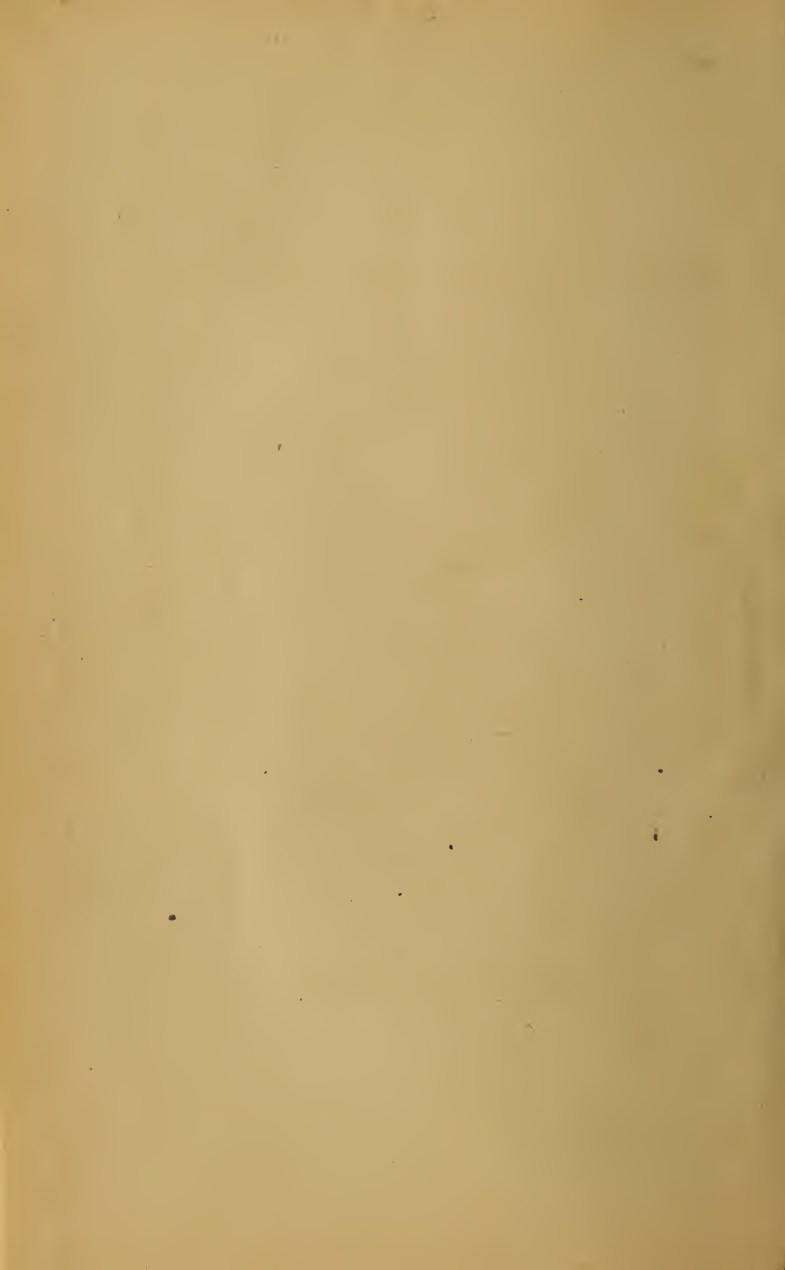




The
Deluge
and
Its Cause



VAIL



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The Deluge and Its Cause

Being an explanation of the Annular
Theory of the formation of the earth,
with special reference to the flood
and the legends and folk lore of
ancient races.

BY ISAAC NEWTON VAIL

AUTHOR OF

The Earth's Annular System,
The Coal Problem,
The Flaming Sword,
Ophir's Golden Wedge,
etc., etc.



SUGGESTION PUBLISHING COMPANY,
4020 DREXEL BOULEVARD,
CHICAGO, ILL.

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Introduction

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HAVING been requested to write a few lines of introduction for THE DELUGE AND ITS CAUSE I take pleasure in saying briefly, that I have read the works so far published by Prof. Vail dealing with his Annular Theory of the earth's formation—a subject to which he has devoted nearly thirty-five years of patient, diligent, scientific research, and I am convinced he has rendered a great service to science and humanity.

The Annular Theory accounts for many strange facts in nature and mythology, and is a distinct service to those who hold that the Mosaic account of creation is a true account. In the present volume, which deals more especially with the deluge, the author has shown the great similarity that exists between the early legends and the advent of man. He has shown also that the narrative in Genesis is neither mythical nor allegorical, but a statement of events as they appeared to those who witnessed them; that the reason why the Mosaic account is not better understood now is because we of today are in ignorance of the strange physical conditions of

the heavens and earth that presented themselves to primitive man, but which passed away in accordance with the laws of world evolution. The theory of a watery canopy or annular vapor formation surrounding the earth makes the account in Genesis perfectly clear, and this theory finds confirmation in the mythological (?) lore of all ancient races and in the "fossil thought" of widely distributed tribes.

The Deluge, then, was undoubtedly a real thing. Water *did* fall from heaven in unprecedented quantities and the source of so great a quantity of super-aerial waters has forever passed away. The first rainbow *did* appear after the deluge and there will never be another deluge.

All these points are so clearly set forth in *THE DELUGE AND ITS CAUSE* and Prof. Vail's other writings that none can deny or dispute. His logic is unassailed; all facts support his deductions, and proof is found in the rocks and geologic records as well as in the biblical legends and race thoughts of forgotten peoples.

I commend this book to the thoughtful reader, with the positive belief that all who have patience to follow the author carefully to the end will agree with me that the *Annular Theory* solves problems that have long baffled bible scholars as well as scientists.

In the present volume the author has merely given us enough of his theory to make us anxious to follow him further. As the result of his many years of research and his personal investigation of many of this earth's physical phenomena, he has gathered enough information of interest to fill a half hundred large volumes, and I am sure that every student of the *Annular Theory* will pray earnestly that Prof. Vail may be spared many years more to continue his investigations and see the results of his research given to the scientific world in printed form. His first large volume *The Waters Above the Firmament* (400 pages), a wonderful book, was published two years ago and will be followed by other volumes as the number of students of the *Annular Theory* increases, and I predict that the interest that will be awakened by THE DELUGE AND ITS CAUSE will encourage the author to proceed with their immediate publication.

HERBERT A. PARKYN, M. D.,
Editor SUGGESTION.

4020 Drexel Boulevard, Chicago, Ill.

Dec. 24th, 1904.



The Waters Above the Earth.

This cut shows the earth as it existed before the flood surrounded by a vapor canopy which caused perpetual summer; there was no rain, no sun, no moon, no rainbow, no storms or winds; no seasons, and man lived far longer than now.

When this canopy fell as the DELUGE, the physical condition of the earth changed, and man's environment was greatly modified.

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THE DELUGE.

A SOLUTION THAT SOLVES A THOUSAND PROBLEMS.—A CATASTROPHE SEEN FROM THE STANDPOINT OF LAW.

I have been deeply interested in the recent discussion of the Deluge problem, from the perilous standpoint of miraculous intervention, as taken by one of the most competent advocates of that school, who has presented some quieting assurances that in very modern geologic times, a terrific sweep of waves has involved all the northern and northwestern slopes of the Asiatic continent. As the years go by the Deluge asserts its immortality, as an old-time memorial. In consideration of the fact that it has been discussed from almost every conceivable standpoint, I will venture to offer something new on the subject.

As far back as the summer of 1874 I published a little volume, the first edition of this, to show that the Deluge occurred as a philosophic necessity, arising from a world-condition that no longer obtains. In that work it was maintained that a *vast cloud-canopy of primitive earth-vapors*, such as now envelop the planets Jupiter and

Saturn, lingered as a revolving deluge-source, in the skies of antediluvian man,—a source of primeval rains, snows and hail, competent to produce all the floods, and all the Glacial Epochs the earth ever saw, and that this last fall of those primordial waters deepened the oceans many fathoms.

More than a quarter of a century has passed since this canopy theory was launched upon the sea of uncertainty, and it has been a source of deep satisfaction to find that to-day such men as the younger Winchell can say that the "Earth's vapors must have lingered on high much later than has been supposed," and that he "has no objection to their presence even down to recent geologic times." (I have not asked Professor Winchell's permission to make this statement of his public.)

In this attempt I want to reaffirm the certainty that primitive man saw the last remnants of the Earth's Annular System revolving over him as a great world-roof of watery vapors, and that it involved him in a world-environment necessarily Edenic in character, and catastrophic in its close, and that the narrative of the flood is a simple and truthful account of the fall of that "upper Deep" of waters, as the memory of surviving humanity deposed.

When we turn our telescopes to the skies we find two giant planets, and perhaps others, still involved in aqueous clouds, adequate to deluge a world like ours from pole to pole; and all I ask is that thinkers admit that our world closed its Neptunic career in accord with inexorable law thousands of years after man came upon the scene. There certainly can be no philosophic objection to lingering canopies of tellurio-cosmic waters, as such a world-roof is absolutely essential to make an Eden on Earth, as a birth place and kindergarten for the infant race of men. If such a claim be conceded, then we will have to admit that the Earth had a *Saturn-like annular system*, or at least a *Jupiter-like canopy*, all through geologic time, as a most competent world-builder and desolator.

The remarkable persistency with which the memorials of a flood have lived in human thought, as the ages have rolled on, is a fact of momentous import. Not alone have the echoes of a terrible world-catastrophe been preserved and transmitted to us through the ancient Semitic races, in substantial and circumstantial detail. Hundreds of years, it may be hundreds of centuries, before the historic birth of the Hebrew people, a record of that sweeping cataclysm was made on clay tablets, and kept in imperishable

stone, in the childlike simplicity of a primitive tongue, and buried for more than four thousand years from the gaze of man. Even before they were hidden by the dust of centuries, the nature of that visitation had become so clouded by the mists of time that these annals of a hoary past show by their very diction that the theme of the Deluge was then old, and of oblivious import.

There is, however, a citadel of testimony to be found in the deluge narratives in the true interpretation of statements that have, as I think, been altogether misunderstood because we are not familiar with those world-conditions which made a deluge not only a possible, but a necessary thing. I say necessary because we all know that all our oceans *had to fall from the skies*. For, every drop of the mighty waters that now wash the world's trembling coasts was sent as high as the inveterate heat of the igneous earth could urge them, and it now devolves upon the thinker to tell how, and when, they came back.

**The Molten
Earth**

It is not necessary for me to go into the world's high court to prove that this planet was once in a state of igneous fusion. The physicist, and even the ordinary man of thought, know very well that if any question in physics has been settled by the logic of inductive science, it is the fact that our

planet was once in a molten state. There was a time when the earth shone out as a scintillating star. The only clouds that then floated were fireborn mineral and metallic sublimations, from oceans of tossing lava and leaping flame. Where were our oceans of water then? I need not bring testimony to prove to any intelligent audience that those waters floated as a measureless ocean of vapors on the very outskirts of the molten sphere.

When the geologist finds a "lost rock"—a great boulder lying far out on the plain, he knows that by some transporting medium it has been carried from its original home, and it is possible to follow the track of the wanderer back to its native site. And he is not much of a geologist who does not know that not only rocks, but vast beds, of continental dimensions have been built by materials carried from afar; but how many of us reflect when we see a pond, a lake, a sea, or an ocean, that every drop of it was formed in the world's great laboratory of implacable flames and driven to the lofty skies? Here is something also brought from afar; and as intelligent investigators we must trace the waters back to their original home. They have come from the telluric heavens and we want to know how they came back. We now have to admit that during an immeasurable lapse of time the young earth was surrounded by

a vast ocean of watery vapors, which were competent in their fall to deluge the earth a hundred times; yes, a thousand times.

Is it an impossible thought, then, that some of that vast primordial ocean lingered on high and fell after man inhabited the earth? I know it is said that when the earth cooled down the waters fell, and thus far we can all agree and stand on the same rock foundation of admitted fact. Here, too, is the prolific source of variant thought. Geologists generally have maintained that this great world-fund of waters fell back to the earth immediately after it cooled down, and that even the oceans rolled over the solid planet as they do today when it was yet hot and seething, and that they were driven back to the skies again and again.

I must say that I cannot view it in that way, and am forced to part company here with the great school of geological scholars. I believe it is mathematically and mechanically demonstrable that a very small portion of the earth's fire-formed waters came back in that early age. The logic of eloquent facts crowding to testify before the world's great jury shows that the watery vapors driven out from the world furnace were eventually made to revolve about as a *Saturn-like ring system*. This being true, those vapors could not fall

except in a progressive decline, lasting through immeasurable ages. Scientific men affirm that our moon is falling to the earth, but that the final collapse is in the wind-up of unknown ages to come. Rings cannot fall directly to the earth, so long as they have a revolving movement, any more than its moon, but must linger as great cloud belts or bands such as we see to-day in the firmament of the planet Jupiter.

Here is a first class opportunity for the formation of very opposite schools of thought. The old school sees the vapors return as hot and steaming waters to the earth, and begin their eternal round of destructive and constructive processes. The new school of annular students sees a vast amount of the primitive vapors in a ring system, and drops them in the fullness of time, as great Jupiter-like clouds upon the earth. The old school sees a vast down-rush of waters in archæan time. The new school carries that fund of waters away down the flood of time and drops them in grand installments *all along the "ages."* In fact, each grand installment is credited with the task of *making* one of the ages, and the Deluge of Noah is made the last installment. Each installment brought down from the lofty skies an addition to the ocean; and with a vast amount of other tellurio-cosmic matter, made large additions to the earth's strata.

It is willingly left to the world's jury to compare the two views, and this brings me at once to the task of showing the *annular* side of the problem.

**The
Testimony** It is difficult for any one to find a competent cause in the formation of Ages if we do not delegate the office to annular installments. What closed the Cambrian age and made the broad outlines of the Huronian? What closed the Huronian and ushered, in succession, a new environment stamped in unmistakable characters in the Silurian? Refuse to give ring installments the credit, by giving additions to the oceans, and the old school is compelled to doubt the existence of "*geologic ages.*" I have never yet heard of an attempt to explain why ages "came and went." Why, in the roll of ages, earth leaped again and again from a lower to a higher plane? I state it as the conviction from a life of close study, that if the waters had all fallen immediately after the earth cooled down, there could have been but one age after that; and that this succession of ages is evidence of the consecutive fall of rings.

**The
Canopy** This annular theory necessarily leads to the conclusion that in the gradual and progressive decline of rings, canopies must result, and "Deluges" must

result from the gradual collapse of canopies. Rings must decline, of course, into the equatorial atmosphere of a planet. The centrifugal motion of the rotating earth, with its resisting atmosphere, would resist the downward movement of such vapors, which would seek to fall toward the point or points of least resistance. Every one will concede that the poles of the planet are such points. Hence it must be admitted that ring vapors must float from the equatorial to the polar heavens, and owing to the excessive slowness of the fall of all revolving matter, a canopy must become a cloud satellite to its primary world, and it is my care *to prove that the infant race of men saw such a canopy of watery vapors move from the equator to the poles, while it revolved about the earth, and finally saw it break from its celestial fastenings and desolate the planet.*

Its Is there anything unnatural
Naturalness or strained, so far, in this presentation of a deluge source? The old school complain bitterly when an effort is made to shorten the time they want for the evolution of earth, and why, in this most stupendous contract of world-building, they allow so short a time for the oceans to fall, and hurry them back to the earth, is only one of many incongruities. Here

I must digress far enough to explain that in any effort to exploit the canopy origin of the flood we must not divorce it from a competent physical cause, nor from essential world-conditions. The Deluge must be treated from the standpoint of geological causes; and as one of the grand stepping stones leading from one age to another—out of one world-condition to another. Had the flood of Noah been of such stupendous magnitude and severity as some of those which marked grand world-revolutions of geologic time, such as buried in one vast graveyard the Tertiary dead, we would to-day have seen the result in the immortal impress of a dying world-stage on the pages of time. In this instance it has not left so much of a rock record as it has a record preserved in the *fossil beds of thought*. The Deluge was a weak and expiring effort of old conditions. Decrepit causes in world evolution were ending their long career. This of course predicates that the last of earth rings, as geologic agents in world-making, had so far descended as to make a universal world-roof over this planet.

