

expanse extending from earth to the distant heights in which the heavenly bodies are placed. Recent discoveries lead to the supposition of some subtle fluid medium in which they move." If, as we presume, Dr. Geikie refers to the ethereal medium, which is supposed to fill space and also the spaces between the minute particles of all bodies, his ignorance of the several "states" of matter does indeed evidence a zeal not "according to knowledge." But surely he knows, or should know, that to the Hebrew of old, as to the Greek of Homer's time, and to the Polynesian of to-day, the firmament was a solid dome, and no ether-filled expanse in which the stars perform their movements. . . .

Dr. Geikie represents a class of fretful, uneasy-minded expositors, who tremble lest the theory of the inspiration of scripture should be upset by the non-confirmation of its scientific, historical, and topographical statements by modern research. Why this feverish anxiety to harmonise the nebular hypothesis with the first verse of the Book of Genesis, and the reference to Accad with the pre-Babylonian civilisation? He hastens to contend that "in any case the book as it stands is to us the very word of God, speaking as only He could, through His servants, to mankind." It seems well-nigh incredible that with "the latest translations of the Assyrian and Babylonian tablets" before him, and with the consensus of all competent scholars as to these recording the cosmical legends whence those of Genesis are derived (?) that a writer professing to illuminate the "Bible by modern light," can place himself in such an *impasse*. . . . But our chief complaint against this book is its lack of straightforwardness. It is an evasive commentary. Every crucial question is clouded in ink, after the manner of the retreating cuttle-fish. The chapters on Adam and Eve and their descendants, and on the Flood, are filled with a mass of interesting but irrelevant talk. . . . A few cheap rhetorical phrases about that "terrible and all-destructive visitation" which the "condition of things among mankind" drew "down as awful punishment," are followed by discussions on the size of the ark, and the volcanic commotion that might have brought about the "catastrophe." Nowhere does Dr. Geikie come to close quarters with the difficulty of reconciling the legend of man's special creation with the demonstration of biology as to his unbroken descent with modification from lower forms (!) or the legend of his paradisaical state with the evidence supplied from every habitable part of the *globe* (!) as to his primitive savagery; or the legend of a flood with the geological arguments there against, to say nothing of the grave ethical aspects of the question. Such methods as these, while confirming no man in the faith, and convincing no sceptic, moreover, do great injustice to the Bible. For they obscure its real value as a record of ancient speculations (Oh!) into the causes of things corresponding to those of other peoples than the Hebrews.—*From the Daily Chronicle, Oct. 17th, 1893.*

THE EARTH—NOT A GLOBE—REVIEW.

"To Him that stretched out the Earth above the Waters; for His mercy endureth for ever."—Psa. 136 : 6.

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THE SUN STANDING STILL.

(Continued).

THE LATEST EXPOSITION.

But our readers will naturally be anxious to know what is the final "explanation" given by the writer in question, who acknowledges that he had previously been "utterly bewildered with every attempt either to explain the miracle, or to explain it away." We shall let him speak for himself. He says;—

"I have now a FIFTH VIEW to lay before you, which appears to be both rational and simple." . . . "My *belief* is this: Joshua and his men having walked all night, as the 9th verse tells us, would be tired next morning, but God caused a great trembling to spread itself amongst the foe, and there was an easy victory. When the war had pursued the Amorites some distance, hailstones fell upon them and did much damage. At the approach to Beth-horon the hailstorm increased in fury; and Joshua, seeing the devastation produced, and being cognisant of the fatigue of his men, *prayed Heaven to let the hurricane go on till total and irreparable disaster was inflicted.*"

We refrain from saying all we think about this so-called "explanation," as the writer is evidently both sincere and devout; and he says that "it flashed across my mind many years ago, when I was on my knees." But we think it doomed to the same failure as the rest, and for similar reasons; it is not true to the sacred narrative. It reminds us of what the editor of the *Daily Chronicle* said of Dr. Geikie's book, *The Bible by Modern Light*. "He makes assertions which have the charm of novelty, but also the vice of inaccuracy." (See fuller remarks from the *D.C.* in another page). This is the case with the present attempt. We have no record that Joshua "prayed Heaven to let the hurricane go on." This is an assertion, not of the narrator, but of the "expositor." Joshua prayed for the *sun* to "stand still," not for the *hailstorm* to proceed, and we are told that "there was no *day* like that, before it or after it, that the LORD hearkened unto the voice of a man for the LORD fought for Israel." But to get rid of this fact our expositor says;

"The chapter (10th of Joshua) is made up of two accounts, the one historical the other poetical. The poetical extends from the 12th to the 15th verse. The rest is historical."

This is oracular and authoritative! Mr. Howard comes back after all to a "*Poetical Theory*," although such a theory was the first one he so conclusively rejected. This only proves the impossibility of explaining the account in harmony with modern science *on any theory*. In short *the narrative needs no explanation in itself; IT ONLY NEEDS BELIEVING!* And, as "all men have not faith," let anyone of those without try to prove, if he can, that the account is not in harmony with the facts of Nature. This would be straight forward and reasonable; but to wrest the Scriptures, to twist and torture their language until it is made to mean anything the writer wishes, is neither strictly honest nor truly scientific. The very attempt to do so only serves to shew the unconscious influence and injurious effect modern astronomy has had on the minds of otherwise good and honest searchers after truth. Only let the incubus of this superstition (and we use the word "superstition" advisedly as of something standing above, or outside, natural facts) only let this incubus be removed from their minds, and the skill such writers manifest might do credit to the expository science they affect; but while their minds are, consciously or unconsciously, enchained by the trammels of a false philosophy, imposed upon them while they were too young to question it, they will not only "wrest the Scriptures," as they do, but writhe as it were in the meshes of a critical snare evidently laid for us by the Arch-Deceiver of mankind. We have need to pray that our minds, and that the minds of our "Ministers," may be delivered from this "snare of the fowler." The miracle under consideration shews that God hears prayer, and answers it; but when He does *He* never flashes ideas or interpretations across the mind which are out of harmony with the general statements of that Divine Cosmogony revealed in his Holy Word.

"To the Law and to the Testimony; if they speak not according to this Word, it is because there is no light in them." Isa. 8 : 20.

JOSHUA CORRECTED.

Before concluding our paper let us briefly consider the validity of some of the reasons given for this novel interpretation. Firstly, the employment of a hailstorm was a "means already in operation, and in every way capable of securing the end in contemplation." This is so utterly beside the question that we dismiss it at once. We might deny the hailstorm itself on such flimsy grounds. Secondly, we are told that "the language of the inspired penman suits this theory, *and no other!*" We will content ourselves with putting a note of exclamation after that!

Then "It is poetical, and all poets are allowed some latitude in their descriptions." Our expositor ought to be a poet of no mean standing for he evidently claims a poet's privilege! He says the account is extracted from the Book of Jasher, which seems to have been made up of martial odes," intended to "develop patriotism and faith in God." If Mr. Howard had not prefixed the title "Rev." to his name, a title which his Master has practically forbidden (Matt. 23 : 8 vs.) we might have thought this the suggestion of a sceptic, that "faith in God" could be developed by the poetical recounting of a false miracle! But supposing that Mr. H's bare assertion that "the poetical portion extends from the 12th to the 15th verse" were true, what has he already told us respecting the genius of Hebrew poetry?

"I have sought all through the Bible and have not discovered one instance of a natural event being exalted into a miracle by any of its bards. Great occurrences which are wonderful in themselves are greatly adorned, but left free from all miraculous elements. . . . This enquiry into the veracity of Hebrew poetry has amazed me—made me feel how, contrary to the general view, in all their highest inspirations, the Bible bards kept a clear eye on sober truth—a remark, I think, which applies to the poets of no other nation."

