

The Zetetic's Open Column.

The questions in this column are open for Zetetics to reply to.

Questions unanswered, Nos. 2 and 3.

ANSWER (4). Because by the operation of the natural law of perspective, associated with the peculiar construction of the eye, objects *below* the line of sight *ascend* to the level of the eye line, while objects *above* appear to *descend* to the eye line. At the junction of the lines an acute angle is formed, beyond which objects cannot be further discerned without a greater optical power, or an increase of altitude which gives a proportionate increase of angle. See E. R., No. 4, p. 1 to 4.

J. ATKINSON.

ANSWER (4). When a person goes up a mountain, or up in a balloon, the line of sight *really rises*, but the horizon, or boundary line, *only seems to rise* higher and higher, and as the height increases, the horizon becomes more distant.

Our line of sight is always half way up our circle of vision, and in proportion to the height of the line of sight, so is the distance greater to the horizon. When ships and other objects are beyond the observer's horizon, the lower parts are hidden, therefore to see them, it requires a higher line of sight, obtained by ascending to a greater elevation from where we also obtain a more distant horizon. In perspective, receding lines appear to converge to the point of sight, which is level with the eye of the observer.

THOMAS WHITTLE.

QUESTION (5). How is it that when there is a lunar eclipse the shadow is always round?

QUESTION (6). How is day and night formed if the world is not a globe?

C. R. E.

PRACTICAL FACTS v. MODERN ASTRONOMY.

Evidently we have not got at the bottom of the matter yet! In August, 1890, the C Manoeuvre Fleet signalled with search lights to colliers seventy miles away. This was some 500 miles south of the Azores, and on a fairly clear night; and the information comes from Mr. F. T. Jane, the artist who was on board at the time. *Pearson's Weekly*, December 29, 1894.

A LURCHING QUESTION.

Does the leaving of the Globe in the lurch of $23\frac{1}{2}^{\circ}$, cause it to be in a difficult position. If not, what hinders it from lurching over to 90° ?

HIS FATHER HELPED.

Whilst walking down a street the other day, I overheard the following conversation between two urchins:

"I tell yer Bill, yer dunno nothin' about it," said the first; the world goes round and round on its axle just like the wheels of a cart, and it's worked by the blokes in the prisons where they have to tread big wheels to make it go round."

"Garn! Who yer getting at?" cried the second.

"I tell yer it's truth," replied the first, in a virtuously indignant tone at having his testimony disbelieved. "I reckon I ought to know when my father's been there."

THE
EARTH-NOT A GLOBE-REVIEW.

*When the majestic form of Truth stands before the bar of justice,
that hideous monster, Error, hangs its head in silence.*



A Sectional View of the World as a Plane.

NO. 4 (NEW SERIES).

JULY, 1895.

PRICE 2D.

THE EARTH AN IRREGULAR PLANE.

By WILLIAM THOMAS WISEMAN, F.R.G.S., etc.

The surface of all water, when not agitated by natural causes, such as winds, tides, earthquakes, etc., is perfectly level. The sense of sight *proves* this to every unprejudiced and reasonable mind. Can any so-called scientist, who teaches that the Earth is a whirling globe, take a heap of liquid water, whirl it round, and so make rotundity? He cannot. Therefore it is utterly impossible to prove that an Ocean is a whirling rotund section of a globular earth, rushing through "space" at the lying-given-rate of false philosophers.

When a youth, I stood upon the Dover shore of the English Channel, and was told to watch a departing ship. "See! There she goes; down, down, down! The hull has disappeared! She is out of sight! Now, my boy, you have had an ocular demonstration that the world is round (meaning globular in shape) AND SEEING IS BELIEVING." I walked up to an "old salt" who had a telescope, and said: "Can you see that big ship through your glass that's gone down the Channel, and is now out of sight?" "Yes, my son. Look!" The big ship immediately came into view again, as I peered through the old sailor's glass! "Why! my — told me the Earth was round, because that ship I can now see had turned down over the horizon!" "Aha! aha! sonny, I know they all says it! Now, I have been all over the world, but I never believed it. But, then, I have no learning, only my senses to rely upon, and I says SEEING IS BELIEVING."

I now, after many years, endorse the old sailor's experience, that the world is not a globe, and I have never found the man who could prove by any practical demonstration that he, or I, are living on a whirling ball of Earth and water! How is it that the atmosphere goes round with it? By what law does the *dense* Earth and the *rare* air rush around together? Declare, ye scientists, IF YOU KNOW! The Scriptures of God's inspired Prophets contradicts the unreasonable, illogical, unscientific delusion, and false philosophy, that *the fixed Earth* is a hollow fireball with *several* motions!

There is an old adage, by which you can fix them,

"There is not one lie true, no, not if you pick them."

BIBLICAL COSMOGRAPHY v. TECHNICAL EDUCATION.

MR. HOPE, DEAR SIR,—Having just read the account in last week's *Southampton Observer* of your sermon on the previous Sunday, wherein you guarantee £200 for "one single portion of Scripture" in support of Sunday Observance, you will excuse me if I venture to offer you the same amount for one verse that will show you are justified in teaching (as a Bible truth) the man-made theory of the earth being a revolving globe.

You will, I think, agree with me in saying that ministers of any denomination who profess to believe the truth, ought to be careful to avoid those theories of agnostics and others which directly contradict the plain statements of God's Word.

The danger of the course usually followed is seen in the recent declaration of T. H. Huxley, who, as a believer in the globular form of the earth, declares the Scriptural statement of the deluge to be a "pure fiction and a physical impossibility."

Is it surprising that many are openly denying the Scriptural account of the Creation?

All who refuse the light which God has given them are, as you have so often remarked, preferring the traditions of men which make void the Word of Truth.

Trusting you will further study this subject without prejudice.

Yours Respectfully,

J. F. SHEPPARD.

(MR. HOPE'S reply.)

DEAR MR. SHEPPARD,—Your letter offering me £200 for a text of Scripture which says the earth is round, came to me in due time. If I were a betting man I might with as much reason offer you the same amount for a text which says it is flat, for the Bible is obviously silent upon such points. You are mistaken in saying that I teach "as a Bible truth" that the earth is a globe. That is a geographical fact, *not* a "Bible truth;" for the Bible is not a text book of science, but it deals with our manner of life, and is God's revelation of His will to us to make us wise unto salvation, which distinction you do not seem to comprehend.

Whether a man thinks the earth to be round, or square, or flat, or any other shape, is merely a matter of technical education in physical geography, and has little to do with his moral integrity. You say the globular idea is "man-made." What of that? So is the house I live in, and nearly all things with which I have to do. It is quite right they should be, for God wants men to use the intelligence He has given them. This is also true of all scientific knowledge. The circulation of the blood for instance is a "man-made theory," but it is none the less true for that. Would you respect me any more if I went about offering £200 for a text which says so, and then because no such text exists, repudiate the whole thing as a "man-made theory?" God wishes us to study His works and find out things pertaining to them not revealed in His written Word. The works of God declare the Gospel as much as the Bible, what we learn from the one is science, and from the other "Bible Truths." and both of course are in harmony, for both are the Word of God.

Now about some of the expressions upon which you rely for your ideas. The Bible was written for common people, and its language is such as is generally understood and used by the people, so we have such idioms as the sun rising, the moon giving her light, the stars falling, hearts breaking, &c. These were given as well understood expressions, and not as bold statements of scientific facts, nor

are they to be judged by the modern refinements of astronomy. To string a lot of such statements together, especially taken from the poetical books, and to dub them "Bible Astronomy" is to my mind wresting the Word of God.

Why not be consistent and study all branches of knowledge that way? Anatomy for instance. There is an old gentleman here who believes that a man thinks with his heart, and not with his head, for he says the Bible says so. No doubts he would give you £200 to produce a text which says a man thinks with his brains, and as you cannot, to be consistent you certainly ought to reject such an abominable man-made theory. Then you could go on with your study of physiology and learn the startling piece of medical information that a clever man's heart is on the right side, but a foolish man's on the left (Eccles. x, 2), and that some men have a double heart like the Dugong (1 Chron. xii, 33), and that in certain countries the heart melts (Josh. xiv, v. 8), and upon one occasion David's heart up and struck him (1 Sam. xxiv, 15). The heart you would also find is the real organ of speech, and often the skin of the teeth would be an interesting field for scientific research. So you might go on, *ad lib.*, and one could spend a lifetime on this one biblical membrane, and putting all these expressions together in a leaflet, call it "Bible Physiology," and with it go on a warfare against all other man-made medical theories. On the same lines you could get up a very interesting tract upon "Bible Botany." But what would it all be? Just a ridiculous juggle of words and play upon idioms, and you would certainly be making a very wrong use of the word of God, and would receive no life from it. In the little tract you sent me called "Bible Astronomy," you have precisely the same thing.

