—O! I remember—to the "occult Plane"—viz., the back of the Himalaya Mountains; and evolve into Globular Mahatmas.\*

Yours respectfully,

LEO CASTLE.

May 19th, 1896.

\* I would here say that as we are prepared to discuss the subject of the Earth's shape apart from the statements of "The Bible," the editor of "Reynolds's Newspaper" has manifested crass ignorance both with regard to our position and our "capabilities for scientific demonstrations!!"—Ed.

In the same issue we read, "It is written: 'ye cannot serve God and Mammon,' but apparently this does not apply to"—the editor of the newspaper which professedly "advocates the widest possible measures of reform!" Surely there are more than one kind of "toadies" as he calls certain persons in "The World?"

We also notice the editorial article is headed—AWAY WITH THIEVES! and "Let us have done with cant." We add our hearty Amen; and we truly believe that "if there was a spark of manhood left in the people they would make it impossible for *any* "Scientist to appear in public on any occasion without giving an account of his share in the plunder of the public," by teaching, at the Nation's expense, the absurd falsehood that we live on the outside of a whirling sea-earth, Dutch-cheese-shaped Globe with "more than 10 different motions!" (*Invention*, 25th April, 1896., p. 266.) Could any "thesis" be more preposterously absurd? No wonder the editor of "Reynolds" says, "Asses! They . . . . are only laughing at your contemptible simplicity in trusting them!!!"

To this letter the following appeared:—

"Leo Castle.—We have more important matters to attend to than a barren discussion on the absurd thesis, 'Is the World Flat or Round?'"



## THE EFFECTS OF EVOLUTION EXPOSED.

BY

## "A FOOLISH THING OF THIS WORLD."

## PART II.

God's account in Genesis not only tells us of "special organic creation," it also informs us of "special inorganic creation," and instructs us that the organic creation were afterwards to propagate every one *after ITS KIND*. And the facts which prove this are as numerous as the creatures which have been born to life. For as every creature coming into being comes according to *its kind*, every creature by its existence is an evidence that species were originated by special and distinct creations. Facts thus numerous as the creatures that have lived and died, or that are now living, prove beyond all reasonable doubt the truth of special creation. In saying this I am confirmed by no less an authority than Professor Huxley, who says, "Our acceptance of the Darwinian hypothesis must be provisional so long as one link in the chain of evidence is wanting; and so long as all the animals and plants certainly produced by selective breeding from a common stock are fertile, and their progeny are fertile one with another, that link will be wanting." (*Evidences of Man's Place in Nature*, p. 107, 1864.) Again he writes, "After much consideration, and with assuredly no bias against Mr Darwin's views, it is our clear conviction that, as the evidence stands, it is not absolutely proven that a group of animals, having all the characters exhibited by species in nature, has ever been originated by selection, whether artificial or natural." (*Lay Sermons*, p. 295.) "It cannot escape the attention of anyone that Mr Darwin, Mr Wallace, Professor Huxley, and all the other advocates or defenders of Darwinism, do not pretend to prove anything more than that species MAY be originated by selection." (*What is Darwinism?* p. 74.)

Scientists who reject God's Word have no science regarding creation, but merely the vaguest speculations and ideas of their own manufacture. "If we receive the evidence of men, the evidence of God is greater," and therefore the more worthy of credence. If the Scriptural account of creation is to be accepted, Evolution in *every form* must be entirely rejected, for it *necessarily implies unbelief in the Scriptural account*, and he who thinks he can hold both shows he has thought very little of either, for the one *modus operandi* necessarily nullifies the other. If, therefore, Christians desire to be loyal to God

and His Word, they must reject Evolution in all its forms as a blind, unscientific, unphilosophical and God-dishonouring guess.

Here let me draw attention to what some other Professors have said on this subject. Professor Kölliker, in his critical essay upon "*The Darwinian Theory*," says, "No transitional forms between existing species are known; and known varieties, whether selected or spontaneous, never go so far as to establish *new* species, and no transitional forms of animals are met with among the organic remains of earlier epochs." Professor Huxley is reported in *Lux* (Nov. 8th, 1893,) to have said, "Until selective breeding is definitely proved to give rise to varieties infertile with one another, the logical foundation of the theory of natural selection is incomplete,"—*i.e.*, not proven!

"At first, protoplasm could have had no proclivities to one or other arrangements of parts; unless, indeed, a purely mechanical proclivity towards a spherical form when suspended in a liquid. At the outset it must have been passive. In respect of its passivity, primitive organic matter must have been like inorganic matter. No such thing as spontaneous variation could have occurred in it; for variation implies some habitual course of change from which it is a divergence, and is therefore excluded where there is no habitual course of change. In the absence of that cyclical series of metamorphoses which even the simplest living thing now shows us, as a result of its inherited constitution, there could be no *point d'appui* for natural selection."

## "HOW, THEN, DID ORGANIC EVOLUTION BEGIN?"

Herbert Spencer, *Nineteenth Century*, May, 1886.

Here let me draw your attention to the fact, that Evolution teaches that death is an *absolute necessity*! Professor Alfred Russell Wallace, F.R.G.S., etc., says, "Given the necessity of death and reproduction, and without them there could have been no progressive development of the organic world, and it is difficult to imagine a system by which a greater balance of happiness could have been secured." This quotation is, with approval, cited by Professor Drummond in his "*Lowell Lectures on The Ascent of Man*."

