

## ANSWERS TO CORRESPONDENTS.

All letters to the Editor should be briefly and LEGIBLY written on one side of the paper only. They *must* be accompanied by the name and address of the writer, as a guarantee of good faith. Where replies are requested by post, the postage must be enclosed. The Editor does *not* hold himself responsible for the opinions expressed by correspondents. All letters *must* be prepaid and addressed to

LEO CASTLE,  
c/o MR J. WILLIAMS,  
32, Bankside, LONDON, S. E.

ICONOCLAST.—Thanks for *The Latest Discoveries in Astronomy*, also *The Square World*. Rev. vii. 1. teaches that the *earth*—not the “world”—hath “four corners.” No man on that account should, or can logically assert that “it *must* be square, or it would never have four corners.” Hath not a Rectangle, Rhombus, Rhomboid, Trapezoid, and a Diamond each four corners? Draw them on paper and see.

The assertion that Jesus could, on his bason-earth theory, see “all the kingdoms of the world” is equally as false as it would be if he asserted that the globular theory were true. Is he conscious of that when he says, “One could, from the centre, see all the kingdoms of the world *at once*”? A person *might* or he *might not* be able to see all the kingdoms of the world from the centre. Certainly he could not see them all *at once* even were it square! What about those kingdoms situated behind him?

The fact is he has seized the plane earth facts, advanced, both by “Parallax” and the late John Hampden, to make his theory appear a feasible one! He has done the same with LADY BLOUNT’S *Nebular Hypothesis* (Earth Review, May, 1894, p. 157), and has not been honest enough to acknowledge the persons or the source of his information! Those who live on a “square world” should act on the square, but I suppose that while the round globe world can roll on in space, the square world requires *pushing*!

C. HARPUR.—Thanks for your “comments” they are always amusing, especially when you “cannot understand,” and plead “not guilty.” Our space is so very limited we must close the controversy between you and G. M.

The evidence for the Alleghanies having been seen from Teneriffe will be found in Tallis’s Literary Newspaper, June 11th, 1864.

We can quite understand why Professor G. H. Darwin, of Cambridge, “refused to allow his answer to be sent to us.” The Professors know and realize as no others do, the *power of the Truth* we wield against their suppositions. Glad to see you own that “Gravitation is a name and NOTHING MORE.” But would anyone save a fool attempt the idiotic feat of calling “nothing” a “law of Nature,” and attribute to it the intelligence found only in living creatures?

## EDITORIAL NOTICES.

Please to ask for “The Earth—not a Globe—Review,” at all Newsagents, Reading Rooms, and Railway Bookstalls. To be had direct from the Hon. Sec, post free, to any address in the postal union for 1s 6d per year, in advance.

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

*Errata*.—In our last issue, p. 143, from “Cannock to Whiton,” read Cannock to Wolverhampton; from Whiton to Smethwick read Wolverhampton to Smethwick.

We have from time to time received many letters asking us to issue this journal every month. We have great pleasure in announcing that in future it will be issued Monthly at its present price and size, and therefore ask the help needed to do so. We gladly give time and labour free, but the printer must be paid, therefore we ask the co-operation of all Zetetics to assist us to increase its circulation and so help us in our testimony for God’s Truth as found in Nature and taught in His Word.

—THE—  
EARTH—NOT A GLOBE—REVIEW.



A Sectional View of the World as a Plane.

VOL. III. No 2 (MONTHLY SERIES). MAY, 1896. PRICE 1D.

“UNIVERSAL GRAVITATION, A PURE  
ASSUMPTION.”

BY LEO CASTLE.

No. IV.

Dedicated to THE EDITOR of *Reynolds’s Newspaper*.

We have received the *Earth (not a globe) Review*, a 1d monthly publication, which may be obtained from John Williams 32 Bankside, London, S. E. It is melancholy to think that at this time of the day even a handful of people are wasting their energies upon an absurdity of this nature.—*Reynolds’s Newspaper*, April 5th, 1896.

Is this all the otherwise outspoken Editor of *Reynolds’s Newspaper* can say? It appears so! But what does he mean by “an absurdity?” Does he mean the globular theory? If so we most heartily join him in his righteous denunciation, but if he means the teaching that the earth is *not* a globe, then we challenge him to prove his assertion. Seeing that he owns to being in a melancholy state, we trust this challenge will prove an effectual antidote.