Such a vapor roof would be, as any one can see, a universal watery heaven instead of a starry heaven. It forces us to concede that the skies of antediluvian man were preparing for an inevitable world baptism, a desolating flood-plunge in

medial latitudes, and vast snow-avalanches in polar lands. I think we can say with the utmost confidence and sincerity that such a preparation *may* have been made right in the line of old and decrepit world-causes. This is all we need for the present, and premising this flood cause and source, no man can limit its capacity as an earth desolator. With this much of a running argument we come more directly in contact with primitive Testimony.

Geologic

Canopies

As I have intimated, we must now take a backward glance at some of the monumental witnesses left in the grand march of time. I want to note how something very like a vapor canopy has left its way-marks all up and down the flood of the "Ages." Though it may be difficult to point out any definite or firm outlines or boundaries separating ages, this does not in the least militate against the well established fact that an actual record of "ages" exists, and that they had some all competent *differentiating cause*.

A vapor roof arching the heavens, as all will admit, must make coincident world-conditions; and it necessarily follows that in the collapse of such a world-regulator, those conditions would be brought to an end, and other conditions made to succeed them. Do we find this succession of

conditions as we trace the geologic record? If we do what was their cause? Has the old school geologist ever explained them to the inquiring pupil? Now let us see if we cannot show that conditions came and went as canopies came and went.

**Change of
Oceans**

This supposition is abundantly fortified by the fact, admitted on all hands, that those world-conditions changed, as the oceanic waters changed their conditions. The very general changes in ocean life;—changes in the ocean fauna in all parts of the world on the same geologic horizon, are all the evidence we need to show that the character of the ocean's waters was universally changed, again and again.

This may not be altogether convincing that vast canopy-falls changed the waters, but the unerring finger of philosophic world evolution points that way.

How could the present life in the ocean undergo a visible change without a coincident change in the condition of the waters? The ocean fauna has arisen from plane to plane many times. A change in oceanic waters *necessitates an addition of waters*; and an addition must come only from on high, and we are simply compelled to concede that the successive changes that show

how life was built on life in the geologic ages came by watery additions from vast celestial sources. I say the index hand of Time points to the Earth's Ring System, and the inevitable fall of canopy-waters: Thus the Noachian flood-source appears on the rational horizon. Canopy waters lingering much later than Archæan time come immediately to the witness stand.

This reciprocal relationship of canopy to ocean-life and world-condition is of supreme importance. If we should critically examine every age; note the old life forms that have died, and the new conditions and life of the ancient seas, we would see each and every age characterized by augmented waters. If we could detect ten thousand such changes, the canopy of supra-aerial waters would simply testify ten thousand times to their competency as flood makers.

**Old Tropic
Conditions**

Another well established fact, prominently emblazoned on the pages of the geologic past, is that of tropic or green-house conditions scattered all along the ages. It is not needful that I should lengthen this discussion by interloping physical testimony to prove that a vapor canopy must impose tropic or hot-house conditions upon the earth. Any one competent to handle and read the philosopher's scales, knows that such a world-cover-

ing and protector would eventually banish every vestige of winter from the earth, and produce one long-continued summer time even up to the poles. How many times the earth of the geologic past has thus entered Edenic conditions we cannot say, but there is one thing we can say positively: that it has passed through green-house conditions again and again; and that again and again *such tropic scenes have ended*. We all know that to-day the earth has buried in its rocky bosom the eloquent records of abounding tropic life, and that it is painfully admitted on all hands that in their efforts to fathom this mystery the stoutest scientific minds have been stranded for nearly a century. We must find an adequate physical cause for these great world stages. I know not how many people have attempted to account for them by the inevitable return of the primeval vapors to the earth, in the line of canopy evolution; but I do know that this most competent explanation has been struggling toward recognition for more than a quarter of a century.

Let us imagine a great ocean of vapors sent to the heavens from the molten earth, and there divided and subdivided into annular sections, each section coming down into the atmosphere in its own fulness of time, and spreading as a vapor

canopy from the equator to the poles. Each time, as each installment reached the atmosphere in its fall, it would simply force the earth into tropic conditions, and keep it in those conditions, it may have been, for millions of years. Could inventive Nature contrive a more efficient scheme for producing those garden scenes that meet our gaze all through the carboniferous age? Look at the interminable jungles of that era. It seems to me we cannot fail to see that the primitive, sooty, carbon-laden vapors which went up in the molten era, had returned to make a carbonaceous world-environment for the installation of that abounding growth of vegetation. We cannot satisfactorily account for the vast deposits of carbonaceous matter, without the innovation of a carbonaceous environment by the return of sooty carbon as vegetable food for the plant-world, by which the air, earth, and seas became charged with the very elements that installed exuberant vegetable life. This primitive carbon element sent up from the molten earth, and the vegetable growth it impelled, under hot house conditions, lie buried to-day in the coal-measures of the world.

The remarkable deposits of this carbon, filled with vegetation more abundant in the regions up toward the poles, where, as I have stated, can-

opies must decline, and the more remarkable fact of the utter absence so far as we know of vegetable coals in the equatorial earth—the very home of vegetation in all ages, forces the resistless conviction upon me, that canopies and canopy downfalls *made the ages*, and the Deluge canopy becomes more and more probable.

The Glacial Epochs The most puzzling picture of the “ages” is the sudden and sullen reign of death in the very empire of abundant life—the deadly march of continental glaciers over the ruins of a tropic world. Has the mystery no solution? That periods of tropic growth and abounding animal life have ended in excessive cold is a fact so fully established that no one now attempts to gainsay it, and it is a humiliation to the old school geologists to have to admit that they here have met a stumbling block which they can neither climb over nor circumvent. Then, too, some of those warm periods have so suddenly closed, that summer is actually found in the icy grasp of inveterate winter. It would seem that nature had done all it could do to block the old path, and turn the thinker’s eyes toward canopy evolution. Here the lingering canopy assumes stalwart pretensions.

The same vapor world-roof which made a

tropic earth from pole to pole swarming with living forms, before the canopy fell, *changed those conditions as it fell*, and we have an opportunity to estimate its suddenness and efficiency. A canopy of primitive vapors, as before stated, must fall largely in polar lands, and fall there as immeasurable reaches of snow; and such a fall must have sent the chill of winter and death into the very midst of summer life. It is very plain that if supra-aerial vapors could make a hot-house world, those same vapors in their final collapse must have buried all but the medial latitudes in a snowy grave, and we have the most overtowering testimony that some of those tropic periods *ended in the stern rigors of winter*.

Arctic Immediately prior to one of
Mammals the great ice periods the woolly rhinoceros and hairy mammoth, and their congeners, luxuriated in pastures, at least semi-tropic, under the arctic circle. To-day they are entombed in ice and frozen earth on the very spot they lived. When we recall the fact that we can place no limit to canopy snows, we can readily understand why these huge quadrupeds are sealed away in the eternal glacier. Glaciers are formed of snows, and the icy piles that contain their dead must have been at one time measureless snow-falls which filled the valleys and overtopped the mountains.

The mammoth has been found in many places in the frozen world in such condition as to leave no doubt that it was suddenly overtaken on its forage ground, and buried in unknown depths of snow on the spot. They certainly floundered to their death in a snowy grave. That the snows that buried these huge animals fell suddenly on a world of pastures,—as all-involving avalanches, should no longer remain in the realm of scientific controversy.

Mammoths have been repeatedly found in the ice and frozen soil of Siberia and Alaska, with the food in their stomachs undigested, the flesh preserved and devoured by bears and wolves as they gnawed it from its frozen matrix. Their fat has been rendered and used in lamps. The very pupil of the eye has been preserved and the blood vesicles unaltered. Suddenness is the eloquent epitaph inscribed all over the polar graveyard.

The frozen mammoth found in 1901 in eastern Siberia by Dr. Herz is such an unimpeachable witness of the sudden downrush of vast avalanches of canopy snows, that I will reproduce here an article on the subject written by myself and printed in the *Scientific American* (May 10, 1902) :

. . . "I have read with great interest in your

issue of April 12, the note on the recent discovery of the body of a mammoth, in cold storage, by Dr. Herz, in the ice-bound region of Eastern Siberia. This, it seems to me, is more than a 'Rosetta Stone' in the path of the geologist. It offers the strongest testimony in support of the claim that all the glacial epochs and all the deluges the earth ever saw, were caused by the progressive and successive decline of primitive earth-vapors, lingering about our planet as the cloud vapors of the planets Jupiter and Saturn linger about those bodies to-day.

"Allow me to suggest to my brother geologists that remnants of the terrestrial watery vapors may have revolved about the earth as a Jupiter-like canopy, even down to very recent geologic times. Such vapors must fall chiefly in polar lands, through the channel of least resistance and greatest attraction, and certainly as vast avalanches of tellurio-cosmic snows. Then, too, such a canopy, or world-roof, must have tempered the climate up to the poles and thus afforded pasturage to the mammoth and his congeners of the Arctic world—making a green-house earth under a green-house roof. If this be admitted, we can place no limits to the magnitude and efficiency of canopy avalanches to desolate a world of exuberant life. It seems that Dr. Herz's mammoth, like

many others found buried in glacier ice, with their food undigested in their stomachs, proves that it was suddenly overtaken with a crushing fall of snow. In this case, with grass in its mouth un-masticated, it tells an unerring tale of death in a snowy grave. If this be conceded, we have what may have been an all-competent *source of glacial snows*, and we may gladly escape the unphilosophic alternative that the earth grew cold in order to get its casement of snow, while, as I see it, it *got its snows and then grew cold*.

“During the igneous age the oceans went to the skies, along with a measureless fund of mineral and metallic sublimations; and if we concede that these vapors formed into an annular system and returned during the ages in grand installments, some of them lingering even down to the age of man, we may explain many things that are dark and perplexing to-day.

“As far back as 1874 I published some of these thoughts in pamphlet form, and it is with the hope that the thinkers of the twentieth century will look after them that I again call up the ‘Canopy Theory.’” . . .

It is idle to attempt to shun the plain demands of falling avalanches in the production of such work as this. Such snow-falls never came from the clouds in the atmosphere, and hence we must

look for their source beyond the atmosphere, in the realm of exterior snows. For this reason, if for no other, we must conclude that the original source of all such snow-falls was the immeasurable energy expended in the molten earth, whose grand effort was to form innumerable sublimations and send them to the skies. Once there, mechanical and physical necessity forced them into a ring system which in turn detained them to fall successively in the fulness of time.

We must not lose sight of the fact that it *requires a great expenditure of heat-force to make snow and ice*. Close to my home in Pasadena is an artificial ice factory, which uses two 40-horse power engines, driven by steam produced by the consumption of a vast amount of fuel oil. According to the current theory of the cause of glaciation, the earth is taken away from the influence of the sun's heat, to get it covered with snow and ice. Dr. Croll and his coadjutors make the furnace do more work by diminishing its fires.

The question is simply this: How could the earth's molten furnace form the ocean of aqueous vapors and send them to the skies without forming a limitless amount of snow and ice to return sometime to the earth? So long as physical law holds the helm of order in the scheme of nature,

it must get its snows first, and then grow cold. This compels us to fall back to the fires of the igneous earth for a competent source of energy—to the earth's annular system and its canopy, revolving in regions of inveterate cold. This conceded, the geologist will find a clear field with many a stumbling block removed.

With this much light on the subject the Gibraltar of "existing causes" falls, and we must conclude that the glacial epochs and the snow-falls that suddenly terminated the career of the mammoth in Arctic lands, came from a source that does not now exist. Then the source of all those terrific deluges has passed away; and we approach the problem of the Noachian flood under a canopy of witnesses, feeling that the ancient source of primitive floods "broken up" forever, lingered in the heavens and did not cease to exist until it gave the human family an ocular demonstration of its competency to drown the world.

From this rock of philosophic reasoning we can look back on the geologic past and know for a certainty that the continuity of causes fails to explain at a most vital stage, and that *dying* energies, set in routine at the very birth of the planet, have left their way-marks as geologic guide-posts through time. We know why the throne of implacable winter has been reared again

and again on the ruins of summer life. We see vapor canopies as nature's first refrigerators, and the molten earth as the source of energy to place the world again and again in cold storage. The *Canopy* is forever on the witness stand to give a philosophic rendering to the glacier puzzle. Anchored to the skies as a protecting roof, it gave the world its *life* and its *bloom* and plunging down from its celestial fastenings, it gave it its *winding-sheet of snow*. Vast remnants of the world-glaciers still hold in their grasp the polar lands and their mighty dead. The ice fields and their spectral hosts tell the ceaseless tale of a living world crushed under a falling canopy.

In the Earth's Annular System and its resultant canopies, we seem to have a most satisfactory accounting, not only for the simple succession of ages, but also for the prominent characteristics of the ages. To account for a snow-bound world, or an ice-fettered hemisphere, where it is plain that semi-tropic animals have simply stepped from the verdure of summer into the grave of the glacier, we want to get as far as we can from the old school scheme of world glaciation.

Let us bear in mind that we are examining the possibilities of conditions in modern geologic times. We have brought the fire-formed watery heaven from Archæan to Glacial times, and we

will be pardoned if we carry it farther on our way to the home and time of antediluvian man. As we pass from glacial into inter- and post-glacial times we meet with Dana's raging waters, "floods vast beyond conception," and we are confronted with a problem that the old school can neither climb over, nor get around.

An ice-bound earth, the very snow and ice that brought on the rigors of implacable winter still present, and yet so warm that the ice-king is hurried from his throne. Glaciers are melted down into raging floods. This is the picture of the close of the last great ice age.

Now, as I see it, a world once placed in cold storage would have to stay there if direct solar heat only should undertake to warm the glacier. The solar furnace could only add more watery vapors, which the very presence of snows would precipitate as snows upon a snow field. Imagine Alaska's or Greenland's *Mer de glace* melting down into "floods vast beyond conception" by the Crollian scheme of a slow return to solar influence! Such a thing seems impossible under causes now existing. Another vapor canopy is imperatively needed to melt an ice continent. We see how such a world-master is competent to make a hot-house climate—a world of abounding life. Another canopy came, for the ice fields disap-

peared. The mammoth and other huge quadrupeds found genial pastures away up toward the pole. It is said an Eden-world supervened—a garden earth, wherein man dwelt naked. We simply find a frozen world changed to a greenhouse world, and we may challenge the old school to bring about such a state of affairs without canopy aid.

Witnesses from Beds of Fossil Thought. The Antideluvian Heavens I will now attempt to prove that in the cradle time of man, he actually saw a vapor invested sky, and that he has sent immortal records of the fact down to our time. So far we have been delving among the fossils of geologic time. Now, in spite of our prejudices, we are to deal in the *fossil beds of thought*. These beds also have a tale to tell. They are unimpeachable witnesses, and they are in the world's court to-day, and forever. Legend and song, on pillar, and tablet of imperishable stone, make the *post-glacial canopy* a historic fact, for in them we find intelligent memorials of a vapor heaven.

