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THE EARTH.

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A FEW THOUGHTS.

To the reflective mind it must always be a matter of much wonder and astonishment, why there should be so much opposition to the clear statements of the Almighty, in those things that He, of His infinite condescension, has been pleased to reveal to His creature, Man. The reason would assuredly be, the desperately evil condition of the human heart.

Had there been no revelation given, and had man been left to himself, it is frightful to contemplate the utter chaos in which the human race would now be; but thanks be unto the Divine Father, Who has not left us in doubt, but has clearly revealed his purposes and intentions concerning us and the world generally. He has given to us His laws: revealed to us His Creation, His Redemption, and His sanctification; and described to us His unspeakable love for the whole of His creatures.

As regards Creation and that which he clearly sets forth, it strikes one as simply marvellous how finite man has ventured to set aside His statement of facts and substituted fables; and all this has been done, not by ignorant men, but by those esteemed as men of learning and repute, and all under the name of science. Does this not remind us of the Apostle's warning respecting "vain babblings, and oppositions of science falsely so called"?

God has been careful to "teach man knowledge," and has spoken of the Earth, which He formed, some five hundred times, and yet has not given us the most remote idea of the world being a sphere in motion.

Scientific Astronomy ignores the multitudes of Scripture passages to which we might refer, and would appear to consider the Word of God as quite unworthy of consideration.

In place of the simple and clear facts put before us by God Himself, we are asked to relinquish all that, together with our common sense. To do this we must, in a word,

close our Bibles for good, and henceforth ignore Him both as Creator and Redeemer of our race, and set up man as our leader, teacher, and guide!

The clear utterances of the Divine Book are, however, in harmony with our senses and reason, and the more we study it, the more we find it so. "God called the dry land earth; and the gathering together of the waters called he seas; and God saw that it was good."—*Gen.* i. 9, 10.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven ABOVE, or that is in the earth BENEATH, or that is in the waters UNDER the earth."—*Ex.* xx. 4.

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein: For he hath founded it upon the seas, and established it upon the floods."—*Ps.* xxiv. 1, 2.

"To him that *stretcheth out* the earth above the waters."—*Ps.* cxxxvi. "The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose."—*Ecc.* i. 5.

The sun, moon, and stars are stated to be *made for the world*. "And God said, Let there be *lights* in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so. And God made TWO great lights; the greater light to rule the day, and the lesser light to rule the night; the stars also. And God set them in the firmament of the heaven, *to give light upon the earth*, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good."—*Gen.* i. 14-17.

When we try to realize the statements and figures given by astronomers regarding the bulk and magnitude of the heavenly bodies, and their distances, we are simply amazed and find it impossible to reconcile their statements with the definite language of the Bible, which, by the way, has been truly said by another, to be the "best book on astronomy the world has ever seen."

"For ever, O Lord, thy word is settled in heaven. Thy faithfulness, is unto all generations; thou hast ESTABLISHED the earth, and it standeth. They continue this day according to thy ordinances: for all are thy servants."—*Ps.* cxix.

89-91. The Scriptures teach that the sun, moon, and stars have motion, but nowhere do they suggest that the world we inhabit has any.

If modern astronomical science be true, then how are we to understand such passages as *Isaiah* lx. 19, 20; *Rev.* vi. 12-14, xxi. 2, 3, and many others?

Regarding *Rev.* vi. 12-14, the late Rev. Thomas Scott, comments thus: "the civil and religious state of the world, attended with vast commotions of every kind. The 'extreme blackness of the sun' and 'the moon becoming blood,' denote the extinction, with horror and bloodshed, of the more exalted and conspicuous persons, such as emperors and their chief ministers, officers, and nobles: the falling 'of the stars' was emblematical of the degradation, or death of the illustrious in great numbers, such as magistrates and senators." I need quote no more! When will men believe that the Lord says what He means, and means what He has said.

Brighton.

MAJ.-GEN. E. ARMSTRONG.

[Commentators too often make the Word of God of none effect by their traditions.—*Ed.*]

AN AFTERNOON AND EVENING WITH THE EDITRESS OF *THE EARTH*:

By a Christian Observer in London by day and
night, known as *The Man About Town*.

On Sunday, June 8th, the following announcement was posted outside Christ Church, Peckham, Free Protestant Church of England (Rev. J. McMillan, Incumbent):—"Lady Blount, D.V., will give an address; subject—"Bible Cosmogony." Chairman: The Right Rev. James Martin, D.D., LL.D., supported by Bishop Mac Laglen, Archbishop Stevens," &c.

In the body of the church were many well-known friends, and a good company of strangers. The meeting was commenced by the singing of the well-known hymn, "O God, our help in ages past," followed by prayer, offered by Bishop

Martin. The chairman then read the first chapter of *Genesis*—commenting upon its historical grandeur—and, in introducing to the audience Lady Blount, said that he had heard of her in the literary world, also had experienced great pleasure in reading some of her writings, and he felt sure they would say at the close of the meeting they had listened to one who had mastered the great subject of “Biblical Cosmogony.” He had therefore great pleasure in calling upon her ladyship to deliver the address.

Lady Blount—after expressing, in well chosen words, the joy she felt in being present—at once (like a great master builder) commenced to lay her foundations, all the names of the stones being taken from the Eternal Armoury, “The Word of the Living Father, God.” Some of the stones given being so upheld as to receive the admiration of all privileged to hear the address, which proved the Earth to have immovable foundations as follows:—“The pillars of the earth are the Lord’s, and he hath set the world upon them.”—*1 Sam.* ii. 8. “Yea, mine hand hath laid the foundation of the earth.”—*Isa.* xlvi. 13. “He hath founded the earth upon her bases that it should not be removed for ever.”—*Ps.* civ. 5. “Thou hast established the earth, and it abideth.”—*Ps.* cxix. 90. “He hath founded it upon the seas, and established it upon the floods.”—*Ps.* xxiv. 2. “The world also is established that it cannot be moved.”—*Ps.* xci. 1, & xcvi. 10. “Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding, who determined the measures thereof if thou knowest?—or, who stretched the line upon it? Whereupon were the sockets made to sink?—or, who laid the corner-stone thereof?”—*Job* xxxviii. 4-6. “Thou, Lord, in the beginning hast laid the foundation of the earth.”—*Heb.* i. 10.

From these Scriptures the unbiased enquirer and believer in God’s Word cannot but take it for granted that the Earth has foundations, yet the question arises: To what are these foundations fixed? For there is no stability in water by which the Earth could be firmly held. To this query her ladyship answered that the Bible does not say that the Earth is fixed to the waters, or seas, but that it is founded upon (or over) them, which, from other Scriptures previously mentioned, is known to be positively true. In *Ex.* xx. 4, and *Deut.* v. 8, we read of “the water under the earth.”

The noted “Parallax” had said that “the Earth was like a huge floating island, buoyed up by the waters, and held in its place by long spurs of land shooting into the icy barriers of the southern circumference.”

Lady Blount dealt very beautifully with other passages than those quoted, going on to say that the human mind utterly fails in attempting to solve the great problem of God’s greatness. It becomes lost like a little child in a pathless desert; but this fact offers no reason for accepting any theory which is not in accord with God’s Word, and there is nothing to justify the argument of “accommodation,” used by some, especially by scientific parsons, that “of course God knew that the world goes round the sun,” notwithstanding the statement in the Bible that the sun goes round it. Such prevarication as this, her ladyship said, appeared to her to be nothing less than making a liar of Him of whom it is written: “It is impossible for God to lie,” (*Heb.* vi. 18.) and it requires to be treated with the contempt that it deserves, seeing that it is a slander upon the character of the Holy God to insinuate that He would thus lend Himself to such a Jesuitical and, at the same time, useless deception. This conclusion brought with it the obvious deduction that “we cannot serve two masters; we cannot believe that the Bible and modern astronomy are both true—for the teaching of the one is diametrically opposed to the other.” Even Thomas Paine clearly saw this years ago, when he wrote in *The Age of Reason*: “Two opposing beliefs cannot be held together in the same mind; he who *thinks* he can believe both *has thought very little of either.*”

As God so distinctly declares that of old He “laid the foundations of the earth,” (*Ps.* cii. 5), do not let us be so sinful and foolish as to say that He did not! Only shame and confusion of face can be expected to follow those who defiantly reject the revealed Word of the Only True and Living God for the contradictory theories of dying men.

Her ladyship went on to say that no waters could possibly exist “under” and form the chief part of a revolving planet; but waters do exist under the Earth; therefore the Earth is not a revolving planet.

