

which have come down to us, I know not a more miserable one,—at once ludicrous and sad,—than that heavens and earth of Cosmas *Indicopleustes*, the monk, which I illustrated by diagrams in my last lecture (figs. 114, 115). They are just such heavens and earth as a monk might have made, and made too at a sitting. The heavens, represented as a solid arch raised on tall walls, resemble, as a whole, the arch which figures in the middle of a freemason's apron, or, more homely still, the section of a wine-cellar ; while the earth lies beneath as a great plain or floor, with a huge hill in the distance, behind which the sun passes when it is night. And yet this scheme gave law to the world for more than six centuries, and lay like a nightmare on physical discovery, astronomic and geographical. The anti-geologists have been less mischievous, for they live in a more enlightened age ; and we already see but the straggling remains of the body, and know that the time cannot be far distant when it will be as completely extinct as any of the old faunas. The great globe, ever revolving on itself, and journeying in space round the sun, in obedience to laws which it immortalized a Newton to discover and demonstrate, is an infinitely more sublime and noble object than the earth of Cosmas the monk, with its conical mountain and its crypt-like firmament ; nor can I doubt that its history throughout the long geologic ages,—its strange story of successive creations, each placed in advance of that which had gone before, and its succeeding organisms, vegetable and animal, ranged, according to their appearance in time, on principles which our profounder students of natural science have but of late determined,—will be found in an equal degree more worthy of its Divine Author than that which would huddle the whole into a few literal days, and convert the incalculably ancient universe which we inhabit into a hastily run-up erection of yesterday.