Japanese Testimony If we find human records of a vapor heaven in far off Japan we cannot think they were invented in ancient Armenia, the reputed home of the ark, and we may feel assured that the child-like race saw some of the last remnants of the Earth's An-

nular System, and we will have to admit that, as we approach the time of the Deluge, the *probable* canopy is raised toward the level of certainties.

The Japanese have their holy bible, the Kojiki, venerable as containing the fossil thought coming down from the midnight of historic time, and venerated as being the immortal record of Heaven's intercourse with the earth. Though it is a pagan book, and its penmen pagan scribes, it will affirm till the last sun goes down that certain world-conditions, once known to man, have forever passed from human eyes. As translated by Chamberlain, the Kojiki makes the startling statement that in the childhood of Japan the Kami, or gods, *brought the heavens and the earth very close together* and that the sun-gods Izanagi and Izanami, having established their throne of light on the "*floating bridge of heaven,*" ruled the earth from thence.

Did the author of this statement intend to exploit the canopy theory, by calling the heaven a "floating bridge," the home of solar light very close to the earth? Izanagi and Izanami, as all oriental scholars know, were *sun-born* characters, ruling in the sun-god's palace, and the only meaning we can get is that an illuminated canopy close to the earth acted as an agent and sub-

stitute of the sun. When sun-born powers rule the earth instead of the sun itself, then the solar orb is held in the back-ground, and we will have to conclude that such a thing cannot be unless a vapor heaven held the sun in control. In other words, the Japanese heaven was the medium of solar light, and in order to be at once a *world-controller* and a "*floating bridge*" very close to the earth, it had to be a vapor canopy in view.

The Kojiki further states that in course of time heaven, at first very close to the earth, "*began to retire, and eventually passed utterly away.*" "So that communication between the earth and the celestial world altogether ceased." Now I need not tell intelligent thinkers that the only heaven that could pass away was a vapor heaven, and all temporary heavens are canopies. But as if to fix this immortal legend in the galaxy of facts the Kojiki tells us further that *as this old earth-embracing heaven passed away, the new sun-god, Ninigi, came into power.* In this, as all can see, a vapor canopy is distinctly and emphatically asserted. A new solar power could not descend to rule the earth as an old heaven retired, save through the fall of a sun hiding canopy.

All this startling information is further supported by the statement that when Izanagi and

Izanami ruled, they made their daughter, Amaterasu, to rule the wide expanse of heaven as the *regent or goddess of the sun*. Now Amaterasu means "*Heaven-shine*," and we cannot avoid the conclusion that this shining *regent* of the sun was a shining canopy. The solar light, pouring into the earth investing vapors, made that heaven, or canopy, the world's illuminator. Amaterasu was the shining heaven, for "*Heaven-shine*" could be nothing more nor less, and the sun could not have a "*regent*" in any other sense than that the true sun was kept in the background, or hidden. A sun-regent is a sun-substitute, and we cannot get a sun-substitute without placing a vapor heaven, or canopy, close to the earth, thus hiding the true heavens and all their gods. In the very beginning of the Kojiki it is asserted that "when the Heaven and Earth separated the three Kami (gods) produced the beginning of things," that these "Kami were self-made and *hid their beings*."

What more is needed to show that the fossil beds of Japanese thought present the fact that the race in its childhood saw a sun hiding an ephemeral, vapor heaven? Doubting critics may call this evidence mythological, but that cannot detract from its meaning. It is the genius of fundamental truth that testifies, and we will find as we proceed along this line that the ancient

world is all aglow with this same shining heaven, as a sun screen. If the heaven of ancient Japan was an ephemeral one, close to the earth, then all other lands had the same sun-hiding canopy. Who wrote the lines:

“In the morning of the world

The Earth was nigher Heaven than now.”

**The Vedas of
Ancient India**

The Vedas of ancient India are amazing stores of canopy thought, and as a tooth or bone from the earth's crust tells us the truth of the fossil skeleton, so, too, the fossil thoughts of ancient India bring out the canopy in all its primeval glory. Varuna, as all sanskrit scholars know, was the primitive heaven of the Vedas. The meaning of the name is the “coverer” or “concealer;” or, as some would have it, the “surround-er.” Now what did the Hindu heaven conceal or cover up? The only heaven that could hide anything was an ephemeral vapor heaven; and the true condition of the Vedic skies shines forth in the well known fact that all through the older Vedas, Varuna constantly poses as the “*regent*” or “*substitute* of the sun.” And as I have before said, we cannot conceive of a sun-regent without putting the solar orb in the background. The Vedic sun, *Surya*, was hidden behind the vapor heaven, Varuna.

I here copy from Chamber's Encyclopædia: "Originally *Varuna* seems to have been conceived as the sun from the time *after his setting to that of its rise.*" What did primitive man *originally* know about the sun after it set, and its journey in the underworld? How could *Varuna* act as a regent of the sun from sun-set to sun-rise? In short, how did *Varuna* ever come to be so prominent a sun-god if he represented the sun in the under-world? The question is solved by putting the sun beyond the canopy, out of sight and hidden on high, not in the under-world. *Varuna* could be a sun-regent with the solar orb in the upper world and hidden from its *going* to its return. Then *Varuna* had to shine as a substitute of the sun, and to make him a regent of the sun in the night is an absurdity. The sun's concealment in the upper heaven was readily mistaken by eminent scholars for his setting. It is a mistake pregnant with abundant error.

When the "churning" brought on the change in the agitated deep, *Varuna* was no longer a shiner, but *Mitra* came as the "*new born sun.*" This appearance of *Mitra* from his concealment in the upper heavens was mistaken for his rise from the underworld. The fact that *Varuna* lost his power as *Mitra* came forth, ought to settle this problem.

The etymologists tell us that in the name *Va-*

runa the root *var* means "water," and we learn the important truth that Varuna was a *watery heaven*, and a shining one, too, and for this very reason he had to be a coverer, and a sun-regent, and here the canopy flashes into view. All Vedic scholars will admit that the sun as a power is always made a subaltern in early Hindu thought. It is "Varuna regent of Surya,"—a substitute for the hidden sun, and is constantly made to divide his glory and authority with the covering Varuna, and we cannot fail to see that the Vedic heaven was one that had to pass away, as that of Japan. True, the Vedas do not say in so many words that the heavens passed away. Yet from Muir's Sanscrit Texts I learn that the idea of the ancient union and subsequent separation of Heaven and Earth is to be found in the *Aitareya-brahmana*. These ancient books plainly tell us, however, a great many facts which necessarily prove that the Hindu ancient heaven did pass away. They tell us that in course of time *Varuna ceased to be the "Regent of the Sun,"* and *Mitra, a new luminary, took his place*. They tell us the gods churned the deep, that is, the primordial vapors, and "brought forth the beverage that produced immortality;" and they tell us further that this churning brought forth the heavenly bodies, as the sun, moon, and stars. In other words, the

perpetual movement of the celestial waters brought these bodies forth as immortals. During canopy times everything pertaining to the canopy was temporal, ephemeral, mortal, and illusory. The movement, or *churning of the canopy*, carried it out of existence; and this was what brought in permanent and eternal scenes. So long as the canopy lasted the gods were essentially partakers of the beverage of mortality, since it led to the death of old conditions. At the very time, however, the celestial vapors passed from sight, all the gods, all nature, began to partake of the immortals' beverage, which they must ever continue to do, an unending scene of change which now obtains—no heavens fall now.

This churning of the primordial waters is a most prominent feature in the later Vedas, and it seems no explanation hitherto is satisfying. If it brought forth immortality in place of mortality, and the heavenly bodies were products of that churning, then a new and immortal heaven came forth as a successor of a departing heaven, and we cannot escape the conclusion that the genius of Hindu fossil thought affirms the ancient union and subsequent separation of Heaven and Earth, the very same thing we find in the night of Japanese thought.

I find the same fossil witnesses everywhere

present in the hoary records of China, Earth in Heaven's embrace and their final *separation*. If we have not here the passing of canopies, what can it be?

It makes no difference whether these ancient memorials take us back to antediluvian or to post-diluvian times, they affirm with invincible efficiency the reign and fall of canopies, at the very time they are needed to aid the bible student in his bewilderment. The thinker cannot fail to notice how all these witnesses hold the strictest reciprocal relationship to the main question of canopy possibilities. This peculiar relationship and dovetailing of testimony constitute the Annular student's Gibraltar, and we might as well admit his claims here and now, for in the end we will have to do so. I do not see how any one competent to use the philosopher's scales can do otherwise. The Veda tells us when Varuna ceased to be the regent of the sun he became the "regent of the waters." In course of time man learned that the sunlit and shining canopy was not the sun or true source of light, but the source of waters, and all this is readily understood when we reflect that during a canopy age it could not rain, or at least all such rains as we now have were reduced to minima.

**'The Ancient
Greek Heaven** The Pelasgian Greeks had an
an ancient deity whom they
called *Ouranos*, and all men know that this name
is simply "*Heaven*." Now the word-doctors tell
us that the name has the same Sanscrit element
vari which means "water," and which is found in
Varuna. In short, the name makes the ancient
Greek Heaven a watery or vapory expanse, for we
cannot concede that Heaven or *Ouranos* could be
otherwise linked with the watery element, and
we find in the very birth time of Grecian annals
the same water heaven which Japan, China, and
India had. It begins to look a little suspicious
to find that so large a part of the human family
should have the very idea of water in their word
"heaven."

But if the Greek heaven was a vapor one, we
know it must have been an *ephemeral* one. We
know it must have been very close to the Earth,
and that it must have passed away, and I count it
the most overwhelming proof of an antediluvian
canopy when the old Greek fossil thought tells
me that *Ouranos* was banished from his throne
and power by old Kronos, his son and successor,
the God of time. It also tells us, as we find in
Hesiod, that old Heaven *came from some place
afar to embrace mother Gae, "Mother Earth," and
"lay close about her on all sides round."* If we

have not a Japanese heaven here, what can it be? This primitive union of Father Heaven and Mother Earth is a most prominent feature of the ancient annals of Greece, and our inexplicable dullness is the only reason we have not caught the meaning.

The most primitive Greek annals tell us that when Ouranos sat on the celestial throne he was warned by Themis, the *goddess of ancient order*, that he "would one day lose his empire and be banished by his youngest son." They also state that Ouranos, in order to prevent the fulfilment of this prophecy, "drove his sons out of the skies, back into the womb of Earth." Now how are we to interpret this without canopy aid? Themis was the spirit of the ancient trend of events, and we can in no way avoid the conclusion that the Pelasgian Greeks knew their heaven would pass away, for it was the irrevocable decree of Supernal Nature. From the same old thought record we learn that notwithstanding Heaven's precaution, to prevent the fulfilment of the prophecy of Themis, he actually did lose his throne and was driven from power by his son Kronos. What! Heaven *exiled!* If that was not an ephemeral vapor heaven, pray tell us what it was. Kronos, the time giver, or the time measurer, took the throne of Heaven and ruled the world in his

stead. Did men not measure time before? How could they if the sun shone through the medium of a great world-cloud such as the planet Jupiter has to-day? No one could tell the time the sun rose or set, and those old annals tell us the Horae or hours were not born till after Heaven was dethroned. *Hyperion* was the name of the light-giver of the Ouranian period, but these thought fossils tell us that *Helios*, the Greek Sun, was born as a light-giver after Heaven was exiled. This is a momentous statement.

Here is a co-linking or dovetailing of testimony that must eventually shake "*well established facts*," and lift old foundations. We find an old light-giver pass and a new one born as his successor, because an old heaven is succeeded by a new one. An old heaven is banished, a time-measuring heaven takes the throne, and the hours are born. Then again these old Pelasgic records tell us that Zeus, the *rain-maker* and *thunderer*, as the son of Kronos, was born after the old heaven passed away. Now it does not require very deep thinking to see that rains and tempests and thunder could not occur prominently during the existence of a vapor heaven, but must have come as a part of the new order, when the new heaven and the new sun came into power. The sun must shine directly on the earth to keep up the

eternal movement of aerial currents, upon which all atmospheric phenomena depend. A great volume might be penned here as the testimony of the immortal witnesses speaking from these ancient records, but I have culled enough of them from the old Greek arcanum, and we must pass on to Latin Rome.

**The Roman
Heaven**

I know that men have indicted the Latins as "borrowers of the Greeks," but they are innocent of the charge. The ancient Romans had their *own* heaven, and all the erudition the old school can throw into line cannot make it appear that any people or tongue would worship exotic gods. Rome's heavenly canopy was Japan's ephemeral heaven, and each people and every people worshipped it as a god, or a manifestation of God. Rome's heaven was called *Coelum*, impersonated by their most archaic deity *Coelus*.

Classic students are well aware of the fact that this Latin *Coelus*, heaven, was banished from power, just as the Greek canopy was. Saturn took celestial command and established a new order between Heaven and Earth. Jupiter fulgens et tonans et pluvius was god of lightning, thunder and rain, and was born of this new order. Why have we never heard of the thundering *Coelus*, or the thundering Saturn? Because it

was not and could not be an element of the ancient order, as it was of the new. The Latin records say that this revolution in the celestial dynasty of gods was foretold by *Laxw*, or order of Nature. How could it have been otherwise?

Parallel with the Latin *Coelum* runs the archaic word *Celo*, to conceal or hide, to cut off from view, as a ceiling hides the realm above. Hence the Latin *Coelum* seems to have in its elementary meaning the idea of *concealment*. An idea that could not have originated with any primitive people with such a heaven as we have to-day. *Coelum* and *Celo*, I am persuaded, run back to the same original celestial root, and here we have the intimation that the world's vapor heaven was humanity's *primitive word-teacher*.

The testimony of fossil thought thus far, we may say with fullest confidence, establishes the fact that the heaven of infant man was an *ephemeral vapor expanse* that hid the true heaven, and with it the true sun, moon and stars. We find that the time giver came after the first heaven passed away, and the *Horae*, or hours, and the gods of rain and storm and thunder came at a later period. We all know that the thunderer was and is a character of the *true sky*, and when we find such a character born after an old heaven was banished, we are forced to ad-

mit a succession of heavens, and there is no possible escape from the reign and fall of canopies. Away back in Hindu thought we find that *Indra*, the rain and thunder god, came after *Varuna* ceased to be "regent of the sun," and *Mitra*, the true sun, came into the heaven; and in every race and people where we find the birth of the thunderer as a successor of a dethroned or departed parent, we may rest assured that that parent was a watery heaven—a vapor canopy, and a *flood-source*.

I might go on thus through the ancient literature of China, Persia, Egypt, and up among the ancient Kelts, Teutons and Scandinavians, and back into ancient Mexico, Yucatan and Peru, and everywhere we will find the old water heaven, once in absolute control; and then exiled or forced to yield to a successor. We will find the ancient heaven represented as a screen. We will find the sun concealed;—a slave or subaltern to an overmastering power; you will find the sun finally exalted through elemental conflict with Titan and Giant vapor—or tempest enemies, into immortality. Ephemeral powers we will find elevated to eternal and supernal positions, and all a grand physical sequence of the movement of fire-born vapors sent to the skies in the molten era.