The lecturer then dealt with the Law of Perspective. This law meets us on every hand. It cannot be gainsaid. If,

for instance, on a straight road we observe a row of lamps, which are all of the same size, we shall find that, from our standpoint, their height will gradually diminish as we look toward the further end; but, if we ourselves approach to that end, the nearer we get to it the higher proportionately will the lamps appear. It is the same law which makes the hills sink to the horizon as the observer recedes, which explains how the ship's hull disappears in the offing; but when the sea is undisturbed by waves the hull can be restored to sight, by the aid of a good telescope, long after it has disappeared from the naked eye, thus proving that the ship has not gone down behind the watery hill of a convex globe, but is still sailing on the level of a plane sea.

Lady Blount concluded a very earnest address by saying that truth undivided was more essential to all men than merely a part of it; but men had departed from the glorious truth of Creation. Of course there was such a thing as true science; yet anything which contradicted the Bible, whether it be labelled science, or whatever it may be called, must be false. The modern scientist and the present-day atheist both contradict the Word of the Living Father—God—when they deny the writing of God through Moses; for Moses was the mouthpiece of the Deity.

The discussion which followed the address was sustained by Dr. Haughton, Ph. D., The Most Rev. Dr. Stevens, Abp. and Pat., and several others, including the Rev. Dr. de Learey of the Established Church.

It was the best meeting of the season, much interest being evinced.

SIGNALLING BY HELIOGRAPH.

This is an excellent subject whereby to utterly disprove the possibility of the Earth being the globe that Geographers and so-called Scientists have demonstrated it to be, with, or by means of their ridiculous and badly constructed diagrams.

The very first feature that strikes a critical person on

looking at a diagram by an upholder of the globular system, is that the diagram is wrongly constructed, and the argument based upon it—both is, and must be totally opposed to sense and reason. Indeed, so utterly and marvelously astray are these Scientists in their attempts at Geometrical diagrams of the very simplest and commonest order, that one might fairly argue that they had never studied practical Geometry.

Of course some of these individuals are called "astronomers" and "scientists," and have big titles such as "sir," and even "lord," tacked to their names, but this last pitiful feature only shews what a miserable use has been hitherto made of the peerage.

There is, however, Balm in Gilead, or the promise of some to come—in that only a few days ago the London Press had an article on the piercing scrutiny which His Majesty King Edward the VII., intended in future to exert in the direction of individuals recommended for a Peerage! Good! This is encouraging, and I earnestly hope that His Majesty will look closely into Geometrical figures and their printed lines, and examine all that is presented as sense and reason. In fact it stands to reason that there is no reason why a person should affect to be possessed of mental superiority—which his promotion to the peerage would infer—if, as the result of a piercing scrutiny, it is found that his diagrams are miserable pretences and his arguments totally deficient in either sense or reason. We have had enough Peerages of the Lord Astronomer kind, and the Education of the future can well be spared any more, purely conjectural, Sir Barts, or profoundly telescopic Milords.

And now to return more directly to the subject-matter in hand—can signalling by Heliograph be conducted on a Globe? I say, without a shadow of hesitation, that such a thing is totally impossible and never has been thus conducted, and never will, or can be! And in support of my assertion, I advance a diagram which cannot be gainsaid, or explained away truthfully and in keeping with sense and reason.

And of Diagrams I may as well say at once, that diagrams representing cuts of the Earth as a globe, are perforce too small, that a scale of elevations cannot be obtained; and also it happens fortunately that the loss of the scale is of no

importance. In that which we have to deal with are *directions* as lines of sight, and these can be perfectly portrayed and described without a correct scientific and artistic scale. The latter would call for a figure on a four foot diameter, and is thus totally out of the question for ordinary book publication.

Luckily, directions are all that we require to enable us to discuss this crucial subject, and I may point out that my attention has been drawn to it, by a supposed, and I may even add, *assumed* criticism on Mr. Winship's Book, "*Zetetic Cosmogony*."

I have not up to the present read *Zetetic Cosmogony*. But I have done better. I have myself written up the subjects, or some of them, which it sets forth, and undertakes to champion. These manuscripts of mine are hidden away in the mysterious hiding-places of some thirty years ago—but though I cannot immediately lay my hands on them, or refer to my then written investigations, I can nevertheless well remember the results I arrived at, and these results appear to me to tally exceedingly well with the peeps into Mr. Winship's book, which a chapter in the last issue of *The Earth* permits me to indulge.

This chapter is signed "Engineer." Why or how it is that people cannot sign their own names to their articles, is to me, one of the social problems of the age we live in! It is not that they need the necessary vanity, because it is plain to be seen that they possess a perennial spring of the latter—but probably they think their articles so crushing and so forcible, and so cruelly critical, that the extra ponderosity of their overwhelming name, or names, is not required to utterly obliterate the person or book they, (as they suppose), graciously deign to notice, and *pass* as an allowed addition to the currant literature of the moment.

Perhaps it is that this kind of critic has a secret silent passive pleasure in not revealing the sword which slaughters the unslayable, but to him, butterfly author. Well, perhaps this is it, and perhaps "Engineer" will have a kindred glee in not having revealed himself so far. What is he kind enough to say of Mr. Winship and his (I am confident) clever book *Zetetic Cosmogony*. Well, he commences in the usual style with a heavy apologetic statement that he has "no idea or wish to depreciate the said work," but at page 6 he finds Mr.

Winship all astray about "Spectrum Analysis," and says that he has quite forgotten certain *dark lines* between the colours, and that these dark lines are what denote the various metals or substances composing the light under observation.

Now this, I am confident, is a bold speculative venture on the part of "Engineer," which has cropped up in his own mind, or else is that mysterious speculative system which is so profusely scattered over the books of Professors on Spectrum Analysis.

I happen to agree entirely with Mr. Winship.

I found as the result of my investigation, firstly, that any light answers, and that a farthing tallow dip does duty wonderfully well for the sun.

Being myself a little startled at the above discovery, I progressed to a second discovery, which is very disastrous to Professors on this subject of Spectrum Analysis—and this second discovery consists in finding that the numerous colours produced do really proceed from the prism itself, and neither from the sun nor from the dutiful tallow dip.

Now prisms vary in amount and depth of colour, but almost any clear substance will answer the purpose sufficiently. For instance, the ordinary glass rests used on dinner tables for large or carving forks and knives, make excellent prisms, and will, with a little manœuvring, reflect all the colours of the rainbow; and beyond these colours I do not believe in any others, except such as are artificially contrived by various positions of several prisms.

I believe spectrum analysis to be a mere childish amusement, and that the colours do not point to any metals as forming the component parts of the sun or the farthing dip either. Pray what metal is the tallow dip made of? I ask the Professor in his *dark-room*—in which his lectures were mostly given, as well as I remember. What connection could there be between a dark-room and sunlight? And how dare he say that the colours thrown on the screen by the mere prism itself can be used to determine what metals exist in the sun? How absurd and childish! Then again, the dark room is totally against sunlight, and it finally appears that the light really made use of by this unblushing Professor in his *highly scientific* lectures, was in reality an electric lamp: thus the Professor argued that the light of his lamp was the same as sunlight, and further, that the

colours—which as a mere matter of course proceeded from the prism—represented the scientific dissection of the light itself. I wonder that he did not take out a patent for making primitive metals from farthing dips and electric lamps! I forgot to record which colour came from gold, or how we were to know if diamonds existed in the sun. Wonderful professor—and *dark* in more senses than one was his darkened cell at the Polytechnic.

It is to be hoped that His Majesty will cast a most penetrating glance at professors of this type before he bestows peerages on them, and that nice little solatium of, say, a neat £100,000 apiece.

And now to advance further and more directly towards the diagrams by "Engineer," and which I find printed at page 205 in *The Earth* for June (our June, too, of 1902) our amazing frosty June of snow, and even ice—well, well, perhaps the diagram has done it. Who can tell? But June and the diagram go hand in hand as being extraordinary.

Now this diagram—which the Ed. can reprint—pretends to prove that signalling by Heliograph is quite feasible on a globe, and the diagram itself is no doubt by "Engineer," as he calls it his own *sketch* at page 205, line 6.

Firstly to touch on the word "*sketch*."

This word exactly hits off every astronomical or globular diagram that I have ever encountered. They are sketches pure and simple, a real scale being out of the question as aforesaid.

But just for that reason "Engineer" should not have ventured upon distances which are very misleading. For instance the curve marked 183 miles is really much nearer 2,000 miles, while the elevation A E would be more like 700 miles than 7,418 feet; and though these features hardly interfere with the diagram, one way or the other, still it remains that they do exhibit the balance or want of balance of "Engineer" himself.