Here, then, it is tacitly acknowledged that death is the executioner to carry out the behest of "natural selection" or "progress." But for death, the "first forms of life" would have remained "forms" for ever. Only for death man could not have been evolved, for as he is *the beau ideal* of the "process" of "protoplasm," he of necessity must be the "survival of the fittest" to live. Therefore, the Evolutionist has no

right to complain of death, for it is the absolute essential of the "process" spoken of by Professor Stokes!

It is simply useless, or worse, to tell us that we must take comfort from the reflection that the terrible struggle for existence tends to final good, and that the suffering of the ancestor is paid for by the increased perfection of the "fittest."

Death, according to the Scriptures of Truth, is an *enemy*, and an enemy that is to be "destroyed." 1 Cor. xv. 26; Rev. xx. 14. Surely the acceptance of the hypothesis of Evolution must of necessity shake our confidence in the Scriptures. Yea, it would cause any *thinking man* who is not rooted, grounded, and established in "the faith once for all delivered unto the saints," to reject the Bible in toto.

### LETTERS TO THE EDITOR.

DEAR SIR,

In an article on "Scientific Falsehoods" in "Earth Review," October, 1893, you quote Mr W. Winckler, C.E., as saying:—"As an engineer of many years experience, I say that this absurd allowance (for curvature) is only permitted in school books. No engineer would dream of allowing anything of the kind. . . . College Astronomers have made the student engineer to think that in his method of levelling what is known as the 'backsight' cancels any curvature by his 'foresight,'" and so on. "It is only a theory. . . ."

As an uncompromising Zetetic may I ask you to kindly state the title, etc., of the work by Mr Winckler in which this quotation appears? For lack of this I have found the value and convincing force of quotations seriously diminished, and often disbelieved by opponents.

Yours, etc.,

JOHN BRADLEY.

To "A Hottentot."

DEAR SIR,

I am unable to say where I got the quotation from, but as Mr Winckler is a subscriber to your journal he will doubtless forward you the desired information as to where it can be found.

Yours truly,

A HOTTENTOT.

To Ed., *E.R.*

### THE SHAPE OF THE EARTH.

BY LIEUTENANT MIDDLETON, R.N.

A SERIES OF LETTERS WRITTEN IN 1871.

No. III.

SIR,—Globular scorn and apathetic indifference may perhaps have contorted themselves into confluent small-poxed dimples of derision, that such a *self-evident* matter as that of there being a perpendicular should have been matter of doubt, wonder and amazement, but, strange though it may appear, this subject of the perpendicular is one which the supporters of the Globe theory cannot admit! and one which, as a matter of two parallel perpendiculars, they must perforce deny, and I believe I am fully justified in stating, they have already denied! Of course I knew this when writing my last, and I did pause and reflect as to whether I should be so cruel as not to hint at the deceptive nature of the position; but being aware of the innate stolidity and sources of refuge of the Globular form in nature, I thought it advisable and perfectly fair to allow the blind mole-like nature of obstinate perversion of truth to quietly entrap itself by allowing the *fact* of the perpendicular; and doubtless during the week the fact has been pretty well realised by those most interested in denying that the earth is a plane; and that without the faintest suspicion on their part that they were really admitting which is perfectly fatal to their theory, and what has been denied by those, who, through thick and thin, are determined that during their lifetime the said Earth shall be such shape as shall best suit their pockets, and save them from the exposure of being but a very small remove from idiocy. Of course I allude to the professional supporters of the Globe theory—men whose attention has been thoroughly aroused to the fallacy of their doctrines during a term of thirty years, and who have persistently chosen to shut their eyes to truths which are evident to the capacity of a schoolboy. The *reality* that the earth is a plane is a most crucial test of the ability of these professors; not only so, but of ability itself; showing that *true* ability must be allied to honesty and truth, without which a *mere power of audacity* leads to most fatal mental blindness.

With regard to the perpendiculars, the Globe-ites are, perforce, obliged to insist that the "plumb-line is perpendicular," not only to the circumference, or any artificial surface, but "to the centre of the Earth," and consequently they must also insist that there can be no such thing as *two perpendiculars parallel to each other!* A carriage wheel offers a good illustration of the subject, the spokes representing the different perpendiculars to or from the centre, no two of which would be per-

pendiculars parallel to each other if prolonged through the circumference of the wheel. The principle of a thing is *that* by which it must stand or fall; for perpendiculars are not ELASTIC, but most RIGID—distressingly rigid as regards astronomers in this case. *Assuming* a circumference of the earth, its immense size would in no way alter the action of the principle: it would be impossible to have two perpendiculars opposite to each other; not only so, but every human being would be at an angle to every other human being, and a true perpendicular could not exist at all relatively to a man; for as both the man and the perpendicular would be vertical to the assumed centre of the earth, each would, perforce, represent a plumb-line prolonged from the centre outside the circumference, and would therefore be at an angle to the other. But now I have simply to shift the application of the perpendicular from the surface of the water to house building, and it will become apparent to any intelligent householder or lodger that on the Globe theory of curvature it is simply impossible to build a house! for a house is A MASS OF PARALLEL PERPENDICULARS!! But what shall we say of a terrace? of a street? of a city stretching over miles? of a number of cities stretching over hundreds of miles? Their perpendiculars ARE parallel to one another! nay, not only their perpendiculars, but those in Calcutta must be, perforce, parallel to those in London, though the height of their respective planes may differ. It is extraordinary that any man of sound sense can cast his eyes around one of the London squares (where the houses are symmetrically built), and remain for one moment in doubt as to the true shape of the earth: *the level tops of the houses tell their own tale truthfully.* To say that the houses are erected on a *level foundation* will not mend matters at all; for, firstly, as above stated, the plumb-line (allowing curvature) *must* fall towards the centre of the earth, and would, perforce, be at an *enormous* angle to the level foundation; enormous because *practice* demands a nave, and a nave limits the number of radii: further all errors *must be* working errors; but, secondly, if this line of defence is set up; then it is plain that the circumference of the earth is any shape man chooses to make it; level where he chooses to build, but curved elsewhere!\* (See note p. 81.)