I think we often mistake what truth is. We get the idea that it is some statement of facts or dogma or creed, whereas the truth is only the Life of Jesus. He is the truth, and the man who knows Jesus knows the truth, irrespective of his knowledge of other facts, and he who does not know Jesus does not know the truth, even though he has a knowledge of every other fact, and is well posted and sound on all points of the faith (or the creed). The great mistake we are always making, and which Satan would have us make, is gloating over some wretched little quibble and thinking so much of it that it oversteps all else and becomes to us "the truth." It is so with this flat earth craze, and as far as my experience goes, it has hurt everyone who has taken it up, and led some directly out of the third angel's message. By their fruits ye shall know them, and I would rather steer clear of anything that I see leads away from God. There is no harm in any one believing that the earth is flat, but when that person gets the idea that it is "the truth," and must be accepted in order to be saved, then it becomes a deadly thing for it is in the place of Jesus.

Yours very Truly,

FRANCIS HOPE.

(MR. SHEPPARD'S reply.)

DEAR MR. HOPE,—Your reply to my letter received with thanks. It will not be necessary for me to take up either your time or mine in carrying on a lengthy discussion upon the subject forming the basis of our correspondence, but I should like, briefly, to notice a few of the arguments advanced with the object of showing that I am mistaken in my opinions upon a certain question which you appear to regard as one of minor importance, although the opinions you hold upon it are entirely contradictory to the plain statements of the Inspired Word of God.

Having yourself guaranteed £200 if a certain text could be found, I felt justified in offering you the same amount for one Bible text in support of the theory

that the earth is a "revolving globe." In response, you make the observation, that "if you were a betting man" you might with as much reason offer me the same amount for a text which says it is "flat."

Now I do not suppose that when you offered or advertised a reward of £200 for a text which you felt assured could not be found, that you were in danger of being regarded as "a betting man," and I know you won't suspect me as being one of the "betting fraternity" because I have followed your example at least in one respect. It is quite *true* that the earth is not "flat" as you are pleased to express it. I have never said it was. No sane man could believe the earth to be "flat" in the *literal* sense of the term. Why you should import the word "flat" in connection with this discussion you may best be able to decide. The hills, the valleys, the mountains, the earth itself—being, as the Bible expresses it, standing-out of the water, and in the water," 2 Pet. iii., 5, the foundations being laid that it should not be *moved* for ever Psalm civ., 5, r.v., established and it abideth or standeth Psalm cxix, 90, margin. These and many other passages are sufficient to show that the earth is not "flat," and by your introduction of the phrase you are apparently attempting to make much ado about nothing.

The Bible is not "obviously silent" upon certain facts that are clear enough to any unprejudiced mind; facts which clearly define the true, in contradistinction to the false theories which you was taught in your school-days. You profess to have discarded the teachings of men who have turned from the truth and believed fables, and you embrace every opportunity in public of showing how many of these fables have found their way into "the Church." Why then do you return and teach one of the most unreasonable of these fables? viz., Modern Astronomy—a theory which has undermined or shaken the faith of multitudes in the scriptural account of the creation?

You proceed, however, to deny that you teach as a "Bible truth," that the earth is "a globe." You say it is "a geographical fact," *not* "a Bible truth," for "the Bible is not a text book of science," &c. But if I AM "mistaken," as you say, in saying that you regard *your opinions* on these matters as "Bible truths," the mistake, such as it is, rests (in a sense) upon your own shoulders; for you have repeatedly declared in public that you preached nothing contrary to the teachings of God's Word, and I was therefore fully justified, when hearing you declare at a Sunday afternoon meeting that the earth was "a globe," revolving round its axis every 24 hours—I was justified in believing that you considered *your opinions* on the subject to be in harmony with the Word of God.

You admit that the popular idea about "the globe," is *not* a Bible truth, but simply a "geographical fact." Well, if you feel called upon to support "geographical facts" which *directly contradict* "Biblical facts," you should be willing to acknowledge that there is great danger in following such a course. Our "faith should not stand in the wisdom of men, but in the power of God."—1 Cor. ii, 5.

You say "the Bible is not a text book of science." It is certainly *not* a text book of that science falsely so-called, against which the Apostle warns us: that "science," the teachings of which has caused many to err from the faith. 1 Tim. vi, 20, 21.

Is it not a pity that you should prefer the "traditions of men," who, by their advocacy of the "globular," or "revolving" globe theory, openly deny the Mosaic account of Creation, and the possibility of the deluge? An extract from a paper called the *Present Day Atheist* reads as follows:—"If Moses can be shewn to be caught red-handed in ignorance or error, what shall we think of the Christ who quoted and referred to him as an authority?" Let me ask you, Mr. Hope, to consider the motive and the meaning underlying those words.

You contend that whether a man thinks the earth to be round or square or flat, or any other shape, is merely a matter of technical education in physical geography and has little to do with his "moral integrity."

The subject of "moral integrity" has *not* been introduced by me, and your observation upon this point is therefore entirely uncalled for; but "moral integrity" from its highest and noblest ideal will not allow "geographical fact," so-called, or "technical education" to nullify the Word of God.

In reply to my assertion that the "globular" theory is "man-made," you ask me "what of that?" If it *originated* in the mind of man it is a "man-made theory;" and as the vain imaginations of men contradict the statements of Scripture, and you are a candid and an honest enquirer for truth, and believe in the superiority of the geographical laws that emanate from divine wisdom, you will unhesitatingly accept the divine ruling, and will not allow the reasonings of "scientific" men to assist in the spread of agnosticism or any other "ism" of similar origin.

You proceed in your line of argument by the adoption of a "similey" which certainly is a little amusing. You say, "so is the house I live in man-made." True; but God gave man the intelligence which enabled him to understand building houses. But when God created the earth, when He commanded and it *stood fast*, Psalm xxxiii, 9, the Creator did not need the "intelligence" or the help of man, and the comparison you draw, between what was pre-eminently the work of God and that which God intended to be the work of man, is hardy to the point. The next statement is to the effect that "the circulation of the blood" is a man-made theory, but it is none the less true for that!

Now considering the fact that the organism of the human body and the circulation of the blood must have originated in no other than the mind of God ("in whom we live, and move, and have our being,") it is simply inconceivable how you, sir, can without hesitation, declare it to be a "man-made theory." When the circulation of the blood was *supposed* to be first discovered, it was undoubtedly regarded as a very wonderful discovery indeed, but the fact was known by an all-wise Creator from the beginning. We learn from the *Youths' Instructor*, Jan. 12, 1893, that the originator of the theory that the earth is round (not flat) was probably Thales of Miletus, about 640 B.C. Will Mr. Hope venture to say "it is none the less true for all that?" It is not difficult to discern the fact that the theory of "Thales" has been very favourably received by wise men of later ages.

Next you say, "God wishes us to study his works and find out things pertaining to them *not revealed in His Word*." You will remember that when Zophar reproved Job for justifying himself, the question was asked "can'st thou by searching find out God? Job xi, 7. Some men are endeavouring *not* to search out God, but to dig out, from the maze of man-made mysteries, as many "theories" of human knowledge that will aid them in exalting the wisdom of men *above* that of their maker.

Again you say "the works of God declare the Gospel as much as the Bible; what we learn from the one is science, and from the other Bible truths, and both are of course in *harmony*, for both are the Word of God." It is certainly true that God's word and works harmonize absolutely; but it is an incontrovertible fact that what so-called science teaches to-day, is to an alarming extent undermining and lessening faith in the supremacy of the Word of God!