And now, what does he say? Well, speaking of the curvature of 183 miles, he terms it the sea level, and if it represents all ocean no doubt such would be the case on a globe, but *in the very next line* he says that it would be *rather less*. This is certainly extraordinary, and shows want of mental balance. Clearly the distance of 183 miles cannot be the sea level and at the same time *rather less*! But this

is the genuine language of the globite, and the books of professor after professor are full of *contradictions* of this nature, and which they (the professors) seem to regard as the *proper thing*.

And now to proceed once more—or try to at least—for probably "Engineer" will not allow me to get far.

Well, speaking of the elevation A E, he says that the eye of a person looking towards B would strike the horizon at 105 miles at the point D, and on his *sketch*—I should think it is a sketch indeed—he has really made *one critical* remark. Now considering that the curve marked 183 miles is really nearer 2,000 miles, it is quite plain that such a petty distance as 105 miles could not be represented at all on the diagram.

Secondly "Engineer" has no justification for such a distance as 105 miles, nor yet for the one of 81 miles. The distances would of course depend upon how far apart the elevations marked A and D really are. He calls the distance 183 miles as the curve, and he clearly imagines that a *straight* shot from A to D must of course be less than the curve, and on the strength of this he allows himself to ramble through a lot of useless figures, and arrives at the conclusion that the distance should be *modified* to 105 miles!

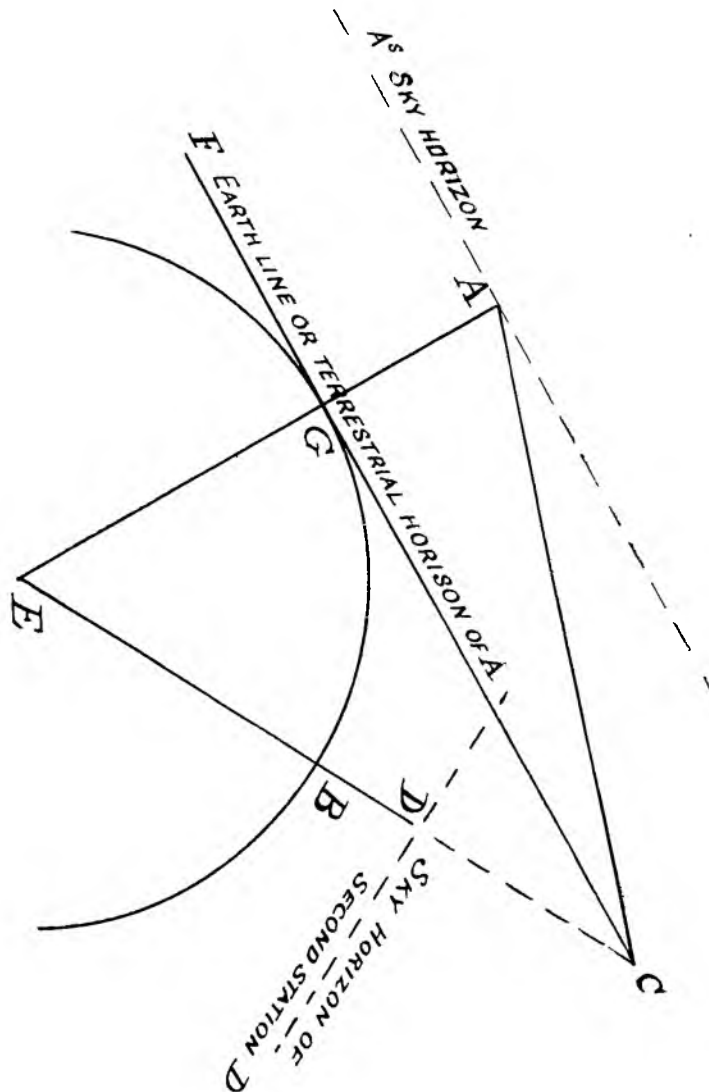
Sad—very sad!

A glance at my diagram will show that the only straight shot possible between the two stations is arrived at by giving the *second prominence*, marked BD on my diagram, much more elevation up to C than the first AG, and that the straight line AC, connecting the two elevations, is in reality *longer* than the curve GB of my decently correct diagram.

Moreover, the line FC in my diagram marks the ground horizon of the elevated observer at A, and *below* that line it is not possible for him to see at all. The consequence is that he could not possibly signal by heliograph to an observer at D on the elevation BD, because he cannot see *through the ground horizon*, and thus conveniently look down, as it were, to the station D.

Also the horizon of a person at A always forms a right angle with his line of elevation. Every field surveyor knows this, or will see the truth of it after a trifling reflection.

Strictly speaking, an observer at A has a sky horizon also, in addition to his terrestrial or ground horizon, and



this is shown in the dotted line at right angles to AE, but in that the observer may look *down*, instead of looking horizontally into the far distance, so he may look toward C as his lowest, and below that he cannot by any possibility see.

Thus signalling by heliograph on a globe is shown to be utterly and totally impossible from two such stations as A and D, whilst the extension of B D up to C and through the dotted continuation will measure close on 5,000 miles, and this enormous distance renders the possibility of signalling from A to the extended elevation BC, or simply C, impracticable.

This diagram is also useful as shewing that even wireless telegraphy could not be conducted between the two stations A and D, but only from A to C some 9,000 miles—and wireless telegraphy is conducted at very great distances—and in itself proves that the Earth is not a globe, such as is generally received.

I am,

E. E. MIDDLETON.

EJECTION AT THE BRITISH MUSEUM.

Recently the bookish community in this country have been again wailing about the time not being far distant when the mass of literature sent in will overwhelm the space which can be allotted to it at the British Museum.

Up to the present the authorities appear to be at a loss what to do in the matter, though a suggestion from a *mere plebeian* is treated with the usual lofty disdain, especially as one of the most darling idols of modern thought would receive such a staggering blow that irreparable ruin would be the fate of the world's most curious curiosity.

Nevertheless, the suggestion is here made public property, notwithstanding its being ignored by the powers that be, and such a man as the late Right Hon. W. E. Gladstone some years ago, when this same book trouble was being lamented upon by that gentleman, who evidently had the confidence to be a most verbose talker on minor things, but appeared very timorous of idol smashing, or other heroic achievements.

The suggestion advanced was that a perfectly unbiased committee should be formed of men of all grades of thought, including the late John Hampden and one other well-known planist, which committee should have full powers to go through the library of the British Museum, and get together all the modern works which have been written on, or have the "Newtonian Theory" of the world being a globe as a base. This selection would necessarily include tons of books on such absurd *theoretical* subjects as Universal Gravitation, Atomic Origins, Evolution, Geology, Astronomy, Pluralities of Worlds, and other wonderful phantasies too numerous to mention; then after mature unbiassed cogitation, these books should be removed to a warehouse in some deer forest or other depopulated stretch of country, or to avoid any more trouble it would be advisable to ship and throw them overboard in Mid-Atlantic.

By such a remedy many miles of valuable bookshelf room would become available, to store for many years books of real and lasting value.

The rubbish being cleared out it would be the duty of the servants of the public not to receive any more in the future.

You'll admit the plan is very simple and not costly, but whether the powers that be have the courage to order it to be carried out, is another matter. Perhaps in deference to the *dear* professors, and the scholastic clique, it would be thought preferable to buy back more of the land from the adjoining ducal estate at an exorbitant price so as to enlarge the building; this, doubtless, would be very agreeable to his grace, but decidedly against the monetary and intellectual interests of the public, and the principles of

ICONOCLAST.

THE EARTH AND ITS THEORIZERS.

The Round World formed the heading of the Rector of Bressingham's letter in *The Rock*, on April 19th of last year, in which number appeared a letter from my pen, with the

heading: *Are Jesuits Outlaws in England?* My letter was the beginning of the correspondence leading up to the libel case just concluded.

I contend that I was correct in arguing that Jesuits are outlaws in England; but was the Rev. W. C. Badger equally correct as a Church of England Protestant, if he took the Bible for his guide?

With some show of learning Mr. Badger challenges any Hebrew professor to contradict his "round world" reading of the Bible. He quotes *Proverbs* viii. 27: "When He prepared the heavens I was there, when He set a compass or the circle on the face of deep." Dr. Taylor gives the meaning of *Proverbs* viii. 27 thus: "He hath cast it into a circular form." *Job* xxii. 14: "He walketh in the circuit of heaven." *Isaiah* xl. 22: "He sitteth upon the circle of the earth."

However far the Rector of Bressingham can "twist" the Hebrew in one or two passages to convey the idea of the earth being of a ball-like form, it is quite evident that the whole tenor of Scripture is opposed to the hypothesis of the Earth being globular in shape, and is dead against the fabulous foundation on which the Copernican temple of mysteries is reared.