Thus his own words are sufficient to answer the supposition that the account in question is a "poetical" figment. But we do not admit that three verses are poetical. They seem to us just as historical as the rest of the chapter, and ancient Israel believed them to be so. We believe that Mr. H. would never have objected to them as equally historical with the rest of the chapter were it not for the absurd idea that we are living on a vast globe, turning us all head over heels once every twenty-four hours, and so alternately bringing day and night. This appears from his further remarks. He says;

"The first remark I have to make upon these words, as here rendered, is that if the prayer had been answered the day would not have been lengthened. To lengthen the day the *earth* must either slow in her rotatory motion or stop it altogether; and Joshua, had he wanted more hours of light, should have said, 'EARTH pause in thy revolution upon thy axis, or go slower.' Thus you see our Versions take all the meaning out of Joshua's prayer. *Our View* shows its point and beauty."

This would really be amusing to Zetetics if the matter were not otherwise so serious, and the writer evidently so earnest. He calls poetry, Hebrew, and astronomy all to his aid. He says that the Hebrew word *dom* never means to "stand still." It may not be again so translated, not exactly, and yet it may have this meaning. We think it has. The root word is *damam*. The writer admits it is once translated "tarry" 1 Sam. 14 : 9. Although the word sometimes may be rendered *be silent*, this passage clearly shews it also means to *stand still*. It reads, "If they say unto us, *Tarry (damam)* until we come to you, then we will

stand still (amad) in our place." This latter word *amad* is the very Hebrew term used in Hab. 3:11, which again speaks of the sun standing still! Is this wrong also? We have faith in the translators to believe that they understood Hebrew as well, if not better, than the writer; and they, while giving various shades of meaning in the margin, give unmistakably the right meaning in the text, "Sun *stand* thou *still*," for we read "the sun *stood still (amad)* in the midst of heaven." v. 13. Mr. H. says the latter term means to *rise up*. But it can not mean this only, for Parkhurst gives the primary meanings, "*To stand, stand still, stay, remain.*" This Hebrew Lexicographer also says that "The Seventy generally render the verb by *istemi* to stand, and its compounds." As it may interest the reader we will give the translation from the Septuagint, shewing, how ancient Greek translators, untrammelled by modern astronomical theories, understood this passage;

"Then Joshua spoke to the Lord, in the day in which the Lord delivered the Amorite into the power of Israel, when He destroyed them in Gabaon, and they were destroyed from before the children of Israel. And Joshua said, Let the sun stand over against Gabaon, and the moon over against the valley of Aelon. And the sun and the moon *stood still*, until God executed vengeance on their enemies.

Italics of course are ours. Those who wish to pursue this point further will find the same Hebrew word (*amad*) translated "stand still," or its equivalent, in the following passages;—Josh. 3:8, 17; 10:13; and 11; 13; 1 Sam. 14:9; and 2 Sam. 2:23 and 28; &c.; as also in the remarkable passage referred to in Hab. 3:11. It plainly appears, therefore, unless the translators did not understand Hebrew, that "stood still" is a correct and frequent translation of *amad*; and doubtless it never would have been called into question as applied to the sun were it not for the baseless theories of modern astronomy. These are at the bottom of the whole contention. The passage had to be harmonized with a philosophical, or rather an *unphilosophical*, theory; so the translation must be altered to suit! As Mr. H. remarks;

"When once a theory takes hold it grows apace and wields a power over future ages that is seen in expositions, annotations, and translations . . . till the original modicum of truth is distorted or lost in the process."

And again, we quote with approval;—

"The Bible itself will have to be studied anew in its own light; and when this is done, and we get back to its grand and simple truths unmixed with false views from extraneous sources, we shall be delighted with what it is and what it has to tell us."

This is good advice, if followed. And amongst the grand and simple truths of the Bible will be found that the sun has motion (Psa. 19:4); that the earth (or *land*) rests on "foundations" (1 Sam. 2:8);

and that it is so established "that it should not be removed for ever." Psa. 104:5, &c., &c. Yet in spite of this good advice, and the fact that the Scriptures do teach the Plane system, the writer speaking about his new theory or explanation says;—

"Our theory disposes of an old infidel objection to revelation. Sceptics sneer at the Scriptures because as they say, they inculcate the Geo-centric system of astronomy, instead of the true (!)—the Helio-centric; and this miracle has ever been the prop of their charge. 'See,' they have said, 'when Joshua wanted the day lengthening, he commanded the sun and moon to stand still, thinking falsely (?) that they circled round the earth every 24 hours; whereas it is the *earth* (oh!) revolving round on her own axis, that makes day and night.' But *our theory* will put an end to this, and prove that Joshua knew what he was doing."

Vain hope! No mere "theory" will put an end to the infidel's sneer. Our plan is not to oppose *theories* or quibbles to the sneer of the sceptic, but *facts*; and then let him sneer if he can for shame. If the infidel can prove that water is convex, or that the earth really tumbles at all, land and water, topsy-turvy once every twenty-four hours, then he has a right to sneer at Joshua's ignorance; but if he cannot, and the pages of the *Earth Review* are open for any respectable effort, then *we* shall sneer at *his* ignorance, his lack of reasoning power, and his consummate folly for allowing himself to be duped out of Eternal Life over the simple and plain facts of Nature! We have a word also for the Christian. Why should you allow infidel theories respecting the universe, its form and its origin, to blind your eyes to the facts you see, or may see, around you, and to the harmonious teachings of that Divine system of Cosmogony revealed in Holy Writ? You need not attempt to make truth "reasonable"; it is reasonable, to the unfettered and really free thinking mind. Neither need you attempt to "explain" a miracle; it is above you. While the attempt to "defend" a miracle is puerile and absurd. A miracle is its own defence. All you have to do is to *believe* it, when attested. Defending a miracle is like a child defending a giant, or a fox defending a lion! But if you cannot believe your Bible, and if you are too indifferent or too ignorant to go into the proofs offered around you, then honestly join the infidel party, and prove the Bible is wrong in its Creation and its Cosmology, that is *if you can*.

We shall conclude our paper with a quotation from Josephus, a Jewish writer and historian who lived in the first century of the Christian era, and who was doubtless well acquainted both with the language of the Jews and the remarkable and miraculous history of Israel. Respecting the miracle in question he writes;—

"Joshua made haste with his whole army to assist them (the Gibeonites), and marching day and night, in the morning he fell upon the enemies as they were going up to the siege; and when he had discomfited them he followed them, and

pursued them down to the descent of the hills. The place is called Bethoron ; where he also understood that God assisted them, which He declared by thunder and thunder-bolts, as also by the falling of hail larger than usual. Moreover it happened that *the day was lengthened* that the night might not come on too soon, and be an obstruction to the zeal of the Hebrews in pursuing their enemies " Now that the day was lengthened at this time, and was longer than ordinary, is expressed in the books laid up in the Temple."

ANTIQU. B. V. C. I. S. 17.

In a note under this paragraph Mr. Whiston, the learned compiler of Josephus' works, while hesitating what explanation to give the miracle says ;

" The fact itself was mentioned in the Book of Jasher, now lost, Josh. 10 : 13, and is confirmed by Isaiah (28 : 21), Habakkuk (3 : 11), and by the son of Sirach (Eccles. 46 : 4). In the 18th Psalm of Solomon, ver. *ult.* it is also said of the luminaries, with relation no doubt to this and the other miraculous standing still and going back, in the days of Joshua and Hezekiah. ' They have not wandered from the day He created them, they have not forsaken their way, from ancient generations, unless it were when God enjoined them (so to do) by the command of his servants.' See Authent. Rec. part I, p. 154."

" Hear the just law, the judgment of the skies,
He that hates truth shall be the dupe of lies ;
And he that *will* be cheated, to the last
Delusions strong as Hell shall bind him fast."

STAR MOTIONS *versus* THE EARTH'S SHAPE.

(Continued.)

