

STANZA XI.

THE CIVILIZATION AND DESTRUCTION OF THE
FOURTH AND FIFTH RACES.

§ § (43) The Lemuro-Atlanteans build cities and spread civilization. The incipient stage of anthropomorphism. (44) Their statues, witnesses to the size of the Lemuro-Atlanteans. (45) Lemuria destroyed by fire, Atlantis by water. The Flood. (46) The destruction of the fourth race and of the last antediluvian monster-animals.

43. THEY (*the Lemurians*) BUILT HUGE CITIES. OF RARE EARTHS AND METALS THEY BUILT. OUT OF THE FIRES (*lava*) VOMITED. OUT OF THE WHITE STONE OF THE MOUNTAINS (*marble*) AND THE BLACK STONE (*of the subterranean fires*) THEY CUT THEIR OWN IMAGES, IN THEIR SIZE AND LIKENESS, AND WORSHIPPED THEM (*a*).

(*a*) As the History of the first two human races—the last of the Lemurians and the first of the future Atlanteans—proceeds, we have at this point to blend the two, and speak of them for a time collectively.

Here reference is also made to the *divine* Dynasties, such as were claimed by the Egyptians, Chaldeans, Greeks, etc., to have preceded their *human* kings; they are still believed in by the modern Hindus, and are enumerated in their sacred books. But of these we shall treat in their proper place. What remains to be shown is, that our modern geologists are now being driven into admitting the evident existence of submerged continents. But to confess their presence is not to accept that there were men on them during the early geological periods;*—

* This is the reason why, perhaps, even Easter Island with its wondrous gigantic statues—a speaking witness to a surmerged continent with a civilized mankind on it—is hardly mentioned anywhere in the modern Encyclopædias. Its mention is carefully avoided except in some books of Travels; modern science has an undeniable predilection for forcing upon the cultured public hypotheses, built on personal hobbies, as well-established evidence, for offering it *guesses* instead of Knowledge, and calling them “scientific conclusions.” Its specialists will evolve a thousand and one contradictory speculations rather than confess an *awkward self-evident fact*—pre-eminent among such specialists being Hæckel and his English admirers and co-thinkers. Yet “they are authorities”—we are sternly reminded. What of that? The Pope of Rome is also an AUTHORITY and an infallible one—for *his* followers; whereas the remarkable fallibility of Scientific speculations is being proven periodically with every change of the moon.

ay, men and civilized nations, not Palæolithic savages only; who, under the guidance of their *divine* Rulers, built large cities, cultivated arts and sciences, and knew astronomy, architecture and mathematics to perfection. This primeval civilization did not, as one may think, immediately follow their physiological transformation. Between the final evolution and the first city built, many hundred thousands of years had passed. Yet, we find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava.* One of such great cities of primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow piece of sterile ground, and was entirely destroyed by a series of volcanic eruptions. The oldest remains of Cyclopean buildings were all the handiwork of the Lemurians of the last sub-races; and an occultist shows, therefore, no wonder on learning that the stone relics found on the small piece of land called Easter Island by Captain Cook, are "very much like the walls of the Temple of Pachacamac or the Ruins of Tia-Huanuco in Peru," (*The Countries of the World*, by Robert Brown, Vol. 4, p. 43); and that they are in the CYCLOPEAN STYLE. The first large cities, however, appeared on that region of the continent which is now known as the island of Madagascar. There were civilized people and savages in

* Our best modern novelists, who are neither Theosophists nor Spiritualists, begin to have, nevertheless, very psychological and suggestively Occult dreams: witness Mr. Louis Stephenson and his Dr. Jekyll and Mr. Hyde, than which no grander psychological essay on Occult lines exists. Has the rising novelist, Mr. Rider Haggard, also had a prophetic or rather a retrospective clairvoyant dream before he wrote "SHE"? His imperial Kor, the great city of the dead, whose surviving living men sailed northwards after the plague had killed almost a whole nation, seems to step out in its general outlines from the imperishable pages of the old archaic records. Ayesha suggests "that those men who sailed north may have been the fathers of the first Egyptians"; and then seems to attempt a synopsis of certain letters of a MASTER quoted in "Esoteric Buddhism." For, she says, "Time after time have nations, ay, and rich and strong nations, learned in the arts, been, and passed away, and been forgotten, so that no memory of them remains. This (the nation of Kor) is but one of several; for time eats up the work of man unless, indeed, he digs in caves like the people of Kor, and *then mayhap the sea swallows them, or the earthquake shakes them in.* . . . Yet were not these people utterly destroyed, as I think. Some few remained in the other cities, for their cities were many. But the barbarians. . . came down upon them, and took their women to wife, and the race of the Amahagger that is now is a bastard brood of the mighty sons of Kor, and behold it dwelleth in the tombs with its fathers' bones. . ." (pp. 180, 181.)