Poor wobbling World! poor Universe, a cannon-ball with the top shaved off, nay, sliced on all sides! (evidently our friend was thinking of the "many sided plane figure" which he had to swallow to obtain his certificate of qualification!—Ed., *E.R.*)—WHAT WOULD BECOME OF THE TRAJECTORY? I am very much afraid that all the astronomers would fail in making such a chipped affair go straight through space, or correctly through any shaped orbit. Would a prize-shooting rifleman allow his bullets to be nicked about? And yet this earth must either

be flat, or a terribly nicked-about bullet. If anyone should imagine that the radiation from the earth's centre would not be sufficient to utterly distort the perpendiculars of the architect, let him erect a pole 80 feet high, throwing the *base* of such pole the smallest *practical* angle out of the vertical line, and then let him observe the increased error at the *summit* of his pole; he will find that the *least* practical deviation at the base makes an *immense* difference at the top—one *utterly impracticable* as far as house building is concerned! Talk of terrific shakings! Why, if each dweller in brick, stone, or other masonry, could be sufficiently excited to take a calm realisation that his house might possibly split in two from curvature—convulsing perpendiculars—he wouldn't shake, quiver, nor rattle with amazement! his unjoint—unjoint with trajectory—terror: initial toes, conoidal shanks, untwisted thighs, would make a deadly race with—with—ah!—the shelled remainder. Again, as I hinted in my last, the circle of curvature of the ocean will certainly NOT COINCIDE with the circle of curvature of the land! therefore, for a complete circle of curvature the astronomers will have to search Hades, and perhaps they will stay there, when they are about it. This matter of circles of curvature overlapping circles of curvature is a most deadly thrust in the astronomical armour. These funny measurers of earth are even now pretentiously about to inform mankind of the exact curvature; arcs of which I saw advertised as being measured here and there, everywhere, OVER THE LAND, of course. Ha, ha! shrieks, yells, convulsions: mankind, tie your ribs! belay your laughing organs! crank your shrieking windlass! or beware of sudden dissolution: OVER THE LAND, *of course*; in which case the *said* CIRCLE *will* NOT TOUCH THE OCEAN AT ALL!!!

\* This is the trick of deception played upon our sailors for they are taught that "in PLANE Sailing, the portion of the earth traversed is considered to be a PLANE SURFACE, the meridians being represented as parallel to each other, and the parallels of latitude as straight lines crossing them at right angles." "Navigation," by Rev. W. T. Read, M.A., Headmaster Thames Nautical Training College, page 19. On page 51, under the heading, Great Circle Sailing, we read "resource is had to *approximate great circle sailing.*" What is the "resource"? Why—well there, read it for yourself, and call it what you like—"the vessel may be said to sail upon the sides of a many sided *plane figure* (a polygon)." Yet our sailors are given a Mercator's Chart to practically sail their ships by! and the same book, page 32, laying down "the principles" of the chart, crams the sailor with the following—showing clearly that they are sailing their ships on a Flat, Level, Horizontal surface, when, we ask will these men honestly own the true shape of the World?—"the equator has now become a straight line." We pause here to ask if that is a *true* statement of natural phenomena? "the meridians have become straight lines at right angles to it, and parallel to each other." What! on a Globe? No, my friends, the dishonesty of the thing is exposed by itself; for they have just had to unroll the chart "into a Plane surface"!!! Then it continues, "And the parallels of latitude also straight lines everywhere equal to the equator." Certainly they can put everything straight and yet curved. Could "learning," so-called, go to greater lengths in deceiving people? Is not the *source*, aim and results of such "learning" apparent to every one who loves to *practice truth*?—Ed., *E.R.*

(To be continued.)

## ANSWERS TO CORRESPONDENTS.

All Letters to the Editor must be briefly and LEGIBLY written on one side of the paper only. They *must* be accompanied by the name and address of the writer, as a guarantee of good faith. Where replies are requested by post, the postage must be enclosed. All letters *must* be prepaid and addressed to

MR J. WILLIAMS,  
96 ARKWRIGHT STREET, NOTTINGHAM.

LADY BLOUNT AND OTHER FRIENDS.—Pray accept our hearty thanks for the loan of the “Flaming Sword,” with which is incorporated “The Salvator and Scientist,” for last May. We have not received any since April last, and consequently was absolutely ignorant that the editor of the latter had made any challenge to us! This is all the more strange seeing that we are under an agreement for the exchange of our periodicals!

We prefer not to express any opinion on the editorial replies made to your questions in the latter, but certainly we perceive therein—as we suppose you do—that he teaches some parts of the Globular *supposition*, suited doubtless to the Koreshan science—so-called.

In reply to your second question we are of opinion that Koresh has blinded him either with his anti-Christian religion or his pseudo science, or perhaps both. Our reason for this opinion will be seen in the following remarks:

He says, “In the past we have referred to the work of Parallax. . . . from some experiments which he conducted, he concluded that the surface of water is flat, and therefore that the general form of the earth is a comparatively flat surface—a circular plane. . . . His followers are called Zetetics. . . . some of them have deemed it wise to stop with his conclusions, and to stubbornly defend them against all progress and all demonstrations contrary to the opinions which they hold.