11th—*Continued*. “In ascending a hill we experience a hard struggle, and feel more fatigued than when walking on level ground. Why is this? The Newtonian attributes this result to the attraction of gravitation of the earth, against the *pull* of which we have to contend; but if he would be consistent with his theory that the ‘attraction of gravitation *diminishes* inversely as the square of the distance from the centre of the earth,’ we ought, in defiance of experience, to feel it to be less laborious to ascend a hill than to promenade the same distance on level ground, because as we ascend we *recede from* the centre of the earth; therefore the force (pull) of gravitation ought to diminish in a corresponding degree. The Newtonian can only get over this difficulty

by a species of scientific quibbling. According to the definition of weight I have given, the solution of the problem is perfectly simple. In ascending a hill a man comes in conflict with the law that the natural tendency of any body is to seek the easiest and shortest route to its level of stability. He chooses the very reverse, and must therefore endure the consequences of acting in opposition to this law. At every step he has to lift his *own weight*, and the higher he mounts the more he feels the influence of the law which he defies. His easiest and more direct course to obey the law of weight is to remain where he is; the next is to descend to a lower level.

The attraction of gravitation is said to be stronger at the surface of the earth than at a distance from it. Is it so? If I spring upwards perpendicularly I cannot with all my might ascend more than four feet from the ground; but if I jump in a curve with a low trajectory, keeping my highest elevation about three feet, I might clear at a bound a space above the earth of about eighteen feet; so that *practically* I can overcome the so-called force (pull) at the distance of four feet, in the proportion of 18 to 4, being the *very reverse* of what I ought to be able to do according to the Newtonian hypothesis.

Again, take the case of a shot propelled from a cannon. By the force of the explosion and the influence of the reputed action of gravitation, the shot forms a parabolic curve, and finally falls to the earth. Here we may ask, why—if the forces are the same, viz., direct impulse and gravitation—does not the shot form an orbit like that of a planet, and revolve round the earth (globe)? The Newtonian may reply, because the impulse which propelled the shot is *temporary*; and the impulse which propelled the planet is *permanent*. Precisely so: but *why* is the impulse *permanent* in the case of the planet revolving round the sun? What is *the cause* of this permanence?

We are asked by the Newtonian to believe that the action of gravitation, which we can easily overcome by the slightest exercise of volition in raising a hand or a foot, is so overwhelmingly violent when we lose our balance and fall a distance of a few feet, that this force, which is imperceptible under usual conditions, may, under extraordinary circumstances, cause the fracture of every limb we possess? Common-sense must reject this interpretation. Gravitation does not furnish a satisfactory explanation of the phenomena here described, whereas the definition of weight already given does, for a body seeking in the readiest manner its level of stability would produce precisely the results experienced. If the influence which kept us securely attached to this earth were identical with that which is powerful enough to disturb a

distant planet in its orbit, we should be more immediately conscious of its masterful presence and potency; whereas this influence is so impotent in the very spot where it is *supposed* to be most dominant that we find an insurmountable difficulty in accepting the idea of its existence. Fortunately for our faculty of locomotion, the Newtonian hypothesis may be rejected as a snare and a delusion.

It is quite amusing to watch Newtonians and Darwinians floundering about in their attempts to expound the mysteries of creation. Their theories are as ridiculous as the fashion which once prevailed for Della-Cruscan poetry, and they ought to be treated with equal severity.

It seems quite possible that during the last two hundred years we have been living in a sort of scientific fool's paradise, and that universal gravitation is a gigantic Newtonian mare's nest.

As a theoretical scientific guide we must give up Sir Isaac Newton as useless and misleading, and allow his reputation to retire into private life. (Hear, hear.—Ed. *E.R.*)

In *Knowledge* of the 17th and 24th Feb., 1882, there appeared a discourse on *The Birth of the Moon by Tidal Evolution*, by Dr. Ball, the Astronomer Royal for Ireland, which I should say is *without exception*, the most delusive and absurd contribution ever made to so-called science. At one time I thought that "Parallax," who told us that the earth was a flat plane like a plate, was the most misguided man in the kingdom but I now believe that he is quite entitled to take rank in scientific wisdom, and to sit down on an equality with the Astronomer Royal of Dublin."

*The New Principia*, by NEWTON CROSSLAND.

(To be Continued.)

---

#### WHICH PROFESSOR SPEAKS THE TRUTH?

"Mr Norman Lockyer has been telling an interviewer that Mars is like us in many respects. IT HAS AN ATMOSPHERE LIKE OURS."—*Christian Million*. San Jose, Aug. 9th, 1894.