Here the clever novelist seems to repeat the history of all the now degraded and down-fallen races of humanity. The Geologists and Anthropologists would place at the head of humanity as descendants of *Homo primigenius*, the ape-man, of which "NO FOSSIL REMAINS ARE AS YET KNOWN TO US," but (which) "were PROBABLY akin to the gorilla and orang of the present day" (Hæckel). In answer to whose "probably," occultists point to another and a greater *probability*—the one given in our text. (*See above.*)

those days as there are now. Evolution achieved its work of perfection with the former, and Karma—its work of destruction on the latter. The Australians and their like are the descendants of those, who, instead of vivifying the spark dropped into them by the “Flames,” extinguished it by long generations of bestiality.* The Aryan nations could trace their descent through the Atlanteans from the more spiritual races of the Lemurians, in whom the “Sons of Wisdom” had personally incarnated. †

It is with the advent of the divine Dynasties that the first civilizations were started. And while, in some regions of the Earth, a portion of mankind preferred leading a nomadic and patriarchal life, and in others savage man was hardly learning to build a fire and to protect himself against the Elements, his brothers—more favoured than he by their *Karma*, and helped by the divine intelligence which informed them—built cities, and cultivated arts and sciences. Nevertheless, and civilization notwithstanding—

* See Stanza II, *ante*. This would account for the great difference and variation between the intellectual capacities of races, nations, and individual men. While incarnating, and in other cases only informing the human vehicles evolved by the first brainless (*manasless*) race, the incarnating Powers and Principles had to make their choice between, and take into account, the past *Karmas* of the *Monads*, between which and their bodies they had to become the connecting link. Besides which, as correctly stated in “*Esoteric Buddhism*” (p. 30), “the fifth principle, or human (intellectual) soul, in the majority of mankind is not even yet fully developed.”

† It is said by Krishna, the *Logos* incarnate, in the *Bhagavat-gītā*, “The seven great Rishis, the four preceding Manus, partaking of my nature, were born from my mind : from them sprang (emanated or was born) the human race and the world,” (*Chap. X. Verse 6.*)

Here, by the seven great Rishis, the seven great *rupa* hierarchies or classes of Dhyan Chohans, are meant. Let us bear in mind that the *Saptarshi* (the seven Rishis) are the regents of the seven stars of the Great Bear, therefore, of the same nature as the angels of the planets, or the seven great Planetary Spirits. They were all reborn, all men on earth in various Kalpas and races. Moreover, “the four preceding Manus” are the four classes of the originally *arupa* gods—the Kumâras, the Rudras, the Asuras, etc. : who are also said to have incarnated. They are not the Prajâpatis, as the first are, but their informing principles—some of which have incarnated in men, while others have made other men simply the vehicles of their reflections. As Krishna truly says—the same words being repeated later by another *vehicle* of the *LOGOS*—“I am the same to all beings. . . . those who worship me (the 6th principle or the intellectual *divine* Soul, *Buddhi*, made conscious by its union with the higher faculties of *Manas*) are in me, and I am in them.” (*Ibid.*, 29.) The *Logos*, being no personality but the universal principle, is represented by all the divine Powers *born of its mind*—the pure Flames, or, as they are called in Occultism, the “Intellectual Breaths”—those angels who are said to have made themselves independent, *i.e.*, passed from the passive and quiescent, into the active state of Self-Consciousness. When this is recognised, the true meaning of Krishna becomes comprehensible. But see Mr. Subba Row’s excellent lecture on the *Bhagavatgita*, (“*Theosophist*,” April 1887, p. 444.)