In my former letter I called your attention to an expression from a volume by Professor T. H. Huxley entitled *Science and Hebrew Tradition*, I will now quote it verbatim:—"The origin of the present state of the heavens and the earth is a

problem which lies strictly within the province of physical science. Whether the earth moves round the sun or the contrary—all these are purely scientific questions, and to all of them the Canonical Scriptures *profess* to give true answers. Not only do I hold it to be proven that the story of the deluge is a pure fiction, but I have no hesitation in affirming the same thing of the story of the creation. The deluge as described is a physical impossibility! Now you, Mr. Hope, will I am sure admit that such an affirmation (absolutely void of any proof!—ED.) as the one just quoted, cannot fail to have the effect of throwing very serious reflections upon the accuracy and inspiration of Holy Writ. There are many truth seekers in the present day who are beset with doubts and difficulties that they would gladly have dispelled, but if you or any other professing christian persist in preferring certain theories of men (in any way whatever) which are at variance with the testimony of Scripture, such a course of procedure cannot but tend to assist in the spread of those principles which will inevitably lead to doubt and unbelief.

Again, in referring to the works and word of God, you believe that "what we learn from the one is science, and from the other Bible truths, and that both are in harmony." This is a statement easily made, but it may be easily misunderstood. From man's definition of the works of God, contradictory deductions are frequently drawn. As a matter of fact, no individual could more effectually assist in the spread of the conflicting vagaries of "modern science" than the man who, while acknowledging the Bible as the only standard of appeal, practically denies it by his appeal to a standard of human authority for the confirming of certain preconceived notions which he is determined to retain.

You proceed to say "the Bible was written for common people, and the language is such as is generally understood and used by the people, so we have such idioms as the sun rising, the moon giving her light, the stars falling, hearts breaking, &c. Why you should refer to such familiar Bible expressions as "idioms" is by no means clear. The sun actually rises, it *really moves* (although globularists deny it), and on a certain memorable occasion Joshua ordered IT to STAND STILL. The advocates and adherents of the "revolving globe" theory deny the *literal meaning of this Bible fact*, and prefer a *scientific "invention,"* which according to an authority previously quoted, originated in the mind of "Thales" 640 B.C. ! An interesting piece of information appeared in the columns of the *London Echo*, March, 19, 1895, to the effect that "most people are aware that the earth makes one complete revolution round its axis once in 24 hours, but probably many are ignorant as to the high rate of speed in accomplishing the feat. The highest velocity ever attained by a cannon ball has been estimated at something like 1600 feet per second. The earth in making one revolution in 24 hours must turn with a velocity nearly equal to that of a cannon ball."

A still more incomprehensible tale is reported in *Present Truth*, February 7th, 1895, which reads as follows:—"Owing to the non-coincidence of the earth's pole of rotation with its geodetic pole and the shifting about of the former. it is pointed out that the frontier between the United States and Canada being marked out in two parts,—there is a strip of land only 60 feet wide it is true, but large enough in area to embrace 100 big farms which come alternately under the jurisdiction of both countries. During April and May, 1890, and May, 1891, it was Canadian by rights; in November, 1890, and December, 1891, it was American!!! But another paragraph which appeared in the same paper, Jan. 31, 1895, is one far more deserving serious and thoughtful reflection than the sensational tale which has just been repeated, and you would do well to "read, mark, learn and inwardly digest" the truth contained in the extract which is as follows:—"People who are too incredulous to accept the reasonable statements of God's word are

always credulous enough to accept the most absurd and unreasonable theories that originate in the minds of man." (R. W. Clayden, M.A.) Another contributor to the same journal (G. B. Thompson) assures us that "THE BIBLE MEANS WHAT IT SAYS AND IT NEVER MEANS ANYTHING ELSE; so if we know what it says, we know what it means."

But to return; the "idioms" referred to. include that of "the stars falling." Now you, Mr. Hope, believe (that a meteoric display of falling stars has been more than once witnessed, but if you believe, as many scientists teach, that the stars are inhabited worlds, you would be confronted with a new difficulty which would certainly need explanation. The *London Echo*, Dec. 22nd, 1894, informed its readers that "up to now astronomers have not been able to estimate with exactitude the size of the planetoids, those diminutive worlds of which we know more than 390 to-day." Canon Durst in the course of his sermon on Christmas Day, 1894, said, "we see the powers of God manifested in the stars above us, many of which are inhabited worlds!" We should, however, be content with the knowledge which God has revealed concerning His purpose with regard to the stars. He set them in the firmament to give light upon the earth, Gen. 17. The word of God contains no reference whatever to the "unfallen or inhabited worlds" that are *supposed* to exist.

You say that the "well understood" expressions which you term "idioms," are not to be judged by the "modern refinements of astronomy." Upon this point we are agreed. Modern astronomers are credited with a full share of mental capabilities, and are supposed to be fully acquainted with intellectual or astronomical "refinements." and the impressions they have left upon your mind have evidently not been effaced.

With the letter I sent you, a small leaflet, entitled, "Bible Astronomy" was enclosed, which contained 30 or 40 Texts from the Scriptures in support of the truth against which you are so strongly opposed. You say that "to string a lot of such statements" together, especially taken from the poetical books, and dub them "Bible Astronomy" is to your mind wresting the word of God!! I deny that it is so; it is *trusting* not *wresting* the word of God. You have given the expression of your "mind" in a somewhat abrupt and hasty manner, but if the placing together of such a large number of Bible passages to prove a truth that you are unwilling to acknowledge, I beg to say that you have made an unjustifiable and undeserved insinuation against Bible students who are at least as honest as yourself. Such an action is unworthy of you, and an unmistakeable proof of the weakness of your arguments.

After giving vent to your feelings in such a way that proves your "animus" against those who dare to place these "statements" together for such a purpose, you ask "Why not be consistent and study all branches of knowledge that way?" Anatomy for instance. You then introduce an "old gentlemen" as one who would "no doubt" give me £200 for a text which says that a man "thinks with his brains," but because I cannot find the words to suit him, I must reject such "an abominable man made theory." You then suggest that I should go on with a study of "physiology" and learn the "startling piece of information" that a clever man's heart is on the right side, but a foolish man's on the left—(Eccles. x. 2.) You think "the skin of the teeth" would be an interesting field for "scientific research." I will, however, not weary you with a recapitulation of your very kind suggestions. Such an elaborate line of argument I admit is quite beyond me; I won't attempt to follow it up. You could perhaps do so in such a way that would be satisfactory to yourself, but it is hardly probable that you would be able to find a man who could assist you in the unravelling of such mysteries.

The result of such investigations would undoubtedly be a "ridiculous juggle of words."

In the course of your letter you express an opinion that "the great mistake we are always making, and which satan would have us make, is gloating over some wretched little quibble and thinking so much of it, that it overtops all else and becomes to us the truth." This danger we certainly should avoid, but your "quibbles" and doubts concerning the truth of God's word and His creative power often arise through the vain inventions of men and their wonderful "scientific or astronomical" discoveries of which we hear so much. These "quibbles," "wretched," or otherwise, do a great deal of harm; they spread like a canker-worm and become imbedded in the minds of many who are not quite satisfied with God's revealed statements, and in this way "objections" are raised and *imaginary* difficulties exaggerated. The accuracy of certain Bible passages is disputed, with the effect of destroying that absolute confidence in the inspired word which we must possess if we would have that faith "which will not shrink though pressed by many a foe." It is true as an ancient writer has said, "Quirks and quibbles have no place in the search after truth."

I am sorry that you should, in concluding your reply, refer in a somewhat contemptuous way to what you call "the flat earth craze"; such language only shows how bitterly you are opposed to any interference with the universally accepted and popular notion, that this earth is a whirling globe flying through "illimitable space."

With what an awful world-revolving power,
Where first the unwieldy planets launch'd along
The illimitable void."—(Thomson's "Luminer.")

You say that the adoption of this "flat earth craze" has hurt every one who has taken it up, and led some directly out of the third angels' message.

By your adoption of such an unfair and misleading term, viz.—The "flat earth craze," the truth itself will not be affected. Contemptuous language does not disprove Bible facts. I have not been "hurt" by accepting and believing the Scriptural account of God's work in the Creation. I believe the truth on this subject on the ground that it is a Bible truth. I believe that all who will accept it will see more clearly than ever the harmony that exists between that large number of Bible texts, the meaning of which has so often been misconstrued for obvious reasons. By believing what God's word says, our faith will not only be increased but intensified.

In closing, I wish to notice for a moment the last paragraph in your letter. You say, "there is no harm in any one believing that the earth is "flat," but when that person gets the idea that it is the truth and must be accepted in order to be saved, then it becomes a deadly thing for it is in the place of Jesus."