"Ninety-five millions of miles!" What does this distance represent? To represent the Sun and Earth on a uniform scale of one-sixteenth of an inch to 1,000 miles would require paper about 980 feet in diameter, with the Sun in the centre about 3-ft. 4-in. in diameter, and the Earth $\frac{1}{2}$ -in. in diameter, travelling round the Sun about 490 feet distant. Picture the Earth on this small scale, with the Sun at a distance of 490 feet direct above its centre! What difference would there be in the direct rays of the sun if it was $\frac{1}{4}$ -inch north or south of its direct centre line?

Leaving the suppositions of bookmen, and coming down to plain every-day common sense:—"Is it possible to picture oneself travelling in a train 60 miles per hour and to fancy the train to be stationary? In the best equipped steamship can any passenger lose sight of the sensation occasioned by the steamer forging ahead?" Yet we are asked to deny the evidence of our senses, which asserts that the Earth is practically stationary, though it is travelling 65,000 miles an hour through the air, making a journey of 1,560,000 miles in 24 hours, besides a daily "turning over."

How the oceans could shoot through the air at this immense speed I could never comprehend, and, when a Bible student at College, I said to my tutor: "If the Earth is a globular body, moving round the Sun at the terrific speed astronomers assert, then Joshua made a blunder when he commanded the Sun to stand still—for he should have commanded the Earth to stand still; but we are told that the shadow of the Sun went back 10 degrees." My tutor told me I must not argue in this strain, and that I was to leave the class-room—which I did; but I had to appear "on the carpet," and a stop was put to the exercise of my "private judgment," the result being that for years I looked upon this phase of study as a subject outside of my comprehension, though I felt assured that if the globular theory is correct then the divinely inspired prophets didn't know what they were saying.

I am informed that it is possible to investigate the distance of the Sun from the Earth by practical architectural measurement on the triangular principle, and three different latitudes are suggested:—(1) Cape Valetta, 2,153 miles north of the equator; (2) Mount Carmel—where the prophets of Baal were confounded—1,971 miles north of the equator; (3) Cape Town, 2,036 miles south of the equator. The experiment could be tried at each of these three places on the 21st of March or September—using a square (similar to a builder's square); let one side of it be about 6 feet long, the other 5 feet; the 6 feet side to be raised perpendicular at 12 o'clock; the shadow of the 6 feet would be about 4 feet long (*i.e.*, at 2,000 miles distant from the perpendicular position of the Sun). The difference in the distance of the Sun in the three places would not vary but a few miles.

The practical proofs that the Sun is *not* 5,000 miles distant from the Earth would require a special article.

Globular Theory advocates teach that the sea is convex 8 inches to one mile. It must then (say some people) be 240 inches (20 feet) in 30 miles, or else 4,000 miles rise would not be gained in 12,500 miles.

The above paragraph is somewhat erroneous on the globular hypothesis. As a matter of fact the sea must be similar to the following figures:—starting with 8 inches to the mile, in two miles there would be at least 20 inches rise; in five miles 4 feet rise; in ten miles 20 feet; in twenty miles 80

feet rise; in thirty miles 120 feet rise, not one way only, but every way.

"If the earth and sea were a globe, where should we find the level horizon?"

When a ship has disappeared to the naked eye, or below the horizon, as reported, if the investigator looks after it with a telescope he will behold it cutting its way through the waves; but a misty day proves that the telescope will not penetrate water, which it must do if the roundness of the sea hides the ship from the vision of the beholder, when it appears to him as sinking below the horizon. The optical illusion arises from the sight being restricted to a certain distance, though the globular advocates inform the enquirer that the convexity in the distance of fifty miles is not sufficient to be discernible—and, at the same time, they say a person cannot see a ship beyond 14 or 16 miles out to sea, because the sea's roundness hides it from view.

In respect to certain passages in the Bible apparently favouring the globular hypothesis, I have learnt that some Hebrew and Greek terms may be "twisted" to mean almost anything. This was palpable to me when I was constructing a skeleton Greek Lexicon for the late Rev. Castle Cleary. In scores of cases "The Sabbath" is falsely rendered "The First Day of the Week."

But I have gone beyond the space allowed me for this article—and I must conclude, at any rate for the present.

611, Seven Sisters' Road,

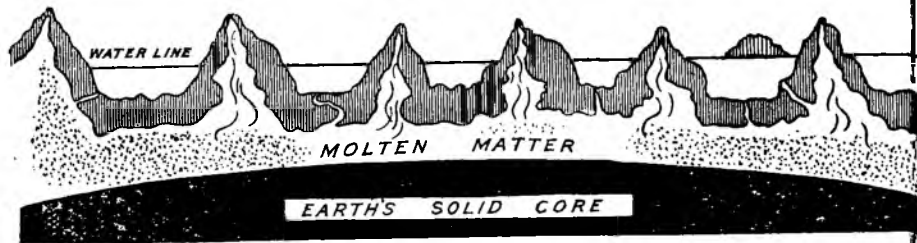
XAVIER FIELD.

Tottenham, London, N.

THE WEST INDIES.

One would think that the sad and terrible disaster in the West Indies, of last month (May), needed our deepest sympathy, and that none, however "learned," would have been so inhuman as to have made such a calamity an occasion for an ostentatious display of Phantasmal Science; but such has been the case as the following "Geological Section of the West Indies" plainly and irrefutably proves. If it is intended to prove the Earth a globe it is a miserable

failure; the so-called coast is curved, but the sea-line above is a straight line! I take it from the *Birmingham Weekly Mercury*, May 17th.



In the diagram, the volcano at the left-hand corner is Antigua, the next Guadeloupe, next Dominica, next Martinique, next St. Lucia, next St. Vincent. Barbadoes is between the last two in the distance, on the "water line."

The "water line" looks very level, horizontal, straight, flat. Ah! perhaps this is the production of a telephotographic lens and camera. If so, it has "recorded in an *unmistakable manner*" that Mr. H. Yule's *so-called* experiment on the Old Bedford Level was, to say the least, an "optical delusion."

What have the members of the Glasgow British Association to say to this absolutely contradictory evidence?

But look where the globe has gone to! Absolutely buried beneath the three elements—air, water, and fire! And so the poor globe is buried at last beyond all recovery, and the "flat earth" and horizontal water line are on the top. Oh! but I see that is only the "Earth's Solid Core." But tell us ye savants—if ye can; yes, *if*—why does your "crust of the earth," and the water resting on the earth's crust, not partake of the contour of the solid core?

The core is surrounded with molten matter.

Thank you. That's very learned—very high—the production no doubt of a "mighty intellect." But as all heated bodies, whatever may be the source of their heat, cool down from *the outside*, how comes it about, in the name of common-sense, that your globe has got a "solid core"? Don't you see that the *molten* matter is in the wrong place?

Now, don't you think it is time you honestly and candidly owned up to the truth, and publicly confessed that your science so-called is only the outcome of a vain imagination, and that you have given the "Scriptures of Truth" the lie long enough?

Well, however that may be, this I know, for God has recorded it in His Unchangeable and Inflexibly Holy Word, that EVERY idle word men speak they shall give an account thereof in the Day of Judgment,—“For by thy words thou shalt be justified or condemned.”—*Matt. xii. 36, 37.*

So you see, gentlemen, the matter is not done with here, but your teaching, whether true or false—and as it is anti-scriptural it is *not* true—will be ZETETICALLY INVESTIGATED and you will receive a righteous reward for the things done in the body, whether they be good or bad (*2 Cor. v. 10*).

We heartily thank you for this unquestionable proof that the world is not a globe of land and water surrounded by "the air we breathe," which is surrounded by "ether" which is surrounded by "illimitable space."

It must be evident to the most simple reader that as the science of Modern Astronomy, by its doctrine of "illimitable space," does away with heaven it does away with God's Throne (see *Isa. lxvi. 1*), and in consequence with God Himself; hence its origin is infidel and therefore Satanic.

J. WILLIAMS.

If Genesis is not to be relied upon, in its description of Creation, how shall we trust Exodus? If the Old Testament is not true, what will become of the New? If the Creator, through His servants, the prophets, has not correctly described His Works, how can we trust him for our salvation? As the great Teacher, who came from God, himself declared: "If ye believe not his (Moses) writings, how shall ye believe my words?" They stand or fall together. Our Lord says so; and every logical and candid mind must see it is so. We are prepared to accept the conclusion; for we feel sure that no fact in nature is contrary to Bible teaching.

ZETETES,

First Ed. *The Earth not-a-globe Review.*

PSALM XIX.

AN ADDRESS by LADY BLOUNT.

Reprinted from the *Wimbledon Gazette*.

This is one of the beautiful Psalms of David, and one which, according to the heading, he dedicated to the Chief Musician, probably to be set to music so that it might be sung in the service of the Temple.

