

THE
EARTH

A Monthly Magazine of Sense and Science,

Upon a Scriptural Basis,

And of Universal Interest to all Nations and Peoples under the sun.

EDITED BY E. A. M. B.

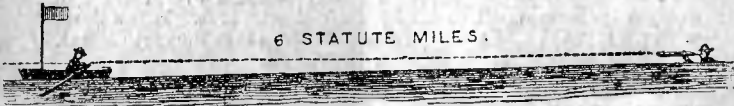
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WHICH IS TRUE?

The Globe of Land and Water

OR

The Level Surface of Water and Land?



“Forty-three years ago, when an atheist THROUGH FALSE ASTRONOMY,
I was converted by the Spirit of God.”—*Alex. McInnes.*

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FROM

The AUTHORESS,
73 WEST STREET, BRIGHTON, SUSSEX

A PANCAKE WORLD.

ROLLED FLAT BY LADY BLOUNT.

I have received a copy of the most amazing novel ever written. It is called "Adrian Galilio: or, a Song Writer's Story," by Lady Blount.

In her preface Lady Blount says:—

"The following work makes no claim to any especial merit. But I sincerely trust that the opinion of a clergyman of the Church of England, who is also a critic and an editor—to whom I forwarded the MSS.—may be generally endorsed; and which is expressed as follows:—

"I think it both interesting and original."

It is—undoubtedly. For originality, it beats everything and everybody, from William Shakespeare downwards. It is a novel with a Purpose; and that Purpose is to prove that the earth is flat.

* * *

Towards the end of the book I found a song (words and music complete) about

"Venus, Venus,
Beautiful Venus reigns above;"

which convinced me that even this alluring, blood-curdling novel ended on conventional lines.

"H.A."

Morning Leader, London.

[Extract from a column article].

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THE EARTH.

VOL. VI.

Nos. 72 & 73.

Ancient and Modern Astronomy.

By Lady BLOUNT, F.R.S.L., F.S.A. (President of the Universal Zetetic Society; President of the Society for the Protection of Dark Races; and Editor of *The Earth*).



THE science of astronomy is at once one of the most fascinating and most sublime of the sciences; and it has been studied more or less by the wise in all ages of the world's history. But we ought to discriminate between science and theory; for the word "science" comes from the Latin verb *Scio*, "I know," and means knowledge. But the term "science" has often been applied to mere speculative theories, which subsequent science has discarded. Therefore, I repeat, we must discriminate between true science and mere theory.

But my intention in this paper is not so much to prove what is true science, and what is mere theory, as to show in rapid survey the history of astronomy in general. At the same time I shall be free to intimate which theories I believe to be true, and to expose those that are based on mere speculation.

Sir Robert Ball, in his "Story of the Heavens," writes: "The history of astronomy is, in one respect, only too like many other histories. The earliest part of it is completely and hopelessly lost. The stars had been studied, and some great astronomical discoveries had been made untold ages before those to which our earliest historical records extend."

This statement seems to be partly true and partly hypothetical. It depends upon what he means by "our earliest

historical records." He probably means only such records as come from pagan, or at least, non-Israelitish, sources. But it is something for him to confess that there were important discoveries in astronomy before historical and pagan times. And this confession is doubtlessly true. We have no pagan literature going further back than a few centuries B.C.

Josephus, who was born in the first year of the reign of Caius Cæsar, and who flourished in the first century A.D., as an ancient historian is worthy of credit on these matters; and he says that Seth, the son of Adam, and his children "were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies, and their order." And he further states that they transmitted their wisdom to posterity by inscribing their discoveries on two pillars, one of brick and the other of stone.

Josephus further quotes from Berosis, the Chaldean, as to the authority of Abraham in the knowledge of celestial science; and he—Josephus—affirms that Berosis says:—"In the 10th generation after the Flood there was among the Chaldeans a man righteous and great, and skilful in the celestial science."

But it is the fashion of some writers to discredit, or at least ignore, all that is said or written by writers of the Hebrew nation; but why Hebrew historians should be ignored as historians, these modern writers have never been able to show, except on the assumption that they lived in the childhood of the world's history, and that they must have been ignorant of these things. But, as I have shown above, no less an authority than Sir Robert Ball acknowledges that ages before those which are called historical times, "the stars had been studied and many great astronomical discoveries had been made."

But it is admitted on all sides that the cosmological system of the ancients was a very different system from that of modern times. I will quote a modern writer, and an Editor

of a widely-read paper, and one who tries to make capital out of the supposed ignorance of the ancients. He says:—"The theory of the early Christian church was that the earth was flat, like a plate, and the sky was a solid dome above it, like an inverted basin: the sun revolving round the earth to give light by day, the moon revolving round the earth to give light by night. The stars were auxiliary lights, and had all been specially, and at the same time, created for the good of man. God created the sun, moon and stars, and the earth, in six days. . . . To-day our ideas are very different."—*The Clarion*, April 7th, 1903.