If "that person" actually exists (which is doubtful) he is certainly making a great mistake. A merely *nominal assent* to any truth will never ensure a man's salvation, such an idea would indeed be a deadly thing, if, as you observe, it takes the place of Jesus.

In conclusion, let me just call your attention to an extract which appears in this week's *Christian World*. The words are taken from a new book just issued, entitled, "Gain or Loss." The writer says,—"I believe with all my heart that we have a final revelation of God's living and redeeming purpose in Christ, so that no improvement therein is possible or conceivable; but in all other respects the Bible is not a final authority, and all attempts for instance to make the science of the Bible tally with modern science is labour thrown away through a gigantic misconception. There is not in all the Bible a final utterance on Science."

I will not comment upon these words, but they are suggestive and represent pretty clearly the tone of "modern belief." The truth upon any subject should not be considered as of no real importance; instead of becoming a "deadly thing" it will have a contrary effect. It will not lead a man *away* from Christ; it will exalt Christ as the Fountain of Life and Truth; it will glorify the works of our Father who is in Heaven. In the words of sacred writ "we shall know the truth, and the truth shall make us free;" free from the entanglements and superstitions and bewildering inventions of scientific men who have made void by their traditions "the word of the Lord which standeth sure."

Let us then *accept* and not *reject* the truth which God has revealed in His Word.

Yours respectfully,

J. F. SHEPPARD.

D.V.—We shall in our October issue make a few remarks on Mr. Hope's statements, and ask him a few questions.—ED.

HOW THE WORLD WAS MADE A GLOBE.

"The earth of the Newtonian theory is the mere creation of the fancy. Its shape has been determined on the ground, partly of imaginary, partly of positively erroneous elements; and results of subsequent experiments and measurements have, by means of purely mathematical factors and tentative formulas been adapted to its PRE-SUPPOSED FIGURE.—*Von Gumpach*.

IS MODERN ASTRONOMY NONSENSE?

"The imagined ruin of Newton's theory did not satisfy Goethe's desire for completeness. He would explore the ground of Newton's error, and show how it was that one so highly gifted could employ his gifts for the enunciation and diffusion of such unmitigated nonsense."—*Professor Tyndall on Goethe's Farbenlehre*.

"A good many years ago a pilot in the Mauritius reported that he had seen a vessel which turned out to be two hundred miles off. The incident caused a good deal of discussion in nautical circles at the time, and strange to say a seemingly well authenticated case of the same kind occurred afterwards at Aden. A pilot there announced that he had seen from the heights the Bombay steamer then nearly due. He stated precisely the direction in which he saw her, and added that her head was not then turned towards the port. . . . Two days afterwards the missing steamer entered the port, and it was found on enquiries that at the time mentioned by the pilot she was exactly in the direction and position indicated by him, but about two hundred miles away."—*Chamber's Journal*, Feb. 1895, p. 32.

In the case of both these ships the curvature would be 26,666 feet, leaving the vessels, after making a liberal allowance for the elevation of the observer, nearly five miles *below* the line of sight.—(ED. E. R.)

THE PUZZLED CLERIC.

By "ICONOCLAST."

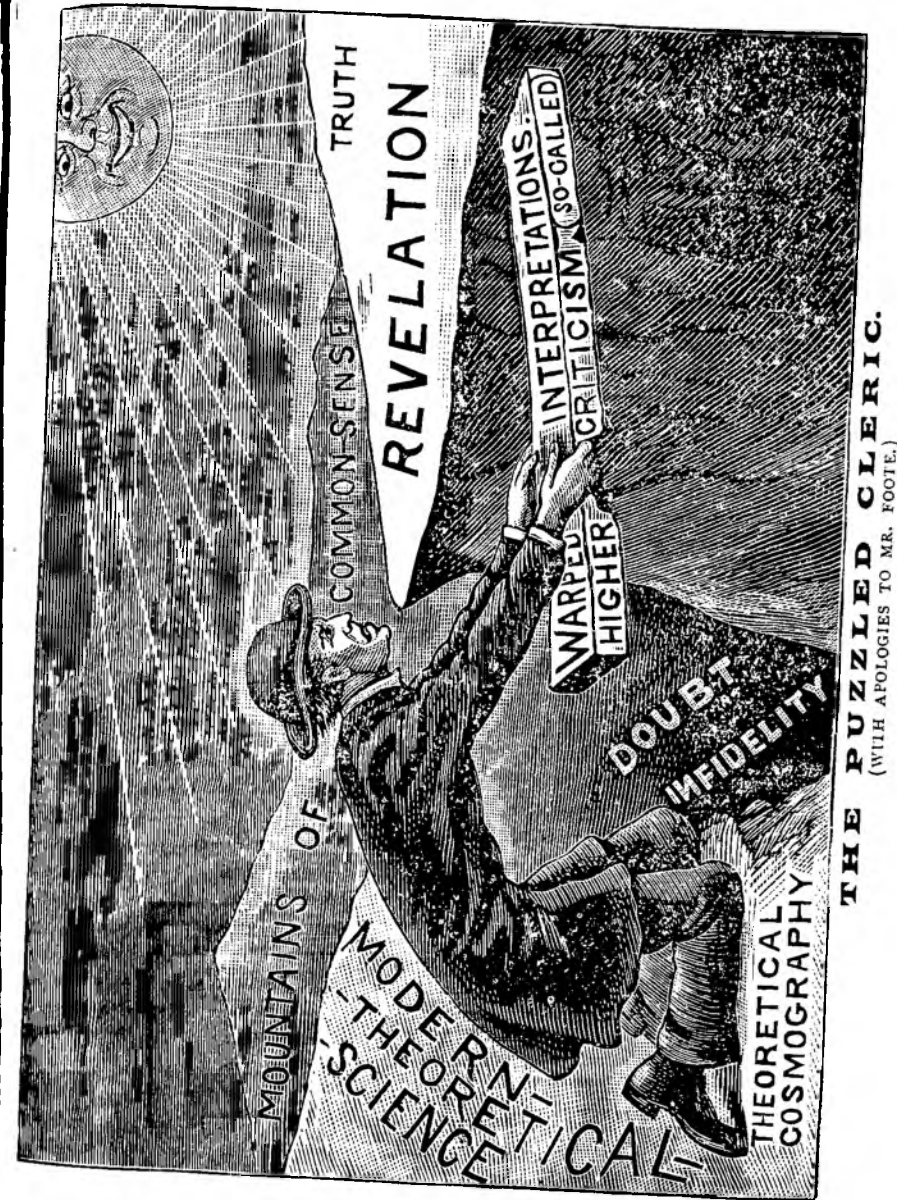
The PUZZLED CLERIC depicted in our illustration shows the quandary thousands of his calling, as well as many other sincere people unexpectedly find themselves in after expending their time in schools and colleges poring over mind-staggering literature to imbibe the numerous ASSUMPTIONS which originate in and ramify from MODERN THEORETICAL SCIENCE (so-called).

We advise all who are in this unenviable position to courageously climb back to the MOUNTAINS of COMMON-SENSE and resolutely keep to the track which leads away to the right towards TRUTH, where they will discover the solidly constructed BRIDGE of ZETETICISM, by which the ABYSS of DOUBT and INFIDELITY can be easily overcome without fear or perplexity.

Many superficial thinkers may be inclined to doubt the position of the *Puzzled Cleric*, but those who have passed through the general course of education, especially that of the Higher Grade, will admit that it cannot be successfully carried out without a large amount of MODERN THEORETICAL SCIENCE being imbibed, and in such an insidious manner that it is almost impossible for anyone destined to become an expounder of REVELATION to be otherwise than *biased* by his THEORETICAL SCIENCE training; but putting aside for the moment this particular phase of the subject and viewing it from a purely secular point, we have good authority from one of Modern Theoretical Science's most admired and belauded champions, which is condemnatory of this falsely so-called SCIENCE, we allude to PROFESSOR HUXLEY, who has candidly said, "True science is connected knowledge; connection between its conclusions and their *first principles must be capable of demonstration*, that it (True Science) differs in nothing from common knowledge, save its accuracy and *constant testing and verification*, that it *sees FACTS as they are*, or at anyrate without the distortion of prejudice, and reasons from them (the FACTS) in accordance with the dictates of sound judgment. *TRUE SCIENCE IS SIMPLY COMMON SENSE AT ITS BEST*, that is, rigidly accurate in observation, and merciless to fallacy in logic." To condense the above, we may say, true SCIENCE is positive in its character. This question therefore remains for all of us, viz. :-Is there any really positive character in MODERN THEORETICAL SCIENCE? After patiently investigating in every COSMOGRAPHICAL, ASTRONOMICAL and GEOLOGICAL direction, we are compelled to answer in the negative, as we find and *PROVE* this so-called SCIENCE nothing more than a mass of groundless ASSUMPTION and SUPPOSITION.