"Professor Campbell, of the Lick Observatory, announces that he HAS DEMONSTRATED that Mars presents NO EVIDENCE OF HAVING AN ATMOSPHERE."—*The Standard* Aug. 18th, 1894.

#### A SCIENTIST SPEAKS THE TRUTH.

"The interesting chapter on solar theories is well fitted to serve as a lesson in *Modesty*, so *diverse and conflicting* are the various hypotheses, so *difficult to harmonize* are the observed facts."—*Knowledge*. Feb. 1895 (p. 35.)

## FAITH AND SCIENCE.

By "BALAAN'S ASS."

No. II.

The subject we intend to contend for in these columns has been advocated for many years past. It is increasing in interest and securing more and more earnest attention every day. That subject is the cosmogony of Holy Writ and Nature. Also, we intend to show the utter falsity and unscientific character of the theories of modern astronomy, geology, and evolution; and that they are one and all, not only anti-scriptural, but irrational and unphilosophical. We challenge the ablest scientists of the day to defend their *suppositions*, and their theories built thereon, or to find a single flaw in the Divine Cosmogony of Holy Writ.

We saw in our last issue that the teaching of science so-called tends to infidelity, and in essence is the same teaching.

Let us now look at what is termed dissent, and contrast it with another form of infidelity called Agnosticism.

First then, in a theological magazine called "*The Faith*" (March, 1896), we find the following:—

"It may be well to dwell somewhat upon the Divine purpose referred to in the Scriptures."

This is an excellent starting point, but, as we soon shall see science (so-called) teaching soon mars it as dead flies do ointment.

"A purpose carries along with it the thought of design (true), which again involves a series of processes."

We reply, not *necessarily* so. The "Divine purpose referred to in the Scriptures" knows no "series of processes," but distinctly and absolutely teaches creation to have been instantaneous. The point that divides error from truth is an exceedingly fine one, and this assertion about a "series of processes," is the first step from the Scriptures of Truth on the road of error and falsehood. Not that the writer *meant* or *intended* to teach error and falsehood. I do not impute *intentions*, but words have *their own meaning*, and when we use them we should be exceedingly careful what we say. The writer continues:—

"And there have been in the distant epochs of the past, and still are being worked out through the principle of evolution, a gradual development through natural selection, generic life being unfolded by successive acts of creation in a successively *ascending order*. . . . All these evolutionary eras, these secular periods of time, are co related to, and correspondent with the evolution of all organic types, including *pre adamite man*."

DOES THE TEACHING OF EVOLUTION MAKE GOD A LIAR?

*First.* If these extracts are true, as referring to "the Divine purpose *taught in Scripture*," will the writer of the article state where such is taught that we may read about it for ourselves? *Secondly.* We respectfully request him to tell us *where* and *when he saw*, or *where* and *when we can see* any "gradual development through natural selection," or "series of processes," which are "STILL BEING WORKED OUT through the principle of evolution?" When he has done this, we shall also require to know *when* and *where* Involution, the absolute essential and fundamental prerequisite of evolution, took place?

*Thirdly.* God, the Creator, in His Word declares that "THE FIRST MAN ADAM was made a living soul." 1 Cor. xv. 45. Now as Adam *was* "THE FIRST MAN," and we are his descendants AFTER he had sinned, where, according to the "Divine purpose referred to in Scripture," is there any room for a "pre-Adamic man," or, "pre-Adamite ages?" If it be possible to have a monkey before a man (and it *is* according to the "Divine purpose in Scripture." Gen. i. 24-25), surely it is not possible to have a man before "*the first man*?" If the divinely inspired statements in the Epistle to the Corinthians are not absolutely historical and literally true then Genesis is not true, consequently the resurrection of Christ is not true, and therefore our resurrection unto eternal life is not true either, and by consequence it is perfectly immaterial whether man has an "immortal soul" or no! Burn the Bible as a parcel of lies, our science of evolution has taught us that man was not created in the image and likeness of God and pronounced very good, i.e., the *acme* of perfection according to the Divine Mind and Purpose, than which there is no greater—but we were evolved from—slime—a jelly fish!