IN our last we shewed the inconsistency of deciding upon the shape of the Earth, by studying the motions of the heavenly bodies. There is little, or nothing, in common between them. Yet some astronomical books attempt to prove the earth is a globe by such logic and analogy as this ;—The planets are spherical, *therefore* the earth is a sphere ! We might as well say, a bubble is globular, therefore a clay pipe is the same ; or again, the sun and the stars are self luminous, therefore the earth and our " dull distant mountains " are shining ! It is pitiable to read the logic of some of the globularists. The heavenly bodies are evidently small, light, electrical, movable and imponderable ; while the earth is large, heavy, dull, generally flat, and most stable. The earth has never been proved to have the motions which the astronomical theory necessarily assumes it has ; while the stars, planets, sun and moon can be seen daily to move around us. In northern latitudes they all seem to be moving around one common centre, the north centre, commonly called the North " Pole." They all

move in the same direction ; rising in the east, culminating or " southing " in the south when on the meridian, and setting in the west, or on the right hand looking south. But they move with varying velocities according to their height above the earth. The " fixed stars " revolve a little faster than the sun, which therefore loses one revolution in a year. This marks the solar year ; and together with the fact that the sun moves in a spiral orbit, shews the reason why the sun is found in the different signs of the " Zodiac " during the twelve months of the year. The sun is left behind by the stars 30° each month. The moon, being nearer to the earth revolves still more slowly ; and as she gets left behind by the sun 12° or 13° daily, she thus passes through the twelve signs in a month, or moon-th. Neither stars nor planets are ever actually " stationary," much less " retrograde," as the astronomers teach ; but as the latter move with varying velocities, they sometimes appear so relatively to the signs or constellations. Hence they are called planets, or wanderers. The so-called " fixed stars " have always practically the same declination, and right ascension, except for very long periods ; but like the sun and the moon, moving in spiral orbits, the planets are sometimes found north of the equator and sometimes south. This is called their " declination " ; and as their actual heights probably alter with their declination they vary in their velocities. When a planet keeps up with the " fixed stars," it remains in the same " sign," or constellation, and the same " degree " or distance in that " sign," and it is then astronomically said to be " stationary " ! When a planet gains on the " fixed stars," and gets somewhat before them, the astronomers actually call it " retrograde " ! But when a planet loses on the stars, and gets left behind them a little in the daily round, it is supposed to be going in the contrary direction, and said to be " direct " ! Because of this " direct " motion, the planets are further supposed to revolve around the solar orb, though the " superior " planets never get on this side of the sun, nor the " inferior " planets on the other side of that luminary ; while the moon, although she acts like some of the planets, only moving more slowly and getting left behind daily more, is alone supposed to revolve around the *earth* ! Such is the astronomical jugglery and jumble ! As we have shewn the motions of the heavenly bodies are much simpler, the stars moving in circular orbits around and above the earth, and the sun, moon, and planets in spiral, or nearly circular orbits, alternately contracting and expanding from a mean or middle circle called the equinoctial, or celestial equator. But, as anyone can see in the north all the heavenly bodies move in the same general direction, from east to west. The cause of this motion, the *Primum Mobile*, is not known, except as it reveals both will and intelligence, and so points back to the First Great Cause of all things, THE ALMIGHTY CREATOR. As the Psalmist sang ;—

"The heavens declare the glory of God, and the firmament (solid dome, or "expanse,"—Job. 37:18), sheweth His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge . . .

Their line (*rule*, margin) is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle ("tent," Heb.) for the sun, which is as a bridegroom coming out his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven(s) and his circuit (revolution) to the ends of it (them): and there is nothing hid from the heat thereof.

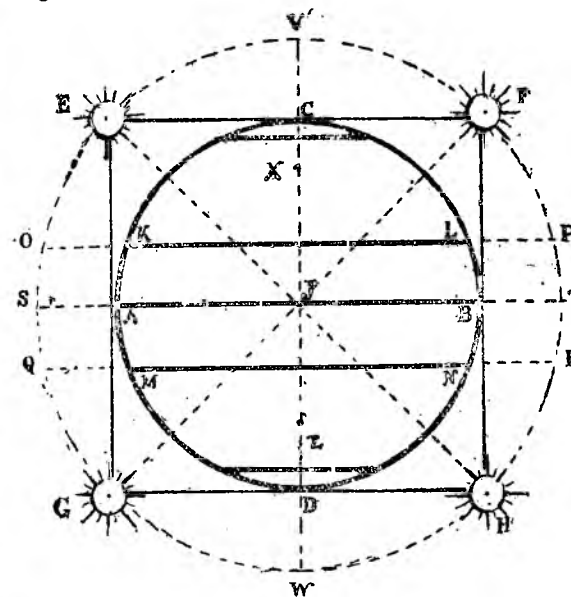
The Law of the Lord (Jehovah) is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Psa. 19: 1—7.

Now, we do not in any way disparage actual and practical Science, but only that *theoretical* "science," falsely so-called, which exalts itself against God and His Word. In the face of this so-called science of the nineteenth century, we are not ashamed to own that our wisdom comes from above. If our friend, whose postcard started these articles, likes the wisdom of the world better, he may have it; but as a Christian he will be inconsistent, and perhaps suffer loss. With all the "Seventh Day Adventists," to whom he belongs, he believes in the literal observance of the Fourth Commandment—against which we have nothing to say—but here is where the inconsistency comes in on the part of this American sect, they do not believe in accepting literally the statements of the *second* precept of the Law, which declares that Heaven is "above" us, "the Earth beneath, and the Waters *under the earth*." Now where is the consistency of keeping the Sabbath as the memorial of God's Creation while practically denying that Creation in the Divine system of Cosmogony which the Creator has revealed? Is Exodus correct, and Genesis misleading? Is the Fourth Commandment all right and the Second all wrong? If the Protestant may reject the Cosmogony of the second command then the Romanist may reject its prohibition of idolatry. Yet our S.D.A. friends complain of other sects not keeping to the Law as well as to the Testimony! and as our *Satire* shews they more than complained of us when only privately pinning them down to the Word of God rather than to that of man, or woman either. *O Tempora! O Mores!* However, we will now proceed to examine somewhat into the cause of our friend's disturbance, and notice his objections, which he based upon certain

SOLAR PHENOMENA.

In the *Earth Review* for October, 1893, we published the statement of a friendly Zetetic in Auckland, New Zealand, that near the shortest day there "the sun rises E.N.E., and sets W.S.W." Times of rising and setting not stated. Another writer, an opponent to Zeteticism, has stated that "An observation was taken at Wellington Observatory, New Zealand, March 20th, 1885, and the point of sunset was ascertained to

be west 15° south," the sun setting at 6 p.m. He further says:—"Another known fact is, that on the equator at the equinox the sun sets due west." Again, referring to another observation, said to be taken at Auckland, N.Z., Dec. 20th, 1885, he writes; "So we learn that the sun sets nearly 30° South of West. We find by the Almanac that the sun sets (?) at 4.14 p.m., Dec. 20th." He then cynically remarks; Perhaps it might be claimed that the inhabitants of New Zealand were all *cross-eyed*; thus accounting for their seeing the sun in the south-west!" Let us see, G.W.B. ! Perhaps it is *you*, as you attempt to criticise "Parallax," who are so "cross-eyed." You write at least as though you were so. A hasty temper, the bias of early training, and "scientific" as well as religious prejudice are all poor factors in the elucidation of Truth. However to make it clear that such phenomena are not consistent with the globular theory we will refer to the following diagram—



Let A D B C represent the globe, A B the equator, and C D the "imaginary axis" upon which it is supposed to rotate, C being the North "pole," and D the South "pole."