We will now take another glance at The Puzzled Cleric, and also think of those in a like position, quibble or sophisticate as he or they may, the bridging of the ABYSS of DOUBT and INFIDELITY, from the MODERN THEORETICAL SCIENTIFIC ground, by any amount of WARPED INTERPRETATIONS or "HIGHER CRITICISM" so-called, is as impossible as attempting to bridge the ATLANTIC with a cob-web; so called Right Reverend Fathers, Doctors of Divinity and Theology, with Professors "galore," have (honestly in many cases) attempted times out of number, to accomplish the business, with the results, that many have candidly owned themselves beaten outright, while others have sunk abashed into the Abyss of Doubt and Infidelity; and yet with all this, to as much as hint dissent from the original and generally accepted THEORETICAL PREMISS (viz. :-THE GLOBULARITY OF THE WORLD) of Modern Theoretical Science, is sufficient to raise a sneer in some, and make even those who openly *call* themselves Christians, put their tongues in their cheeks, or at most, secretly pity what they are pleased to call *THE IGNORANCE OF THE DISSENTERS*, and then complacently walk off to their various *PLACES OF WORSHIP* like so many infallible oracles or popes, with their Bibles (which contain THE TRUEST SCIENCE extant, but which they do not virtually believe in) tucked tightly under their arms, and their robes of sanctity and self-satisfaction wrapped around them, as much as to say, "thank God we are not as other men are!"

We again apologise to Mr. Foote for the use of his admirable suggestion.—
ICONOCLAST.

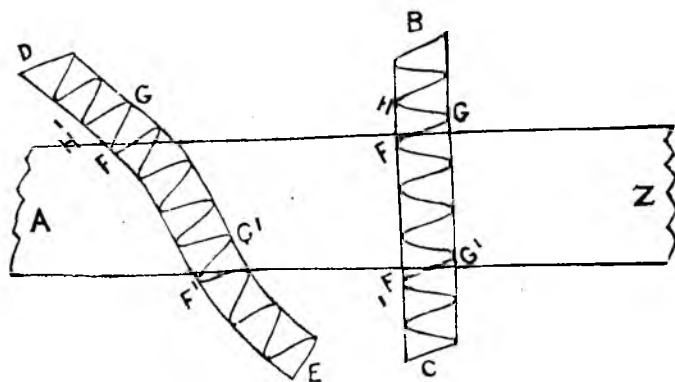


THE PUZZLED CLERIC.
(WITH APOLOGIES TO MR. FOOTE.)

ZETETIC REFRACTION.

By James Naylor.

In our previous paper it will be remembered that we were entirely concerned with rays of light passing obliquely through media of varying density. We now propose to consider their behaviour when passing obliquely through media whose density is practically the same. Now here the ordinary teaching is that the path described will be a right line, and change of directions take place only when the ray enters or emerges from the medium in question. But how can this be? If we think but for a moment we shall see that a ray of light when passing obliquely even through a medium of equal density must perforce describe a curve in the direction of the line of least resistance and for the following reason. A ray of light has a definite area and in passing obliquely through any medium the undulations on one side of the ray must always have a greater number of particles offered to their progress than the corresponding undulations on the other side and, therefore, will move less rapidly. This we can easily see from the diagram in our former paper which is here reproduced.



If we look at the oblique ray D E we shall see that all the undulations on the G' side of the ray are further from the surface at which they emerge than the corresponding undulations on the other or F' side. As the G' undulations have therefore relatively more force opposed to their progress than the F' undulations, their movement must of necessity be slower, and being slower cause the path of the ray to be not along a right line, but along a course whose concave side is towards the upper or G' side of the ray. In short,

the path taken would not be unlike the form assumed by a spiral spring when unequally pressed upon one side more than another where we may know experimentally that the side most pressed would assume a concave form as contrasted with the convex one taken by the side under the least pressure.

But this conclusion though a self-evident deduction from known and demonstrable premisses, is quite opposed to current teaching for as we have already stated that teaching is, that an oblique ray passing through a medium of equal density will describe a path which is approximately a right line. We must, therefore, strengthen our conclusion by illustrations and references that will leave no room for doubt as to its correctness.

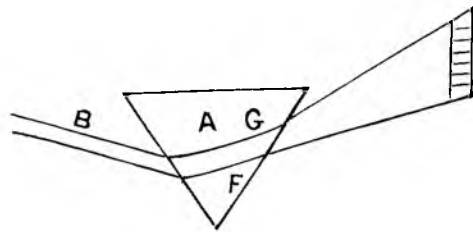
Now it is admitted on all hands that in the atmosphere refraction takes place when a ray of light passes from an object placed relatively at a lower elevation than a spectator some distance away. It is also admitted that the effect of this refraction is to cause the path described to partake of the nature of a curve whose concave side is towards the earth with the result that the object appears to the spectator higher than it really is. Now this behaviour of the ray is precisely in accordance with the conclusion we have reached and with the reasons which justify it. The undulations on the lower or concave side next to the earth have of necessity a greater number of particles of the atmosphere opposed to them at the same moment of time than their corresponding undulations on the upper side. This being so their rate of movement must be slower and hence follows the resulting curve of actual fact and knowledge.

It will be no avail to urge against our reasoning that the relative difference in the number of particles between the upper and under side of the ray is so small as to be practically of no account. For one instant of time this may be considered as true, but not when the element of time is fully allowed for. Then we have to reckon not for some slight difference at one instant of time, but for the sum of many slight differences added together.

Neither will it avail to urge the ordinary explanation that the curve we have referred to is due to differences in the density of the atmosphere between the portions occupied by the object and the one held by the spectator. That any such differences exist is not only an assumption, but is in the main incapable of proof and contrary to known atmospheric conditions. If any one will take up some recent work on Meteorology such as *Modern Meteorology*, by F. Waldo, they will soon see that the ordinary teaching of nice and even atmospheric strata beautifully superimposed one upon another and getting less dense in proportion to their distance from

the earth is a myth which has no counterpart in nature. From such a work as the one mentioned above it will be learnt that different atmospheric densities may and do exist in every conceivable direction from the horizontal to the vertical. That in fact it is quite a common thing for air of different densities to be either ascending or descending in planes both vertical to the earth and parallel with each other. This effectually disposes of the ordinary explanation by showing it does not agree with the facts. But the cause we have pointed out is one permanently operating and is both indifferent to and independent of either varying density or the direction which the density takes.

But a more conclusive illustration of the correctness of our deduction may be seen in the phenomena of the prismatic spectrum. There we know that if a ray of light is passed through an ordinary prism it will on being projected upon a suitable screen be decomposed into its component colours. Now ordinary teaching has hitherto contented itself with merely recording the fact without attempting to assign a cause for it. And yet the cause is evidently the one we have pointed out as may be seen by the following diagram.



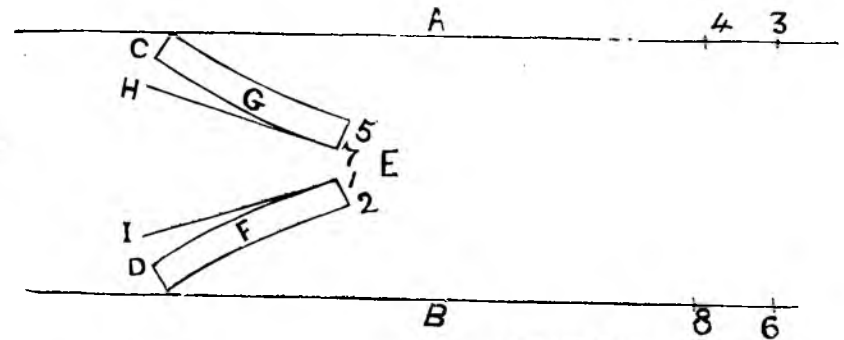
Let A be a prism through which a ray of light B is passing. Now it is evident that the undulations on the upper or G side of the ray have more particles of the glass opposing their progress than those on the under or F side consequently the path of the ray will be a curve whose concave side is towards the upper part of the prism. It is also evident that if the ray describes such a curve the upper undulations when they emerge from the prisms will do so at a different tangent of the curve than the under ones, and on being continued to the screen these different undulations will therefore of necessity travel along paths which are continually becoming more divergent as they proceed and produce at the screen the beautiful phenomena of the prismatic colours. And the prism is not the only practical illustration of our contention. Lenses, bubbles and any objects which present a greater number of obstacles to the progress of some undulations as compared with others in the same ray will produce similar phenomena as the prism. Now in all these cases it

will be found on examination that the cause we have assigned is the only one which offers a rational, scientific and self-evident explanation.