I cannot now use the time and space to show

how the Chinese annals prove that a vapor heaven was their great world-master and worshipped as a god. I cannot follow the winding of the Avestan literature where vapor skies and solar forces are ever in evidence as militant foes. The vapors at first in supreme control, holding Mithra, the old Parsii sun, as a subordinate power in the background, were finally subdued by the ever aggressive forces of light. Then, too, there is Amen Ra of the Nile, whose very name means the "*concealed sun*." Why did the demonstrative Egyptians put a *concealed sun* in their pantheon? Then there was *Canopus* (so like our canopy), whose symbols were the *serpent* and the *water jar*, who put out the solar fires, so the legend goes, by pouring out a flood of water through holes in his body. Typhon, also, was a watery dragon who hid Osiris, the sun, and scattered the members of his mutilated body all over the heavens. Endless is the fund of such canopy memorials, and to follow them would take me far afield.

Scandinavian We have seen how the world
Thought canopy moved toward the
poles. Because they moved thither they lingered
there longest and last and hence the northern
races knew their firmament hidden from view
long after the Greek and Roman saw the new

heaven and the new order. I believe it was K. O. Müller who first called attention to the strange fact that in the oldest northern annals there is an extreme dearth of astronomical thought, and delving into the old fossil beds of the Sagas I have not been able to find the faintest allusion to a constellation nor to any of the prominent stars so constantly found in the earlier thought of the southern peoples. What can explain it? It means that the northern asterisms were unknown to northern eyes, while they were seen by the races of southern Europe. This brings Odin, worshipped as a god, in immediate contact with the lingering vapors of the northworld, and the Scandinavian heaven. I call this god, the Scandinavian heaven, because, as all northern scholars know, he was the forerunner and *parent* of the thunder-god *Thor*. Because he sat in the "*world-tree*" which overspread the heaven; because there are innumerable witnesses which prove that he was an ephemeral covering that concealed the sun, moon and stars. Because in the great winding up of canopy scenes, the northern records tell us the solar forces fought vapor foes on the *Bifrost bridge* and in the midst of the conflict the *bridge broke down*, "*the heaven was rent in twain, and the sons of Muspel came riding through the opening in brilliant array.*"

Through the opening the record says "Surt came first, and before and behind him flamed burning fire." Now Muspel was the sun-lit skies of the south, and the sons of Muspel were the sun and the other heavenly bodies, and Surt is a well-known name for the sun, and the legend says as he came through the heavenly opening "*he flung fire and flame over the world.*"

This great conflict was that which at other times was waged between the vapor Titans and solar forces of the south and which always ended in the installation of the thunderer into perpetual dominion and thus it ended in the northworld; for, although the Eddas state that in Thor's last combat with the great *Midgard Serpent*, the genius of the celestial deep that engirdled the world, the master was slain by him, he also fell, overwhelmed by the serpent's flood, yet his thunder went as a perpetual "*legacy to Thor's sons,*" Mode and Mogue, and the Eddas say the flames of Surt, the sun, completed the overthrow of the gods, and his forces swallowed up Odin. In other words, as Odin, the ephemeral heaven, passed away the true sun arose to power.

Men may call these memorials but echoes from the darkness of mythology, but I do not care how dark the night from which they come, it cannot detract from nor impair their testimony

as canopy witnesses. As echoes we may run them back into the very midnight of antiquity and they will be witnesses still of falling heavens and renovated skies. I have been told again and again that the canopy idea is weak because it is founded on mythology. I can only protest that it is not founded on mythology, on the contrary mythology is largely founded on the canopy, fossilized in human thought. The canopy as a watery heaven close to the earth existed for untold millions of years before a myth ever germinated. The myth as a memorial took root in the canopy's fertile seed-bed and grew in canopy soil, and the myth would not exist to-day if the canopy had not existed first.

The canopy theory is strong because the mythic growth has arisen from the ashes of an old environment,—and the myth thus explained is no longer a myth but an eternal witness of truth. Now what in the name of reason is the myth of temporary heavens rooted in if not in the canopy?

**The Serpent
or Dragon** The serpent of all mythology must take its place as the spirit of the waters and especially of upper waters. The Dragon of all peoples and times is but another name for the vapor genius or guardian. Canopus of Egypt was a serpent or dragon deity. Vishnu, in India, floated on the celestial

deep, *on the folds of the serpent*. Typhon was a serpent and hid Osiris in a vapor heaven. Quetzalcoatl, the mythic dragon of Mexico, was a celestial water spirit, for the name means the "bird serpent." The serpent or dragon is represented frequently as a monster swallowing the sun. I have in my possession a cast of a tablet found in a cliff-house of southern Colorado which represents the serpent in the act of swallowing the sun. For these and many other reasons I am compelled to look upon the serpent and dragon of all peoples as the world's emblem for the waters which primitive man saw revolving as a Jupiter-like canopy around the earth. The bands, belts, and striæ of a canopy, from their very form and movement, must have forcibly reminded the primitive observer of the form and motion of a floating serpent; and for this very reason the canopy was certainly symbolized by the serpent or dragon.

The Inevitable Result I think I have given the most cogent reasons for assuming that primitive man saw some of the last remnants of the *Earth's Annular System*, and that he lived for unknown time on the earth when the true sky, sun, moon and stars were concealed from view by a fund of waters that revolved about the earth, and which spread as a canopy

from the equator to the poles in its effort to fall. I think, after having spent nearly a quarter of a century in a rigid examination of old world thought in almost every land, that there can be no two ways about it, that lingering remnants of the same vapors that went to the skies from the molten earth, and which fell in grand installments along the flood of time and actually made the ages; dropped the snow avalanches of all the ice periods; made all the floods of geologic time; again and again invested the earth in tropic growth; and finally caught the Arctic mammoth with a sudden snowfall of immeasurable and inconceivable proportions, continued their masterly control of heaven and earth for thousands of years after man came upon the scene. Who will dare to claim that humanity's primitive heavens could not have a watery or vapory fund of Archæan exhalations competent to make a diluvian period of many times forty days and nights?

Oceanic

Augmentation

Something has deepened the waters of the ocean the whole world round in a most recent period. It is vain to attempt to escape the conclusion which the ocean forces upon us as it rolls its devouring waters through inlets and straights and up the river deltas of the entire earth. The whole ocean shore, so far as the lead and line have explored, asserts,

and must assert forever, that an old ocean's rim *is to-day submerged*. Are we to admit the manifest impossibility that this ancient coast line of the world has everywhere *subsided*? When did the German ocean secure its modern domain? When did the river-made channels of the east Atlantic bed sink to their present level? When did the old continent of the mid-Pacific, as shown by coral formations and the submerged remains of an ancient civilization, sink into abyssal depths? Has the entire ocean bed sunk? If it has done so then the fact that the coast line has not retired and drained its thousands of inlets and straits belies the fact. The fact that we have to-day continents of polar ice, made by supra-aerial snows, and that ice continents have melted away again and again, justifies the thought that instead of the universal sinking of the ocean's bed to such an incredible extent it *must have increased its volume* to a vast extent since the "ages" began their tread.

It has been calculated that if the mountains and hills were carried to the sea and the earth leveled down to a perfect sphere, the oceans would cover the whole planet at least fifteen thousand feet deep. There is, then, enough water now on the globe, every drop of which has fallen as fire-formed waters from the lofty skies,

to have made one thousand deluges, each sufficient to cover the whole earth fifteen feet deep; or one hundred, each one of which would cover it one hundred and fifty feet deep. At this stage of the inquiry a man is out of order to doubt that such deluges have occurred repeatedly, and with the present shore line of the oceans in evidence, as I see it, to doubt that some such vast downfall of tellurio-cosmic waters has occurred *in very modern times*, puts geological credit under a cloud.

A rainfall of fifteen feet in the space of forty days, in any part of the world to-day, would cause such a desolation that it would never pass from the memory of man; and such a cataclysm occurring in the childhood of the human family would have been philosophically and essentially competent to give rise to every feature which time has stamped in the fossil-beds of thought. We are now prepared to look more critically into some of the legendary history of a deluge, which has sent its echoes down from a most hoary antiquity.

**The Hebrew
Skies**

If the canopy theory be true, and it would seem that it must be true from the wonderful array of dovetailing testimony in the foregoing inquiry, then all ancient peoples during some period of their exist-

ence saw the same vapor firmament. As Rings must have poised for ages high in the equatorial heavens, and as a grand source of frozen vapors, they continued, as long as they existed there to yield section after section in their progressive decline, to the atmosphere which checked it in its downward motion, and still pushing on from above inevitably became an equatorial belt and finally a canopy, in its efforts to fall. Thus canopies came again and again, and as long as they floated on high they were the only source of all rains. Frozen vapors floating as an independent fund of revolving matter in the very outskirts of attenuated air became all competent to load the atmosphere with moisture, and all this gradually descending into the lower air, gave proof by its actual presence and movement, *that the heaven of primitive man was a water source.*

It is a well-known fact that the races of men in the different parts of the earth have left records that point unmistakably to the skies as a *source of waters.* Where were the "ocean sources" of the Greeks? At those "sources" of waters the flying steed Pegasus was born, a *celestial steed.* He carried his rider Belerus in his fight with the Chimera, a celestial vapor monster, and was afterwards placed as a heavenly constellation.

These thoughts prepare us to believe that there

is a vast amount of ancient literature which has been greatly misunderstood simply because the old environment that gave birth to the great mass of primitive thought is a lost and forgotten one. Plainly the ancient Hebrews had the same heaven that the ancient Greeks, Hindus, and Japanese had. If the latter had a water heaven so had the former, and it now falls fittingly in place to examine some of the old Hebrew records.

**The Shamayim
of Heaven**

The very first sentence of the first chapter of Genesis says:

“In the beginning the Elohim created the Heavens and the Earth,” and again we are told in the fifth and sixth verses that the Elohim made an expanse, or firmament, and “called the firmament Heaven,” and placed it “*in the midst of the waters.*” I presume a person of the most ordinary mental calibre can see the true celestial status here, so plainly set forth. The heaven of the Hebrews was placed “in the midst of the waters,” and we may rest assured that we have now to deal with the same waters that concealed the sun of all the oriental races, and if the latter was a heaven exiled from power, then the former followed the same inexorable decree of fate and eventually fell from its celestial mooring, and we will hear of it later on.

Again in the seventh verse we find an addi-

tional fossil thought of inestimable value, where we are told that the Elohim made a firmament or heaven and *divided the waters above from the waters below*. As there is no mistaking the location of these *upper waters*, we are driven to conclude that we are henceforth to build a Hebrew cosmogony on the rock of *Canopy World Evolution*. But as if some unseen power had planned the scheme, we are told in the eighth verse that the Elohim called the firmament *Shamayim* (Heaven). Now the word *Shamayim* means simply "*there waters*." Thus we are told that the heaven was not only placed in the *midst of the waters*, and that there were *waters above* and *waters below*, but as if to fortify and clinch immortal testimony, we are simply told that God called the firmament or heaven "*there waters*." In other words the Hebrews had the same ephemeral or vapor heaven that all other races had; and the Mosaic cosmology in its very beginning, in terms that cannot be misunderstood, predicates over and over that a *Deluge must come*, and it will come as sure as Law presides at the world's helm.

"Waters above the Firmament" At this point of the inquiry the philosopher says: If there were waters above the firmament, what kept them there? They could not stay in the heavens any more than a ball or a stone, unless they re-

volved about the earth; and the *Earth's Revolving Annular System* and its inevitable revolving canopy come before us as a proclamation from the Hebrew skies, and it seems almost impossible that the evidence from this old store of human thought will not shake the old geology to its lowest stone.

The waters above the Hebrew firmament as a matter of necessity concealed the true heaven and the heavenly bodies, just as we have seen among the contemporary races, and if such be the case we cannot expect to find the Hebrew true sky or true sun or moon mentioned among these ancient fossils. I know it is customary for Bible students to conclude that these bodies are referred to by the words *or* and *maorim*, ("light" and "lights"), in Genesis. But the thought, as I see it, is wholly untenable, for these words cannot be translated sun, or suns, nor by any way made to mean anything but *light*. Nor is there to be found in these ancient, antediluvian annals a word that can be translated sun, or moon, and this simple fact is made to so buttress the canopy theory that it stands before us a fortress of invincible strength. If the heavenly bodies were seen how did it ever happen that such prominent objects as the sun and moon were not named, and even if referred to by the word light, why were they kept so far in the background? The most

prominent objects in our firmament to-day by all means were the most prominent in the cradle time of man, if they were not hidden. As I see it, it is a most inexplicable enigma, without canopy aid, that this subordination of the sun, instead of its exaltation, is universal in ancient thought. Sun and moon are silent characters in ancient biblical thought until after the flood, and even then Shemesh, translated "sun," does not mean sun but the "*strength*" or "light of the sun." Showing that long before the true sun was seen the canopy was the Hebrew sun, and that men knew that canopy to be the *regent of the sun*. When the true sun came into power it was very natural that it took as a light-giver the name of the shining canopy. In the light which thus dawns upon us it is very plain to my mind that Shem was the name of the true sun and Shemesh must be "servant" or "*regent of the sun*." Plainly it is the name of some stronger body in the background, and the same may be said of the moon, for neither of these luminaries is given a name in biblical thought until after the flood; until after the watery heavens fell, which was the proper time for the sun and the moon to appear.

He Made the Stars Also As the canopy moved toward the poles to *fall* there, the true sky must have been made bare. The simple

fact that the falling of a canopy carried it polarward, and ended its career as it moved thither, and the additional fact that such vapors could not stay in the polar sky any more than a stone, we must conclude that during the great part of all canopy times the stars looked down through a vast opening in the polar skies. Now is it not remarkable that the "*stars*" should be mentioned here in the first chapter of Genesis, while the sun and moon, incalculably more prominent objects in the heaven, are not mentioned? The simple fact that the stars are mentioned proves that they were *seen*, and shows that the more commanding and prominent sun and moon would also have been mentioned had *they* been seen; and the whole testimony dovetails and weaves itself into a network of proof that the infant race of Hebrew thought lived under a vapory heaven.

The Great Lights The philosophic student will ask why there is so conspicuous a comparison of "*two great lights*" made in Genesis. Plainly the canopy was a great light because it was to all mankind a sun as large as the big round sky. We are forced to recognize the fact that the sun beyond the canopy was pouring its brilliance into attenuated vapors which converted them universally into a shining glory. This universal diffusion of light into half the

whole vapor heaven sent its permeating beams into the other half and made it a modified great shiner also. Let us remember that this sunlit canopy was forever rising and setting. The philosophic thinker knows very well that light permeating a vapor mass, as a world cloud, must illuminate the whole of it. The light of the sunlit half of a cloud is carried by general diffusion into the other half. So that while the sun was in the upper heaven the *day canopy* must have been a radiant expanse, and when the sun retired to the under world and the night canopy came upon the scene, it was also an illuminator—a moon as large as the big sky. At midnight the vapors in the eastern and western horizon shone as shining columns of flame, so that night must have been illuminated as by a thousand moons. There was, in fact, no actual night as we see it now, and darkness must have been a mere passing shadow. Though it must be admitted there may have been bands of blackness arching the heavens, such as we see in the great canopies of both Jupiter and Saturn, which to follow now would carry us afar.

This same intimation I find all through the mythic annals of the race—a time when night was but a modified day, and we shall see later that true night of biblical thought did not alternate with true day until after the flood.