This is absolutely false, and as a reader of—if he *does* read it—“The Earth—not a Globe—Review,” he *ought* to know it.

But, continues our critic, “It is really provoking to observe *facts contrary to erroneous theories* (observe the words I have italicized, please.—*Ed.*, *E.R.*) advocated in the world and then be unable to induce the advocates of the fallacies to even *consider* the facts observed!”

And now mark what follows: “And this is somewhat the basis of a charge of inconsistency that we have to bring against the editor of

the journal advocating the so-called Zetetic Philosophy. He does not like the character of our demonstrations, and promptly manifests the fact that he does not. . . . .”

We take it for granted that every reasonable man reaches conclusions by the application of the principles of logic—reasoning from a known premise; a Zetetic, especially, should take extra precautions not to violate his reasoning faculties by jumping at conclusions. We ask for the *known premise* of conclusion that the Rectilineator does *not* demonstrate the earth's concavity, and consequently does not overthrow the idea of the earth's flatness. We promptly challenge the “Earth Review” to meet the issue.”

And the “Earth Review” promptly and triumphantly replies in the power of logic, our “*Known premise* of conclusion that the Rectilineator does NOT demonstrate the earth's concavity,” is found in the fact of our critic's *own* statement—viz., “We accept THE FACT that the surface of all water at rest is horizontal!” *Ergo*. Were all the water in the world of Seas, Rivers, etc., at rest, they would be horizontal, level, flat, consequently the world is proved to be a plane and therefore *not* concave.

No engineer ever allowed for concavity any more than he does for convexity, but always works to a datum horizontal line, which is both a flat and a level line.

And now we charge the editor of the “Salvator and Scientist” with gross inconsistency.

First, in that he admits that the surface of *all* water at rest to be horizontal, and yet contradicts that *fact* by teaching the earth to be concave. Logic in fits, no one thing can be concave at the rate of 8 inches to the mile, and at the *same time* be horizontal!

The Bedford Canal is about 20 miles long, and its water is at rest, therefore *horizontal*, level, flat, consequently *not* concave. Is it not logical to expect that if the earth was concave it should be seen there? But if the Koreshan Rectilineator was taken there it would *not* and could *not*, show the earth to be concave, for the fact admitted by our critic is, that “all water at rest is horizontal,” therefore, that 20 miles of water, running in almost a straight line, proves the Rectilineator to be utterly useless to prove the surface shape of the earth. Thus do we answer his challenge for the grounds of our denial of the evidences embraced in the demonstrations of the Rectilineator and the whole scientific staff of the Koreshan Unity of which he is the head. And thus does the FACT of the horizontality of water's surface dash in pieces the halo of earth's concavity with which he and Koresh have

thought to crown themselves! Of course, when anyone asserts that they "accept the fact that the surface of all water at rest is horizontal, but defy us to show that water's surface is flat," we confess ourselves beaten for we cannot answer a question so glaringly absurd and contradictory, but nevertheless absolutely necessary for the holding together of their Eclectic Egg-Globe theory.

In our critic's language we reply, let the "Salvator and Scientist" again review the earth—and do something or keep quiet and non-combative!"

C. HARPUR.—Thanks for the pamphlet, "Remarks on the Immutability of the Earth, etc." We hope to quote from it some time in this journal. We simply smile at such slander as that in the "Labour Leader" by "Jim Connell." He can read about himself in the Bible. See Titus i. 12.

E. J. LOWTHROP.—We will try and answer the schoolmaster's questions to you on some future occasion. Hand him a copy of this issue.

MR MACKAY.—Let our traducers write to the Royal Observatory, Greenwich, or the Observatory, Cambridge, and ask their own authorities if it is "a lie that Jupiter was seen through the Moon when occulted by it;" also, if stars of the seventh magnitude have not been seen through the Moon. If they will send us the reply they receive we will print it in this journal.

#### IN MEMORIAM.

We regret to record the death of JAMES HEYWOOD, Esq., M.A., F.R.S., etc., on October 17th, 1897, at his residence 26 Kensington Palace Gardens, in his 88th year. Although the deceased gentleman was not a member of "The Universal Zetetic Society," yet owing to his generous and liberal-minded character, the Society had for years been greatly assisted in gaining information on the latest Theories in the Scientific (?) World, which would have been difficult to obtain otherwise, without an expenditure in excess of the means of the Society.

We also deeply regret the death of Mr HENRY GEORGE, who died at New York, October 29th, 1897, valiantly fighting to the last for "peace on earth, goodwill towards all men."

*"Their works do follow them."*

## THE ALTERED TRANSLATION OF Gen. ii., 5.

*By B. W. Newton.*

"It seems needful that attention should be directed to the translation of Genesis ii, 5, as given by the Revisers in their new English version. It is a translation which is not without its advocates, both in ancient and modern days. But it is a translation greatly to be deplored; or perhaps I ought rather to say—denounced. It is pregnant with evil; because it sets the statements of the first of Genesis in direct opposition to those of the second chapter. Such contrarities Neology delights in, because it knows that Scripture becomes by such means a doubted and suspected book. There is, however, no real authority for the altered translation. It is one that is unquestionably erroneous. . . . The translation of the revisers contradicts all that the first chapter of Genesis taught, and nullifies its most prominent declaration. . . ."