Let the line K L extended to O and P, represent the tropic of Cancer, $23\frac{1}{2}^{\circ}$ north of the equator; and Q M N R the tropic of Capricorn, $23\frac{1}{2}^{\circ}$ south of the equator. These tropics represent the sun's position

in the heavens where it seems to turn back, and beyond which the sun is never seen vertically either north or south of the equator. See *Earth Review*, No. 3, article headed "Our Critics." On line C D, which may also represent a meridian, make two dots at X and Z merely to represent the latitudes, say at Leicester as being near the centre of England, or about $52\frac{1}{2}^{\circ}$ north, and Wellington as being near the middle of New Zealand, or about $40\frac{1}{2}^{\circ}$ south, and nearly on the opposite meridian, or about 175° E. Now as the point Z will be almost as far south of the line MN as this tropic is south of the equator, it is manifest that when, during

the longest day in NZ., the sun is rising at R, or setting at Q, a spectator on the "globe" would have to look considerably *northward* to see it. Therefore, if it be a fact that about Dec. 20th, the New Zealanders see the sun setting "in the south-west," then so much the worse for the globular theory, and those astronomical theories respecting the motions of light which go with it, and which are here found to be in such conflict with the facts! To enable a spectator at Z to see the sun anywhere near the "south-west" the sun would have to be placed somewhere near the point G, where it would also be just visible at the south "pole" D. But no astronomer ever ventured to assume that the sun gets so far south. Similar confusion to the globularist follows when we remember that the luminaries can sometimes be seen rising and setting far *north* of due east and west from the point X in our own latitudes. As we write this' article, Sunday, Jan. 20th, the moon is rising (4.5 p.m.) fully in the north west from here. Yet her declination is only about 24° north, while the parallel latitude of Leicester is about 28° still further north. We ought therefore, on the globular theory, to have to look for the moon at P in a *southerly* direction from X. As we have before intimated we think that the explanation of these things, as regards Zeteticism, will be found in connection with a new theory of the motions of light as it comes down to us from above. But whether this be the case or not, no theory can alter the proved fact that water is level and the earth therefore a plane. However, we wait for further proof of the various phenomena. All we are now concerned to shew is that the phenomena recorded are not as our correspondent imagined, proofs of the globular theory. This we think we have succeeded in shewing. It may be further proved by reference to

ANOTHER STRANGE FACT.

Another strange fact comes to light in this investigation, and one utterly at variance with the assumption that the world is spherical. It is based on the acknowledged fact that the horizon to an observer anywhere would always be a tangent to the sphere. What little refraction our opponents attribute to the atmosphere is only sufficient to allow the sun to be seen in the morning "eight minutes before he is above the horizon." See *Earth Review*, No. 5, p. 100, 2nd. par. Referring again to our diagram, to save the expense of another, let A C B D now represent the equator. Suppose the time is the vernal equinox when the sun is vertical over the equator, and the daylight lasts twelve hours. Let E be the position of the sun just rising upon a spectator at C. In six hours the sun would be overhead at the point V; and in six more it would be setting along the line C.F, at point F. That is, it would take the sun twelve hours to appear to travel from point E to

point F. Similarly it would take another twelve hours to reach H; twelve more to reach G; and another twelve to get back again to E. So that a spectator at C for every twelve hours light he would enjoy, would be left in the dark for thirty-six hours! And the whole day, consisting of day and night, would last forty-eight hours, with only one quarter of it daylight. This is just where the globular theory lands us, in at least three times more darkness than light! And if this theory were a fact instead of being only a pernicious assumption, the consequences would be much more disastrous. But the Creator knew His business better, and kindly gave us equal alternations of night and day. There is, therefore, in the very nature of things, a good reason why we may hold, with the gifted writer of an ancient epistle, that "The wisdom of this world is foolishness with God." The globular theory, with the evolutionary theories based upon it, must seem the same to all enlightened students of His Word and of His Works.

HARD NAMES.

"So many abusive epithets have at different times been hurled at me that I have grown somewhat indifferent to hard names. Never till 1894, however, have I been called a "globularist." This term I find applied to myself in the January number of the *Earth Review*—a good beginning for the New Year! However, it is some comfort to know that many besides myself are afflicted with globularism. A "globularist," it seems, is one who supposes the earth to be round, as opposed to a "planist," who knows it to be flat. The planists are now an organised sect, with a "Review" to propogate the tenets of their creed. Globularism, therefore, although for the moment in the ascendant, has received notice to quit. "It moves," said Galileo, the Arch-Globularist, on a memorable occasion, and up to a point he was right, but I doubt whether he appreciated how often it moves backwards." From *Truth(?) Jan. 18th, 1894.*

[Poor Labouchere! It is very hard of us to call him a "globularist," when he has to confess he is one; but not so cruel or "abusive" of him to call us "lunatics," while declining to allow us the opportunity of refuting the veracity of the epithet! Oh, no! The case is altered then! If he prefer the term we will call him a "globite" instead. But the *Earth Review* is perhaps making him ashamed of the belief he has entertained that he hangs head downwards from a "globe" for twelve hours out of every twenty-four! No doubt others are "afflicted" with the same mental belief, or disease; but whether this aggravate or only extenuate the malady, we will leave our readers to judge. And is this the only answer of "Truth" (?) to our challenge? Ed.]

EVOLUTION.



When grovelling minds of little worth
Forsake the Lord of heaven and earth,
What dreams of fancy they imbibe ;
They claim as kin the monkey tribe.
They set all history at defiance
And call their speculations science,
Then try to shew the wondrous plan
Of how the ape became a man.

All things to God men used to trace,
And every species kept its place.
But now we're told that men and worms
Have only sprung from lower forms ;
And when proud science lends her aid
They'll tell us how these forms were made ;
This thought is theirs—O happy notion !
" Mind is but matter put in motion."

In works of art they see design,
And own that wisdom did combine ;
They say you may behold it in
A watch, a mouse-trap, or a pin ;
But all the flowers that scent the breeze,
The fruits that grow upon the trees,
The wondrous form and powers of man,
Arose, they say, *without* a plan.

If science shews that man escapes
And leaves the ranks of grizzly apes ;
Then science may reverse the plan
And prove the ape a fallen man.
And this new species yet may boast
And gain the tails their fathers lost ;
As matter moves and beauty withers,
Time yet may class them with their fathers.

No God they see in all creation ;
They spurn the thought with indignation,
Their main pursuit in life is pelf ;
Their creed is—" *Always mind yourself.*"
They say to saint and sage and ruffian—
" The future state is but a coffin ;
And when we pass beyond life's storms,
We hope to be devoured by worms."

O charming hope for which they wait !
What glory gilds their future state !
If here they do but little good,
Yet after death they're used as food,
Then let this glowing prospect cheer,
Take care of self while you are here.
Grow fat and plump till latest breath,
And you'll be useful after death.

From the " *Christian Commonwealth*," Jan, 25th, 1894.

D.S.

IS THE WORLD ROUND ?

This question seems to be still agitating the Austrian Government, and more than one Austrian man-of-war that has called here lately has had an officer on board whose special commission was to make observations for the purpose of ascertaining the attraction of the earth in order thereby to arrive at the exact shape of the globe. An officer thus employed is on the Austrian steamer " *Fasana*," who, since the vessel's arrival, has spent a good deal of time at the National Bank, where a room was allotted him for the purpose of adjusting his instruments. An officer engaged on similar duty was on the " *Kaiserin Elizabeth*" the other day.—*Ceylon Independent*, Dec. 23rd, 1893.

THE AGNOSTIC'S CREED.

" I believe in a chaotic Nebula self-existent Evolver of Heaven and Earth ; and in the differentiation of this original homogeneous Mass. Its first-gotton Product which was self-formed into separate worlds, divided into land and water, self-organized into plants and animals, reproduced in like species, further developed into higher orders, and finally refined, rationalised, and perfected in Man. He descended from the Monkey, ascended to the Philosopher, and sitteth down in the rites and customs of Civilisation under the laws of a developing Sociology. From thence he shall come again, by the disintegration of the culminated Heterogeneousness, back into the original Homogeneousness of Chaos. I believe in the wholly impersonal Absolute, the wholly un-Catholic Church, the Disunion of the Saints, the Survival of the Fittest, the Persistence of Force, the dispersion of the Body, and in Death Everlasting." —*From the New York Independent*.

CORRESPONDENCE.

All Letters sent to the Editor should be legibly written on one side only of the paper, and should have some direct bearing on the subject before us. They must be accompanied by the name and address of the sender. Stamped addressed envelopes ought to be enclosed for replies. Short pointed letters or articles preferred.

The Editor cannot, of course, be held responsible for the various opinions of his correspondents; nor can he enter into correspondence respecting articles, &c, held over or declined. Letters must be prepaid, and addressed to

" *ZETETES*,"

*Editor of THE EARTH (not-a-Globe) REVIEW,
Plutus House, St. Saviour's Road,
Leicester, England.*

NOTES.