The Polar Sky
Opening

I have said that the polar heavens must have been clear much of the time during canopy periods. This is abundantly proved by the hoary witnesses found everywhere among the ancient records. The ancient thought of the Greeks shows us an Asterie or star island once floating in the heavens, and legend affirms it fell from the skies and became fixed by the command of Jove, the Greek rain and thunder god, in order that Apollo, a *boreal sun, might be born*. Roman thought presents us with the Clarion Isle, or the "*Clear place*." Then there is the Isle of the Blessed—the Isle of Hesperus, and Job's Isle of the Innocent. In short, we find intimations innumerable, almost, among the various ancient peoples, and it would require a volume to elucidate the fact that all these islands were one and the same *sacred Isle of Stars, an actual window in the skies and always located in the north*. This northern sky-hole, because it was the one source through which the race obtained knowledge of the outer world, was called the *source of knowledge*. Again and again we find for it the most significant names. In Greece the name *Asterope* or "star opening" was applied to it. Even in the far north, the Scandinavians called it *Mimer's Well* or *Hole*, the "fountain of knowledge." Legends say that

Odin, the father of Thor the Thunderer and therefore a canopy, went to this holy place to *get wisdom* to obtain which *he had to leave his eye there*. In fact, this opening in the canopy was called the "Eye of Heaven" by many peoples, to show which would stretch this inquiry to great length. Every canopy that went to the north would become, in after times, a personality marching to the sky-hole as a source of wisdom; and every such canopy or personality, to obtain that wisdom, had to leave an "Eye" there, an opening through which all beholders secured information from the outer universe.

One most significant memorial of this polar opening is the fact that the apostate Jews worshipped it as a Supernal deity under the name of *Baal* or *Bel Peor*. Now all Oriental scholars know that *Bel* or *Baal* represents a *shining* or sun-character, and *Peor* is an "*opening*" or a "hole," and we now understand why the worshippers of *Bel Peor*, the "shining hole," congregated on the north side of the temple and prostrated themselves before a "hole in the wall" as an "image" of their deity. (See Ezekiel 8:7.) An image of what? Of that Supernal Hole, which all men saw as the entrance into the divine Penetralia. The Holy of Holies in the primitive *templum*, as the infant race conceived. But I am compelled to cut this endless collateral short.

The Eden Earth

All these things testify that the Hebrew heaven *Shamayim* "there waters," was a shining ephemeral canopy. The opening and the "stars" affirm a falling heaven. But we will have to concede that such a canopy made a *garden earth*, a greenhouse world; just as we have seen other canopies make tropic conditions in geologic times. Is it at all strange, then, that in these ancient annals we find the most positive memorials of an Eden clime, which, reciprocating, affirms a canopy, and a tropic environment for man and beast? It tells us that man dwelt *naked* in Eden. Then the earth where he lived was warm. What made it warm? Or, are we to join the attack on primitive fossil testimony and cry "myth"? What if it *is* a myth? Are we to close our eyes and our ears to the testimony of a vapor heaven imperatively demanding entrance into court? A myth explained is no longer a myth, and all opposing collusion cannot disqualify the witness. We must let it speak of an Eden world, just as the fossil mammoth of the Arctic ice-world speaks of the canopy's reign and fall, and the reign of ice.

Then, too, this *mythic* fossil witness tells us that in course of time man was deprived of his tropic garden. So does the mammoth speak it. from the night of time. I care not whether man

was driven from Eden, or Eden was transformed by a polar avalanche of snow. I know if a canopy was the shining heaven of primitive man, as testimony proves, he lived in an Eden clime, and he had to get into it in obedience to the decree of inexorable fate. Then, too, he had to get out of it because it got cold, and on his expulsion from a warm world to a cold one naked man *had to be clothed*. What character of myth, then, is that which tells us that when man was driven from Eden he had to be clothed in "coats of skin"? Myth or no myth, the jury takes the testimony that man went out of a *warm* Eden into a *cold* world, and this again predicates a falling canopy. Eden demands a canopy. Canopies demand cold in the end, and "coats of skins." Why this dovetailing testimony? (See Gen. 3:21.)

Such reciprocating memorials are scattered all through the antediluvian narratives. I have so fully explained many of these in my *Eden's Flaming Sword*, that I need not repeat the explanation here.

A Rainless World The fact of a vapor heaven has been so fully established that I need not look for more evidence to prove it, but as it lies all along our pathway we will simply pick up a few memorials, as interesting

curios, and hold them as a reserve testimony in case of need. I have said it could not rain in a canopied world. The sun must shine on the earth's surface to produce air currents, winds and tempests. Rains cannot fall as they do now unless air currents flow and commingle.

During all canopy times, then, we must look for an upper source of moisture, as well as a lower, for the world of life and bloom. The search is not long. The vast heaven above was a bottomless deep of waters, and the earth below had been the tame recipient of celestial moisture and measureless canopy rainfalls for time unbounded. It is a philosophic certainty that both the terrestrial water and the heavenly ocean contributed to saturate and freight the atmosphere with incalculable tons of moisture by intimate contact with both sources. To-day during the absence of the sun in the under-world this atmospheric moisture settles as dew on the earth simply because the air grows cooler at night. During all canopy times the solar heat during the day passed as a diffused ocean of caloric into the canopy, and largely through this great vapory lens into the atmospheric. As is well known, the warm atmosphere is perpetually absorbing moisture from every available source, thus loading itself with water, only to give it back as refreshing

dews. The canopied atmosphere thus gently and universally warmed in its upper half unavoidably gave rise to a daily upward movement of vapor-laden air during the warm part of the day, and a downward movement of mist in the cool part of the day. (We cannot call it night.) The alternation of the "bright day and the darker day," as the Vedas put it, was simply the alternation of the warm and cool part of the day; and view it as we may, we are forced to concede that one part was characterized by rising moisture (it may have been rising visible fog or vapors) and the other by its deposition.

It is interesting indeed to come across this gem of a fossil on our way from the "Garden to the Flood": "For the Lord God had not caused it to rain upon the earth but there went up a mist from the earth to water the whole face of the ground," i. e., the whole world. (Gen. 2:5, 6.) There is no mistaking the grand intent of this golden memorial. If there ever was a time when it did not rain on the earth as it does to-day, then the sun did not shine directly upon its surface as it does to-day; and we are forced back to the rock of the canopy theory, which presents that orb as a concealed subaltern; and we know if such was the condition of that central dynamo of the solar system during the cradle time of man, it *was an age of rising and falling mists.*

Why did the ancient penman link the *rainless age* with rising and falling mists? Simply because the conditions existing necessitated it.

Suppose the penman had said there was neither rain nor dew. It would have blocked all further progress of the canopy student, for it would have been a most stubborn witness against the theory. Plainly if there was no rain there was a concealed sun and a concealing canopy; and if there was a canopy there could be no true atmospheric rains, and there had to be an age of mist. Thus the block is on the other man's path. How did it ever occur that the penman in stating the fact of a rainless period added the necessary and inevitable coincident fact, that that period was one of mists? Did accident bring these two witnesses into harmony and link them as one to the great chain of canopy evidence? A rainless earth is simply out of place in philosophic thought without a physical cause, operating against present solar conditions, and man would not have related the fact if it had not come down as part of the actual history of a hoary antiquity. It is out of place in the absence of a watery heaven as its physical cause. It was a necessary accompaniment of Edenic life, and both by their remarkable association with the "heaven placed in the midst of the waters," makes the Hebrew *Shamayim* the

same as the ephemeral Ouranos of the Greeks; and this being the case, the ancient Hebrew heaven must have fallen just as the vapor heaven of every other people. It was as inevitable as the turning of the sphere.

**Change of
Deity Names**

An examination into the ancient annals of every people shows the remarkable fact that the name of a people's celestial deity always changed with the evolution of skies. In Greek thought the oldest deity name after Chaos (space), was Ouranos. This heaven retired and the name Kronos came as the name of a *time-giving heaven*; later, and finally, came Zeus, the name of the true sky or the God manifested in the true sky—the rain-god and thunderer, the third deity name in the celestial dynasty. The Roman god name was first Coelus, second Saturn, and third Jupiter, the rain and thunder god. Scandinavia's primitive deity was named *Bor*. Odin succeeded him as the second heavenly deity, and the third in order was the rain and thunder god Thor, and thus on through the world's pantheon the rain and thunder god always comes as the third in the succession of heavens, and the power manifested therein. This fact is remarkably prominent in the succession of Hebrew skies. First the deity manifested on the watery heaven, the shining deep, was called Elo-

him, a plural name and translated God. Then came *Jehovah-Elohim* of the second chapter of Genesis, and this second deity name translated Lord God is the name representing Deistic might in the *true* heaven *allied with the water-heaven* and it represents the very same power and condition which Kronos of Greece and Saturn of Italia do, i. e., the Deity manifested to the whole earth by a second heaven, a vapor heaven so thin that time was susceptible of measurement.

We know that the Greek Kronos and the Latin Saturn were the same deity of the *Golden Age*, or Eden time of Greece and Rome, “when men did not grow prematurely old,” and we know, too, that Jehovah Elohim was the God of the Biblical Eden, where immortality reigned. Then, too, we are told as time rolled on and the Edenic heaven began to wind up its career that “*then men began to call upon the name of Jehovah.*” (Gen. 4:26) *The Lord*. Any one can see that this statement affirms that the name of the *Most High God* Jehovah came into use after two other names of the Deity came into succession, and began to pass away as inapplicable in the Divine Arcanum.

This Most High God-name was the name of the Hebrew Deity manifested in the *most high heaven* that was and is to be—the true and infinite Deity manifested in the true and infinite sky, and named

and characterized according to humanity's child-like conception.

Again, is it not remarkable that this *third* Deity name, Jehovah, is that of the Hebrew rain giver and the wielder of lightning and thunder? The artillery of the skies, as the whole Hebrew thought shows, belongs to Jehovah, and as this armament of heaven does not appear anywhere in the early biblical writings, we are plainly told that Jehovah Elohim did not rain, but watered the earth with mists.

The conclusion drawn by these and kindred considerations, whose name is Legion, give decisive strength to the hypothetic reign and fall of ephemeral heavens, and we find our road to the Deluge buttressed on all sides, and especially is the philosophic mind called to the change of the Deity name as the heavens rolled away, as a mystery that defies solution without canopy aid.

"In the days of Abraham, Isaac and Jacob I was not known by my name Jehovah, but El-Shaddai (God Almighty) was my name." (Ex. 6:3.) I would like to follow this golden memorial of canopy times—a thought brought down from remotest antiquity, yet I must leave it now.

Man's Great Longevity An Eden Earth or hot house world necessarily prolonged the life of every living thing. The plant lived on and on, and its fruit-bearing time, and conse-

quent end in death, were indefinitely postponed by the environment. All know that the plant, shut off from the active chemism of the sun-beam cannot mature its seed nor bear perfect fruit. In such a tropic environment lived antediluvian man, and necessarily fell into habits impelled by conditions imposed. It was radio-activity excluded by a vapor sky.

We have light-rays, heat-rays, X-rays, and what-not rays, and each set of rays has its own part to act in the machinery of the world. It is well known that some of these rays are active builders and life preservers, and we also know that some of them are active and inexorable life destroyers. Some build up the organic world and some are continually tearing it down. Edenic conditions obtained simply because the destructive beam was held in check, and the constructive powers resident in the red and yellow rays were allowed to assume the ascendancy.

Now so far as I have been able to experiment with aqueous vapors (my experiments in this field, as my early publications prove, run back fully thirty years), in the sifting out of the death-dealing powers of the sunbeam in connection with plant and animal life, I have been led to conclude that in all canopy times the vapor heavens were most competent averters of physical dissolution, by putting decisively a check upon the active

actinism of the sun's rays, and thus giving the life-imparting beam a chance to complete its mission on earth.* When, then, I learn from Genesis and from the ancient annals of China and other Oriental and classic lands that man lived nearly a thousand years, I am forced to use the fact as canopy testimony, and we will see later how man's great longevity declined immediately after the flood, and learn the reason why.

As I see it, the great longevity of antediluvian man is a monumental assurance that in the night-time of history the sun was concealed from the eyes of the world. As surely as the solar beam is a vitalizing, seed-perfecting, fruit-producing, and fruit-maturing power, it is a death-dealing power. Seed-making or fruit-giving is death, whether it is operative in the twig, the flower, the beast or the man. Lifetime of all animated nature to-day is decreed in dynamic effort at the very fountain-head of light, and the slightest change in the active chemism of the sun-beam would eventually be recorded in the horologue of man. As surely as sun power has given the plant the power and tendency to reproduce itself and die, so surely has it given humanity and all nature the power and the inclination to progenerate and degenerate. So far as antediluvian

*See reference to "Human Longevity" in the Appendix to this book.

statistics show, man's generative capacity was not nearly so active before the flood as it is today, and if the sunbeam is not responsible for it, what can be? We may talk of the natural life of man as ending at "three score and ten," but physical and exotic causes have decreed the limit, and five hundred or one thousand years were once as surely a natural limit as seventy is now. In fact, I see no physical reason why a vapor canopy could not have been so perfect a sun controller and world-master as to make an Eden of immortality. But this, too, takes us far afield, and we might have to explain why immediately after the flood the God of nature commanded the human race to be "*fruitful and multiply*," if He did not make him so by *innovating decree*.

The Grand Intent If Themis, the spirit of Law and nature's orderly trend, told the Greeks and the Romans it was decreed that their heavens should fall, the same spirit or God of nature told the Hebrew race of the impending end of this celestial drama. "My spirit shall not always strive with man, but his days shall be an hundred and twenty years." (Gen. 6: 3). We have here a proclamation from the ephemeral heavens, and there was "no place where their voice was not heard, and their words went to the end of the world;" and I presume we would

never have heard the faintest echo of such an announcement if the God of celestial order had not printed the decree in unmistakable characters in falling skies. When the sunlight came down through heaven's opening "windows" it began to fix, for all time, the *life limits* upon all nature.

One hundred and twenty years was a long time in which to foretell the completion of this world movement, but we must not forget that there was Law in those days; and oracular tongues to interpret it. The order of nature was a continual prophecy, and men who lived nearly a thousand years had mental ears acute to hear and brains to interpret the *grand intent* of tragedies repeated again and again in uninterrupted order. This old order of prophetic skies gave birth to oracular centres, Delphic responses, Sibyline pages,—priestly powers, the world over, all canopy auguries.

"*I do bring a flood of waters upon the earth.*" (Gen. 6:17.) This was another celestial declaration. Deity proclaimed it, as Deity proclaims the coming tempest to-day. But the portentous announcement was the *visible* approach of the dread calamity. Such an announcement would never have been made if a heaven had not been made "in the midst of the waters." It was made in harmony with the fact that the sun and moon

were yet unnamed. It was made in harmony with the fact that there were "waters above the firmament," which had the form of a sun-concealing canopy, forever floating down to the poles, and nearer and nearer to the earth. I do not see how the philosopher can look back over this panoply of canopy testimony and not see the coming flood as an inevitable result of "a heaven of waters close to the earth." Not a passage to be found anywhere in the earliest Hebrew thought that can lead us to suppose that antediluvian man ever saw a rain or tempest, the sun or the blue sky. If the firmament sent its blast on fiery wings with echoing thunder, the penman has not told us, but he has told us again and again that the sun and true skies were hidden, and he tells us he had heard there was a day *when it did not rain*. I think it was Max Müller who said he had never found in the pages of the Rig Veda nor in Homer's writing, nor in the Old Testament, a distinct reference to the blue sky. He might have said with no fear of contradiction, "*nor a free or immortal sun.*" It is always a subaltern sun. That Bible word *Shemesh*, which all the learned have read "Sun" in the Bible, is in every sense the name of an underling. Shem is a "name" in the sense of a *report* or *rumor*, and it cannot fail to impress the canopy student that it

speaks of a thing unseen,—a thing of which men had heard—a concealed power rumored or named, as existing beyond the view of man. It is a *fossil* name; and such fossils as this will reveal a new world! Nay! *An old world lost!*

And now as we approach the day of the flood, it is well to recall the many facts which we know a canopy of heavenly vapors must affirm. The antediluvian period was sunless and as a direct result it was rainless and windless and winterless and nightless. Summer and winter could not alternate. There was no certain seedtime and harvest. There was no true alternation of day and night. There was no rain-bow. But the sun shines clear now. We see the true sky—the only heaven that could send tempests, winds, summer and winter, seed time and harvest. The only heaven that could present a rainbow. The only heaven that could fix the seal of mortality and reduce human lifetime from nine hundred years to three score and ten. Let us remember these things and see how many of them came forth from the world's wreck when the Great Deep swung loose from its heavenly anchorage, and a "new covenant" or order was made between heaven and earth. There are no two ways about it, but we have before us all the elements needed to fortify the claims of an *impending deluge*, to

the competency of which no man can set metes and bounds. We can contemplate how man's great physical protector became a desolator in its fall.