In the history of Christianity there have been few things more painful or (I might say) more terrifying to witness, than the facility with which belief in the truthfulness of the commencing chapters of Genesis has been abandoned by persons who still profess to revere the Scriptures, and to receive it as veritably the Word of God. Such abandonment there must be, if we consent to receive the dogmas of any present school of geological science. With those dogmas the statements of Scripture, as given either at Sinai or in Genesis, cannot be reconciled. A gulf that cannot be passed yawns betwixt the declarations of the Bible and the assertions of Geology. Elijah and the prophets of Baal were not separated by a more impassable barrier. Woe be to those who seek to unite things that God has sundered. . . . The accredited statements of Geology nullify Scripture. We cannot follow both; and if we abandon Scripture we abandon God. . . . Geology, like Astronomy, or any other such science, whilst it employs itself in the ascertainment of facts is innocent, and useful for the purposes of life; but the moment it quits this comparatively lowly path and is tempted, instead of collecting and registering facts, to substitute *conjectures and hypothesis* for facts, and endeavour to account for its facts by unproved theories, it abandons the sphere of inductive science, and becomes the slave and dupe of vain, empty, deceiving speculativeness. One has to seek among the sophists of Athens, or the Gnostics of Alexandria for parallels to the grandiloquent self-complacency displayed by those who have been. . . magnifying their discoveries of flint spear-heads, and arrow-heads, and bones of pre-Adamic men. . . Nor are they agreed as to their facts. One might smile (if the subject were not too solemn) to see how the statements of one week by one writer, are set aside the next week by another. Yet both alike are positive. Are we to humble and abase the banner of God's Truth in the presence of men like these?"

[Every Zetetic answers no, decidedly not. We regret that the writer of these excellent extracts believes that he lives on a "terraqueous globe." The globular theory of Sir Isaac Newton is as anti-scriptural as the Geology taught at the present moment. And not only so, but it is the foundation of it, as also of Evolution.—Ed. E. R.]

## POPULAR FALLACIES.

It is a common mistake to accept theoretical explanations of certain conditions as being satisfactory when such are directly opposed to Scripture, common sense, reason, and practical experience.

To suppose that when the hull of a ship is lost to vision it is behind the curvature of water, when such a condition can be explained by the natural law of perspective.

To suppose water can assume a spherical form, when its surface is known to be horizontal and level.

To suppose, no matter how great the magnitude of the earth, that men can exist at the "Antipodes," with heads hanging down to the sky.

To suppose that the earth can revolve at the rate of over one thousand miles per hour at the equator, and the effect of such motion not be apparent on the surface.

To suppose that because a certain belief is popular, it must necessarily be correct.

To suppose the sun to be "immovable," when the Bible and every day observation declares that luminary to be in motion.

To suppose that scientists are better qualified than the Creator to describe the creation and shape of the earth.

To suppose that Scripture is no authority on such a subject when there is satisfactory evidence in nature relative to the self-same thing.

To suppose there is no necessity for discussing the subject when the popular belief is leading many to doubt the accuracy of Bible testimony.

To believe that Scripture should not be associated with secular research when the Bible is allowed to be the only court of appeal, and the only arbiter in many other things.

To believe a certain branch of "science" to be correct which makes God a liar, without any proof being offered.

To suppose that the earth has a curvature of eight inches to the mile increasing as the square of the distance when all the railway stations in England are practically on the same level, with the exception of occasional and stated gradients, no allowance having been made for curvature in their construction.

J. ATKINSON.

## "The Fall of the Apple, or the Topsy Philosophy."

Old Isaac sat under his apple tree,  
Quaffing his good old wine.  
He eyed his decanter right merrily;  
And lauded the fruit of the vine.

"Ho! bring me another full bottle," he cried,  
"And carry the 'empties' away;  
"For wine aids reflection when fitly applied,  
"And I would be pensive to-day.

He drank and he studied, he studied and drank,  
Until he could study no more!  
Then into a slumber he quietly sank,  
And varied his thoughts with a snore;

But a breeze shook the tree under which he reclined,  
And, alas! broke the good man's repose,  
For an apple dislodged by the troublesome wind—  
Struck him full on the bridge of the nose,

Then up started Isaac, his face all aglow  
At the insult he thought he'd received,  
And quickly looked round for his impudent foe,  
But in vain, as may well be believed.

He searched in the garden, he searched in the house,  
He searched in the neighbouring lanes;  
And he swore if he found him he'd certainly douse  
The rogue in the pond for his pains.

But useless his search, he returned and sat down;  
Another full bottle was brought;  
But still on his face sat a terrible frown,  
As the key to the myst'ry he sought.

The wind blew more fierce, and the ripe apples fell  
In multitudes, thickly around;  
Till another one lodged on his organ of smell,  
Rebounded, and rolled on the ground.

"Eureka," he cried, I've discovered the cause,  
"And value the pain not a straw,  
"Since 'tis so, 'twill teach me in future to pause,  
"Ere hasty conclusions I draw."

He ponder'd long time, and he drank deep and oft,  
And looked most remarkably wise;  
As he peered on the ground, then gazed up aloft,  
With wisdom and wine in his eyes.

"What causes the apples to fall to the ground,  
"And why do they first strike my nose,  
"And why does the garden appear to turn round,  
"Can any the reasons disclose?"

Triumphant he paused, but as no one was by  
To answer his several questions,  
Why no one, of course, could affirm or deny  
The truth of his laboured suggestions.

"I've hit it," said he, as he brought down his hand,  
On his thigh with astonishing force ;  
"The mystery's solved, I the whole understand,  
" 'Tis plain as the daylight, of course.