The writer says he "*can* illustrate upon unimpeachable evidence that God has from the Beginning"—which Beginning? the Adamic, or the Pre-Adamic one?—"been working up from primal germs and simple types to modern developments and expansions." Well, what about ancient developments? Are they all played out that the "modern" ones may be the "survival of the fittest?" Now we must be honest and say that we do not for a moment doubt the writer's ability to "*illustrate*" the matter, but we do certainly doubt his ability to *prove* what he says! To *prove* a thing is one thing, but to *illustrate* it is quite another. We trust he knows the difference.

And now, dear christian reader, please compare the extracts given from *The Faith* with the following from the Agnostic Journal, Jan. 5th, 1889, and tell us are they not *the same* in fact and principle?

"The account of creation in Genesis is obviously inconsistent with the real facts, both as regards the relations of the earth to the sun, moon, and stars; the crystal vault separating the waters; the manner and order of succession of vegetable and animal life, and numerous other points. It can be defended only on the plea that the inspired Revelation was not intended to teach ordinary facts, such as those of astronomy and geology, but only the religious facts of the existence of God and of man's relation to Him. Taken in this sense, we may consider it as a poetical and sublime version of the older Chaldean cosmogony, which it closely resembles, revised in a Monotheistic sense, and writing "God" for "Gods," and as an interesting record of the ideas floating in the East at an early period."

"The account of a universal deluge and the destruction of all life, except that of a few pairs of animals preserved and living together for a year in an ark of limited dimensions, from which the earth was re-peopled, involves not only physical impossibilities, but is directly opposed to the most certain conclusions of geological and zoological science."

"The origin of man is, however, the point upon which the radical opposition of the Orthodox and Scientific creeds comes out most sharply. It cannot be true both that man has *fallen* and that he has *risen*; that he was miraculously created, quite recently in the world's history, in God's own image, and in a state of high moral perfection, from which he fell by an act of disobedience, introducing sin and death into the world; and, on the other hand, that he has been *evolved*, during an immense period of time, from semi-animal palæolithic ancestors, ruder than the rudest savages. The evidence of perhaps 1,000,000 of human implements, found in strata of great geological antiquity in all quarters of the globe, proves to demonstration that man's cause has been upwards, and not downwards, and that the true history of the human race has been the direct contrary of that given by the Bible."

"Whether man, like other mammals, was evolved through millions of years from primitive forms may be as yet uncertain, though every fresh discovery points that way. But this much is absolutely certain: that he existed on earth at the least 50,000, and more probably 200,000 or 300,000 years ago, in a state lower than that of the lowest savages, but already spread over the four continents, and therefore far from his first origin; ignorant of all arts except fire and the rude chipping of stones; and that, as ages rolled on, his progress may be traced, step by step, from rude to finer chipping; to the hafted celt, the arrow, and javelin; the barbed harpoon, the eyed needle, the art of drawing, and

finally to polished stone, pottery, bronze, iron, and the other arts of civilisation as we find them in full force at the dawn of history 6,000 years ago in Egypt and Chaldea."

"Read Lyell's "Antiquity of Man," Geikie's "Pre-historic Europe," or almost any recent work on the subject, and then go to the British Museum and look at the collection of stone and other human implements, and you will see the answer to the question which perplexes you, why Modern Science and Evolution should be considered as hostile to Genesis and orthodox geology. How can these facts be reconciled with the Biblical theory of Adam's creation and fall, with its logical consequence of the Atonement and Redemption?"

There was an ape in the days that were earlier:  
Centuries passed, and his hair became curlier;  
Centuries more gave a thumb to his wrist,  
THEN, he was a man, an Evolutionist.

*(To be Continued.)*

## FIGURATIVE AND ALLEGORICAL VERSES.

BY LADY BLOUNT.

*From her Serious Operetta, entitled "Astrea," or "The Witness of Stars."*

[Portraying converse betwixt two evil spirits, who are visiting Earth, to appear at a *séance* in the early centuries: A.D.]

*Prince*—Describe thy plans, detail each stage,  
For snaring man in Christian age.

*The Spirit Jester*—First wide and far shall rise division,  
To fog men's senses, cause derision.  
Then strong conceit shall fast increase,  
A trap that seldom gives release;  
This spirit holding Christians—neat,  
Will raise a sect in every street.