The Great Deep

We are told that "in the beginning darkness was upon the face of the Deep, and the spirit of the Elohim moved on the waters." The Elohim then dwelt in the heavens and the watery Deep was there also. Now if the Noachian flood is to be placed before the world's jury in the light of these canopy revelations, we must cease to parade it as an unnatural and miraculous sweep of an Avenger's hand. It matters not how men see fit to interpret the meeting of the earthquake, the tornado and the flood; so long as the God of nature is the sole Arbiter on the Throne of thrones, His interpretation is the first, the last, and the only one that can survive the testing flame of intelligent thought, and here is the great fossil skeleton, and the interpretation is traced with a pen of steel between the lines.

"The same day were all the fountains of the Great Deep broken up; and the windows of heaven were opened, and the rain was on the earth forty days and forty nights." (Gen. 7:11, 12.)

In the first place I want to call attention to the fact that if the "windows of heaven" were opened

at the time of the flood, then they were closed before the flood, and we have the most unimpeachable evidence of a *closed* up heaven unwittingly expressed; the very condition I have all the time been contending for, and which presents a vapor canopy with a concealed sun. Let us not forget this. In the second place I want to call attention to the fact of a *closed up heaven opened* at the time of an exceptional down-pour of water, and ask the philosopher if that is the way the rain comes from the *true* heavens, as the world gets it to-day? So far as ocular demonstration goes, the rain and tempest clouds shut up the firmament, and how did it ever happen that the heavenly windows were opened at the time of a forty days' rain? If this does not point the thinker to a strikingly different order of things in the birth-time of human history, I would like to know what the world's jury is going to make of it. Centuries after the flood men remembered that the heaven was opened then, and told their children the fact, and the man of to-day cannot fail to see a new heaven beyond.

Thirdly, I want to call attention to the fact that the relationship of an open heaven to a forty days' rain is an absolute and supreme denial of the possibility of such a rain coming from the clouds of our atmosphere, as rains come to-day, and hence

the inevitable conclusion that the deluge down-pour came from a source of waters above and beyond the atmosphere, in consequence of opening windows. But we have no such sources or fountains of water now ; hence that source disappeared either at the time of the flood, or sometime since, and it will be interesting to know when. Now the key-stone and master-link of testimony in this case is the statement that "in the six hundredth year of Noah's life, in the third month, on the fourteenth day of the month, the same day, *all the fountains* (or sources of the flood-waters) *of the Great Deep were broken up*" (destroyed).

Fourthly, I want to call attention to the query which this peculiar combination presses for an answer, to-wit: Why was the flood source or fountains of the great waters "*broken up*" at the very time the heavens were opened, if that source was not on high, and essentially connected with a prior closed up heaven?

Here we have a quaternion of witnesses fresh from the fossil beds of thought which assert that the human family, long after its birth in the Eden time of the world under a life-prolonging vapor heaven, saw some of earth's primeval fire-formed waters still lingering on high, shutting up the true heaven from view ; saw heaven open and fall, and thus close the antediluvian order of nature

by an immeasurable down-rushing flood ; the very event which had been imminent and pending from the very day the "heavens were placed in the midst of the waters." We now understand why there was an Eden in which man lived naked. We now see why there was an ephemeral heaven close to the earth ; why such a thought comes down from every quarter of the globe ; why all peoples had a "sun regent," a world-master, that poses everywhere as a shade and controller of light, a foe of the sun.

We are not yet ready to pass away from the "*Great Deep*" which has been, and is to-day, a stupendous misconception the world over, by all those who do not minimize it as a mere triviality. Recognized as the Celestial Ocean, which has been the supreme agent in the building of world strata, all through geologic time, it becomes one of the grandest waymarks of the ages, and when intelligently prospected it will prove to be the key of keys in unlocking a world of mysteries, and correcting a multitude of scientific (?) conclusions which clog the wheel of progress to-day.

"Some Other Deep" It was no less a scholar than the immortal Rawlinson who showed how persistently the "Deep" was an element in the ancient thought of Western Asia, as revealed by the tabletory records, and he has said

without the least reservation: "This Deep was not the ocean, but some other deep." Now, what "other deep" could any race or people know anything about, save that great source or fountain of waters which was "broken up" when the "heavens were opened" with a world baptism? *There* was a Deep which all humanity saw at every point, and which the race had every opportunity to know was the one grand source of all waters. *There* was the Deep on which the ancient Hebrews saw the *spirit*, or movement of the Elohim on the waters, and which said to every race and tongue, "Let there be light—and there was light."

This upper deep was a *bottomless deep* and the only bottomless deep or abyss of waters that could exist; and it explains the most puzzling fact that all ancient peoples, even those who lived far from the sea, as the Egyptians, Hindus, Persians, and Babylonians, show by their persistent allusion to the same, to be most familiar with great waters, and waves and floods. One would think that all races were once *ocean mariners*. The ancient Greeks called this world-investing deep *Okeanos* and said it was the "source of all fountains and streams of water."

If there be any possible uncertainty about the "great deep" of Genesis being the upper ocean, all doubts may be dispelled by the recognition of

certain collateral testimony, some of which I will now offer. First, primitive man must have placed the source of all descending mists, fogs and waters, in the heavens, because he saw them come from that region. Secondly, we all have learned that celestial water sources are a prominent oriental thought. We read of "Copious fountains opened from above." We read of heavenly spirits or dragons vomiting floods of water. We read of "Deep replying to deep." "Praise him ye heavens and ye waters above the heavens." We are told that the celestial horse Pegasus was born near the "fountains of the ocean." The fountain Hypocrene was produced by this celestial steed. We all know that Neptune was originally a god associated with Jove, the thunderer, his younger brother, and the thought is prominent that Jove the sky-god *drove him out of heaven* and gave him the government of the terrestrial waters. What waters did he rule over before he was expelled from the skies? In fact, his expulsion from above can only mean that humanity knew that the god of the terrestrial deep was once the god of the celestial deep, and this thought must be equated with the "fountains of the Great Deep broken up."

The one salient fact is that no possible earthly deep could present a feature that could in any way

have suggested the idea of a fountain or source of waters. The thought had its origin in the fall of heavenly waters, and no amount of straining and twisting of facts can shake this conclusion. These considerations, leading as they certainly do to the establishment of Rawlinson's "some other deep," in the depths of the terrestrial skies, it is about time that antiquarians had ceased to call the "Abyss" of the tablets our ocean. The one leading idea inseparable from the word abyss is that of a fund of waters without a *solid basis* or bounds. Will some one show how there could be bottomless or landless waters on the earth? Failing in this will he explain how the heavenly deep could have a bottom or land to bound it?

The Hebrew name for the Great Deep is *Tehom*, and all Hebraists know that *Tehom* is the *Tihamat* of the Chaldean tongue. Now, what is most remarkable, this Chaldean name of the Abyss is found in the Maya tongue in Yucatan, and Dr. Le Plongeon, an indefatigable student in ancient Central American thought, says the word there is *Tihamatti*, and means "*There waters without land*," and it requires no straining to make *Tihamatti* the bottomless abyss or landless waters on high seen by every nation, kindred and tongue, and known everywhere to be a landless fund of waters.

The Chaldean Tihamat or Tiamat gives us most valuable aid in the solution of the Tehom or Great Deep problem, for the Chaldees tell us plainly that Tihamat was the *dragon of the Abyss* or spirit of the waters, which *produced the Chaldean flood*. Now it is also a well known fact that in ancient Chaldean thought this water dragon was a mortal foe of the sun, and this puts it in the solar heavens, and the canopy bounds into view, for it is the easiest thing to prove that any sun-foe is a vapor foe, and we find that militant spirit everywhere in ancient thought. Bel, the sun-god of Western Asia, in the last great conflict, killed Tihamat, the flood-producing dragon, and vaulted victoriously into power. This can be nothing more nor less than the "breaking up of the deep" Tehom-Tihamat. The legend goes on to state that the "Sun-god cut Tihamat in twain," which was of course the visible parting of the canopy which let the sun have the victory.

The one all-important lesson we learn from this comparison of the Hebrew Tehom and Chaldean Tihamat—one the Deep and the other the personified Deep—is the fact that as the great battle between Bel and Tihamat took place as a solari-vapor contest, the battle-field was in the heavens. As we are thus compelled to put Tihamat, the Chaldean deep, in the heavens, so are we compelled to put Tehom, the Hebrew deep, there also.

Here also we have additional testimony that the dragon and serpent wherever found in ancient thought was the water-spirit of the canopy.

Here I want to call the student's attention to some of Max Müller's remarks on the great conflict between the light powers of the heavens and the world-dragon, or flood-producing serpent of the Vedic books, and it is indeed curious to find how the *light* spirit overcomes the darkening power in order to send rain upon the earth. "Waitiami," whose name occurs but once in the Rig Veda, is represented in India as *one of the many divine powers ruling the firmament, and destroying darkness, and sending rain*, or as the poets of the Veda are fond of expressing it, "rescuing the cows and slaying the demons that carried them off. These cows always move along the firmament, some dark, some bright colored, . . . they drop from their udders a fertilizing milk upon the parched and thirsty earth, but *sometimes* the poets say they are carried off by robbers and kept in dark caves near the uttermost ends of the sky. *Then the earth is without rain.* . . . Till at last the rock is cleft asunder and the demons are destroyed, and the cows brought back to their pastures. This is one of the oldest myths, or sayings among the Aryans. It appears again in the mythology of Italy, in Greece, in Germany."

“In the Avesta the battle is fought between Thraetaena (Light) and *Azhi dahaka*, the destroying serpent. Traitana takes the place of Indra (true sky) in this battle. In one song of the Veda, more frequently it is Trita but other gods also share in the same honor. The demon who fights against the gods, likewise is Ahi, or serpent, in the Veda.”

Of course this great scholar saw there was a time when rains did not fall in India, and it was natural to conclude the ground was parched by a burning sun shining down from a clear open heaven, but we must remember that the sun was yet ruling through a *regent*, and the Demon or dragon spirit had to be slain to bring the rain clouds. Ahi, the serpent, is destroyed before Indra, the rain god, is let into control. Say what we may, the battle is not that of a tempest cloud such as sends rain to-day. It is a battle to banish the “demon,” or canopy, spirit, which is ever a sun-foe; when that foe is destroyed the true sky comes, the true clouds are brought (the cows long lost are found). The Demon is not made the rain spirit, but the spirit that has robbed the earth of rain, and rain-clouds, and it seems strange that Max Müller did not see how the great world battle representing the conflict between true heaven powers and the false heaven spirits had no semblance to the phenomena of

rain. The myth, as he calls it, is everywhere a presentation of nature's effort to destroy an old order and bring in a new. The Veda of the oldest period is filled with such allusions, which show by their peculiar presentation of things that they are entirely foreign to present world conditions.

If Indra, Trita and the other gods were not forever at war with the serpent in order to bring the clouds, or "cows," as from the cleft rock of the firmament, and if they were represented as bringing the tempest demon into power instead of destroying him to give rain, Müller's position would be tenable. As it is, it is not.

We have seen how this battle of the sun and the canopy ended in the fall of the latter as a serpent or dragon spirit, and the exaltation of the former, and this is found to be the universal result in the ancient world. So that a vast volume could be penned showing how this solar-canopy battle was the *Armageddon* of the ancient skies—a universal Ragnarock that culminated in the fall of the serpent and the advance of solar authority. When, then, we turn again to the biblical narrative of the flood, and learn that immediately after the fall of the waters, the rainbow appeared in the clouds, a child of the sunbeam, it would seem to end all controversy as to the lo-

cation of the Deep, for the bow's appearance is an absolute proof of the advance of the Hebrew sun, as well as that of the Chaldees. This rainbow will be taken up later.

Those who persist in claiming that the Deep of Genesis was our ocean have been forced to wade to their necks, perpetually in an ocean of inconsistency. To account for the flood from the standpoint of this conclusion, a continent is suddenly depressed beneath the ocean's level to invite the waves of a terrestrial deep to deluge the earth, the very thought of which is unphilosophical, and the thing impossible. This, too, is accommodatingly attended by a great rain that the desolation may be made more complete. Oh, fickle and unstable continents! Oh, inconstant and capricious waters! That ye should devote so vast a part of western and northern Asia to a baptismal cleansing, and, rearing bars and gates against the exulting waters, allow polytheistic Egypt and the rest of the naughty world to go "scot free" from a deluge!

After the Flood We have but to look carefully into the world conditions that environed the survivors of the flood, to be convinced that a sun-concealing canopy had passed away. That a water heaven had fallen, and hence that the "breaking up of all the fountains

of the Great Deep" had actually taken place. Here this grandest of old time memorials assumes a matchless value to the antiquarian, and we may well gather up the scattered fragments of the mighty skeleton, and add a new chapter to the world's history. If we fail to do so, our children will accomplish the necessary work after we lay it aside, and marvel at our delay.

The Rainbow

I have shown many times in the course of this inquiry how the sun was universally kept in the background. Who has not read of the heaven as a "chamber," or "secret recess," of the sun? Who has not met with the world-wide thought of a condition that was *illusory* and *unreal*? And who in all his reading has ever met with a particle of evidence that lends probability that true sky scenes were known in the cradle time of humanity? Who does not know that the rainbow, unheard of in earliest times, comes upon the view in a later time of the world's history? Iris, the bow of the Greeks and Romans, figures only in the pantheon of Jove, the thunderer, who came into power as the true sky came into power. Iris, among both these races, was the messenger of Juno, the consort of Jove, and as is well known, this was after two vapor heavens, Ouranos and Kronos, had passed away. Whether we examine

the Vedas, the Avesta, or the Bible, we find one universal deposition, that the rainbow was unknown in the earliest historic times, which, of course, means that the sun came into power at a later period. With these thoughts before us we cannot be surprised to learn that Iris was the grandchild of Okeanos, the celestial ocean. Neither can we marvel that the rainbow of the bible came upon the scene after the windows of heaven were opened and the flood-fountains broken up. Even the classic Jove made the bow a sign of a new order between the earth and skies.

According to the biblical flood narrative, the bow was painted on the cloud as the token or sign of a *new covenant* between heaven and earth, and this can mean nothing whatever if it does not present a new heaven to human eyes. What was that new covenant but a new order of the scheme of nature? The God of nature informs the human family that the "*waters shall never more become a flood.*" This is all the proof we need that a *new* order had supervened, for the old order was such that a flood was not only possible but imminent; and any one can see that so long as the bow can appear on the cloud there can be no sun-concealing canopy. Hence the appearance of this "*token*" in the skies after the heavens had opened, and the fountains of the deep broken up

for ever, is most strikingly significant canopy testimony. Then taken in connection with the fact that such a deluge as this could not by any possibility come from any atmospheric source within the purview of man,—we are left without the shadow of a doubt that the peculiar presentation of the flood narrative, as found in Genesis, proves that man, sometime, we know not when, away back during the childhood of the race, saw a watery heaven pass away; saw a canopy as a universal world-possessor and controller; saw some of the last remnants of the Earth's Annular System occupying the heaven as a sun-concealer; and if this is not sufficient to invite some of our first-class scientists and physicists to take uncompromising hands from the throat of truth struggling to the light, nothing else can, for,

“This *is* the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations.—I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember *my covenant*, which is between me and you and every living creature of all flesh; *and the waters shall no more become a flood to destroy all flesh.*” (Gen. 9:12-17.)