"The earth's moving round—I can see it myself—  
" (It's motion is making me queer.)  
"Ho ! fetch me more wine from the lowermost shelf ;  
" Quick ! sirrah, and bring it me here.

"Yes, the earth's going round, I am certain of that  
" (I wish for a while 'twould be still)  
"Therefore, as it goes *round*, it cannot be *flat* ;  
"Therefore must be as round as a pill.

"And what causes the apples to fall on my nose  
" And from thence to the surface of earth,  
"Where, their motion suspended, they lay in repose,  
"To what do these forces give birth ?"

He thought on it deeply, he pondered it long,  
Ideas in his brain tried to enter,  
*One* entered at last. "Yes I cannot be wrong,  
"Attraction draws all to the (*s*) center.

"I'll write me a book, my scheme I'll evolve,  
"—A book to astonish the nation—  
"And with two learned words every question I'll solve  
"Attraction, and—ah !—*Gravitation*.

Round went the orchard as old Isaac mused ;  
Till giddy he fell to the ground,  
And there as he lay, with his senses confused,  
Our sage even felt it go round.

His faithful man-servant at last sought him out,  
And carried him quickly to bed.  
"Yes, 'tis certainly *rolling*, of that there's no doubt ;"  
Was all the philosopher said.

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### A ZETETIC HYMN.

"Workman of God, O lose not heart,  
But learn what God is like ;  
And in the darkest battle-field  
Thou shalt know where to strike.  
Thrice blest is he to whom is given  
The instinct that can tell,  
That God is on the field when He  
Is most invisible.  
Blest too is he who can divine  
Where real right doth lie,  
And dares to take the side that seems  
Wrong to man's blindfold eye.  
God's glory is a wondrous thing,  
Most strange in all its ways ;  
And, of all things on earth, least like  
What men agree to praise.  
Muse on His justice, downcast soul,  
Muse, and take better heart ;  
Back with thine angel to the field  
And bravely do thy part.  
For right is right,\* since God is God ;  
And right † the day must win ;  
To doubt would be disloyalty,  
To falter would be sin."

"Hymns that have helped" 119. Collected by W. T. Stead. 51. "The Penny Poets."

\* Read Truth is Truth. † Read Truth.—Ed.

### "THE EARTH WAS WITHOUT FORM AND VOID."

"The Hebrew words in Genesis for 'form and void' are *tohu ve bohu*. Pagnius translates them, 'desert and emptiness'; the Samaritan and Latin valgate, 'empty and void'; the Septuagint, 'invisible and incomposed'; the Syriac, 'desert and uncultivated'; the Arabic, 'covered with abysses.' In these explanations there is very little difference, for they express *the first state* of the earth, without animals, vegetables, or any green herb; in a word, empty and void of *all things*." Notes and Queries, September, 1896.

Dr. Robert Young, LL D., translates them, "A ruin, vacancy, emptiness." See Analytical Concordance.

F. B. Burton says, "No collection of modern words can convey an idea of the profundity of desolation and vacuity expressed by the Hebrew words *tohu* and *bohu*."

Evidently there is no thought whatever of the shape of the world, for "The Earth" is the *only* element involved, and that in its sub-merged condition, ere the Divine fiat said, "Let the dry land, lit. earth, appear."—Ed.

The following Pamphlets and Leaflets may be had from Mr John Williams, 32 Bankside, London, S.E.

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**FLAT FACTS V. SPHERICAL ASSUMPTIONS.**

(Contributed.)

"We assume the convexity of the water because we know of no other way to explain the appearance and disappearance of ships at sea."—Prof. Huxley.

"In navigation the surface of the ocean is assumed to be spherical."—Robinson's New Navigation and Surveying, p. 326.

No one questions the above authority. If it were possible to prove convexity the above assumptions would not be found in school books. Convexity is not and cannot be proven. It is assumed.

Note carefully the following FACTS:—

"The spirit-level, which is usually on the under side of the surveyor's transit instrument, is used to determine a horizontal line. A horizontal line is at right angles to a vertical. It is a level line."—Robinson, p. 25.

"The verticle is perpendicular to the horizon."—Webster's Dictionary.

We want to show that in all instrument work, the line of vision is at right angles to the plumb-line; hence there are no acute or obtuse angles over which the surveyor looks when levelling. Note the following facts:—

"The intersection of the spider-lines must be in the optical axis of the telescope, so that the instrument when placed in the middle of a straight line will, by revolution of the telescope, cut its extremities. Revolve the telescope and find an object in the opposite direction which the cross will bisect; the two objects would be exactly in line."—Robinson, p. 26.

"To adjust a theodolite, measure very carefully the distance between two stations, and set the instrument half way between them. Now bring the level near to one of the stations, level it carefully and sight the rod. Note the number on the rod, say six feet, and have the rod-man go to the other station and place his target on the rod just six feet. When the telescope is turned upon it the horizontal spider-line ought to just coincide with the target, and will, if the instrument is level or in perfect adjustment."—Robinson, p. 33.

The line of vision between the two stations is a straight line because the horizontal axis of the instrument forms two right angles with the radius of the earth or with a plumb-line.

The above quotation says that if the instrument is level it will cut, the same altitude on the levelling-rod in opposite directions

It has been proven that the horizontal line is at a right angle to a vertical. It has been proven, also, that the line of vision is horizontal.



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## EVOLUTION—WHAT DOES IT MEAN?