ing, while their pastoral brethren enjoyed wondrous powers as their birthright, they, the builders, could now obtain theirs only gradually; even these being generally used for power over physical nature and selfish and unholy purposes. Civilization has ever developed the physical and the intellectual at the cost of the psychic and spiritual. The command and the guidance over his own psychic nature, which foolish men now associate with the supernatural, were with early Humanity innate and congenital, and came to man as naturally as walking and thinking. "There is no such thing as magic" philosophises "SHE," the author forgetting that "magic" in her early day still meant the great SCIENCE OF WISDOM, and that Ayesha could not possibly know anything of the modern perversion of thought—"though there is such a thing as knowledge of the Secrets of Nature." (p. 152). But they have become "Secrets" only in our race, and were public property with the Third.

Gradually, mankind went down in stature, for, even before the real advent of the Fourth or Atlantean race, the majority of mankind had fallen into iniquity and sin, save the hierarchy of the "Elect," the followers and disciples of the "Sons of Will and Yoga"—called later the "Sons of the Fire Mist."

Then came the Atlanteans; the giants whose physical beauty and strength reached their climax, in accordance with evolutionary law, toward the middle period of their fourth sub-race. But, as said in the Commentary:—

The last survivors of the fair child of the White Island (the primitive Sveta-dwipa) had perished ages before. Their (Lemuria's) elect, had taken shelter on the sacred Island (now the "fabled" Shamballah, in the Gobi Desert), while some of their accursed races, separating from the main stock, now lived in the jungles and underground ("cave-men"), when the golden yellow race (the Fourth) became in its turn "black with sin." From pole to pole the Earth had changed her face for the third time, and was no longer inhabited by the Sons of Sveta-dwipa, the blessed, and Adhhitanya, east and west, the first, the one and the pure, had become corrupted. . . . The demi-gods of the Third had made room for the semi-demons of the Fourth Race. Sveta-dwipa, whose northern parts of the Toyambudhi the seven Kumâras (Sanaka, Sananda, Sanâtana, Sanatkumâra, Jâta, Vodhu, and Panchasikha) had visited, agreeably with exoteric tradition (See the Uttara Khanda of the Padma Purâna; Asiat. Researches also, Vol. XI., pp. 99, 100); the White Island had veiled her face. Her children now lived on the Black land, wherein, later on, Daityas from the seventh Dwipa (Pushkara) and Râkshasas from the seventh

climate replaced the Saddhus and the ascetics of the Third age, who "had descended to them from other and higher regions."

It is evident that, taken in their dead letter, the Purānas read as an absurd tissue of fairy tales and no better. But if one reads chapters I., II. and III. from Book II. (Vol. II.) of Vishnu Purāna and accepts *verbatim* its geography, geodesy, and ethnology, in the matter of Priyavrata's seven sons, among whom the father divides the seven *Dwīpas* (Continental Islands); and then proceeds to study how the eldest son, the King of *Jambu-dwīpa*, Agnidhra, apportioned Jambudwīpa among his nine sons; and then how Nabhi *his* son, who had a *hundred sons* and apportioned all these in his turn—then the reader is likely to throw the book away and pronounce it a farrago of nonsense. But the esoteric student will understand that, in the days when the Purānas were written, the true meaning was clear only to the Initiated Brahmins, who wrote those works allegorically and would not give the *whole* truth to the masses. And he will explain to the Orientalists who, beginning with Colonel Wilford and ending with Professor Weber, made and still are making such a mess of it, that the first three chapters (*See Wilson's trans. of Vishnu Purāna Book II. et seq.*) purposely confuse the following subjects and events:—

I. The series of Kalpas or Ages (also of Races) are never taken into account; *e.g.*, events which have happened in one being allowed to stand along with those which took place in another. The chronological order is entirely ignored. This is shown by several of the Sanskrit commentators, who explain the incompatibility of events and calculations in saying—"Whenever any contradictions in different Purānas are observed, they are ascribed . . . to differences of Kalpas and the like" (*Vishnu and Bhagavata Purānas*).