It begins with the contemplation of God's creative works, and then leads on the mind to consider the moral law and righteousness. The consideration of this Psalm will well repay our earnest attention, and may we, while we consider it, be endued with the same spirit as the writer had when composing it.

We are first invited to a consideration of

THE CREATION,

and the Psalmist at once launches out into the midst of the subject with the simple yet magnificent declaration: "The heavens declare the glory of God." The Psalmist had in his early years led the life of a shepherd, and, as such, had watched the sun rise majestically over the eastern hills, culminating in the south, and finally setting in glorious effulgence in the west. By night, as he stood on the hill slopes, he had watched the stars come forth one by one, when the sun was setting, as though they were timidly popping out to see if the light of day had fled.

Thus we may perceive how God revealed His Works unto His servants of old, and instructed them according to His Will, and how He inspired them to leave us the books of Nature and Revelation.

The sweet Psalmist of Israel was taught of God—not only through inspiration, but even as we all may learn, through *observation*. And as he gazed up at the arched canopy of the heavens, constellation after constellation came forth and displayed itself—shining jewels in the purity of the eastern sky, until the whole heavens seemed to be ablaze with jewelled splendour. Who could look on such a scene with an impassive eye? Who could watch the marshalled hosts

come forth with unerring precision night after night and attribute their presence or their motions to chance, or what in the scientific jargon schools has been called "the fortuitous concourse of atoms." Who ever saw a fortuitous (or accidental, casual) concourse of atoms arrange themselves in order into any organized shape whatsoever? Nobody. No such infidel or unreasoning thoughts capped the mind of the Psalmist. As he watched the heavens he sought for traces (or footsteps) of mechanism, design, and intelligence in their creation, and in the fulness of his heart he worshipped the power and intelligence which had made all these things.

The heavens declare the

GLORY OF GOD.

There is a God, and no one can give a satisfactory account of the universe by leaving out God. Yet the so-called "scientists" of the day try to explain the universe *without* God! No wonder then that they have gone astray, and have given accounts of the universe, its origin and formation, which I am free to say neither harmonize with the known facts of Nature nor agree with Bible teaching. But more of these discrepancies as we go on.

"The heavens declare the glory." The glory of God is seen in that vast superstructure above our heads which is called the firmament. According to the Word of God, the firmament was made on the second day of Creation for the express purpose of supporting the waters which are above the firmament, and dividing them from the waters which are below the firmament. This is clearly stated in the first chapter of *Genesis*, verses six and seven, which read as follows:—"And God said let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament," which is described as "something stretched out and spread, like a curtain, tent, or canopy," and divided the waters which were above the firmament: and it was so." Now let us take the Word of God before the word of man, and let us believe the Bible rather than what is called "science." And God Himself, speaking solemnly before His people Israel, when He gave them His good Law, described the order of Cre-

ation—heaven above, earth below, and water under the earth. It is written in *Ex. xx. 4*: “Thou shalt not make unto thyself any graven image, or the likeness of anything that is in heaven *above*, or that is in the earth *beneath*, or that is in the water *under* the earth.”

It is befitting these perilous times to ponder upon this Commandment. It is imperative. And let us pray that we may not fall under the heinous sin of idolatry. Let us strive to shun it in every shape, form, or even semblance, for it appears to be a fearful and inexcusable sin in God's sight. We are not only called upon to shun idolatry, not only to condemn it, but we should do our best to annihilate it! It is written even respecting the evil habit of swearing, that if a man *hear* the voice of swearing, if he *do not utter* it, then shall he bear his iniquity. And that iniquity is being a *witness* to evil of any kind, without putting the foot upon it and condemning it. Yet some think little of swearing! Let us be warned against idolatry, as it is very strictly forbidden by the Lord God Jehovah, the Creator of heaven and earth.

If perchance the warning note had been raised when this evil first crept into the heart and centre of the Church of England, it might have been quenched. Let us flee also from idols within our hearts.

To return to the subject:—“Heaven above, earth beneath, and water under the earth.” The majority of human beings do not even affect to believe this. The Apostle says, “If any man speak let him speak as the oracles of God.” It is not the business of the preacher to preach “science” to preach politics, to preach current topics of the day, but to “preach the Word.” Hence I believe that if the heavens declare the glory of God, they must be those heavens which the Psalmist saw and believed in, and which led him to God, and not the heavens of modern astronomy and of “science falsely so-called.” The stars, according to Moses, were not made until the fourth day of Creation; and then they are merely called “lights,” and lesser lights than the sun or the moon, made to give light upon the earth. And they do so. These lights, in silent solemnity and beauty, spoke their message to the shepherd of Israel as he watched night by night. And their teaching and influence were not confined to Judæa, for he says, “Their line [margin, ‘rule’]

is gone out through all the earth.” As the Creator first intended them they are “for signs and for seasons and for days and for years.”

There is something very fascinating in the study of the stars, and eminent men in the Church, who have made them their study, have gone so far as to say that not only Creation's Story may be read in their “voice,” but that the very story of Redemption itself may be traced by the signs, constellations, and ancient nomenclature.

The Psalmist, meditating upon the beauty of the heavenly hosts, as he reclines, and watches them, upon the slopes of his native hills, sees the sun rise in majesty and splendour, and gives us his idea—probably under the inspiration of God. “His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.” This passage plainly proves that according to the Word of God it is the sun which moves round the earth and not the earth which moves about the sun. This agrees with observation and the facts of Nature. For no scientist has ever given the world a single proof that the earth moves—not one! It is all assumption. But of these things I can give more proof if desired. After describing how the sun goes forth in his circuit, lighting up in turn every portion of the habitable earth, he rises to a higher theme.

He sees in the physical forces of the sun a symbol of the natural forces of God's Law. As there is nothing hidden from the sun, from some measure of its light and heat as it journeys round the world, so the Law of the Lord is all-embracing and covers all men's actions and thoughts. God gave his Law on Sinai. It was written on two tables of stone, and it embraces all man's duty to God, and, in the second place, all man's duty to his fellow man. There were ten *Commandments*, but one *Law*. And as the light and heat of the sun is penetrating, and necessary to the existence of mankind, so these ten Commandments were far-reaching, reaching everywhere to men's thoughts and actions. and as Paul says of the Word of God, “piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” “The Law of the Lord is perfect, converting the soul.”

(to be continued, D.V.)

MR. ALEXANDER MINNES.

Mr. Alexander M'Innes, Sauchiehall Street, Glasgow, who had been a tutor in that city for thirty years, passed away on June 16th, after a short illness, from cardiac weakness. Born in 1833, he became Queen's Scholar, and attended the Normal Training College from 1853 to 1855, taking a head master's certificate in 1862. He held this position in the Caledonian School, Liverpool for some years. He was also a member of Gilmorehill University Council. He coached many hundreds of professional gentlemen now practising in Glasgow, England, and the Colonies. Two sons and six daughters mourn their loss.

In Memoriam.

Alexander Mc Innes,

A Valiant Champion of the Truth, and
a True Friend,

Died at Glasgow, June 16th, 1902,

At 9.20 a.m.,

Aged 68 years.

In sure and certain hope of Eternal Life.

"In Christ shall all be made alive" for aye,—
Thus said the Lord, through Paul and through Isaiah,—
When death itself is slain, and prostrate: they,
The dead, shall rise, redeemed through the Messiah.

"Lift up your gates," "give way Sheol," shall yet be said,
And death, a vanquished foe, shall fall, for ever dead!

1 *Thess.* iv. 13.

The Angel Michael bore a message from the Lord,

That Adam, though he die, shall live again;
For death shall yet be conquered by the Word—

Its captives borne to Paradise, in train.
Jesus—once slain—alone hath life, He lives
To bring a deathless reign. Behold! 'tis Life He gives.

DEATH OF THE BISHOP OF AUCKLAND.

We are assured that every reader of *The Earth* will deeply sympathize with our dear and highly esteemed friend and contributor, Mrs. F. Horne, upon whom death's cold hand has quite recently dealt a two-fold blow, and she now mourns the loss, not only of her much beloved brother, the most Rev. William Garden Cowie, D.D., Bishop of Auckland and Primate of New Zealand, but also that of her husband's brother.

Mrs. Horne and her notable brother were born of parents who were distinguished for beauty of person, mental talents, and eminent lineage. The primate was born in Scotland, but the family removed in his early years to England, where he was educated.

His father, dying at an early age, left his mother to bring up a large family, five of whom were sons, who all became distinguished men. This fact may have come to pass through the force of an uncommon combination of gentleness, strength, and energy which controlled the sway, and influence of their wonderful mother—Mrs. Cowie.