Having fairly justified our position, it will be in order to now point out some important consequences of the conclusions reached.

The first of these that we will point out is that a ray of light coming from objects higher than the observer cannot describe a curve whose concave side is towards the earth or tend to the perpendicular as ordinary teaching expresses it. If it did so it would be turning in the direction of the most, and not that of the least resistance. As we said before, a ray of light has a definite area, and if one is coming down obliquely through the atmosphere to an observer then it is clear the upper undulations would have at the same instant of time more particles of the air resisting them than their corresponding lower ones and deviation from a right line path must therefore be away from and not to the perpendicular as ordinarily taught. Further, as a consequence of this, the effect of the refraction of light from an object higher than the spectator is to seemingly depress and not elevate the observed object. This consequence is so important and contrary to received opinion that before concluding the present paper we will submit a diagram to make our reasoning on atmospheric refraction perfectly clear.

Let the lines A B represent a portion of the atmosphere of equal distance throughout from the surface of the earth. Let C and D be



the position of two objects, one above and the other below the spectator stationed at E, F and G rays proceeding from the objects. Now it is evident that if a straight line were drawn from 2 in the ray F from the lower object to 3 on the upper limit of the assumed portion of the atmosphere, it would be longer than a similar line

parallel to it, but starting from 1 in the ray and proceeding to 4 on the upper line consequently the lower line representing a longer distance would contain more particles of air than the upper and thus present a greater resistance to the progress of the ray on the lower side as compared with the upper. This would cause the ray F to tend towards the horizontal in exact accordance with the observed facts of nature. So far our argument cannot be denied. Now apply the same reasoning to the ray G from the higher object and it is seen to be inevitable that this ray would also bend towards the horizontal (not to the perpendicular as ordinarily taught) thus causing the object to appear lower and as if it were in position at H just as the former ray appeared to raise the object to I. A straight line from 5 in ray G to 6 on the lower limits of the atmosphere is plainly longer than one from 7 to 8, and necessarily the same consequences follow as before only in a contrary direction.

But the further issues of this important matter we must defer to a future paper.

HOW OLD IS THE EARTH?

By Alex. McInnes.

A squabble over the earth's age lately broke out between Lord Kelvin, styled by Earl Salisbury, "the greatest of living scientists," and a Professor Perry, who disputed the infallibility of his chief. The scientific lord, formerly William Thomson, assumed, or as usual supposed, that the earth is a "homogeneous body," cooling at a fixed and uniform rate; therefore that its age is somewhere between 20 millions and 400 million years. However, the lordly dictator having published his supposition, larded over with mystical mathematics, also in words of thundering sound, what multitudes of simpletons will now gulp down the bolus without ever asking for the evidence so wholly wanting. Now, is a university professor so blind as not to see the enormous difference between 20 millions and 400 millions—viz., 380 millions, to count which at the rate of 60 per minute, 12 hours daily, would occupy 24 years of a man's life? Then, why call the vast continents making up the land or earth a body, seeing that they have neither head, legs, nor any such members; and why a body any more than a soul? But, if by earth is meant all the oceans and continents rolled together into an astronomer's imaginary globe, land being solid and ocean fluid, where is the homogeneity? *En passant*, this misuse of the words body and earth are but specimens of the wholesale verbal jugglery practised by scientists to cause mental con-

fusion and darkness. Moreover, the Glasgow professor to make the earth's age what he pleases has only to assume the rate of cooling accordingly. Yet the 400 million years being too paltry a period for the evolution fable, Professor Perry rejects the supposition of cooling, and assumes that the earth's centre is now in a highly molten state, and with as much confidence as if he had been down in the infernal regions making a personal inspection, whilst Lord Kelvin assumes a familiarity with the earth's primeval conditions as if he had witnessed the Creation.

Is not the fabulous chronology after all like the ocean-land-globe, a mere heirloom of ancient heathendom? The Japanese and Chinese to make chronology square with their abominable Buddhism suppose 3 million years for the earth's duration, the Hindoos for Brahminism 6 millions; and now Professor Thomson to please the atheistic evolutionists is even willing to grant 4,000 million years as the greater limit, thereby confessing a blunder of 3,600 millions!

Further, the scientists can see nothing to admire beyond or above what they call nature, that is, the visible Creation, which by *their assumption* is its own Creator—having had an eternity of ages to revolve sun, moon, stars, oceans and continents out of an *imaginary* fiery gas—a god unaccounted for; life out of death, order, beauty, light out of darkness and chaos; many thousand kinds of plants out of granite; thousands of kinds of beasts, birds, fishes, insects, out of cabbages, trees, &c., and man out of no one knows which kind of monkey! Still this goddess Nature is confessed to be as helpless as the puppet of a punch and judy show, being entirely dependent on mythical laws which act with an energy too omnipotent for Nature to resist, and she is pulled, whirled, tossed, evolved, exploded, just as these mythical laws please. Again, the laws themselves are under a necessity of operating according to rules, fixed how, why or when, no one knows; yea, unchangeable, at least, since tadpoles grew out of cabbages to father our ancestral apes, gorillas or baboons. *But whence the INVOLUTION that must have PRECEDED the EVOLUTION* is another nut too hard for scientists to crack!

Is it hard with such cunning fables to deceive the multitudes so debased by the lying stories and abominable idle gossip of newspapers and like literature? And though foolish editors may jest at Moses, yet the Pentateuch still stands the oldest historical monument, so well authenticated and so full of unassailable internal evidence—so plainly endorsed by Jesus whose well attested Christhood no lover of truth can deny. With the date of Creation given in Genesis, as well as the Patriarch's ages, along with periods of time given by the sacred Hebrew historians following Moses, we may cal-

culate down to the first year of Cyrus, where we are assisted by Josephus and Greek historians, thereafter by an unbroken chain of literature down to the present year, eclipse and transit cycles confirming all. Hence we know that about 6,000 years ago God said "Let there be," and there was.

In Dr. Dick's "Natural History" we have a specimen of the Geological method of calculating. He *supposes*, of course without any proof whatever, that God did not make the bed of the Niagara, but that that river cut for itself the passage of six miles below the falls; and further *supposing* the Niagara to cut one foot yearly, he concludes it must have been so working for 31,000 years, but if it cuts, as others *suppose*, one inch yearly, we have more than 300,000 years as the present or quartary period. Next he *supposes*, still without proof, that the underlying systems, the tertiary, secondary, primary, primordial rocks, represent as many antecedent periods of time. So, the quartary being 500 feet thick, and the tertiary 3,000 feet, we have six times 31,000 years or six times 300,000 years to add for the earth's duration. Again, the thickness of the secondary rocks being 15,000 feet their period must be 30 times that of the present; whilst the thickness of the primary is three times, and that of the primordial five times that of the secondary. Therefore, the earth's age is somewhere between $8\frac{1}{2}$ millions and about 100 million years; without taking into account the unknown period of the igneous rocks. However, we know from Genesis 1 that God made all things in six days, all the rocks on the third day, in strata according to Job xxxviii. 5; therefore, granting the Niagara to cut one inch yearly it must since the creation have worn away only 6,000 inches or 50 feet.

Accordingly, shall we compute the earth's age by the vague and contradictory guesses of fellow worms called geologists, or by the authority of the Creator Himself?

SCIENCE'S QUARREL WITH THE BIBLE.

Extracts from Lectures by WALTER ROWTON, Esq.

Without, so far as I can see, a single fact in support, it has been assumed that *man's earliest ideas of a God*, of his own origin, of the *earth's age and form*, of the sun, moon, and stars, *originated with himself*; that the *cosmogony by Moses, if he wrote Genesis*, was a mere jotting down of ignorant doctrines in themselves—the residuum of *speculative traditional ideas* which had been afloat in the world for ages: ages whose backward reach did not terminate at Adam, but

whose years in the aggregate, with their *lost records of pre-Adamic man*, most probably amounted to millions.