*Prince*—Ah! yes I see (fine policy!)  
And through Time's telescope  
In the 17th century a germ—  
A rare "blue stocking," and real "book worm,"  
Alas! half crushed, and by a Pope!  
Still lives the learned blossom-sear

In wisdom "worldly"—not too clear—  
 To satisfy the \*fool's demands,  
 And nullify God's Word, commands!  
 Against their Maker men shall turn,  
 And strong "Delusion" Truth shall spurn  
 For this well focussed, and compact,  
 Impresses *lies* as *solid fact!*  
 Spirits prepared throughout the ages,  
 Shall do our will at fitting stages:  
 Man's word 'gainst God's, shall be accepted,  
 And *false cosmogony* erected.  
 That earth's a tiny whirling globe,  
 Shall men set forth in righteous robe!  
 Above concern that Moses erred,  
 Tho' Jesus verified his word,  
 Denying Earth's Creator!

*Jester*—Stay, Prince! Observe, before Time's clos'd,  
 Our giant will shall be opposed.  
 Sneer not at the Zetetic band,  
 Goliath fell by David's hand!  
 I see a stone! it taketh aim (The *E.R.*)!  
 Adds to its numbers, swells the train.

(Truth seekers are but deemed fanatics—  
 For at "the Truth" the masses laugh!  
 Three fourths of these are idiots (per Carlyle's statics),  
 And truly fools will bluster, shout and chaff.)

*Prince*—Why, Jester laughing still as ever?

*Jester*—I'm mimicking mankind so clever!

*Prince*—I hate them for their power of will  
 To change their minds, or hold them still.

*Jester*—"Power of will—as well to lose it—as not to use it!"

*Grand Chorus*—Hear how they shout! with addled brain,  
 It's nought to me if Earth's a plane—  
 Or "whirling globe"—it's all the same—  
 So long as I my grub can get,  
 Fol-lol-de-riddle-diddle-digo.

June, '94.

Written for the *Earth Review*.

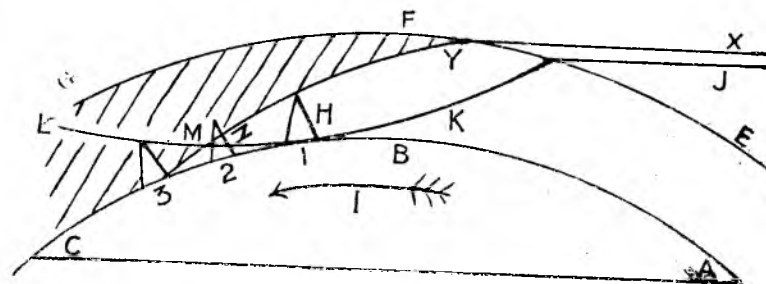
\* "The fool hath said there is no God."

## ZETETIC REFRACTION.

By JAMES NAYLOR.

No. IV.

Of all the ordinary phenomena of nature there are few more beautiful than that of the rising sun first tipping with light the hill-tops, and then gradually descending to the valley beneath. The only approach to this beauty is the corresponding phenomena of the light of the setting sun as it first quits the valley, and then slowly rises up the hill sides, and finally leaves the tops bathed in twilight. Now, both these phenomena, namely, the manner in which the sun appears and disappears, and the phenomena of the twilight, are entirely inexplicable by the current teaching about the refraction of light. To prove this let us turn to the following diagram:



where we will suppose the arc ABC to represent a portion of the supposed globular earth, and the line EFG the upper limits of the atmosphere; let the line XYZ be an imaginary ray of light coming from the sun and refracted towards the perpendicular in accordance with the current teaching. Now, it is evident that this ray is the last one by which the slowly setting sun will be rendered visible to the spectator upon the earth. Evidently all the rays beyond the limits of the atmosphere would be lost in space and would not reach the earth at all, whilst all the rays which reach the earth before XYZ need not be taken into consideration. All these parts of the atmosphere, then, which are beyond this ray as seen from the earth, would evidently be devoid of light in a manner indicated by the shaded parts of our diagram. It is also further evident that as the earth made its supposed motion from west to east (indicated by the arrow I) the hill H would first have the sun at its summit and lastly at its base in a manner the very reverse of what we see in nature. The figures 1 2 3 will make this argument quite clear, for we will suppose