Bishop Cowie was born in 1831, and was educated at Eton and Trinity Hall, Cambridge, of which foundation he was a scholar. He won Latin and English essay prizes at his college, and in 1854 was placed second in the First Class of the old "Civil Law Classes." He remained for a short time in Cambridge, being admitted to Deacon's Orders in 1854, and licensed to the curacy of St. Clement's, Cambridge.

He was ordained priest in 1855, and accepted the curacy of Moulton, Suffolk, his wife, whom he married in 1869, being a daughter of Dr. Webber of that place. In 1857 he was appointed a chaplain to the forces in India, and served with Lord Clyde's army at the capture of Lucknow in 1858, for which he received a medal and clasp. He was present with the division under Sir Robert Walpole at the battles of Allygunge, Rooyah, and Bareilly. He joined the column of the late Sir Neville Chamberlain in the Afghan campaign of 1863, being present at the storming of Lalloo by Sir John Garvoek, and again receiving a medal and clasp. In 1863 he was chaplain to the camp of the Viceroy of India, and in 1864 he served Bishop Cotton, the Primate of India, as his resident and examining chaplain. In 1865 he was chaplain at Kashmir, where he interested himself actively in the Missions of the Church Missionary Society. He then returned to England, and was then appointed by Bishop Lonsdale of Lichfield in 1867 to the rectory of Stafford. In that year Bishop G. A. Selwyn came home to attend the Lambeth Conference, and on the death of Bishop Lonsdale the see of Lichfield was pressed upon him. Bishop Selwyn returned for a short time to New Zealand to take farewell of the scene of his heroic labours, and Mr. Cowie was nominated as his successor in 1869. Since 1841, when the diocese of New Zealand was separated from Australia, Selwyn had borne the title of "Bishop of New Zealand;" but in the interval six additional sees had been created, and Mr. Cowie now became the first Bishop of Auckland. His career as a military chaplain and the active service he had seen had prepared him for the vigorous exertions required of him in New Zealand, where for over thirty years he was an energetic Diocesan. Bishop Selwyn had secured something in the way of endowment for the bishopric, and the diocese was considerably assisted by the S.P.G.; but owing to the presence within his borders of the workers of the C.M.S. among the Maories, the Bishop was also in frequent intercourse with Salisbury Square. Dr. Cowie was visitor and governor of St. John's College, Auckland, and was appointed Fellow of the University of New Zealand in 1880. He became Primate of New Zealand in 1895, and he visited this country in 1897 for the Diamond Jubilee and the last Lambeth Conference, receiving on that occasion the honorary degree

of D.D. from the University of Oxford. He was the author of *Notes on the Temples of Kashmir* and of *A Visit to Norfolk Island*.

We know not whether Dr. Cowie was in harmony with ourselves in his beliefs, regarding the Earth and other things, but that he was a beloved brother of such an earnest supporter of Truth, and so noble, clever, and dear personal friend as is Mrs. Horne, is sufficient to make his life account dear to us. And to all who love righteousness and mercy having learnt in Jesus' Name to "weep with them that weep," there is a further reason for interest, viz.: our dear friend and helper in the work says, "I could recount incidents in my brother's life which would form stirring examples to others."

Many columns could be written on the subject of the late Primate's life, but as long reports have appeared in many well-known papers we will close this notice by quoting the words of Mr. Seddon, the Premier of New Zealand: "He was one of my dearest friends. The last letter I had before leaving New Zealand was from him, asking me to see some of his friends in England, and to give his love to Lord Roberts. Everyone should read the remarkable interview in Roberts' *Forty Years in India*, between the Commander-in-Chief and the late Primate of New Zealand before Candahar. He was a man of fine physique, and great influence alike with white men and Maories. He was an excellent organizer and ruled his diocese and province wisely. His loss to the Church of New Zealand will be a very great one."

Light is but darkness to the eye that's blind,
 And Wisdom's folly to the vacant mind.
 Knowledge, if not with Truth conjoined and wedded,
 Sinks men in mire, and leaves them there embedded.
 The supernatural with its dazzling dower,
 Is not divine from every source and power;
 For as in Pharaoh's court—'tis now as then—
 Miraculous powers flow in evil men.
 But Light is Light if born of heaven's pure ray,
 And Wisdom Truth if born of heaven's day.

Knowledge of Good and Evil will increase ;
The Good shall live, but Sin and Death shall cease :
Then supernatural power Divine will reign,
To bless the world through every source and vein.

E. A. M. B.

IN THE EVENING :

By Lady Blount.

"For what is your life? it is even a vapour, that appeareth for a little time, and then vanisheth away."—*James iv. 14.*

Only a grain on Time's vast shore,
A speck, or a particle, nothing more !
Then passing life's "span" or allotted day,
Man returns once more to his mother clay ;

In the evening,
In the evening,
In the evening of life's day.

Only a drop from the mighty tide,
Where oceans, and seas, and gulfs divide ;
Toss'd for a moment on life's girt shore,
To join the great deep as in days of yore,

In the evening,
In the evening,
Borne back with the tide away.

Only an atom here on earth,
A mite, yet perchance of intrinsic worth ;
An animate being endowed with Mind,
Unmeasured its power o'er a world purblind,

In the evening,
In the evening,
From earth's thralldom shall pass away

Only a germ of knowledge keen,
As "folly" and "madness" the million deem !

Shunned by the worldly are they who aspire—
Through faith in the Christ believing
Truth's fire

In the evening,
In the evening,
Shall burn with a brighter ray !

Only an influence sweet, a dream,
From an occult source, or a spirit stream ;
A telephone link with a hidden land,
Conjoining the seen with the unseen strand ;

Till the evening,

Till the evening,
When the night shall have pass'd away.
["For there shall be no night there."—*Rev. xxi. 25 ; xxii. 5.*]

Only God's Word in its unseen course,
Rules Nature's laws with miraculous force,
Joy telling, grief quelling, borne down from above !

Eternal for ever ! Divine, sacred Love !
In the evening,
In the evening,
It shall reign with a perfect sway !

Only an utterance may waken a chord,
Unsheath from its scabbard the assassin's cold sword,
Raise malice that's dormant, and yet unstirr'd,

Till hatred more fearful if long deferr'd ;
In the evening,
In the evening,
With vengeance shall have its play.

Only a small voice, a pow'r untold,
May shake an empire unbrib'd by gold ;
Will shatter to atoms, and re-unite,
And arouse the nations to see "The Light !"

In the evening,
In the evening,
When the sun sets on mortal sway.

Only a seedling, will raise a tree,
Yet a germ everlasting it may be ;
Only sweet knowledge, through Christ that's true,
Will survive—more lasting than oak or yew.

In the evening,
In the evening,
Of the great Resurrection Day.

["And at eventide it shall be light."—*Zech. xiv. 7.*]

MIDDLETON'S ATTEMPTED
DIMENSIONS OF THE EARTH



EXPLANATION.

The distances on this chart are those found by the modern steamship.

Dimensions mean the compass within which the whole Earth lies.

This dimension is much smaller than one would suppose.

The latitudes are out as much as 30 degrees on the China side, and countries thought tropical are really Arctic in consequence.

This has been explained in "The Earth" Magazine, for the months of March and May, 1902.

The Great Secret of the Earth lies in the Gulf of Pichili, which is quite 30 degrees out of the Globe's Latitude. Rivers in the Gulf of Pichili freeze SOLID from November to March.

This severity of climate upsets the Globe's Latitudes, and allows of a reasonable Ground Plan of the Earth.

The Longitudes are fairly representative.

I am,
E. E. MIDDLETON.

God willing, we intend to publish regularly, as soon as possible, a Supplement to "The Earth" with each issue. It will deal with TRUTH UNDIVIDED according to our belief, with a controversial column.

A DEFENCE OF PHILOSOPHIC DOUBT:
By "Rectangle."

(continued from Vol. II., p. 185).

"Thus the whole mighty mass of rock, stratified and unstratified, has been made to float upon the unfathomable

waters, yet as securely fixed as a ship in a Liverpool dock. The bases of the earth are so sunk as to make it immovable for ever. Man is challenged to tell how. 'Upon what are its bases sunk?'—*Job xxxviii.* 'He founded the earth on its bases; it is not moved for ever and ever.'—*Ps. civ. 5.* Now, why can an iron ship float, though that metal is seven times heavier than water? Because, chiefly of the shape. But the heaviest rock is only three times the weight of water. Then consider the tremendous buoyancy of the ocean causing some substances to float on the surface, and others to sink only to a certain depth. The earth, its density decreasing from the foundation rock upwards to the soil of the surface, is sunk to a depth several miles in the sea, yet so as to have a dry surface, and shores on a level with the surrounding waters. It consists of four continents of an irregular and somewhat triangular shape, stretching out from the central north, thousands of miles towards the icy barriers of the far south, against which winds and waves rage in vain. The continents are connected by sub-marine rocky beds, varying in depth, whilst the Arctic and Antarctic oceans are found to be unfathomable.