But, on the other hand, *there is a Book*, believed to be the oldest in existence, which *distinctly ascribes all man's knowledge of God*, himself, and the universe to the Divine Being; *not* as it would seem *superstitiously*, but *because such was the matter-of-fact experience of the then good men*, and among them of those whose histories in part this record gives.

Because the Book of *Job* happens to be one of the books of the Bible, is it, as *evidence worthless*? Please to remember that in *Job's day there was no Bible*. You must consider therefore the history given as it originally stood, by itself; having none of our theories to advocate, and none to oppose; knowing, in short, nothing whatever about them.

Job's one discreet friend, Elihu, said, "The Spirit of God hath made me, and the breath of the *Almighty* hath given me life." (Job xxxiii. 4.) How did he know that; not a line of the Bible being then in existence?

Was it *borrowed from the heathen*? We have no right to *assume* that so far there had been any heathen worship, excepting of the sun and moon.

Was the notion *human*? From its *sublimity it would seem not*. *The highest capability of notions, purely human*, has not at any time shown *itself equal to higher conceptions than the invention of atomism*. *culminating in Darwinism*. Whenever men have left these conceits in search of higher, their exploration resultless, they have had to return to them again. And the latest return was but yesterday.

Was Elihu's notion a tradition? Perhaps; but its source seems more probably God Himself than man: for the latter, cultivated as he may be, *whenever he gets away from the gross worship of idols, never witnesses for anything more definite than an "unknown God"*; a supposed, not a perceived or realised Being. Again: this, if tradition is traceable to God rather than man; because the world's tendency has ever been to prefer a god or god's of its own invention; *it has always objected to a revealed God*. And again: this, if tradition, is traceable to *God rather than man*, because of its *many subsequent reiterations*, to all appearance officially, *naming Him as the Authority*.

Was it to Elihu an unauthenticated tradition? There are good reasons for thinking it was not. Remembering that the *inhabited earth according to the usual computation*, was in existence for some *2500 years before Moses wrote in God's name* to His chosen people—were these all that while left to their own notions? Were they without communication of any kind from the God they are stated to have first

known in Eden, and to have thenceforward acknowledged? The evidence of the *book of Job* is, that the *relations of God with good men were as realisable then as at any subsequent time* of which we have particulars. So on the face of it we might infer; otherwise it seems impossible to account for *their religion having remained wholly uncorrupted for 2,500 years*: Job's religion and that connected with the garden of Eden being as much one as though no interval had occurred. Before the Christian era, the most *difficult thing men ever tried was the remaining true to the unseen God*. Left for awhile to themselves, the bulk of them *invariably forsook Him for the worship of idols*, and preferably idols of their own making. *Moses but forty days absent, and down went the Israelites before a golden calf!* Repeatedly convinced that God was, directly He intermitted confirming His existence by signs and wonders, that instant men began to doubt His being and withdraw from His worship. Again and again shown that *Dagon fallen upon his face*, his head and hands cut off, and only the *stump of Dagon left to him*, (1 Sam. v. 3, 4), was nothing in the world but a *sorry cheat, yet they set Dagon in his place again and bowed to him as usual*. Yes; even the children of Israel, who in this respect actually did *worse* than the heathen "whom the Lord had destroyed before them" (2 Chron. xxxiii. 9)! These seem to be the common *instincts of men*—and especially of those whose melancholy fallings away from Aaron to Zedekiah are so minutely recorded in the Bible—I say that the *unswerving loyalty of the unseen God's worshippers for 2,500 years, from Adam to Moses*, is quite inexplicable unless the record be true; unless God, before a line was written in His name, really had the *constant communications* He is stated to have had with the *elect families* who professed His service. How was it that *Job*, towards the end of those 2,500 years, *although tried to the utmost of human endurance, never once thought of denying God?* How was it there was *not a single unbeliever* in God amongst those "*miserable comforters*" who did their best to alleviate by aggravating his calamities? It is impossible to account for it, except upon the hypothesis that the Being of God was, in those days, so *indisputably confirmed to His worshippers by the habitual intercourse he is represented to have had with them*, that denial of His being was simply out of the question. Had *Job's religion* been merely the *inorganised superstition* it is the fashion to consider it, *severely tested as it was*, and with nothing tangible to hold it together, surely, so empty, so powerless, so comfortless a sham would not have retained his allegiance for an hour.

How is it that those we esteem our greatest philosophers seem quite *unable to talk science without venting second-hand sarcasms at the*

expense of men's religious delusions? I say "second-hand sarcasm," for whence gained they their superlative contempt? Every jot of it from the Bible! Who has denounced the imbecilities of superstitious worship with such withering scorn as the Bible's God? *He* not a whit more real than the Baal he proves a myth! So indeed they tell us; but from such *sticklers for law we expect conclusions according to evidence, not contrary*. Whether they accept the *Bible as from heaven or of men*, this much is proved: its writers were as free from superstition, and as much alive to the follies of visionary and spurious religions, as the most enlightened free-thinker who ever lived.

Agreeably, then, with the marvellously concurrent testimony of the *Book of Job* and the *Book of Human Nature*, it appears that Elihu knew God had made and given him life; not of his own knowledge, but by reason of that information having been God's revelation: first, perhaps to his ancestors, and confirmed from their day to his own.

If this be true, there should, one would think, be contemporaneous statements and evidences establishing that God gave it, and how it was given. Well, there are such statements and evidences.

(To be continued.)

The Contents of our Letter Box.

To the Editor, "Earth—not a Globe—Review."

Dear Sir,—Lady Blount and myself have the pleasure to inform you that our Valse, "The Earth not a Globe," or "The Nebular Hypothesis"* having been set to music has been played at the Crystal Palace by Godfrey's Military Band. It was played there *again* to-day, May 3rd, and her ladyship had notice, and both attended to hear it. It was well executed, and as you no doubt imagine gave us great pleasure, not alone for the music, but in having the subject made so prominently public.

We trust it will make a good impression and draw attention to a matter of such great importance. Zetetics should ask Mr. Godfrey when he next plays the Valse, enclosing P. C. for a reply.

Enclosed please find to-day's Crystal Palace Programme.

Yours faithfully,

W. T. WISEMAN.

Copied from Programme.

Bandmaster—Mr. CHAS. GODFREY, Jun.

5. Valse ... "Earth not a Globe."

W. T. WISEMAN & LADY BLOUNT.

LEEDS. Dear Sir,—I notice in the tract entitled, "One of the Devil's Masterpieces" the following assertion. "Any six miles of standing water can be proved by practical demonstration to be horizontal and entirely without the dip that would be required by a globe of 25,000 miles in circumference, viz., 24 feet."

On referring to *Cassell's Popular Educator* (vol. I. page 62) I find among other proofs of the rotundity of the Earth the following:—"In 1870 a convincing experiment to prove this point was made by Mr. Wallace in the Bedford Level. Three signals, each 13 feet 4 inches above water level, were erected at distances of three miles apart. On looking through a telescope so adjusted that the line of sight touched the top of the first and last poles, it was found that the middle signal was more than five feet above the line." Can you reconcile these discrepancies? and oblige, yours truly, J. E. GREEN.

No, we cannot reconcile these discrepancies, but we can speak the truth about them. We reproduce upon the cover of this issue of our Journal the

* See *E. R.* No. 7. page 157.

diagrams which appeared in *The Field* newspaper of March 26th, 1870, and offer a gift of a £10 note to anyone who will prove the existence of "three" or even two "poles" from the diagrams of Mr. Wallace's referee. There are many absolutely false statements made about the experiment, in one before me now, I read that there was "three discs rising 12 ft. above the level of the surface of a piece of water large enough to shew curvature if there was any." Another account says, "three boats were built specially for the purpose with masts that stood exactly the same height above the water. These were placed on the canal, one at each end and one in the middle." Another account says, "Over this canal are three bridges of like height and appearance, one at each end and one in the middle. A telescope was placed on one end bridge and levelled, an object was similarly placed on the other end bridge and was seen *under* the middle bridge thus shewing the centre bridge to be on a sort of crest." With such false and contradictory assertions what does; yea, what can the world know about the facts of the Bedford Canal Experiment (?) of 1870?