Portsmouth, E.B.—Your letters, and many others, crowded out for lack of space. All cuttings sent should be labelled and dated.

Belfast, J.A.—Thanks for 2/6 for Free Literature Distribution fund. A Parcel was sent to Mr. G. T. Bolt, Southsea, who acknowledges the same with thanks to you.

Toronto, W.B.—Thanks for copy of Mr. Gleason's work. As you say it is a contribution to the subject, though lacking in literary perfection. It needs critical revision before the next edition is published. Could you get us a copy of his map, as this book was without one? We should be glad if any friend could supply us with a good large map.

Doncaster, H.C.B.—writes; "I am told that in the last edition of the *Encyclopedia Britannica*, in the article 'Astronomy,' by Proctor, there is an admission that the Plane Earth satisfies phenomena as well as the globular theory." We should be glad to receive the extract referred to if any friend can find it.

Allegheny, W.G.M.—Thanks for copies of your journal. We are glad to see you are boldly taking up the subject of "Natural and Bible Astronomy" in the *Herald of Glad Tidings*. There is much in your articles we approve of, but we have not yet seen any proof of what you call the "Enspherical form of the Universe." Let us keep to ascertained facts, and beware of the weakness of the astronomers for mere speculation. We are glad to notice our papers have been of some use to you.

Santa Cruz, H.V.—What proof can be offered that "winter is less severe at the South Pole than at the North?" or for the assertion that railway engines running north have "a tendency to run off on the east side; but when going south, to run off on the west side of the track?" Can you give instances, with the gradients and curves?

"*Lux*," of Nov. 25th, wrote; "Zetetes (Leicester).—Your article or letter has been overlooked; we shall try to attend to it, so please look out. We are sorry for delay." We have been "looking out" for about six months, and now we give it up. Perhaps this so-called anti-infidel paper prefers after all the infidel's globe before Natural and Biblical Cosmogony? Yet the editor promised (Aug 16th, 1893), to let our reply to D. Neild's article appear.

Southwark.—Glad to hear that lectures have been given, or papers read at Birmingham by Mr. James Naylor, and Mr. W. L. Hipwell; at Halifax by Mr. J. Shackleton; and in London by Mr. Isaac Smith of Halifax, the Secretary of the U Z S., and the Editor. Forward comrades!

"The Life of Christ Zetetically Considered" was never published.

New Plymouth.—W.M.R. Too late for this issue. Pamphlets sent for those received. ED.

Letters to the Editor.

AUDI ALTERAM PARTEM.

Dear Sir,—Again "Enquirer" has attempted a "demolition of Parallax"! This time experiment 14, "Earth not a Globe" page 57, is the subject of attack. I hope therefore you will find room for an outlandish Zetetic like me to shew this gentleman that he has again proved the non-existence of "earth—curvature," and consequently that the World is a vast irregular plane. How does this obscurantist try to prove, that "the essential statements in experiment 14 are false"? Does he like an honest enquirer go to Shooters Hill, and there test the experiment? Oh dear no! What does he do? Why Sir, he, in his own house (?) takes an arm chair, and sitting down calls for Thomas to bring him "an Ordinance Survey Map and straight edge." With these upon the table, this doughty "demolisher" proceeds to make measurements. This is done, and the services of Thomas are again requisitioned to remove the Map, &c., and bring the writing materials that he may write an "exposé" for the "Future," and try to shew that "Parallax invented his experiments." Now "Enquirer" asserts that "a line from Shooters Hill to Hampstead Hill will not catch the Cross on St. Paul's, as that object is fully half a mile to the S.W., of the line of sight." "Parallax" is thus "demolished." Ha, ha! But before the demolisher finally consigns "Parallax" to oblivion, a poor Hottentot presents himself before this editorially protected champion of the globular theory—who writes letters for a magazine in which he knows we are not allowed to reply to them—and demands a little delay while he is allowed elsewhere, i.e., in the more open pages of the E.R., to say a few words as to why his Ordinance Survey Map and straight edge "proof" cannot be other than "an elaborate and artfully designed imposture," and that his own "essential statements are absolutely false."

First—Because he has not tested the experiments as an honest "Enquirer" for truth ought to. Secondly—Because he seems to be ignorant of the difficulties attending the survey of the country, and the lines on which such surveys are carried out. It is acknowledged that,

"in surveying it is a difficult matter to carry out an accurate measurement of a perfectly straight line of any considerable length." It must also be borne in mind that to reduce the error to a minimum the number of measurements required in executing the survey of a country, a plan is adopted to measure one line. This is considered the "base line," and from each of the extremities of this, the angular distance is measured with a prominent object in the distance. Here then we see the basis upon which Ordinance Maps are made, and it clearly shews, to those whose sole object is truth, that as a test of such an experiment as "Parallax's" No. 14., the Maps are utterly worthless! Thirdly—Because a theodolite, if only turned? at the point of observation the one thirty-second of an inch, from the object viewed, would at a distance of twelve miles more than cover the "half a mile," this careless "Enquirer" asserts "Parallax" is wrong by! This shews the absolute necessity of carrying out the experiment as propounded by "Parallax." Fourthly—Because he himself says that "a line taken from Shooters Hill over the centre of St. Paul's will pass on to Willesden Green Station." Well, Sir, that is a Willesden-Green-Station proof that the earth is a plane, for a "line taken from Shooters Hill" that "will pass on to W. G. Station" cannot form a part of a curve! Fifthly, and lastly—Because in a letter to Mr. S., dated July 6th., 1892., referring to the sketches of the Bedford Canal experiment, he says, "I think there is enough to shew that no curvature was apparent. A dead level is all I can see from the sketches." But in the "Future" (Feb. 1893) referring to the same experiment he says, "the curvature you (Mr. Carpenter) deny is imagined there before you, and you know it to be curvature." Now Sir, whose "statements are utterly unworthy of credit," "Enquirer's" or "Parallax's"? Eh?

To gull the "Future"—what a blunder—"Enquirer" tells some tales of wonder; But "Hottentot" points now to "Jane," And says he's proved the earth a plane!

Auh Weusuh to such "Enquirer's!"

HOTTENTOT.

Darlington,

January 6, 1894.

Dear Friend in the Lord,—I am much obliged by the receipt of copy of E. Review, &c.

Our Blessed Lord referred to "Moses and the Prophets" in his conversations. No true disciple of the Son of God will, I dare to say, question His infallibility and Divine accuracy. His references cover Jonah and Joshua. The Bible has been ignorantly attacked by the merely natural man, with the rashness characteristic of him from his youth as regards its history, archæology, biology, geology and psychology, in all of which studies it has been proved correct even in minute details. And I am assured that the Astronomy of the Bible will eventually be proved correct.

What a spectacle to thoughtful observers the sight of great Astronomers standing by without a protest while engineers lay down railroads and construct waterways without paying any regard to the Astronomical dogma that the world is a globe.

In spite of the astronomical priesthood, the travelling world is very well satisfied to journey over these roadways constructed on the plan of a plane and level earth.

Many scientists refuse to believe the Bible. But the Book itself is a standing miracle! All the opposition and hatred of centuries has left unabated its interest and vitality. And yet these same persons inflated with the vigour and prescience of mortality, and daringly disdainful of their very limited capacity, demand that we shall believe *all their dicta* and dogma upon their authority alone, without reliable proofs.

The books and prophets of the Bible never contradict one another. The various books and prophets of Science are continually in conflict.

Not being an Astronomer, I cannot dispute on the more intricate details of that science. But I keep mostly now to one stone and sling. I ask my opponents to answer me on the question of the Moon's "reflection." I get them by questioning to allow that they hold the theory of the Moon being a globe; then that it shines by reflected light. I then refer them to the Laws of Light, of reflection, and radiation.

Of course they are bound to answer according to the Scriptures of Science. But these Scriptures of the Scientists aver truly that a convex surface such as the Moon's cannot throw off light, as she does, from every part of her face. Moreover, that a dull, dead body such as she is said to be, is not fitted to reflect either light or heat. Rather such a surface would absorb both the received light and heat. And again it is certain that whilst light is transmitted from the Moon to us, little or no heat is—which anyone can test for himself.