these figures to represent successive positions assumed by the hill as a consequence of the supposed motion of the earth. In position 1 the sunlight is just about to quit the hill-top, in position 2 it is half-way down the side, whilst in the third and last position the valley is finally left to the evening's gloom. It will also be further noted that long before position 1 is reached the upper regions of the atmosphere are devoid of light, making the phenomena of twilight as seen in nature absolutely impossible. In nature we know these upper regions are illuminated with sunlight long after the sun has set to the earth below. If, however, the ordinary teaching of refraction be true the very reverse of this would be the case, for, as our diagram conclusively shows the upper atmosphere would be in gloom and darkness, whilst the earth was still flooded with solar rays. This position, however, is of course absurd, and, therefore, in contrast with it, let us now see the effect of a ray of light refracted towards the horizontal in the manner for which we have been contending. This ray we indicate by the line J K L, and an examination of it shows at once that the phenomena of the appearance and disappearance of the sun, and of twilight as we see them in nature, could and would actually ensue. Take the former phenomena for instance, where in position 1 of the hill H the sun is seen just setting to the valley, while the whole hill side is still illuminated. In position 2 the disappearing sunlight has reached half way up the hill side, whilst in position 3 the sun has finally set even to the top of the hill. But though from the top the sun is now no longer visible the upper regions of the atmosphere are still illuminated, and would produce that beautiful twilight for which all northern latitudes are famous. All the shaded part of our diagram, in fact between F Y and L M, would now be suffused with light. It is thus clear that the Zetetic mode of refraction thoroughly accounts for the phenomena of the setting sun, and of twilight. Finally to see that our reasoning also applies to the morning twilight and the rising sun, we have only to suppose the earth moving in the opposite direction to that indicated by the arrow I, and we shall at once note that by refraction, as we have Zetetically shown it, both the phenomena of the rising sun and the morning twilight are perfectly explicable, whilst by refraction as ordinarily taught they are absolutely impossible.

From what has been now demonstrated in these papers it is clear that Newtonian astronomers, and all other upholders of current teaching about refraction, are placed in a most serious dilemma. To account for the sun setting later than according to theory it should do, refraction (?) is assumed to tend towards the vertical. But to assume this mode of refraction is absolutely fatal to any satisfactory explanation of the

rising or setting sun, or of twilight. On the other hand, if to account for these last named phenomena refraction is assumed to tend towards the horizontal, then that assumption is clearly fatal to the previously named explanation of why the sun is seen longer than theory permits. On the horns of this very interesting dilemma we may therefore safely leave Newtonian astronomers to reflect and repent at their leisure.

In conclusion it only remains to summarise, the results of Zetetic refraction and state them in formal language, so that their *simplicity* and *accuracy* may be contrasted with the *loose* and *empirical* expressions of current teaching.

#### LAWS OF REFRACTION.

1st.—A ray of light is a force, and, agreeably with the law of forces moves along a path which presents the least resistance.

2nd.—When the resistance is *equal* against each side of the ray the path described is a *straight* one.

3rd.—When the resistance against each side of the ray is *unequal* the path described is *concave* upon the side which meets with the greatest resistance.

Contrast with these three simple rules (which will be found to explain all the phenomena of refraction) the following unsatisfactory statements of current teaching.—“When light passes out of a rarer into a denser medium it is drawn to the perpendicular. . . . But when a ray passes from a denser into a rarer it moves in a direction further from the perpendicular.” In these statements, which are taken from that popular book, “Joyce’s Scientific Dialogues,” page 219, there is no attempt to give a reason why a ray of light behaves in the manner stated. Bare assertions only are made, which, if one cares to investigate them, will be found to not even cover the whole case, to say nothing of the fact that they are entirely erroneous, or at any rate only partially true as we have in these papers conclusively proved. If, therefore, we have succeeded in exposing the errors of current teaching upon refraction and prevented for the future their being used in bolstering up popular astronomical theories, our labours have certainly not been in vain.

#### ANSWERS TO CORRESPONDENTS.

All letters to the Editor should be briefly and LEGIBLY written on one side of the paper only. They *must* be accompanied by the name and address of the writer, as a guarantee of good faith. Where replies are requested by post, the postage must be enclosed. The Editor does not hold himself responsible for the opinions expressed by correspondents. All letters *must* be prepaid and addressed to

LEO CASTLE,

c/o MR J. WILLIAMS,

32, Bankside, LONDON, S.E.