One school in attempting to bridge o'er the chasm,  
Invented the germinal cell "Protoplasm,"  
Which was first inorganic, but afterwards seen  
To grow into "Sponges" and "Polyps" marine;  
From thence by "Absorption," "Accretion," and growth,  
Giving birth to the "Bivalves" or "Molluscs," or both.  
These creatures by striving grew fins, tails and claws,  
In spite of Dame Nature's implacable laws.  
They sprouted and turned into reptiles amphibious;  
Of obstacles placed in the way quite oblivious.  
Urged on by "Necessity" upwards they grew,  
Day by day giving birth to some quadruped new,  
Evolving - re-forming without intermission  
"As played upon by the surrounding condition."  
Then "Like produced *un* like" without hesitation,  
Earthy atom transformed into rich vegetation.  
Animalculæ left their aquatic abode,  
And into the Forests by thousands they strode.  
Frogs changed into birds at the voice of the Sirens,  
And everything living "changed with their environs."  
The Lichens from every restriction then broke.  
And evolved both the *Lepidodendron*\* and Oak.  
'Twas a wonderful time and a wonderful sight.  
To see how each day brought new objects to light.  
The stratified rock the strange story relates,  
How the "Invertebrata"\* begat Vertebrates;  
And the "Ichthyosaurus"\* one night in a freak,  
Gave birth to the "Mastodon"\*—(minus the beak),  
While the tidy Acidian evolved from the Oyster,  
Emerging somewhat like a monk from his cloister  
The Bear from the Mole in the past we descry.  
While the Bumble Bee came "by descent" from the Fly.  
Then the Lemur begat the grim Ape Catarrhine,  
From thence came the others "in process of time."  
Their tails being "chaffed" became shortened, 'till soon  
We arrive at the hairy-faced, tailless Baboon.  
These quarrelled and fought in the Forests primeval,  
Impelled by an inherent spirit of evil.  
The Pentadactyls ignoring all trammels,  
Produced the most curious Terrestrial Mammals;  
While the Porpoise and Sea-Horse plunged into the deep,  
Determined henceforward to water to keep.  
'By the use and disuse" of their parts, as it suited,  
They wandered (to no spot particular rooted),  
One half the world took with the other to strive,  
'Till naught but the "Fittest" were found to "Survive."  
At last Man appeared; but, amazingly strange!  
From that moment the animals never could change.  
"Like" at last "produced like," and the laws became fixed,  
Which explains why the Species since never got mixed.

J. W. H.

From "The Anti-Infernal," March, 1887.

\* These are fossil animals and plants.

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The Bible v Neo-Science. Cranks. The Puzzled Cleric.

### TRUTH WILL CONQUER.

[Dedicated to the Members of the Church Congress, held at Norwich, 1895.]

"Ah, man!  
You are so great—too great for this small world,  
For you have "proved" that Christ is all a lie!  
The Gospel that He taught us but a "MYTH,"  
The Bible but a pack of legends, old  
And false traditions—you can prove it. Ay,  
You are so wise. O vain, presumptuous man,  
You love to think the "Word of God" is false,  
And hope to mar its beauty with your sneers.  
Rail on; God's citadel shall never fall to you,  
Smite as you may  
Ah, "Science." SOURCE OF INFIDELITY,  
You blazon great discoveries to the world,  
Fresh wonders brought to light by such as you,  
Revealing Nature's "laws" (we call them God's),  
Proving all things exist by hidden sacred laws,  
And, adding pride to folly, call them "chance."  
Fool! God has made those laws, and set the sun  
And all the planets daily to perform  
Their wondrous course, thro' endless æons on,  
From cycle unto cycle, ne'er to cease  
Do ye not know that what has been *shall be*,  
That nought is new, nought underneath the sun,  
As said the King of Wisdom—Solomon?  
But ye, the more ye search, new wonders find,  
And newer wonders, till the less ye love  
The Wonder-Maker, All Creating God.  
Why is it thus? and why does Wisdom (?) turn  
Your heart from God, when He All Wisdom is?  
But ye will rave in your demented pride,  
Wise in the worldly wisdom of the world,  
Wise in your darling theories—so false  
To sense, or truth, or manly, honest doubt  
Ye know so much and yet one little child,  
In her sweet faith, is wiser than ye all  
And nearer unto God. And ye would force  
Your base *opinions* on the ears of men,  
And bid them hearken to your hollow words!  
Leading the blind with your phantasmal talk,  
Yourselves more blind than they, more dull your sense!  
False prophets, fools, to kick against the pricks  
As did the bigot Pharisees of old!  
But ye may rave; think ye that truth will fail?  
Think ye with puny breath to blast the Rock  
That has stood firm for nineteen hundred years  
Against the sceptic's scorn, the mocker's laugh,  
And borne the brunt of Infidelic sneer  
Immutable, in majesty supreme?  
Watching you beat yourselves to death upon it!  
We fear not: do your worst. *Right* conquers *Might*,  
And God's great *Truth* must conquer in the end!"

JOHN MERRIN.

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### THE PHILOSOPHER'S ATOM.