ABSOLUTELY NOTHING.

Dear Sir,—In reference to my pamphlet which you advertise in the "E. R." Mr. Harpur says, "It is a sensible and temperate work, and makes that mysterious piece of hocus-pocus, the Zetetic law of perspective, more plausible than I have elsewhere seen it made. But, like other Zetetic works, it fails to answer the question why are the lower three yards of mast still visible when three yards of hull have vanished?"

To this I reply, the three yards of mast *might* be still visible or they *might not*!"

I cannot think for a moment that Mr. Harpur has ever tried the experiment or he would be able to give the height of the observer's eye, and also the height of the ship's hull. These are *sine-qua-non* items.

If the eye were five feet above the water and the hull ten feet high, then *only* the

hull would be invisible at the horizon, because its height would measure five feet below the eyeline and five feet above it. This would be, in effect, the same as if an observer were stationed midway between two railway lines ten feet apart. The two lines would, if seen far enough, *appear* to meet at the same spot; and this spot would also be the vanishing point for an object ten feet in length, stretching from one point to the other: that is *five feet on each side of the observer's eye*. This explains how a ship's hull ten feet high would disappear.

Mr. Harpur believes too much in what others tell him; for he says, "several seamen whom I have questioned, all deny that a telescope will bring a vanished hull back to sight." But I can speak from experience, and distinctly affirm that I have many times seen a vanished hull reappear; although there are certain conditions which sometimes make such a result impossible. Let Mr. Harpur try the experiment himself with a good telescope and a quiet sheet of water. He will then be able to see that the "old salts" have (unintentionally Ed.) misled him.

WM. BATHGATE.

Sir,—Several disparaging remarks have been brought to my notice regarding an article in the last number of the *Review*, entitled, "A Genius on the Globe," by a correspondent named H. H. Scroggins, some asserting the article as being a "species of mud-throwing," or "insulting" "scurrilous," "foolish," etc., etc. Now although the article may not rise to the acme of excellence from a literary point, yet the spirit it is written in, is not (in my opinion) a tittle too ridiculous or satirical considering what is alluded to. "The schoolmen's sham-globe and fraud" especially deserves all the ridicule it is possible to bring against it, and I trust those who are so mercifully thin-skinned towards "globeism" by finding fault with the article in question, will in future, re-

member that when deepseated errors are to be rooted out *any* reasonable method should be admissible.

I am, Sir,

Respectfully yours,
T. LONGSIGHT.

Dear Sir,—Just a line to inform you how much I have enjoyed the perusal of our last *Review*. Friend Scroggins' article is very good, his scathing denunciation of

Science falsely so-called is true, though rather severe, perhaps he believes in the Apostolic injunction, "rebuke them *sharply*." What a pity it came on to rain, he evidently has an idea that the fish were made for him rather than disporting themselves in their native element.

Yours truly,

G. T. B.

Answers to Correspondents.

All letters to the Editor should 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. The Editor does not hold himself responsible for the opinions expressed by correspondents. All letters *must* be prepaid and addressed to

LEO CASTLE,

c/o Mr. J. WILLIAMS,

32, Bankside, LONDON, S.E.

O.A.K. AND OTHERS.—Accept our thanks for copies of *Zion's Watch Tower* for May. We *may* notice the Editor's criticisms on "Bible Astronomy," in our next issue.

J. ATKINSON.—Thanks for your answer to question 5. Through lack of space we have been compelled to omit The Zetetic's Open Column this issue. We have no end of interesting and important matter that we are eager to place before the world, but we must be assisted by Zetetics to issue our Journal Monthly before we can do so. Who will help?

D. YEOMANS.—Hearty thanks for your question which shall appear in our next. Thanks also for subscription towards a block for a Map of the World.

ICONOCLAST.—Thanks for *Reynolds' Newspaper*. We hope to start a series of Papers on Gravitation in our next issue. We commend the perusal of them to "Do-do" as we shall shew that "the fact of Gravitation is owned by globularists to be a 'Universal Nightmare!'" "Do-do," watch it, and *believe* what your globular schoolmen are themselves telling you, and *then* you will see "how so many persons in this country can spare time to make fools of themselves."

T. WHITTLE.—Thanks for your communication, which shall appear in our next.

C. HARPUR.—We are glad to see you own that Capt. Forman pointed out a real mistake in orthodox astronomy, viz:—"That on an earth which is not a perfect sphere, plummets cannot all tend towards one single centre." There is no doubt but that he utterly "vitiates the evidence for the *supposed* flattening at the poles," that is *why* we printed his article. When will you see that the whole of "orthodox astronomy is nothing but a tissue of suppositions," each supposer contradicting every other supposer's suppose, supposing that his suppose is not a suppose at all, but absolute truth! Re-gravitation. See our reply to Iconoclast.

- T. WINSHIP.—Thanks for *The Cape Magazine*. We hope you will continue to write to it on "Natural Cosmogony." We wish you God speed in the propagation of truth. We shall be glad to see Mr. Dunn's reply, if he attempts to answer such practical facts as you have brought before the readers of so racy a magazine.
- R. ALFREY, J. T. DINES, AND OTHERS.—We deeply regret our inability to insert your interesting letters on account of lack of space. They *shall* appear at the earliest opportunity.

EDITORIAL NOTICES,

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 10d. per year, in advance.

All monies for the Society must be paid direct to the local Vice-Secretaries, or direct to the Hon. Secretary and Treasurer, Jno. Williams. Post Office Orders to be made payable at Summer Street. S.E.

MAP SUBSCRIPTION LIST.

Mr. D. Yeomans	..	..	..	£0	7	6
Mr. Levi Chilton	...	...	...	0	1	0

Will subscribers whose subscriptions are now due kindly forward them to the Hon. Secretary with as little delay as possible.

A TESTIMONY.

THE EARTH—not a Globe—REVIEW is deserving of especial notice by Scientists and Astronomers. Its contents are both convincing in evidence and logical in conclusion. The philosophical reader of such a work is brought face to face with proof and deep investigation of all that scientists and theologians have advanced, and with a plausible argument shewing that the earth is not a globe.—*The Torch*, May 1895.

In Memoriam.

We regret to announce the death of our esteemed friend J. STEER CHRISTOPHER, who, on account of his Map of the World as a Plane, was made a "Fellow of the Society of Science, Art and Literature." Born at Dartmouth, April 15th, 1805, fell asleep in Jesus at Morden College, Blackheath, December 31st, 1894, and was interred at Charlton Cemetery, January 3rd, 1895. A stone to his memory will shortly be erected, on which will be inscribed:—

"I shall be satisfied when I awake with Thy likeness."—Ps. xvii. 15.

THE EARTH—NOT A GLOBE—REVIEW.

*When the majestic form of Truth stands before the bar of justice,
that hideous monster, Error, hangs its head in silence.*



A Sectional View of the World as a Plane.

NO. 5 (NEW SERIES). OCTOBER, 1895.

PRICE 2D.

"UNIVERSAL GRAVITATION, A PURE ASSUMPTION."

By LEO CASTLE.

(Dedicated to the Editor of REYNOLD'S NEWSPAPER)

"All true interpretations of Nature must be made by suitable and proper trials in which THE SENSES judge by EXPERIMENT ONL EXPERIMENT being the judge of Nature and Fact."—LORD FRANCIS BACON

*"Does not the foolish deference we pay
To men who lived long since our passage stay?
What odd, prepost'rous paths at first we tread!
And learn to walk by stumbling o'er the dead.
The rev'rend sage with vast esteem we prize,
He lived long since, and must be wond'rous wise.
Good Heavens! that man should thus himself deceive,
To learn on credit, and on trust believe!"*

Reason, By POMFRET

"The multitude will not feel so inclined to persist in worshipping an idol when they see it pulled down from its pedestal and degraded with impunity in their presence."—*Essay on Reverence*.

Extract from *Reynold's Newspaper*, April 7th. 1895.

Those who believe the world is flat have a Journal of their own, called the *Earth Review*, which has been forwarded to me. Some people, as the late actor, Charles Matthews, used to say, are so dogmatic as to deny that there is another side to the moon, and the flattists, or zetetics as they call themselves, will not have it that there is such a thing as globularity. I am myself prepared to believe that the world is round until somebody disproves that the law—or, I would rather say, the fact—of gravitation is a sham and the science of astronomy