In support of his contention that these old-fashioned ideas are all wrong, this Editor says that "advanced thinkers, even amongst the Christians, believe that the world is round." By "round," he means globular; for a thing may be round and flat too; but some opponents of ancient astronomy write in this loose strain. Beside, it is not a question as to what "advanced thinkers believe," but what is true in itself, and what is true to fact. Even so-called advanced thinkers are sometimes wrong. We must have proof based, not on assumption, but on the evidence of facts.

This sceptical Editor declined to debate the following propositions in his own paper:—

1. That the earth is a globe.
2. That it has axial and orbital motions.
3. That the sun is ninety-odd millions of miles away, and
4. That the stars are suns.

These questions are very important; and they ought to be settled on a truly scientific basis: because even Christian ministers and others deny the inspiration of the earlier chapters of Genesis, and the Bible generally, on the basis of the assumed truth of modern theoretical astronomy.

I do not intend, on the present occasion to go into the question of these proofs, but rather proceed to make a rapid survey of the historical aspects of the subject.

It is with no small satisfaction that Zetetics, or Planists, can boast that their system of cosmology existed almost unquestioned for four thousand years before Christ. But after the time of Christ, and to some little extent before that period, there was gradually introduced what has in modern times culminated in open

Warfare between Religion and "Science."

Pythagoras (Cent. VI. B.C.) was probably one of the first to promulgate the idea in Europe that the earth is a globe. He was initiated into what are known as "the secret mysteries," and the doctrines which Pythagoras had imbibed he taught to his disciples. The globular idea seems to have come from very questionable sources as one of the secret doctrines.

The Book of Enoch speaks freely about the "Angels that sinned." Moses also shows how these "sons of God" came down to the earth and became connected with the "daughters of men" (Genesis vi. 1-4). The Book of Enoch gives the names of the leaders of the angels in this rebellion against God, and Enoch mentions the special parts which some of these fallen ones acted. And, after enumerating others, Enoch says: "Tamiel taught astronomy."

The authors of "The Concise Knowledge of Astronomy" say: "The rotation of the earth on an axis was a familiar Pythagorean doctrine; it was adopted by Plato, and Aristarchus of Samos went to the length of ranking our green world as a planet revolving yearly round the sun."

Ptolemy (Cent. II. A.D.) followed suit; but he maintained that the earth was at rest, and the above writers affirm that at rest it remained until, in long meditation by the foggy shores of the Baltic, a grave ecclesiastic (Copernicus) elaborated certain cogent arguments in favour of its motion. No doubt any man brought up in such a foggy atmosphere, foggy perhaps both physically and spiritually,

would first need very long meditation before he could "elaborate proofs of the earth's motions."

It would, doubtlessly, need very elaborate arguments to prove the earth had any motion; for repeated offers of rewards have failed to elicit any one respectable or solid proof that the earth has any motion whatever, such as modern astronomers ascribe to it.

Let any who think otherwise try to make the attempt. Dr. J. Kellog has written a book attempting to show the "harmony of science and the Bible." He says that in "the ancient doctrine the world was supposed to be a vast plane of indefinite extent" and the "sky was supposed to be a solid structure." But he avers that this was an error, and that the Bible writers did not know the true shape of the world.

According to him, it was left to the heathen philosopher, Pythagoras, to "reason out" the cardinal proofs of modern science. This is a serious reflection upon the writers of the Bible. Yet Dr. Kellog professes to be a Christian. But Christians in former times did not so readily yield to the claims of pagan astronomical science, as he himself confesses. In order to refute these unscriptural and heretical notions, "Cosmos," a talented theologian, prepared a complete theory of the world, ostensibly in accordance with scriptural teachings on the subject. According to this description, the sky resembles a vast tent (Isaiah xl. 22), supported by pillars (Psalm lxxv. 3.). The earth is flat, shaped like a parallelogram, and surrounded by four great seas.

Evidently, from the passages given, "Cosmos" had the scriptures on his side; and his mind was sufficiently clear to see that the scriptures on these points are opposed to the Copernican teaching. He did not try to reconcile the irreconcilable.

(To be continued.)

How to meet Globists.

THE simplest way to meet globists is to ask two or three questions, which will soon prove to themselves that they know only the elements of the theory of modern astronomy.

When I meet them, and the occasion arises, I usually ask them :--

1. Where is the EAST? I have never once, as yet, met one of them who can do it. So that I have to explain that it is always on the right hand while one faces the north. This shows them that there is no fixed point which can be called east, but that it is practically a circle described round the only fixed point, viz., the northern centre of earth and heaven. It proves also the fallacy of sailing *in a straight line*, and coming to the same point again. It is not "a straight line."

2. What are PARALLEL LINES? The answer, of course, is straight lines that, however far they may be produced, appear to meet and do not get further apart. Then, after an illustration or two, such as railway lines, comes the irresistible and irrefutable conclusion drawn from the evidence of all ballooning (*see* Glaisher's "Travels in the Air." where he says, "I have never been at any height [and he went nearly seven miles on one occasion] where the horizon has not been on a level with the eye"). Then follows our argument :—

(a). The eye line from a balloon meets the line of the surface of the earth produced to the horizon.