Here we have unmistakably the world-wide proclamation of the post-diluvian heaven. It would have been utterly out of place at any other time than at the close of a canopy period, when humanity hailed with delight the dawn of a new order. Man saw the momentous change, as the manifestation of the Deity; of El the Mighty, who dwelt in the shining expanse and who was now to begin his new order from the true and most high heaven, the eternal and infinite seat of the Eternal and Infinite.

It is most significant, then, that at the very time of this stupendous world-stride from a lower to a higher plane, the voice of *Jehovah* was heard from his seat in the highest heaven: "And the Lord (Jehovah) said in his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing as I have done. While the earth remaineth seed-time and harvest and cold and heat, and summer and winter, *and day and night shall not cease.*" (Gen. 8:21, 22.) Literally, "Shall cease no more, shall alternate forever." The mind cannot contemplate this passage without feeling that we are in the very midst of a wondrous world-transition, that we have a new heaven and a new earth in view. We hear the

Deity when dwelling in a shining expanse of flood impending vapors, say: "I do bring a flood upon the earth." Again as God manifested in the true and everlasting heaven, He makes an everlasting covenant with man. He says: "There shall be no more floods." To-day we hear that same announcement, just as the immediate survivors of the flood heard it, it may have been ten thousand years ago. The tones of the Infinite's voice fall forever on the mental ear, and the bow from the same celestial seat in the new-born cloud takes up the same eternal acclaim, and assures all men that the time of "Deluges" has passed forever away.

**Man's New
Environment**

The geologist tells the tale of the "ages" as he hears it proclaimed from the fossil beds, wrapped in the shadows of an unmeasured and immeasurable past. It is a true tale of the true relationship between the earth and the overmastering skies. But the geologist cannot close the narrative. The closing scene is not altogether traced on pages of stone. Immortal thought asserts its claim from fossil beds as enduring as rock. The pick and hammer have their field, but not *the* field. Canopy world evolution calls order out of a world of chaos.

I have shown how the flood-source, as a vapor roof, before the Deep was broken up at the time

of the Deluge, made a tropic earth repeatedly in the "ages," and terminated the same by "deluges vast beyond conception;" made snow falls, at least in polar lands, sudden and incalculably vast. We now see how such a vapor heaven passed away in a reputed cataclysm in which man was as much a victim as the megatheria of geologic time. Here fossil thought takes the witness stand and declares: "So long as the earth remains, seed-time and harvest shall recur in order of time. Summer and winter shall follow each other in their perpetual course, and day and night shall alternate without end." We cannot press this fundamental testimony of a world-change too strongly. It presents a feature never understood until the true plan of world-making by the rise and progressive decline of fire mists born in molten planets, became an outgrowth of the inevitable recoil of philosophic thought from the wall stretched across the investigator's path, and against which the empiricism and dogmatism of old school thought has led them.

Are we to suppose that the human race needed to be told after the fall of a vapor heaven, that seed-time and harvest should thenceforth alternate forever, if they had been alternating during uncounted centuries? The thought is unsatisfying. It is out of harmony with a hidden sun. It is

out of harmony with a tropic clime that came as an inevitable result of a subordinate sun. It is out of harmony with a rainless and winterless age, another unavoidable consequence of solar re-gency. Winter and summer, cold and heat, seed-time and harvest, utterly refuse to be associated in a world with an aqueous covering that shuts off the cold of space, and harbors the planet's interior native heat. Eden is but an echo from the antediluvian world. Eternal summer, eternal harvest, with all that such a condition implies, were prominent features in the environment of antediluvian man; and the radical and sweeping change caused by the "opening of heaven's windows," called forth the announcement that a new order should immediately start on its endless career.

A Nightless Age But the student asks, why does this announcement proclaim that day and night shall not cease? Are we to understand that day and night also began to alternate after the flood? Associated as it is with the alternation of the seasons I cannot see what other conclusion we can draw. I know of no way of changing the plan of seed-time and harvest without changing the scheme of cold and heat; and day and night are in such close relationship to them all, that to change one, all must

be changed. If there ever was a time when there was no definite time for winter or summer to have the control of the earth then there were no limited periods of seed-time and harvest, and it necessarily follows that all conditions that now flow from solar power must change as sun-power changes. This emphatic union of winter and summer, cold and heat, seed-time and harvest, day and night, into one inseparable scheme is no invention of man. I must answer the student by saying "what the God of nature has joined together we cannot put asunder." But let us examine further.

We have certainly learned that an overmastering, ephemeral vapor canopy was in antediluvian times anchored on high. We have learned beyond a doubt that a canopy was an all-luminous expanse; where then was there a chance for the alternation of day and night? When we look into the ancient annals of the birth-time of history we find this *all shining sun* almost everywhere. There is the Greek, Pasiphae, whose very name means the "shining whole" (the whole heaven made a vast sun). Now Pasiphae was a daughter of Helios, and therefore a sun-regent. She dwelt in the traditional Labyrinth of the Greeks, and even this word seems to be a "*falling*" something. Let us make it a falling heaven and we

will then understand why her name was "*All shine*." In Egypt, Osiris, the sun, once shone from all parts of the sky. Typhon, the great Egyptian dragon, whose name makes it a concealer, hid Osiris in a celestial grave, and afterward tore his body to pieces and scattered the fragments all over the world. Osiris thus became an *all shiner* too. He was a sun that hindered the alternation of day and night.

Going back to ancient Japan we find the all shining sun, Amaterasu, whose name means the "*Brilliant All*" or the "shining whole," was a daughter of the sun and must be equated with the Greek Pasiphae, for according to the oldest annals of Japan she was set up on high, an inviolable glory whose work it was to guard the *weavers of the veil* or garment of the gods. She was made a regent of the sun, and her power fell when the Japanese heaven passed away and *Ninigi*, the true sun, vaulted to power. I have found this "*All shine*" among many peoples. I cannot follow it longer. Suffice it to add here: such a sun necessarily hindered the true alternation of day and night as we see it. As I have before shown, the antediluvian sun shone from the vast luminous expanse and it necessarily shone all around the world, save the reign of a milder glow thrown back from the underworld, the land

of the dead, and because it was thrown back from the Death-world it was called the "*shadow of death.*" Among the Greeks it was called the "*Cap of Hades.*" This leads afar. The scene is simply reduced to this: An *all shining heaven* was antediluvian man's sun and moon. The Deluge came. The all shiner disappeared as the heaven opened, and the rainbow and a *new covenant* came as immortal witnesses to the great world transition. An age whose day and night were a varying glow, as the earth rotated, became an eternity of day and night, as we see them now, and hence the announcement of the change as a part of the everlasting covenant. The alternation of day and night is thus an inseparable feature of the new, as eternal day was a feature of the old order.

But the student asks again: "As God called the light day and the darkness he called night," what are we to do with this "Night?" I answer, It was "old night," and not the new. Old Night was the daughter of Chaos, and was the mother of the *Parcae, Discord, Death, Illusion,* shadows and darkness that appeared on the face of the canopy, as the dark bands seen to-day on the canopies of the planets Jupiter and Saturn. I cannot conceive of a brilliant canopy that had not dark and light bands and belts in striking

contrast. Old Night simply expressed the *vast concealment*.

This is another feature the annular student must admit. When the sun was concealed it practically went into *primeval darkness*, for it was unseen, so far as the rendering of that disappearance has ever been made into other tongues. Homeric and Hesiodic sun-setting is very far from being our sunset. I cannot find that Homer's Sun went *down* when it disappeared. It went "heis hypo gaian," and who is there can render that a "going down into the under world" and be satisfied with his translation? The Sun *went in* under the concealing cloud. In the paucity of terms, the ancients had often times to use generic names. Thus the Greeks as well as other peoples used the term "earth" for all this side of the canopy; and the canopy itself was in their view a part of the *earth*. Just as we now speak of the telluric atmosphere as a part of the world. All that came within the constant purview of man was of the earth, earthy; and all outside of this earthly boundary was space, and under, or in the cloud-world. To give the thought in primitive terms, every thing there concealed was simply in under the earth, (heis hypo gaian) in Greek thought.

Thus, too, the Egyptian Sun, Osiris, "went

among the *Amenti*" when it "*set,*" and I can nowhere find the intimation that when Osiris disappeared, he went *down*, but rather *up into concealment*. The Egyptologists of course tell us that Osiris was the "Judge of the *Amenti* in the underworld." At the same time they all knew that he was at all times a Supernal ruler, and that it was the ever joyous prospect of the dying Sunworshiper *to become one with Osiris on high and among the Amenti*.

Hence it is plain that the *under world* of which so much is falsely predicated in Egyptian lore, was not *down* but *up*. In the equatorial regions, the constant thinning of the canopy made the sun a frequent visitor from the hidden realm; but in the temperate zones in the early life of the race it was almost always hidden, or set. Now almost the whole of Egypt was outside of the actual equatorial earth, and its people had to look to the southern skies for Osiris. Memphis Gizeh and the Pyramids are about 30 degrees from the equator. It so happens, too, that the ancient literature of the Lower Nile region is strikingly profuse in its allusions to the *Southern Amenti*, or "hidden ones;" and modern scholars are sorely puzzled to know why the Sun of the South was among the *Amenti*. So conspicuously is this feature in the old annals

that some scholars actually call the Under world the South. The whole difficulty banishes when it is conceded that the Sun Osiris set in or under the canopy cloud, and thus became the Judge of the spirit-world, because men *saw* him assume control of it. Men could not philosophically make him a Judge of any place which they could not see and concerning which they were utterly ignorant.

In applying this test to the Hebrew "*Sun set*," we can but arrive at the same happy conclusion that like the other races the Lemites of the Jordan in early times never saw the Sun set save as it went in under the cloud, and into concealment. I am well aware that our translators tell us the "Sun went down," but I believe this expression is always brought from the word *bo*, the meaning of which is to "*go in*" and to make it "*go down*" is a downright mismanagement as I see it.

When the canopy passed from power these primitive terms had been *fixed* in human thought, and they have continued to express what they were not at first intended for. I submit that the translators of old thought have no right to add as interpreters of these eloquent witnesses, until they shall have become Canopy students, and can see how *Old Night* was simply utter concealment, and could not mean actual darkness.

This night, which is thus made light, recalls what Prof. Schliemann reports from this shining midnight of canopy times. He says that in all his researches in the deep excavations on the sites of Troy, Mycennae, and other ancient cities, he has not found a lamp, and dovetailing this remarkable fact with the equally strange one that Homer is also silent on this subject, he has given me a first-class opportunity to formulate the query: Why look for lamps in an age when there was *no real night*? Of course necessity was always the mother of invention, and the only demand for lamps was in the dark recesses of a habitation. Actual night must have brought forth the lamp as one of the first house-hold necessities and I have to believe that the antediluvian lamp was a rare thing.

Applying canopy conditions to ancient thought, and making Old Night identical with primeval darkness, and equating both with canopy concealment, we can easily see how modern investigators are misled in so many ways. More especially is this misunderstanding in evidence with those orientalists who grope in Aveston and Vedic thought, where they make the Serpent of the primordial waters the Spirit of our night or the genius of the ever recurring storm; they make the conflict, which is found everywhere raging

between the Sun and its vapor foes, a battle between actual light and darkness, or day and night. This is entirely unfitting, since in the end the sun is exalted to immortality, and the serpent hurled to eternal death. The battle is made a *final* contest and the water genius falls never to rise. Their conclusion leads into utter befuddlement. The fact that night still lives and storms still rage settles this point, and we are simply to conclude that the fight was the last struggle between the sun and the sun-concealer.

In an old Mexican Codex which presents the prehistoric thought of the old Aztec people, we find, so far as an intelligent rendering has been obtained, a vivid presentation of the *long supremacy* of night over day. In which case it is manifestly in place to use the words *sun-concealment* for night. For a long period Tescatlipoca, the demon of concealment was the master of the world, a mighty, wandering god, whose movements, celestial and canopic, are plainly set forth in the symbolic, militant attitude of the conquerer. He is a Typhon, a mortal sun-foe, who after a severe conflict falls before a new-born sun that finally governs the world. Just as Horus in Egypt, a young sun, rose to power and avenged the indignities imposed by the dragon on his

father, Osiris, and arose to power through a victory in which Typhon was slain forever. It seems to be a universal world thought that the water spirit, the Dragon of the celestial Deep, was the genius of night, only through a misapprehension. Using the meaning "sun-concealment" for night will throw a flood of light on the flood of time. But to return :

The biblical idea that the waters can never again become a flood would be out of place if the flood source was not broken up forever. A Deluge once a possibility would always be a possibility under any other consideration. So that in whatever way we look at the flood question, we are compelled to acknowledge the former existence of celestial vapors competent to produce such a debacle of waters as could sent its echoes down to the latest period.

It is fortunate for the canopy theory that the prehistoric echoes all support it. Why have we not found a witness in the flood narrative in Genesis that can be made to antagonize the thought? Where shall we find in the oldest annals a free sun, a true sky, a permanent heaven? The ideas of the olden time reflect the *unreal* and *deceptive*. So prominent was the world of "Illusion" that in the early Vedic thought men said the universe belonged to *Maya*, or Illusion Falsehood.

The ephemeral or false heaven was the origin of the thought. The serpent of the waters had made an Eden-world, a life of ease. Long life, and voluptuous enjoyment were promises the canopy held out to the race. It was promise made by the Serpent of the waters; but it was a promise not fulfilled and men were deceived, and the Serpent, at first a beneficent power in all lands, became the agent of evil, a "liar and the father of lies." In Egypt it first commanded the utmost regard of his worshipers, but eventually it lost favor as in all other lands, and the sun-god of almost every people took its place, and the concealing and deceiving spirit was banished from the skies for all time.

We cannot fail to find this perpetual fall of the water spirit from power in such old-time memorials as the following:

"And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not *neither was their place found any more in heaven.*" (Rev. 12:7.) I could fill a volume with such testimony as this, to show that the ancient fight on the Plains of Armageddon was the last one, and cannot be the struggle, as we now see it, between sun and storm, day and night. This dragon of the Apocolypse was a water spirit,

for it vomited a flood of water against the "woman *clothed with the sun.*" Then, too, it cannot be disputed that Michael in the Christain system is but a later name for the beneficent power that fought the light concealing hosts of the Parsees, the Hindus, and all the world, and vanquished for all time. Is the night spirit vanquished? Is the genius of the tempest dethroned?



A telescopic view of a Vapor Canopy on the Planet Jupiter, showing an aqueous-mineral ocean many thousand miles deep, now falling in grand installments at the poles of that planet.