II. The several meanings of the words "Manvantara" and "Kalpa" or age, are withheld, and the general one only given.

III. In the genealogy and geography of the Kings and their *Varshas* (countries) and *Dwīpas*, they are all allowed to be regarded as terrestrial regions.

Now, the truth is that, without entering into too minute details, it is easy and permissible to show that:—

(a) The Seven *Dwīpas* apportioned to Priyavrata's septenary progeny refer to several localities: first of all to our planetary chain. *Jambu-dwīpa* alone representing our globe, the six others are the (to us) invisible companion globes of this earth. This is shown by the very nature of the allegorical and symbolic descriptions. *Jambu* (*dwīpa*) "*is in the centre of all these* (the so-called insular continents) and is surrounded" by a *sea of salt water* (*lavana*), whereas *Plaksha*, *Salmalia*,

Kusa, Krauncha, Sâka and Pushkara, are “surrounded severally—by great seas of sugar-cane juice, of wine, of clarified butter, of curds, of milk,” etc., etc., and such like metaphorical names. (*Chap. II., Book II.*) This is shown furthermore by—

(b) Bhâskara Acharya, who uses expressions from the *Secret Doctrine* and its books, in his description of the sidereal position of all these dwipas:—“the sea of milk and the sea of curds” etc., meaning the Milky Way, and the various congeries of nebulae; the more so, since he names “the country to the south of the equator *Bhur-loka*, that to the north *Bhuva-loka*, *Swar*, *Mahar*, *Jana*, *Tapo* and *Satya lokas*”; and says: “Those lokas are gradually attained by increasing religious merits,” *i.e.*, they are various *paradises*. (See *Bibliotheca Indica. Trans. of the Golâdhya of the Siddhânta-siromani III., 21-44*).

(c) That this geographical division of seven allegorical continents, islands, mountains, seas and countries, does not belong only to *our* Round nor even to *our* races (the name of Bharata Varsha (India) notwithstanding), is explained in the texts themselves by the narrator of *Vishnu Purâna*. For he closes the first chapter by saying: “Bharata (the son of *Nabhi*, who gave his name to Bharata-Varsha or *I dia*) consigned the Kingdom to his son Sumati . . . and abandoned his life at Salagrama. He was afterwards born again as a religious Brahman, in a distinguished family of ascetics . . . under these princes (Bharata’s descendants) Bharata Varsha was divided into nine portions, and their descendants held successively possession of the country for seventy-one periods of the aggregate of the four ages,” or the reign of a *Manu*, representing a *Mahayuga* of 4,320,000 years.

But having said so much, *Parasâra* suddenly explains that “this was the creation of *Swayambhûva Manu*, by which the earth was peopled *when he presided over the first Manvantara*, in the *Kalpa* of *Vârâha*,” *i.e.*, the *boar* incarnation, or *Avatar*. Now every Brahmin knows that *it is only with Vaivasvata Manu* that *our* Humanity began on this Earth (or *Round*). And if the Western reader turns to the sub-section on “*The Primeval Manus of Humanity*,” he will see that *Vaivasvata* is the *seventh* of the fourteen *Manus* who preside over *our* planetary chain during its life cycle: *i.e.*, that representing or standing in every *Round* for two *Manus* of the same name (a *Root* and a *Seed Manu*), he is the *Root Manu* of the *Fourth Round*, hence the *seventh*. *Wilson* finds in this only “an incongruity” (see his *Vishnu Purâna*, vol. II., p. 108, footnote), and speculates that “the patriarchal genealogies are older than the chronological system of *Manvantaras* and *Kalpas*,” and thus “have been rather clumsily distributed amongst the different periods.” It is nothing of the kind.

But as Orientalists know nothing of the secret teaching, they will take everything *literally*, and then turn round and abuse the writers of that which they do not comprehend!