The signature at foot of letter p. 113 is not correct.

Yours faithfully,

EDWARD W. FORSTER.

A WRIT DE LUNATICO INQUIRENDO.

Dear Sir,—*"Truth"* says we are "lunatics," does he? (No! It is Mr. Labouchere who says so. ED.) Well it is not the first time the "public press" has given vent to such vindictiveness. But we speak the truth, when we tell "Truth" that we are not under the control of a "Board of Visitors," the same as those gentlemen at the Greenwich Observatory! Ah, "Truth"! I am going to speak the truth, and the source of my information is, the "Astronomical Register" for May 1872. "An observatory can never stand without some useful object, not only to prevent astronomers from going mad, as they have been apt to do since the time of Flamsteed, and hence the board of visitors." So much for the lunatics!

Evidently "Truth" has not read our "formidable rival's" teaching, and compared it with the truth of the Plane earth, or he would have found that the "rivals" have much in common. For instance Mr. Gillespie says, "they (the modern astronomers) are in a worse position by far than the heathen, who has no chance of knowing better. The sun, the moon, and the planets all prove that their system is false, the Bible and reason also teach us that it is false." Again, he asks; "can the mind of man take in or credit such an idiotic system?" Lastly, we find on p. 29., he quotes from the eminent

German philosopher, Dr. Shoenper, who says, "the assumption that the planets are inhabited Worlds, or that the Earth is a Planet revolving round the Sun, is void of any probability, and will soon have to pass into the realms of fiction. . . . I curse this modern theory of Cosmogony, and hope there may appear in due time some scientist of genius who will pick up courage enough to upset this universally disseminated delirium of lunatics."

And now Mr. Editor, let me say that our "formidable rival" who still believes that the earth is a globe, asks the same question as we ask;—"Can any man in his sober senses believe that the earth could fly through space at the rate of *one thousand miles a minute*? Could the moon keep her constant path round the earth at 237,000 miles distant, if the earth was flying at this terrific speed? *Oh, what dupes*!" So say we, and the attention of the editor of the "Review of Reviews" is called to the above.

BALAAM'S ASS.

Ontario, Canada,

January 15th, 1894.

Dear Friend,—Please accept my thanks for the papers and two copies of the "Earth Review."

The report of Mr. Runciman's lecture in New Zealand is gratifying. He dealt with the question in a discreet and straightforward way.

I notice a letter on page 112 from H. C. Bowker, M.A., of Doncaster, of some importance. He refers to Parallax, p. 96 and 97. "The direct distance from Valencia, (Ireland), to Cape Town, (South of Africa), is 1,164 miles; this must be a mistake." Yes—it is a mistake. Mr. John Hampden gives the Equatorial circumference as 25,000 miles—and he states in a letter to me that he had found several minor mistakes in Parallax in regard to distances. Now if the Equatorial circumference is 25,000 miles, the radial distance from the North Centre to Equator must be 3,979 miles. Parallax gives the radial distance from North Centre to Valencia correctly, (I think) 2,556 miles; but the distance he gives from Valencia to Cape Town is incorrect. It is not 1,164 statute miles, but 2,390 miles. Mr. Bowker says, "I am sure that one of

the most pressing matters that requires settlement in this controversy, is the measurement of a degree of longitude at two different latitudes South of the Equator." Strange this is a matter that has occupied my mind for some time. During my leisure, I have been trying to work this out from the variation of daylight at different latitudes. I begin to see my way for determining the circumference at the latitude of Auckland 37° S., and at the latitude of 45° S., from the difference of daylight between Ontario 45° N., and Auckland 37° S. . . . However, this Copernican falsehood is doomed. It will not be tolerated much longer. When the public get a little more light they will demand an alteration in the school system as far as physical geography is concerned.

Yours respectfully,

JNO. T. LAWSON.

Toronto, Jan. 11th, 1894.

My dear Brother,

I enclose a cutting from a paper in N.Y. State, shewing that a Mr. M. C. Flanders is on the war-path against popular astronomy, &c. He carries apparatus, I understand, in order to demonstrate his positions to the eyes of his hearers, as well as appeal to their minds through their ears. I wish there was a cheap edition of "Parallax" out, which he could recommend to his hearers rather than Mr. G's book. I have three copies of Parallax; one for myself, which has been rebound with many additions and illustrations, and two which are often out on a loan, from reading which several intelligent persons have quite renounced the old views. I think it is important that *Parallax's Statements* respecting that wager between Wallace and Hampden, should be added to my new edition, for so many seem to have heard of the wager who know nothing about the way in which it was said to have been won, though under false pretences.

In your January number, your correspondent "H" seems to be very much in the condition of Mr. E. When I saw him last, he was talking to me about the *same matter*, and I answered him very much after your style, referring him to the *one* superlative proof-test of *water*, as the proper standard of

appeal, and not *stars* in the matter of the Earth's form, &c. Mr. E. has lately joined the Astronomical Society of Toronto, and I suspect the stars have dazzled his mind for awhile; though he is a man of good understanding.

In January number 1894, the reports of Bruce and Donald, are *most important*. It is a point in the Southern aspect upon which I am much accustomed to dwell in argument, and it always carries weight with the thoughtful, that the *remarkable differences* between the south and north view could not exist under the spherical and rotary principle of the earth, were such true. If the Geog. Society were only in earnest to settle the vexed question which is confronting them every now and then, it appears to me the question could be easily solved in some such manner as this:—let two parties be formed, one to investigate the matter at the North, and the other at the South. Let a given parallel at each point, &c., the line of investigation, say 70° or 65° S. is so trying to seamen in colds and storms, &c., each to pursue its parallel from a given longitude in a direct easterly or westerly course over sea and land till it reached that given longitude again, and shewed *the number of miles* traversed, and then compare the results of difference or similarity. It must, as inevitably, I think, shew the true condition geographically, and mathematically, as would two circles drawn, the one near the hub, the other near the rim of a wheel.

Could not your "*Sundial*" be printed in E.R. with a *diagram*? It might induce many perhaps to try the question. Well brother, the Lord sustain thee in the fight for Truth revealed, whether in Nature or the Word—and for every ray of Light received, may we receive seven rays of Love to enable us to spread abroad and use the light aright!

Yours sincerely in Christ,
W. BROOKMAN.

Baltimore, U.S.A., Jan. 29th.

SIR,—If ever a useless task were given to a man, surely such a task is given to me, when I am asked to recount the facts of the Bedford Level Experiments of 1870! The past 24

years' experience has convinced me that the public has no desire to learn that which is out of harmony with what they have been taught. The whole affair lies in a nutshell, and people are afraid to look inside, so intent are they in looking all round the outside where the thing is *not*. It is simply this:—A six-mile stretch of standing water was proven by those experiments to be *LEVEL*; and all the trickery in the world will never succeed in proving it *convex*! *Alfred R. Wallace* who claimed the winning of the wager, and pocketed the money on the 1st. of April, 1870, should be called upon loudly and persistently to *explain* his case. He dare not so much as attempt it. Were he to try to do this, without subterfuge and banter, it would be the finest demonstration in favour of the *plane earth* that could be wished for! Here is what is inside the "nutshell"—Six miles of standing water presents a certain configuration of surface—what is that configuration—is it level or convex? One would suppose it were the greatest puzzle of modern times! why, if people had nothing to guide them but the commonest of common sense, it need not remain unsolved five minutes; and, in putting pen to paper at this time, the conviction is forced upon us that we are either telling people who *know*, or those who *do not want to know*! What a disgrace to science that its victims have not pluck enough to see for themselves, and if Mr. Wallace has not courage enough to face his opponents and throw off the odium that attaches to his name, do it for him, *Six miles of water bulged up in the middle*; and precisely the same appearance presents from either end—a continuous straight line!! Surely, Mr. Editor, it would be a work of supererogation to attempt seriously to *explain* this in the year, 1894. I did this in 1871, in a 32 p.p. pamphlet (1/-) which I advertised in the *London Daily Telegraph* until that paper was threatened with legal proceedings, and therefore, refused my advertisement, (Much better would it have been for Mr. Wallace to defend himself!) This publication was entitled "Water not Convex: The Earth not a Globe! Demonstrated by Alfred R. Wallace, Esq., F.R.G.S., &c, on the 5th of March, 1870, by experiments conducted on the old Bedford Canal, near Downham Market, Norfolk."