"The flood, as we have seen, was caused by the opening of the netting of heaven and the fountains of the abyss. The heaven or sky 'is an expanse for the clouds, strong as molten mirror.'—*Job xxxvii. 18*; and was made on the second day of creation to separate the waters above from the waters below. 'Hast thou come to the springs of the sea?' asks God—*xxxviii. 16.* It was formerly the opinion of Christian writers that these springs or fountains are in the central north, confined by the impenetrable walls of ice, which were broken down at the flood. However, when Noah had entered the ark, from heaven and the abyss rushed the waters to fulfil God's purpose to destroy the earth with its inhabitants. Hence, the rending of rocks, the shattering of hills, the breaking up of the earth's strata, the piling of mass upon mass, wherein were buried animals and plants to be dug up many centuries afterwards. All lands were filled with the wreck of the old world—a terrible warning to all future ages against the commission of unrighteousness.

"And, let it be noted that the petrification of fossils is not surprising seeing that the earth was wholly sunk under the waters for a whole year. Even geologists confess that the

degree of petrification is no proof of the antiquity of a fossil. 'The mere amount of change, then, which the fossil has undergone, is not by any means a proof of the length of time that has elapsed since it was buried in the earth; as that amount depends so largely on the nature of the material in which it was entombed, and on the circumstances which have since surrounded it.'—Jukes, p. 190.

"Then what was the origin of the rocks, indeed of the entire earth? Aqueous, according to *Genesis* i. 1, 2. 'In the beginning of God's framing the heavens and the earth, the earth was in loose atoms and empty.' (Hebrew.) Where were the loose atoms? In the abyss of waters; and God on the third day of creation consolidated all into rocks, stratified and unstratified, causing the land to appear.

"But, why is man not found as a fossil embedded among the rocks as are the animals? The answer is not difficult. Before the flood man was not so prolific as now. During the 1656 years of the old world there were, according to Moses, only ten generations counting from Adam to Noah; and Noah during 600 years had only three sons. However, let us reckon approximately the antediluvian population, allowing 8 children to each couple. 1st generation, 2; 2nd generation, 8; 3rd generation, 32; 4th generation, 128; 5th generation, 512; 6th generation, 2,048; 7th generation, 8,192; 8th generation, 32,768; 9th generation, 131,072; 10th generation, 524,288. The sum is 699,050; and the whole human population before the flood might not amount to one-sixth of the population of London. Be it remembered that mankind in the old world dwelt in Asiatic Turkey, speaking the same language, and it was not till after Noah's death that the dispersion from Babel, over the earth, took place. Asiatic Turkey contains at present fifteen million human beings, and there only could fossilized man be found. To what extent, if at all, has that country been geologically examined."

(to be continued D.V.)



All communications and enquiries respecting this Magazine and the teaching it upholds, and all questions and matter for insertion, should be addressed to E.A.M.B., 11, Gloucester Road, Kingston Hill.

"THE EARTH'S" OBSERVATORY.

The Ed. does not necessarily endorse statements made under the headings of "The Earth's Observatory," Letters, etc., unless signed Ed. The Earth.

"SIGNALS FROM MARS.—It will be remembered that a year or two ago great interest was aroused by the announcement that Mars was making signals to the earth. The idea seized hold of the popular imagination, and writers of fiction began to introduce the inhabitants of other planets into their romances. The astronomers, however, with the exception of those who had observed the so-called signals, were rather sceptical about the whole thing. Even in the very biggest telescopes Mars is by no means a large object, and signals from it would have to be on a tremendous scale in order to be observed on the earth. It is now announced that what was taken for a signal was merely a cloud passing rapidly over a part of the planet's surface which is believed to be an immense tract of vegetation. We shall thus have to wait a little longer for authentic messages from Mars."—*People's Friend*, May 26, 1902, Dundee, Scotland.

From W. ATKINSON.

In answer to F. E. W., regarding "degrees," we believe personally that the continents and islands of the Earth are situated "upon the seas" and at distances relatively as generally described (*Ps.* xxiv. 1-2).—[Ed.]

The Equator may form a smaller circle.

The lower mere sectarianism is sunk, the higher CHARITY, or true Christian Love will rise.

A FAMOUS PENDULUM.—The French Government has decided to instal at the Panthéon, Paris, the famous pendulum by which Foucault in 1857 demonstrated the rotation of the earth.

The Government of Paris once decided to measure, in a manner, a quadrant, or half the meridian from pole to pole, for the purpose of obtaining their standard of measuring the *metre*. But they found afterwards they were wrong. Yet they stick to the metre. They may stick to Foucault's pendulum, but neither he nor they have proved the rotation of the earth by it. I note the paragraph in the paper is followed by the heading "Scottish Bulls;" the editor might have put a similar heading to the paragraph quoted, viz.: *French Bulls!*

"It often happens that the universal belief of one age of mankind—a belief from which no one was, nor without an extraordinary effort of genius and courage, could at that time be free—becomes to a subsequent age so palpable an absurdity, that the only difficulty then is to imagine how such a thing can ever have appeared credible."—JOHN STUART MILL.

NOM DE PLUMES.—We quite agree with Mr. Middleton on this point, unless there is a *very good* reason for withholding personal identity. It would probably cause persecution from high quarters and loss of employment and living. *This is the case with some of our contributors.*—[Ed.]

SUNSPOTS AND ASTRONOMY: A LOCAL STUDENT'S CONTENTIONS.—Sir Norman Lockyer, the astronomer, has informed us that the great sun spot of February, 1892, had an area of five thousand millions of square miles, and assuming Sir Norman's affirmation to be invested with the credentials of exact science, we would like to ask him how the great luminary is incapable of illuminating, at any one time, the circumference of our comparatively small earth? We all of us know that our world is 8,000 miles in diameter, with a circumference of twenty-four thousand miles, and consequently no sun spot can exceed the circumference of the earth. We would therefore venture to point out to Sir Norman Lockyer that as a matter of scientific observation, the great orb of light has, during a million years, never illuminated more than ninety degrees of the earth's circumference, leaving the other two hundred and seventy degrees of the level surface of the earth in the nocturnal darkness of the night. When, in our northern hemisphere, it is noon in London it is midnight in the neighbourhood of Sydney, in the southern hemisphere, which would conclusively appear to destroy the legendary dimensions of celestial sun spots.

We have recently finished our own personal study of the phenomena of the heavens. And we can therefore point out to Sir Norman Lockyer (1) that the sun's diameter is not more than two hundred and ten miles, (2) that its altitude above the earth does not exceed one thousand miles, (3) that the daily velocity of the sun does not exceed five hundred miles an hour, (4) and, lastly, that the daily orbital circumference of the sun's path in the heavens is limited to twelve thousand geographical miles.

WM. M. DAVIDSON.

"*The Earth*, a monthly magazine of sense and science edited by Lady Blount, will be found interesting. It is the organ of the Universal Zetetic Society, and is published with the object of proving that the earth is flat."—*The Jewish World*, June 13, 1902.

"On Sunday last, June 8th, the Free Protestant Church of England held a Thanksgiving Service for the cessation of war, and the establishment of Peace between the Boers and the Britons, at Christ Church, Peckham, of which the Rev. J. McMillan is the much-respected incumbent. The episcopate was well represented by Bishops Martin and McLaglen, and Archbishop Stevens, all of whom, with the Incumbent, took part in the service. There was some excellent music on the occasion by Mrs. Martin, Misses Martin, Miss McMillan, and others, whose names we were not fortunate enough to get, forming an efficient choir, accompanied by an able organist. The church looked very bright and cheerful, and the attendance was good, some coming from a distance, despite the rain and cold and general uncertainty of the weather. After all the addresses, the jubilant hymns, and inspiring anthems had been given, and the National Anthem sung, the service was closed by the Archbishop giving the Benediction. In the afternoon preceding the Thanksgiving Service, an able lecture was given by Lady Blount, the subject being "Biblical Cosmogony,"

the Right Rev. J. Martin, D.D., in the chair. The discussion was sustained by Dr. Haughton, P.Dr., the Most Rev. Dr. Stevens, Abp. and Pat., and several others, including a minister of the Established Church, whose name we were unable to catch. It was stated to be the best attended meeting of the season. Much interest being evinced, the meeting was considerably extended in time, and reluctantly closed."—*Islington Daily Express*, &c., June 12, 1902.

[Personally we think warfare is wrong.—Ed.]