These genealogies embrace a period of *three and a half Rounds*; they speak of *pre-human* periods, and explain the descent into generation of every Manu—the first manifested sparks of the ONE Unity—and show, furthermore, each of these human sparks dividing into, and multiplying by, first, the *Pitars*, the human ancestors, then by human Races. No being can become God, or Deva, unless he passes through the human cycles. Therefore the Sloka says, “Happy are those who are born, even from the (latent) condition of gods, *as men*, in Bharata-varsha; as that is the way to . . . final liberation.” In Jambu-dwipa, Bharata is considered *the best of its divisions*, because IT IS THE LAND OF WORKS. In it alone “it is that the succession of four Yugas (ages), the Krita, the Treta, the Dwapara, and Kali take place”; when, therefore, Parasâra, asked by Maitreya “to give him the descriptions of the Earth,” returns again to the enumeration of the same Dwipas with the same seas, etc., as those he had described in the Swayambhûva Manvantara—it is simply a *blind*, yet, to him who reads between the lines, the Four great Races and the Fifth are there, ay, with their subdivisions, islands, and continents, some of which were called by the names of celestial lokas, and by those of other globes. Hence the confusion.

All these are called by the Orientalists “mythical” and “fabulous” islands and lands.* Very true, some *are not of this earth*, but they still exist. The “White Island” and *Atala*, at all events, are no myths, since the latter was the name contemptuously applied by the earliest pioneers of the Fifth Race to the land of Sin—Atlantis, in general, not to Plato’s island alone; and since the former was (a) the Sveta-dwipa of theogony, and (b) Sâka-dwipa, or Atlantis (its earliest portions) in its beginnings. This was when it yet had its “seven holy rivers that washed away all sin,” and its “seven districts, wherein there was no dereliction of virtue, no contention, no deviation from virtue,” as it was then inhabited by the caste of the *Magas*—that caste which even the Brahmins acknowledged as not inferior to their own—and which was

* In a lecture, Professor Pengelly, F.R.S., quoting Professor Oliver, makes him say “that the present Atlantic islands’ Flora affords no substantial evidence of a former direct communication with the mainland of the New World,” but himself adds that, at the same time, “at some period of the Tertiary epoch, N.E. Asia was united to N.W. America, perhaps by the line where the Aleutian chain of islands now extends.” Thus Occult Science alone can reconcile the contradictions and hesitations of modern Science. Moreover, surely the argument for the existence of Atlantis does not rest on Botany alone.

the nursery of the first Zaratushta. The Brahmins are shown consulting with Gauramukha, on Narada's advice, who told them to invite the *Magas* as priests of the Sun in the temple built by Sâmba (the reputed son of Krishna, who in reality had none. In this the Purânas are *historical*—allegory notwithstanding—and Occultism is stating facts.

The whole story is told in Bhavishya Purâna. It is stated that, having been cured by Sûrya (the Sun) of leprosy, Sâmba, having built a temple dedicated to the Sun, was looking for pious Brahmins to perform the appointed rites in it, and receive donations made to the God. But Narada (this virgin ascetic whom one finds in every age in the Purânas) advised him not to do so, as Manu forbade the Brahmins to receive emoluments for the performance of religious rites. He therefore referred Sâmba to Gauramukha (white face), the *Purohita* or family priest of Hgrasena, King of Mathura, who would tell him whom he could best employ. The priest directed Sâmba to invite the *Magas*, the worshippers of Sûrya, to discharge the duty. Ignorant of the place they lived in, it is Sûrya, the Sun himself, who directs Sâmba to Sâkadwipa *beyond the salt water*. Then Sâmba performs the journey, using Garuda (Vishnu's and Krishna's vehicle, the great Bird) who lands him among the *Magas*, etc.

Now Krishna, who lived 5,000 years ago, and Narada, who is found reborn in every cycle (or race), besides Garuda—the symbol esoterically of the great cycle—show the allegory; yet the *Magas* are the Magi of Chaldea, and their class and worship were born on the earlier Atlantis, in Sâka-dwipa, the Sinless. All the Orientalists are agreed that the *Magas* of Sâka-dwipa are the forefathers of the fire-worshipping Parsis. Our quarrel with them rests, as usual, on their dwarfing hundreds of thousands to a few centuries this time: they carry the event—Narada and Sâmba notwithstanding—to the days of the flight of the Parsis to Gujerat, which is simply absurd, as that was in the VIIIth cent. of our era. Though the *Magas* in the Bhavishya Purâna are credited with still living in Sâka-dwipa in the day of Krishna's Son, yet the last of it—Plato's "Atlantis"—had perished 6000 years before. They were Mag "late of" Sâka-Dwipa, and lived in those days in Chaldea. This is an intentional confusion, again.