What was proven by that pamphlet may be proven as long as the world lasts, namely, that standing water is level; but if you would like any further particulars—to aid someone's common sense—I shall be happy, Mr. Editor, to be your obedient servant,

WM. CARPENTER.

[We certainly think it was Mr. Wallace's duty to publish a statement

shewing how he thought he had fairly won the wager. This would not only have tended to clear his character, but would have been a service rendered, and due to the public from him, as the champion of the globular theory. The Earth Review is open to him for this purpose. In the meantime our readers would doubtless be glad of the further promised statement of Mr. Carpenter. Ed.E.R.]

RENEWAL OF ANTARCTIC EXPLORATION.

[Extracts from a Paper read at the Meeting of the Royal Geographical Society Nov. 27th, 1893, by John Murray, Ph.D., L.L.D. of the "Challenger" Expedition].

"Herodotus tells us that, about six hundred years before Christ, Phœnician sailors reported that, in rounding Africa to the south, they had the sun on their right hand. 'This for my part.' says Herodotus, 'I do not believe; but others may.' This observation as to the position of the sun is, however, good evidence that the expedition of Necho really took place." . . .

"Pomponius Mela who lived in the first century of our era" . . . "held, like most of his predecessors, that the habitable world of Europe, Asia, and Africa, formed a single island surrounded by an all-encircling sea."

[After describing the first circumnavigation of the earth the paper unwarrantably proceeds;—Ed.]

"The sphericity of the Earth, the existence of antipodes, were no longer scientific theories, but demonstrated facts. The loss or gain of a day in sailing round the world, together with a multitude of other unfamiliar and bewildering facts, struck the *imagination*, and altogether the effect of these startling events was without parallel in the history of the world. The solid immovable earth beneath men's feet was replaced by *the mental picture* of the great floating globe swung in space, supported by some unseen power." . . .

[Only a "mental picture" drawn by the "scientific imagination." If we sailed round an island we might draw the same "mental picture" of it, but would it be true to fact? Ed].

Cook reached latitude 71° 10' S., in longitude 106° 54' W., and here he probably saw the ice-barrier and mountains beyond. He believed there was a tract of land towards the South Pole extending further north in the Atlantic and Indian Oceans than elsewhere, and says—"It is true however, that the greatest part of this southern continent (supposing

there is one) must be within the Polar circle, where the sea is so pestered with ice that the land is thereby inaccessible. The risk one runs in exploring a coast in these unknown and icy seas is so very great that I can be bold enough to say that no man will ever venture further than I have done, and that the lands which may lie to the south will never be explored. Thick fogs, snow-storms, intense cold, and every other thing that can render navigation dangerous, must be encountered, and these difficulties are greatly heightened by the inexpressibly horrid aspect of the country, a country doomed by nature *never once to feel the warmth of the sun's rays*, but to be buried in everlasting snow and ice." . . .

"Two navigators have, however, ventured further than Cook; Weddell in 1893 penetrated to 74° S., but saw no land. Sir James Clark Ross in 1841 and 1842 reached the 78th. parallel, and discovered Victoria Land. These three explorers, Cook, Weddell and Ross, are the only ones who have passed beyond the 70°th parallel of south latitude."

"In Jan. 1841, after passing heavy pack-ice far to the south of New Zealand, Ross discovered Victoria Land, consisting of mountain ranges from 7,000 to 12,000, and 15,000 feet in height. To the east he found open navigable water with off-lying islands, on two of which—Possession and Franklin Islands—he landed. This bold coast was traced for 500 miles to the south, where it terminated, in latitude 78° S., in the volcanic cones of Mounts Erebus and Terror, Mount Erebus at the time vomiting forth flame and lava from an elevation of 12,000 ft. Glaciers descending from the mountain summits filled the valleys and bays of the coast, and projected several miles into the sea. It was impossible to enter any of the indentations or breaks on the coast where in other lands harbours usually occur. On some days the sun shone forth with great brilliancy from a perfectly serene and clear sky of a most intense indigo blue, and the members of the expedition gazed with feelings of indescribable delight upon a scene of grandeur and magnificence beyond anything they had before seen or could have conceived.

From the eastern foot of Mount Terror, Ross found a perpendicular wall of ice from 100 to 120 feet in height, extending away to the east, through which, as he says, there was no more chance of sailing than through the cliffs of Dover. He traced this ice barrier in an east and west direction for 300 miles; and within a mile of it he obtained a depth of 260 fathoms, with a fine soft mud at the bottom. In the following season Ross was not successful; for weeks he was a prisoner in the pack-ice." . . .

"To my mind there seems to be abundant evidence that there exists in this region a vast extent of true continental land, the area of which

is greater than that of Australia, or nearly 4,000,000 square miles. Of all the bold southern explorers, Ross and D'Urville are the only two who have set foot on land within the Arctic circle." . . .

"A few months ago I bade good-bye to Nansen, and said I expected within two years to welcome him on his return from the Arctic; but I expressed some doubt if I should again see the *Fram*. 'I think you are wrong,' was the reply; 'I believe you will welcome me on the very same deck, and, after my return from the Arctic, I will go to the South Pole, and then my life's work will be finished.'—From the *Geological Journal, Jan.*, 1894.

SCIENTIFIC DOGMATISM.

"Mr. Tyndall resigned in 1887 the Professorship at the Royal Institution which he had held for more than thirty years. . . . He never had any doubt about anything, from Home Rule to spontaneous generation, from the composition of dust to the origin of things. . . . But while Professor Tyndall, the brilliant lecturer, the luminous expositor, the intrepid climber, the pugnacious controversialist, the genial and amiable companion, was in many respects an interesting personage, no part of his character would repay study so well as the scientific dogmatism in which it was all steeped. Dr. Arnold protested half a century ago in his entertaining, if not very practical, notes on Thucydides, against what, as a philological student, he discerned to be a tendency of the times. "It is not to be endured, he said, that scepticism should run at once into dogmatism, and that we should be required to doubt "with as little discrimination as we were formerly called upon to believe." Dr. Arnold was of course referring directly and immediately to the tampering of commentators with the text of the Greek historian. But the symptom which he observed has spread into other spheres, and for the old tyranny of the Church there has been substituted the despotism of the laboratory. The "delight of dealing with certainties" described by an accomplished man of letters, who made an hasty plunge into the "Principia," is a high form of mental enjoyment. But it is rather a dangerous guide through the maze of conflicting probabilities, from which even the sacred College of Science has not yet succeeded in delivering the human race. . . .

Mr. Balfour wrote a book which is not nearly so well known as it ought to be. The "Defence of Philosophic Doubt" is dry and unattractive in form. But it is acute and ingenious in substance. It would be a more agreeable work if it were written in literary English. It would be a more candid one if it mentioned the name of David Hume. It is, notwithstanding these drawbacks, a valuable antidote to

the pretensions of modern science. In it Mr. Balfour, one of the few living Englishmen with a real aptitude for philosophy, turns against the exaggerated claims of science the arguments formerly employed with so much vigour against the exaggerated claims of theology. "It is useless," he says in effect, "to tell me that your conclusions are true because they are universally accepted. What is the ignorant impression of the 'unthinking multitude really worth' ? . . . Mr. Balfour is fond of paradox, and he may press his theory too far. But at least he deserves credit for pointing out that the infallibility of science rests on no surer foundation than any other form of orthodox opinion. The greatest names in scientific history cannot be cited to support the doctrine that a knowledge of physics, however accurate and extensive, entitles its possessor to lay down the law on final causes and the origin of things. In his famous address at Belfast nearly twenty years ago, Professor Tyndall declared that matter contained the power and potency of every form of life. If this phrase was more than empty rhetoric it implied that Professor Tyndall knew how the world came into existence, and how life began. Mr. Darwin, the greatest man of science since Newton, if not since Aristotle, put forward no such assumption. In humble and dignified language he explained that his marvellous generalisations with reference to the origin of species and the decent of man began, as they ended, with a living creature. He traced man to the marine ascidian. The marine ascidian he did not pretend to trace."—From *The Daily News*, Dec. 5th, 1893.