When ask we, "What is it? and whence did it come?"  
No answer is given; our science is dumb.  
Yet, bold in their dogma nor bolder than blind,  
Some crown it creator of matter and mind.  
These sages assure us the Atom's the cause  
And ruler supreme of all natural laws.  
The thinker may think that he thinks, but it's plain  
'Tis merely the atom exciting his brain  
Transmitting ideas through tissue and nerve,  
As if it were working some purpose to serve.  
Yet, facing us always, this marvel we've got—  
The *Thinker* is *conscious*, the *Atom* is *not*.  
The puppet examines itself and admires;  
The wire-puller knows not the trick of the wires.  
This paradox funny unquestioned must go,  
For science asserts it, and 'science *must* know."  
And therefore forsake we the Ruler whose eye  
The secretest action or purpose can spy,  
And worship the Atom, who cares not a jot  
What virtues we practice or wickedness plot.  
We may trample the Decalogue under our heel,  
We may murder, or libel, or covet or steal,  
Yet sleep with a conscience as calm and composed  
As though the most virtuous work we had closed.  
'T would be folly to feel any sorrow or shame,  
Since our dear little Atom bears ever the blame.  
'Tis the *Atom* that steals; 'tis the *Atom* that slays;  
'Tis the *Atom* that slanders, and dupes, and betrays;  
'Tis the *Atom*, in short, that must answer for all,  
While we, driven helpless, do nothing at all.  
Oh, wonderful doctrine! how soothing and sweet  
To the would be assassin, seducer, or cheat,  
Who conscience and scruples far flinging away,  
Determines the Atom alone to obey.  
But what about him who, though poor and distressed,  
'Mid troubles and trials is striving his best,  
In steadfast reliance on aid from above.  
Himself to forget and his neighbour to love?  
To *him* our philosophers surely might leave  
The one single comfort here he can receive;  
Through his darkness and gloom pierces one sunny ray,  
Is it human the heart that would take this away?

HUGH MACCOLL, in *Spectator*.

### A LITTLE SERMON.

If theologians will once bring themselves to look upon nature, or the materia universe as the embodiment of the Divine Thought, and the scientific study of nature as the endeavour to discover and apprehend that thought, they will see that it is their duty, instead of holding themselves altogether aloof from the pursuit of science, or stopping short in the search for scientific truth, wherever it points towards a result that seems in discordance with their preformed conceptions, to supply themselves honestly to the study of it, as a revelation of mind and will of the Deity, which is certainly not less authoritative than that which He has made to us through inspired men, and which is fitted to afford its true interpretation.

DR. WM. B. CARPENTER, in *Echo*, May 4, 1892.

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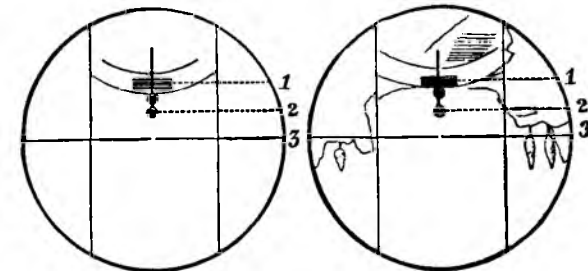
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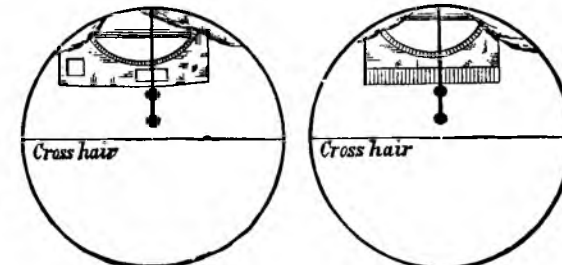
THE "SCIENTIFIC WAGER."



THESE figures are true copies of the sketches taken by Mr. Carpenter, on the 5th of March, 1870. They represent the signals (with the outlines of other objects), as they appeared in the telescope, from each end of the six miles of the Old Bedford Canal. The telescope was an *inverting* instrument: consequently, the objects appear up-side downwards. The first view is that of Old Bedford Bridge, taken from Welney; the second, is that of Welney Bridge, taken from the Old Bedford: the staff signal and cross-hair standing in the same relative position in each view.

The following argument is taken from the report as printed in the "*Field*," for March 26, 1870, and is considered to be *sufficient and unanswerable* :—

"The stations appeared, to all intents and purposes, equidistant in the field of view, and also in a regular series: first, the distant bridge; secondly, the central signal; and, thirdly, the horizontal cross-hair marking the point of observation; showing that the central disc 13ft. 4in. high does NOT depart from a straight line taken from end to end of the six miles in any way whatever, either laterally or vertically. For, if so, and (as in the case of the disc 9ft. 4in. high) if it were lower or nearer the water, it would appear, as that disc does, nearer to the distant bridge. If it were higher, it would appear in the opposite direction nearer the horizontal cross-hair which marks the point of observation. As the disc 4ft. lower appears near to the distant bridge, so a disc to be really 5ft. higher would have to appear still nearer to the horizontal cross-hair of the telescope. And therefore it is shown that a straight line from one point to the other passes through the central point in its course, and that a curved surface of water has NOT been demonstrated."



THESE figures are also taken from the "*Field*." They were printed as being what was seen by Dr. Coulcher, Mr. Wallace's referee, under precisely the same conditions as those in connection with the *other* sketches. And there they stand—their own witnesses—without a single word ever having been said in justification of them. We, again and again, denounce them as utterly false—as pictorial deceivers of the people—as illustrations of things *never seen, and not possible to be seen* under the circumstances. It is almost unnecessary to state that these diagrams appear, wrongfully, to show that Mr. Wallace, and *not* Mr. Hampden, was the winner of the "Scientific Wager." We reprint them because it is our duty, and for that reason alone: for if Dr. Coulcher is not heartily ashamed of them, we are. They will be found to be fully and fairly reckoned up—and such a reckoning up!—in a most ably-written pamphlet by Mr. James Naylor, of Leeds. And Mr. Hampden thinks that he has been trifled with!—taken in, just a little!—"swindled!" as he calls it:—*how ridiculously absurd!*

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