(b). These lines are therefore parallel lines.

(c). As the eye line is a straight line, therefore the line on the surface of the earth is a straight line, and the surface must be a plane.

3. Ask your objector to re-draw the diagrams commonly given in the books on astronomy, and *draw them to scale*.

The attempt has proved a convincing proof to those who have attempted it.

4. Ask how it is, if, as Globists say, and must say, we are always at the top, how it is that the earth (or the sea if standing on the shore) always rises up to meet the eye, and never appears to fall away or appear to be down hill.

5. Ask them to define the word *science*. And the result will be that, as it is the Latin *scientia*, which means *knowledge*, we may ask again, how much of modern astronomy is what astronomers actually *know*, and how much is *hypothesis*? It will be found in all cases that however exact and real some of the data may be in a calculation, there is always some *datum* which is *assumed*, as *hypothesis*. Hence, however extended the calculation may be, the result must always be vitiated: *e.g.*, if I have a quantity of tea (say) consigned to me, and I know the weight to an ounce, and when it was dispatched, and when it will arrive, and the rate of exchange, &c., &c; if I am not certain of the price per lb., and *assume* that it is so much—then, however carefully the calculation may be made, it can never be correct, but must always be vitiated by the hypothesis. It is exactly thus with the calculation of the sun's distance.

(a) If we *know* two angles of a triangle and the length of the base, then we can calculate and *know* exactly the length of the other two sides and the measure of the third angle. The two angles made by the sun on June 21st and December 21st may be measured and *known* exactly. But the base line (which would be, of course, the diameter of the earth's orbit) is *assumed*, there being no proof that the earth has moved. This should not therefore be called *science*.

(b) If the problem be worked out on the earth's surface, and the length of a measured base line be known as well as the two angles, then we could *know* exactly the distance of the sun. But the *knowledge* gained by this experiment does not agree with modern astronomy, hence another *hypothesis* is introduced into the calculation, and we are asked to *assume*

that the measured base line is a curve, and that the two angles are "spherical angles." But this is not proved, and the sphericity of the earth, which is the very essence of the problem, is hypothetical.

And so it is with all other calculations.

6. Of course, as to GEOLOGY, it is no *science* at all. It is pure hypothesis from beginning to end, and ought never to be called a "science." The phenomena of the different strata are facts, and are not in dispute; but, the various theories by which they have been explained from time to time, these are all hypothetical.

These are some of the simplest methods of meeting the great imposture, though there are many others, such as true perspective, and the very excellent proofs which are given, from time to time, in *The Earth*. B.

"The Earth's" Observatory.

LETTERS, REVIEWS, &c.

REPLY TO HARROGATE.

I do not think we could support the plane truth by the fact that the angel will put one foot upon the sea, and the other upon the land. But the fact that there is the sea at all is against the globular theory. Job xxxviii. is a fine chapter for Zetetics. The gates of sheol, or hades, referred to in the 16th and 17th verses, show that they are in some hidden recess, probably in the sea. But the sea appears to be more connected with the abyss, whereas hades is under the earth where the spirits of the dead, it seems, await resurrection. Verse 9 shows that the sea is surrounded by a band of thick darkness, impenetrable; but verse 19 refers to the light, and is one of the most difficult verses of the Bible; for on the motions of light there depends a great deal.

These motions need further study. The whole chapter shows how little man really knows of the Divine order and plan of creation. If we are privileged to be amongst the saved at the first resurrection, we shall doubtless learn much more about these things.—E.A.M.B., Ed. of *The Earth*.

"I think *The Earth* one of the most interesting publications of the day."—Reporter, *Morning Leader*.

[From "Other Countries" (page 163), by Major Wm. Morrison Bell, London, 1872.—"We are going to have service," said some, "it is Sunday." "No, no," said the others, "it is Saturday No. 2." "No," said the Sundayites, "service and no whist to-day"; and so they had it. The explanation the author gives is as follows:—The *earth* travels from West to East; we were going *from West to East*. The consequence was that each day we preceded our proper hour. We got *into to-morrow quicker* than we should. We were, as it were, overtaking the *earth* when we got out of our East longitude into the West. Yet, as we did not think we should be able to compel the whole of America to agree with us in our assertion of the day, we had to agree with the whole of America, and to credit ourselves with a *second Thursday*, on which day we marked 207 miles with a *longitude of 177° 13' 10" W.* as on the previous Thursday, 266 miles, and marked a longitude of 178° 28' 45" E., which of these two Thursdays was the proper Thursday I am not at liberty to mention. This was on a voyage from Yokohama to San Francisco in ocean steamer, American-built, before year 1872].

The above—which was sent by Dr. E. Haughton—is taken from a work entitled "Other Countries," by William M. Bell, and relates to a voyage in an American steamer from Yokohama, Japan, to San Francisco, U.S.A. In making this