## CONTENTS OF OUR LETTER BOX

Dear Sir,—'Tis said, "discretion is the better part of valour," evidently so thinks the most courageous editor of any English newspaper. I alluded to *Reynolds's* on many previous occasions, but particularly on January 1st, 1896. A copy of our *Review* was submitted to that gentleman for review, Zetetics naturally thinking he would show fight of some sort, as part of a powerful opposition article on the "Myth of Astronomical Gravitation" dedicated to him, was included in this particular number: we were however disappointed in the prowess of this Goliath; the pluck usually shown on most subjects had evidently oozed away when confronted with ours. The only visible effect produced was this modest notice. — "We have also received the *Earth-not a Globe-Review*, which is a journal of the Zetetic Society edited by Leo Castle price 2d; published at 32 Bankside London," which amounts to us being as usual, left complete masters of the field of journalism on our Grand Fact.

Our chicken hearted opponents cannot accuse us of cowardice; the difficulty has always been and still exists, in getting *so-called educated people and learned Societies?* to even attempt to face our batteries. The truth of the matter is, our opponents powder is no good. Their guns (those we have not turned against themselves) are all spiked and their imposing fortifications, on examination, turn out to be nothing more than pasteboard, held together with sophistical assertions and assumptions—what fabrics!!

Is there any wonder they cannot stand our fire? the wonder would be if they could!

Yours etc.,

ICONOCLAST.

Dear Sir,—I am glad to see the *Review* still maintains its character and is pushing its way on against all adverse criticism which

is brought to bear against our bulwark of Geographical truth. What do you think about Nansen reaching the "North Pole?" I think it very doubtful. He may have advanced nearer to the northern centre than any other explorer, but its questionable as to his reaching the "Pole." However, I hope he has; so that the fallacy of the belief in an actual North and South Pole may the sooner be exposed. Where alas will they find them?

J. LACK

Echo answers where? Text Books tell us that the North and South Geographical Poles are the extremities of the IMAGINARY LINE, passing through the centre of the globe. The idea of a sane man attempting to reach that which does not exist! People are beginning to see that the teaching of so called Astronomy and Geography is nothing but the outcome of supposition and not demonstrated facts as they have falsely been led to believe they were. See the following:—

## THE NORTH POLE AT LAST.

We are electrified by the statement in the daily press that Dr Nansen has informed his agent, a Siberian trader named Koucnareff, who has informed the Prefect of Kolymsk, who has likewise promptly informed the public that Dr. Nansen has reached the North Pole. We suppose he has merely hung up his hat on the apex of that geographical point for we learn from the same source that he is now on his way back, in spite of having found land. —*Invention*, February 22nd, 1896. No. 875, p 117.

Dear Sir,—Your continuation of gravitation is admirable. Surely all lovers of truth must feel satisfied and pleased with the style of the treatment of the subject. It has been favourably commented upon here by several, and enthusiastically applauded by others.

J. ATKINSON.

—THE—  
EARTH-NOT A GLOBE-REVIEW.



A Sectional View of the World as a Plane.

VOL. III. No. 3 (MONTHLY SERIES). JUNE, 1896. PRICE 1D.

"UNIVERSAL GRAVITATION, A PURE  
ASSUMPTION."

BY LEO CASTLE.

NO. IV.

"Zetetics seem to have a kind of idea that we set up gravitation as a substitute for God. This is a mistake." So writes C Harpur, from the Oriental Bank, Old Broad Street, London.

We are always ready to confess our "mistakes," and, therefore, take this opportunity of doing so by quoting from *an authority* on modern theoretical astronomy.

"While, however, THE IDEA OF 'GOVERNMENT' BY A GOD IS NOW EXCLUDED BY GENERAL CONSENT FROM THE DOMAIN OF SCIENCE, the *notion* of 'GOVERNMENT' BY "LAW" HAS TAKEN ITS PLACE, not only in popular thought, but in the minds of many who claim the right to lead it; and it is the validity of this *notion* which I have now to call in question . . . . . PHILOSOPHY FINDING NO GOD IN NATURE, NOR SEEING THE WANT OF ANY. The advanced Philosophy of the present time goes still further; asserting that as the progress of Science now places it beyond doubt that all the phenomena of nature—physical biological and mental—are but manifestations of certain fundamental 'properties of matter,' acting in accordance with fixed Laws, THERE IS NO ROOM FOR A GOD IN NATURE, and Scientific thinkers (you Mr. Harpur claim to be one of them, I presume?) who do *not* accept this as the conclusion obviously deducible from their recognition of the universality of the 'Reign of Law,' are branded as either illogical thinkers, or as cowardly adherents of a bygone superstition—men who are either deficient in the power to reason out the conclusions to which their own premises necessarily lead, or have not the courage to face them