**The Post-Deluvian
Wind**

From the very nature of canopy conditions the winds were born when the heavens were opened, and the bow was formed, as I have before intimated. So surely as the fountains of *Tehow* were cleft and the heavens entered into a new covenant with the earth, so surely the winds started then on their eternal course; on the other hand we may state it as a physical necessity, that if the winds did not enter more actively into the world's economy, when the Noachian flood occurred, then the whole scheme of canopy evolution here exploited must fall to the ground. Then what will become of all this dovetailing? But it doesn't fall; and so we find, too, that in connection with all these new features, the first wind ever mentioned in Genesis is said to have come immediately after the flood, for we read "And God remembered Noah, and every living thing, and all the cattle that were with him in the ark, and God made a wind to pass over the earth, and the waters were assuaged." (Gen. 8:1.) A wind at the close of the rain takes its place as a feature in the everlasting covenant. A wind that is profoundly significant because it is incidentally a link in the great chain of canopy testimony. The time of its occurrence is most fortunate for the solidarity of the claims here ex-

ploited. Suppose this reputed wind had come as a prelude to the great rain, as winds generally come to-day. Coming thus it would have been an unsurmountable obstacle in the path of the annular student. Wind is produced by sun power, and if made a *forerunner* of the forty days' rain, it would have forced the conclusion that the sun *was not concealed* in antediluvian times. It would show that the post-diluvian occurrence of the bow had no meaning whatever. Its office as a token of man's security from another Deluge would be an impossibility and a quibble. The whole field of Edenic thought—the heaven amidst the waters, “the waters above the firmament;” the name Shamayim (meaning “there waters”) for the Hebrew heavens; all would be an inexplicable mass of meaningless jargon. Again I ask why this dovetailing of testimony? It has a meaning and it cannot be suppressed.

When the floods came and the heavens were opened the sun shone down upon the earth's surface as it had not done for many a century. On that day a new heaven came into view, and the winds were born; born, let me say, of a new heaven, and let us remember that new Deity names came into use as the new heaven came. So that when we turn to Greece and Rome and find the one chief and eternal Deity of those peo-

ples as the thundering and storm-sending Jove, who came into power after two heavens passed away, we will have to admit that the Greek and Latin wind or wind-god also became an associate of the Greek and Latin thunderer ; for as we have already seen, he was a god of the true sky—of the starry heaven. We need not look very far into the pantheons of these peoples before we find their wind-god, Boreas, and learn the most significant fact that he was the son of *Astræus*, a *star deity*, and again we could go far afield.

When the heavens opened the sun's energy began to operate directly upon one-half the world's surface. Of course the amount of that energy is beyond all human conception. It started the upward movement of heated air at the equator, and as an inevitable result this brought lateral currents from the poles, and eventuated in the establishment of a universal movement of atmospheric currents upon which all true rains, typhoons, tornadoes, cyclones, and every existing form of tempest, snow and hail depend. The earth turned on its axis and thus the trades were produced and with them the counter-trades. This system of air currents and their resultant rains change and day and night continue to alternate. They are inevitable associates and will never disappear until the sun burns out, or by some fortuity the earth becomes invested with

sun concealing vapors again; in which case the planet would fall back again into antediluvian conditions, and if those vapors were dense enough they would make an Edenic canopy, and repeat the old order.

In the beginning of the great expenditure of sun force, before the vast atmosphere could adopt an orderly movement such as obtains to-day, the first winds must have been exceedingly violent, for it must be remembered that the unheated half of the atmosphere was an immeasurable resistance to the immeasurable force resident in the other half, and the two hemispheres were pitched for conflict, and we cannot marvel that the sacred penman relates that the first wind we hear of was strong enough to overcome the flood, and "assuage its waters." Why was this wind an *exceptional* one? Why was its history transmitted through uncountable centuries, as tradition from father to son, as the *wind of the Deluge*? Because it was a new birth, one of the many new features of a new covenant, and as such it *had to come after* the forty days' rain. It was man's first wind, unless away back in the most hoary human antiquity—in inter-canopic times—the infant race may have passed through a prior like experience. It was man, nursed in the lap of geologic possibilities now forever ended, started on a new career in a new environment.

THE APPENDIX

Human Longevity Reduced

I have in mind other post-diluvian conditions which an opened heaven only can explain. One of these only have I time and space to bring in here. Man whose longevity was nearly a thousand years, during the time of a concealed sun, began to die at an earlier age immediately after the flood, and in a few centuries after the sun came into power man put off this mortal coil at the age of three score and ten years. The change coming as it did in the path of a mighty world-change impelled by the implacable advance of the sun's energy, seems to force the conclusion that great human longevity was an essential feature of an old human environment, while the length of human life reduced to an amazingly low limit, was made a necessary feature of the new order, and this brings in the active chemism of the sun beam as responsible for the low mortality of the race. It is stated that Noah lived two hundred years after the flood, and this indicates that it took a long time for the sun beam to implant its fatal work in the vitals of the race. It is also said that the God of nature gave forth a decree that man and

beast should *multiply* and *breed* abundantly upon the earth, and every living thing *should be fruitful*. (Gen. 8:17 and 9:7.) At the same time irrevocable *Law* presiding at the helm of the ark of all living, has made fruit-bearing a step downward to Death. A sun concealed as it was primitively had small power over the blooming and seed vitalization of the plant, or any living thing. The plant lived on and on responsive to the conditions of the solar ray sifted and deprived of its most active ripening and death dealing power; *and man was in that environment*. He could no more avoid the effects of constructive and life prolonging power than he can to-day escape the inexorable summons of death. Always and ever a creature of environment.

I know as well as any one that the great longevity of the antediluvian man has long been a doubted thing in the minds of many of our foremost thinkers, but in the light of canopy evolution, which cannot be eclipsed, it is no longer a doubtful thing. It is a condition that a vapor-concealed sun impels into place; man was simply forced into longevity, as he is to-day forced into an early grave, *because the sun-beam is his physical master*.

It thus appears that shortened human life, and the power and increased tendency to multiply and

be fruitful are simply the essential fruits of a world change that made a new covenant between heaven and earth, and to all intents a new covenant is simply expressive of a new environment, and "an everlasting covenant," means an everlasting environment; and when God said I make a covenant with the bow its enduring token, He simply said I make a new environment for man and as long as the bow lasts the environment lasts, no longer. They came together, they will stay together, and if one departs they will both depart. It is an easy thing to demonstrate the deadly effects some parts of the sun beam have on vegetable, infusorials, and bacterial life. If by immersing the lower forms of life in certain rays we create an environment for them that invariably shortens their existence, the rays simply kill them. Would these rays operate otherwise if the whole earth were subjected to such an immersion, with the redeeming rays made inoperative? If they kill microbes they simply destroy one form of life, and the implication is that all forms of life are simply destroyed by certain rays from the solar orb. If there are certain rays inimical to microbic life, there must be other rays that favor bacterial growth, and the tendency of human effort to-day is to locate the region of such rays, and it will be done.

I think we can now see the physical necessity of admitting that such a world-change of conditions, as the memorials of the Deluge affirm again and again, reduced the longevity of man by subjecting him more immediately to those solar activities which advanced him more rapidly along the line of the Grand Intent. It lifted him out of the inactive, sluggish and improvident, and placed him on a plane of greater activity, stronger inclinations, mentally, morally and spiritually. With these considerations we are not slow to see that man is what he is to-day because that great central dynamo of the solar system is at work, and holding under inexorable control the earth and all things thereon. The physical, the mental, the moral man of to-day has thus envolved from primitive conditions through ever modifying causes.

What other conclusion can we draw as we look back into former world conditions? We see how very slowly man reproduced his kind in antediluvian times, and how immediately after the Deluge, in an environment of pure sunlight, the God of nature commanded him to multiply and fill the earth. I cannot think that such a command would have been made if man's new environment had not made it.

Man was also commanded to eat flesh. Had

he not been in the habit of eating flesh? And if so why was he bidden now to do so? I would incline to hold forth the idea that with the open heaven a new covenant or world-condition came inevitably, which indeed was *new* in every sense of the word. That every inclination of man is made responsive to the physical forces that hold over him absolute control. This of course does not hinder him from changing his environment and in the end modify, control, or even annul it; but inevitably, morally and physically, he must be to-day a man of different disposition and powers, occult and otherwise, than he was under the old order, simply because he was the responsive subject of a new one.

The Conclusion

I have seen fit to draw is but a stepping stone into a new and higher field of thought. I call it a field immeasurably vast, but adjectives cannot portray the prospect of that field. As I see it, human investigation is being pushed under a misconception, and there is scarcely a field whose prospect does not grow wider and brighter, as with the arc-light of the Annular theory illuminating it. Take the field of mythology; who cannot see with what unexpected authority myths become historic facts, and with what certainty the canopy expels the night and extends the path of the

antiquarian back into the cradle time of man? Ethnology, Cosmology, and all their collaterals, open fairer and richer fields. Biology expands into vast, but more accessible fields, when we are taught how, from forces real *Life* began with possibilities unlimited, as world conditions nursed it up to a positive agency. We see the plant without a perfect parent seed, because sun force was not present to vitalize it. It grew on and on but not until the sun beam visited it did it begin to bear fruit and have "seed within itself,"—plant evolution under solar impulsion. Man and beast and plant were all in the same garden world, and all of them at first incapable of maturing a seed. How long this state of affairs continued is not for me to surmise, but I can surmise, as I see this inexplicable procedure, the ever-present *Grand Intent*; and by way of that Intent I learn of a First Cause that could not have been blind nor accidental.

But over all others the field of Geology becomes a marvelous seat of new thought. When the hand that traces these lines shall cease to wield the pen, what a tearing down there will be! The vast edifice built to the honor and glory of its immortal architects must give place to a structure that has Annular World Evolution as its eternal foundation. Strange as it is, it will

be conceded that the fossil beds of thought afford the testimony that will lift the Old School structure from its nethermost stone. Man saw the last remnants of the Earth's Ring System float as canopies anchored to the skies. He saw them sailing as the Argoes of the Gods, and the *fallen gods* testify in the world's forum forever. There can be no two ways about it. The human family primitively lived under a Jupiter-like vapor heaven, and such heavens reigned and fell all along the ages, *and made the ages*.

If man saw canopy waters fall, the old school Geology is wrong, and it will not do for me to say here how amazingly off the true road it is. If canopies were the old world masters, they were the old world builders. Certainly they went as fire-born waters from the molten earth. But aqueous vapors were not the only fiery exhalations sent from the igneous earth to the lofty skies. Plutonic energy did not—because it could not—fill the terrestrial heavens with water vapors alone, without storing them full of mineral and metallic distillations from the inmost bosom of the molten sphere. In the fire mists born of inveterate heat mineral vapors arose, and when the segregation of rings took place, those mineral forms became no doubt the principal part of the annular world.

I need not discuss further the constitution of this outer world of plutonic sublimations. Suffice it to say that everything that immeasurable heat could lift to the heavens helped to compose the ring system and its resultant canopies, and that they fell back to the earth all through geologic time, aiding beyond all computation in the upbuilding of world strata; that all such world materials fell more largely in polar lands than elsewhere; that the last downfalls were more largely aqueous than mineral; that all over the earth's face is found the debris and wreck of canopies borne from the poles through the ages.

The way marks of the Deluge, now that we have a philosophic cause for the flood, cannot be longer refused an audience among intelligent observers. Great canyons excavated and vast accumulations of gravel, boulders, etc., that no ordinary cause could produce have now an explanation. There were times when valleys and water channels were being made, but to-day such continued excavations are rare. Streams that flow over solid beds are far less in number than those whose beds are in valleys filled up, or being perpetually filled up by matter carried down from the hills and mountains, *more rapidly* than it is carried to the sea.

I am well aware that some who are not prone

to unlearn and flee from the errors of the old school, may conclude that I have carried the Deluge away from the supervision of the Creative Hand. I am sorry to have to wound the feelings of any of my friends or prostrate their hopes by putting the Deluge entirely outside of the miraculous, as the work of the Avenger's hand. I acknowledge the innovation but assert that I am a *believer still*. What have I done? Have I not proved that the Deluge and many unsatisfying statements of the book of Genesis are *over-towering and absolute truths*? How many have stumbled at the Deluge narrative who would have been glad to know there was a way of proving its truth? These are but a few of the great mass of disputed truths in the Bible that the canopy theory explains, and yet after all this, I cannot say it proves that the sacred writings are "Divine Revelation." If I prove that what the Bible affirms is *truth*, I think Revelation and Inspiration will take care of themselves.

In the meantime the Bible, in spite of all denial to the contrary, is the property of humanity and properly understood is a world illuminator. For this reason man has been its great enemy by refusing to let it be examined by the light of reason and abide the consequences. I remember too vividly the shock my mind had to endure,

long years ago, when I presented my first little book to a good old friend whom I greatly admired for his purity of life and talent. Looking at the title "The Deluge and Its Cause," he seemed startled, and said: "Why, I thought the *cause* was already known," and he laid the book down and refused to read it. It is well that such sentiments are continually finding less place in the world. Man is issuing from his cradle time to find that he must use the talents a designing Power has given him or he must lose them. With the Annular Theory of World Evolution before him with its vast array of demonstrable truths his duty is as plain as the noon-day sun. But it must be said that this theory can rise only out of the ashes and dust of theories that now obtain. The light that it already gives facilitates to an incalculable extent by its correct and practical solution of great physical problems, the march of the human race. Man stands to-day on the trembling verge of uncertainty. Thought revulsion is laying waste many an idolized theory and "well established fact," and many a thinker finds that the "*known cause*" needs revision and repairs. "New Thought" is born because old Thought is incompetent and decrepit. New Thought lures the impatient thinker and captivates the host because old Thought has been led by scholastic

bigotry into the ditch. Glad thought that Annular students may rescue and reinstate the old Thought from the grave of a forgotten environment in which our race was born and all its tendencies set.

The canopy idea is old thought awaking in a new world, from the oblivion of buried centuries. Its dawn is the everlasting light from the fossil beds of History's midnight. It opens an avenue into the great *Truth Realm*, where primitive scenes are awaiting to explain a world of mystery. A Truth Realm where the "*occult*" ends. If the geologist has failed to find annular world evolution and canopy processes in the glowing record of the earth's rocky frame of fossil history, he cannot fail to find it in that Truth Realm if he will but open his eyes and look over its vast beds of fossil thought, which will stand forever as a deathless supplement of the stony record.

The fact that the old school geologist has not found the all-abounding way-marks of the Earth's Annular System in the rock record, and that they have been found in the despised fossil beds of human thought and pushed into recognition in spite of his contempt, is confessedly humiliating, and it now remains to be seen how many of that school will yet "die in their sins."

Note

I intended to say in connection with my remarks on the Serpent as the ancient Symbol of the "upper deep," that I have found the most positive proof that the Mound Builders and the Cliff Dwellers lived during the reign of the antediluvian canopy, and worshipped its Serpent spirit as their Deity. I have in my possession an accurate plaster cast of a stone tablet found in one of the cliffhouses of Colorado; the only one of the kind, I believe, ever found. Like the great Serpent mounds of Wisconsin and Ohio, it represents a serpent with many coils, in the act of devouring or hiding the Sun, and is an actual record of the canopy in its Sun-controlling attitude. In one corner of the tablet are hieroglyphic characters—three columnar forms, pointing upward, as if declaring the meaning of the deathless legend of the Serpent one and the Sun. It is my intention to have this tablet lithographed for the benefit of investigators.

The Author's Publications

BOOKS ON ANNULAR WORLD-MAKING.

The following publications may be obtained direct from the author of this volume. Address, Isaac Newton Vail, Pasadena, California.

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Thus the first ring and canopy, descending through a vast lapse of time, as mineral dust and watery vapors, made an age of aqueous deposits at the same time that the lowest life-forms started on their fundamental plane. This watery canopy finally reaching the earth's surface, ended that age and its life conditions. In course of time a second and higher ring and resultant canopy made a new world environment and new life conditions of higher order, and new world strata, which in turn were ended by a similar fall of vapors.

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