The earliest pioneers of the Fourth Race were not Atlanteans, nor yet the human *Asuras* and the *Rākshasas* which they became later. In those days large portions of the future continent of Atlantis were yet part and parcel of the Ocean floors. "Lemuria," as we have called the continent of the Third Race, was then a gigantic land.* It covered

* As shown in the Introduction, it stands to reason that neither the name of Lemuria nor even Atlantis are the real *archaic* names of the lost continents, but have been adopted by us for the sake of clearness. Atlantis was the name given to those

the whole area of space from the foot of the Himalayas, which separated it from the inland sea rolling its waves over what is now Tibet, Mongolia, and the great desert of Schamo (Gobi); from Chittagong, westward to Hardwar, and eastward to Assam. From thence, it stretched South across what is known to us as Southern India, Ceylon, and Sumatra; then embracing on its way, as we go South, Madagascar on its right hand and Australia and Tasmania on its left, it ran down to within a few degrees of the Antarctic Circle; when, from Australia, an inland region on the Mother Continent in those ages, it extended far into the Pacific Ocean, not only beyond Rapa-nui (Teapy, or Easter Island) which now lies in latitude 26 S., and longitude 110 W. (*See Addenda to this Book II., Section, "Proofs of the Submerged Continents."*) This statement seems corroborated by Science,—even if only partially; as, when discussing continental trends, and showing the infra-Arctic masses trending generally with the Meridian, several ancient continents are generally mentioned, though inferentially. Among such the "Mascarene continent," which included Madagascar, stretching north and south, is spoken of, and the existence of another *ancient* continent running "from Spitzbergen to the Straits of Dover, while most of the other parts of Europe were sea bottom," is taught.* The latter corroborates, then, the Occult teaching which shows the (now) polar regions as the earliest of the seven cradles of Humanity, and as the tomb of the bulk of the mankind of that region during the Third Race, when the gigantic continent of Lemuria began separating into smaller continents. This is due, according to the explanation in the Commentary, to a decrease of velocity in the earth's rotation:—

"When the Wheel runs at the usual rate, its extremities (the poles) agree with its middle circle (equator), when it runs slower and tilts in every direction, there is a great disturbance on the face of the Earth. The waters flow toward

portions of the submerged Fourth-Race continent which were "beyond the pillars of Hercules," and which happened to keep above water after the general cataclysm. The last remnant of these—Plato's *Atlantis*, or the "Poseidon" (another *substitute* or rather a translation of the real name)—was the last of it some 11,000 years ago. Most of the correct names of the countries and islands of both continents are given in the Purānas; but to mention them specially, as found in other more ancient works, such as the *Sūrya Siddhanta*, would necessitate too lengthy explanations. If, in earlier writings, the two seem to have been too faintly disconnected, this must be due to careless reading and want of reflection. If ages hence, Europeans are referred to as Aryans, and a reader confuses them with the Hindus and the latter with the Fourth Race, as they live (some of them) in ancient Lanka—the blame will not fall on the writer.

* See Professor Dana's article, "*American Journal of Science*," III. v. 442-3; Prof. Winchell's "*World Life*"; and other geological works.

the two ends, and new lands arise in the middle belt (equatorial lands), while those at the ends are subject to pralayas by submersion. . . ."

And again:—

. . . "Thus the wheel (the Earth) is subject to, and regulated by, the Spirit of the Moon, for the breath of its waters (tides). Toward the close of the age (Kalpa) of a great (root) race, the regents of the moon (the Pitar fathers, or Pitris) begin drawing harder, and thus flatten the wheel about its belt, when it goes down in some places and swells in others, and the swelling running toward the extremities (poles) new lands will arise and old ones be sucked in."