[Could anyone spare the Editor a copy of Mr. Balfour's book, *The Defence of Philosophic Doubt*? ED.]

A CHURCH TAX.

[COMMUNICATED.]

MR. EDITOR.—I do not for a moment suppose—although your experience is decidedly extensive—that you ever knew of a case in which a tax, of no mean proportion, was imposed on a Sunday morning. It was in an aristocratic portion of the city, too: near where the fountains play in summer time. You wouldn't think it could be in a church, where you go to hear the simple gospel of Jesus Christ held up before you, or some plain truth brought forward from the good old book, but, indeed, it was; and in Mount Vernon Church, on Sunday morning last, there was such a taxing of the people—No, we are not thinking of the nickles and dimes as they chinked into the plates, Oh, no! That tax was a trifle! The Rev. Gentleman, from a pile of M.S., read a scientific lecture on the destruction of Mother Earth at the final day that must have taxed the *credulity* of the Bible student (if there be any such to be found now-a-days) to the utmost capacity! The talk of rolling and

blazing suns and fiery comets and a host of solar systems with their rotating and revolving planets—like our dear "little" earth!—all, all, all becoming jammed up together in one vast nebula in the closing scene was undoubtedly appalling and terribly tragic to the hearer whose "education" fitted him for its reception, and for whom the prophecies of a modern French savant must have been a sweet morsel—as they were hurled down the throats of the poor "educated" people at Mount Vernon! Truly, what is one man's meat is another man's poison; and we know of one fellow who was so completely sickened by it that to wait for the benediction would have been too much for him—he had to go out! "Let the worlds crash if they want to!" was one elegant outburst of the minister who is nothing for such a congregation as *his* if he be not SCIENTIFIC! Let the worlds crash! If it were permissible to stand up and ask a question in church, the sick man would have asked, "What worlds!" In vain would the Rev. scientist turn the leaves of his Bible for an answer! The Book is virtually buried under a heap of scientific lumber! . . . If a scientist has never heard of "PARALLAX," of England, he stands, confessedly, an ignorant scientist; and every scientist who has read that author and fails to take action in the premises—well, it were better for his soul had he remained ignorant! The scientific world knows full well—not a man will dare to deny it, in response to this letter—that if they did NOT hold their peace as they are doing to day they would *knock out that peg*, about which the Madison Square minister spoke, and to which he drew pointed attention! It is coming! The crash will be terrific! Galileo—turning the Bible upside downwards was a mere bagatelle to the task of putting the Book once more in its true position! Anarchists and Socialists in league against the Bible, shall we have also the Methodists, Adventists and Clergy? Is there not more *genuine* infidelity in professing to love that which you suffer to lie unheeded even on a pulpit desk than there is with those who just don't want the thing at all? Those who are called by Dr. Talmage the "infidel scientists" have the devil at their back, and all the powers of darkness will be used to give the devil the victory! Silence! ye scientists, a little longer, as silenced you surely shall be. Let the old folks depart in peace: then the battle! Catholics—far-seeing folk as they are—*now* enjoined by the Holy Father to study the Bible, will do it that *their* power should be felt; (but they will have to take out the word "globe" and restore the plain words of the original text: for, "globe of the earth" is nonsense, anyway,—See *Isaias* 40:42, Douay version). Yes, *they* will join in the contest, and the Bible will come out in the end as the true scientific text-book; because it will be known to the people, as it is now known to the scientists, that the only peg which retained a monstrous structure in position was the theoretical, "heretical and damnable" peg—that the earth is a globe and flies

around the sun! Then, and not till then, shall we find the Bible an open Book in the churches, and we may go to the church of the people without being TAXED!—From *The (Single) Tax Journal*, December 20th, 1893.

ROMAN CATHOLIC REFUTATIONS OF GALILEO.

From the mass of books which appeared under the auspices of the church immediately after the condemnation of Galileo, for the purpose of rooting out every vestige of the hated Copernican theory from the minds of the world, two may be taken as typical. The first of these was a work by Scipio Chiaramonti, dedicated to Cardinal Barberini. Among his arguments against the double motion of the earth may be cited the following :—

“Animals, which move, have limbs and muscles; the earth has no limbs or muscles, therefore it does not move. It is angels who make Saturn, Jupiter, the sun, etc. turn round. If the earth revolves, it must also have an angel in the centre to set it in motion; but only devils live there; it would therefore be a devil who would impart motion to the earth. . . . The planets, the sun, the fixed stars, all belong to one species—namely, that of stars—they therefore all move or stand still. It seems, therefore, to be a grievous wrong to place the earth, which is a sink of impurity, among the heavenly bodies, which are pure and divine things.”

The next, which I selected from the mass of works, is the *Anti-Copernicus Catholicus* of Polacco. It was intended to deal a finishing stroke at Galileo's heresy. In this it is declared: “The scripture always represents the earth as at rest, and the sun and moon as in motion: or, if these latter bodies are ever represented as at rest, scripture represents this as the result of a great miracle. These writings must be prohibited, because they teach certain principles about the position and motion of the terrestrial globe repugnant to holy scripture and to the catholic interpretation of it, not as hypotheses but as established facts. . . . It is possible to work with the hypotheses of Copernicus so as to explain many phenomena. . . . Yet it is not permitted to argue on his premises except to show their falsity.”—*Dr. Andrew D. White, “Popular Science Monthly.”*

“I learnt as my first great lesson in the inquiry into these obscure fields of knowledge never to accept the disbelief of great men, or their accusations of imposture or of imbecility, as of any weight when opposed to the repeated observation of facts by other men, admittedly sane and honest. The whole history of science shows us that whenever the educated and scientific men of any age have denied the facts of other investigators on *à priori* grounds of absurdity or impossibility, the deniers have always been wrong.”—Prof. Alfred R. Wallace.

THE EARTH—NOT A GLOBE—REVIEW,

“To Him that stretched out the Earth above the Waters; for His mercy endureth for ever.”—Psa. 136 : 6.

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PROFESSOR TOTTEN

AND

JOSHUA'S LONG DAY.

SINCE publishing our pamphlet on the *The Sun Standing Still*, a friend has lent us a copy of a larger pamphlet by Professor Totten, of New Haven, entitled *Joshua's Long Day*. It is a remarkable production, and serves generally to shew the wonderful accuracy of Bible Chronology. It is on the same lines as the writings of Mr. Dimpleby in *All Past Time*, a gentleman whom the editor of *The Earth Review* has had the pleasure of meeting more than once in London. But while these gentlemen both make good Chronologists, we are sorry to have to point out their inconsistency as Cosmologists and as Christian writers. They hold with modern Astronomers, infidels, and evolutionists of all kinds, that the earth on which we live, is a rotating “globe,” revolving about the sun, and dashing onwards through “space” quicker than a flash of lightning. This is not only contrary to natural appearances, but is also contrary to the Bible doctrine that the earth rests upon “foundations,” and is established so fast that “it cannot be moved.” One or other of these views must be false. What is the use of proving that Bible Chronology is correct if Bible Cosmology is all wrong? And where is the consistency of defending one part of the Sacred Writings, while practically denying another? According to inspired writers, Bible Cosmogony is at the basis of all God's dealings with, and revelation to, his creatures. Hence it is placed in the forefront of the Holy Scriptures, in the very first chapter of Genesis. And as Mr. Totten says;—

“It is the Bible that Atheists and Infidels attack—the Old Testament chiefly—for they are logical, and perceive that if the foundation goes, the super-structure cannot stand, no matter how eloquently it can be clothed in Agnostic sermons . . . It will not do to doubt the universality of the Flood, and ask men to accept a Saviour who alludes to it . . . If the story of Eden and the Deluge, of Jericho and Joshua are myths or fables, and