LANGUAGE.—In Herbert Spencer's *First Principles* will be found a definition of Evolution, thus:—"Evolution is a change from an indefinite incoherent homogeneity, to a coherent heretogeneity, through continuous differentiations and integrations." This appears to be a super-eminent method of obscurity by language, for the obfuscation of the whimsical nonsensicality of so-called Elementary Science. Mr. Kirkman has freely translated the above Spencerian definition, thus:—"Evolution is a change from a no-how-ish untalkaboutable all alikeness, to a some-how-ish and in-general-talkaboutable not-all-alikeness, through continuous something-else-ifications." So evolutionists can now make a choice. That they find satisfaction and have joy in either is very doubtful to CATO.

The following cutting is taken from *The Express*, and indicates a kind of nervous apprehension that there may be a doubt after all in their conclusions.

"The Paris public are displaying great curiosity over the Foucault pendulum, which is to be shown next week at the Panthéon. The two eminent scientists, MM. Berget and Camille Flammarion, are now conducting experiments with the pendulum, which by its movements proves the rotation of the earth. The pendulum is a ball of lead weighing 56lbs., and the wire to which it is attached is a specially made fine piano string, just short of 210ft. in length—the longest piano wire ever drawn. The oscillation lasts eight seconds in either direction—sixteen seconds in all—and the pendulum apparently displaces itself in the opposite direction to the movement of the earth's rotation. The pendulum affords the most magnificent lesson in astronomy that has ever been given to the public."

It seems to me that these scientific experimenters proclaim rather too much. I thought this question was settled, at least our school books tell us so. After all they have only got as far as "apparently." Why don't they hang one from the Eiffel Tower, if it is length of swing they require? It is quite time these scientific men came to some conclusion; their minds seem to swing about in the same leisurely way as the pendulum, resulting in the same delightful uncertainty.—F. N.

LETTERS.

Melbourne.

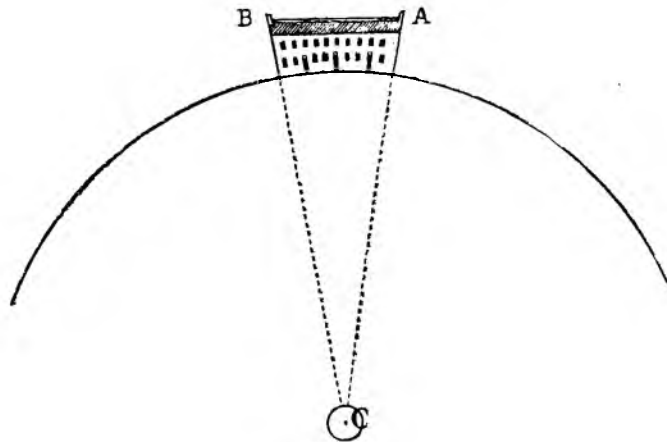
To the Ed. of *The Earth*—from A SEA CAPTAIN.

I tried to get the length of cable from Perth to Adelaide from the Telegraph Master at Albany. The Telegraph Handbook was not out for the year; he could not give it me, but advised me to write to the Manager of the Cable Com-

pany, Perth, which I did, and enclosed a stamp, but have received no reply yet; that is a month ago. If they intended to give the information asked I would have received it before this. I received all *The Earths* which you sent me, and I found them very interesting. I have no doubt the degs. of long. are shorter as you go South from the Equator; for instance: from Cape Otway, in Lat. 38 deg. 55 m. 8 s., Long. 143 deg. 30 min. E., to Breaksea Island near Albany, West Australia, Lat. 35 deg. 0 m. 5 s., Long. 118 deg. 3 m. East, the course and direction by Mercator is N 85 deg. E., distance 1242 miles, which has proved without a doubt if the degrees of Long. were say 60 miles to a degree, which means 1527 miles against 1227 miles—the degree being 47.9 miles by Nories' Epitome—ships would be doing a greater speed than they do, and which would surely have been noticed before this. I read that article in *The Earth*—"Nithsdale"—proving the degrees of longitude were not the same as laid down, and the way the Admiralty charts are drawn account for a lot of ship wrecks, which I do not think is true. If you have an up-to-date chart of a place, and a good chronometer you can make the land in clear weather to an hour. I have had the misfortune to lose my ship three weeks back on the coast of W.A., which is indifferently surveyed, and was exonerated by the Marine Board.

7, Waring Street, Belfast. Jan. 28, 1902.

To the Editor of *The Earth*.—I am a great admirer of your spirited Magazine, *The Earth*, as well as a subscriber, and if you think the enclosed worthy of a place in your publication, I shall thank you; it is but another proof (if one were wanted) that the Earth is not a globe.



If a perpendicular be let fall from A as produced, it will pass through the centre. If another perpendicular be let fall from B, it also will pass through the centre; both perpendiculars will meet at C. These lines therefore are not parallel.

If a house or a continuation of houses be erected, no matter what the distance, the two end walls or gables will not be parallel. The same effect follows in a single house—the walls are not parallel. Tell an architect that his walls are not parallel—I do not know what he might *do*, but I know what he would *say*. The bricklayer puts up his walls *plumb* (perpendicular)—no doubt about this—and if plumb on a circle or globe, the walls cannot be parallel. But, as a *matter of fact, the walls are parallel, therefore the Earth is not a globe.* (Proof

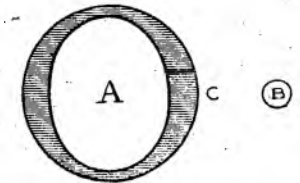
No. 101).

C. W. ASHER, C.E.

The College, Arneway Street, Horseferry Road, S.W.

To the Ed. of *The Earth*.—You may be interested to hear I addressed a letter to *Nature* on the subject of the tides. My letter was promptly returned with the Editor's compliments and regrets that lack of space, &c. As I considered my letter deserved better treatment I despatched it to Lord Kelvin for his opinion thereon. His lordship has returned me no reply, not even sending me back my letter to *Nature*, for which I enclosed a stamped envelope. Now I argue that had I been wrong in my contention it would have been an easy method for Lord Kelvin to have said so, and retained a character for kind courtesy. But what is to be said of his silence? As my contention is simple, I enclose an account of the points of my attack, which you can use if you think proper. I will not trouble about the rising of the tide on the side of the earth away from the moon—the current theory for which strikes me as utterly im-

possible. But let A represent the earth and B the moon. Then there is said to be the force of gravitation to the earth's centre and gravitation to the moon's centre. These two forces oppose one another, and by consequence the water at C is said to be subject to these two forces. The earth's gravitation must have more power on the water for these reasons: (1) its greater size; (2) its greater density; (3) its contiguity to the water, whereas the moon's in-



fluence has to operate through hundreds of thousands of miles; the moon, therefore has no power at all to lift a ridge of water at C. In concluding this letter I wish to express my best wishes for your welfare, and that you may be always guided by the Lord God.

Yours sincerely, JOHN HILL.

For our unbiased opinion of Koreshanity kindly see *A Glimpse at Koreshanity*, by Lady Blount, in *The Earth*—Nos 6 and 7, p 8—and *Cellular Cosmogony*, by the late William Bathgate of Liverpool, in *The Earth*—Nos 8 and 9, and 10 and 11, p. 81, 119, and 149.

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THE EARTH.

VOL. III.

NOS. 27 & 28.

A LIVE ASTRONOMER
SITTING ON THE FLAT EARTH!

My pamphlet on the northern *Midnight Sun* having been circulated in Australia, a medical gentleman sent a copy to the local astronomer for his "scientific" opinion thereon. I give his letter and the astronomer's reply just as they are written. Bad health has prevented me attending to this matter earlier, except so far as to answer the letter of the medical correspondent, and send him further literature.

375, NEWCASTLE STREET,
PERTH, WESTERN AUSTRALIA.

7/5/2.

Dear Sir,

A short time ago I came across the enclosed brochure, referring to a wellknown subject—the true shape of the Earth.

Knowing nothing of the scientific aspects of the question I forwarded the paper to the Government Astronomer of this Colony.

His reply I also enclose.

Yours truly,
ALBERT SMITH, ESQ. J. A. LANGDON.

WESTERN AUSTRALIA.
From the Government Astronomer,
To Dr. J. LANGDON,
Acting Medical Officer, Katanning.

Dear Sir,

I know there are still a few persons who profess to believe that the Earth is a plane and stationary, whilst the sun revolves round it, but I did not know that any of them had printed such utter rubbish as in the pamphlet you so kindly sent me. This is the first of their publications I have seen and I am much obliged to you for it. I suppose some of them have written something a trifle more plausible than *The Midnight Sun*, and it would interest me to see a really plausible explanation of their theory. As to *The Midnight Sun*, the author has not the slightest idea of modern theories, etc., e.g.: in his diagram on page 7. As a fact the sun at its farthest north de-