We have but to read astronomical and geological works, to see the meaning of the above very clearly. Scientists (*modern Specialists*) have ascertained the influence of the tides on the geological distribution of land and water on the planets, and the shifting of the oceans with a corresponding subsidence and rise of continents and new lands. Science knows, or thinks it knows, that this occurs periodically.* Professor Todd believes he can trace the series of oscillations backward to the periods of the earth's first incrustation. (See "*American Naturalist*," XVIII., 15 *et seq.*); therefore it seems easy for Science to verify the Esoteric statements. We propose to treat of this at greater length in the *Addenda*. (Vide §§ V. and VI.)

It is asked by some Theosophists: "What will Atlantis be like when raised?" they understanding from a few words in "*Esoteric Buddhism*" that "old continents" that have been submerged will reappear. Here, again, there is a slight misconception. Were the *same* identical lands of Atlantis that were submerged to be raised again, then they would, indeed, be *barren for ages*. Because the Atlantic sea-bottom is covered with some 5,000 feet of chalk at present, and more is forming—a new "cretaceous formation" of strata, in fact—is no reason why, when the time for a new continent to appear arrives, a geological convulsion and upraising of the sea bottom should not dispose of these 5,000 feet of chalk for the formation of some mountains and 5,000 more come to the surface. The racial cataclysms are not a Noah's deluge of forty days—a kind of Bombay monsoon.

* Speaking on periodical elevation and subsidence of the equatorial and polar regions, and ensuing changes of climate, Mr. Winchell (professor of Geology at Michigan) says—"As the movements here contemplated are cyclical, the same conditions would recur again and again; and accordingly the same fauna might return again and again to the same region, with intervals of occupation by another fauna. Progressive sedimentation would preserve the records of such faunal alterations; and there would be presented the phenomena of 'colonies' 're-appearitions' and other faunal dislocations in the vertical and horizontal distributions of fossil remains. These phenomena are well known to the student of geology." ("*Effects of Astronomical changes*.")

That the periodical sinking and re-appearance of the mighty continents, now called Atlantis and Lemuria by the modern writers, is no fiction, will be demonstrated in the Section in which all the proofs of the same have been collated together. The most archaic Sanskrit and Tamil works teem with references to both Continents. The seven sacred Islands (Dwīpas) are mentioned in the *Sūrya Siddhanta*, the oldest astronomical work in the whole world, and in the works of Asura Maya, the Atlantean astronomer whom Professor Weber has made out re-incarnated in Ptolemy. Yet, it is a mistake to call these "sacred islands" *Atlantean*—as done by us; for, like everything else in the Hindu Sacred Books, they are made to refer to several things. The heirloom left by Priyavrata, the Son of Swayambhūva Manu, to his seven sons—was not *Atlantis*, even though one or two of these islands survived the subsidence of their fellows, and offered shelter, ages later, to Atlanteans, whose continent had been submerged in its turn. When originally mentioned by Parasāra (*Vishnu Purāna*) the seven refer to an esoteric doctrine which is explained further on. Of all the seven islands, Jambu-dwīpa is the only one that is terrestrial, for *it is our globe*. In the Purānas every reference to the North of Meru is connected with that primeval Eldorado, now the North Polar region; which, when the magnolia blossomed there where now we see an unexplored endless desert of ice, was then a continent again. Science speaks of an ancient continent which stretched from Spitzbergen down to the Straits of Dover. The Secret Doctrine teaches that, in the earliest geological periods, these regions formed a horse-shoe-like continent, whose one end, the Eastern, far more northward than North Cornwall, included Greenland, and the other contained Behring Straits as an inland piece of ground, and descended southward in its natural trend down to the British Isles, which in those days must have been right under the lower curve of the semi-circle. This continent was raised simultaneously with the submersion of the equatorial portions of Lemuria. Ages later, some of the Lemurian remains re-appeared again on the face of the Oceans. Therefore, though it can be said without departing from truth that Atlantis is included in the Seven great insular continents, since the Fourth Race Atlanteans got some of the Lemurian relics, and, settling on the islands, included them among *their* lands and continents, yet a difference should be made and an explanation given, once that a fuller and more accurate account is attempted, as in the present work. Easter Island was also taken possession of in this manner by some Atlanteans; who, having escaped from the cataclysm which befell their own land, settled on that remnant of Lemuria only to perish thereon, when destroyed in one day by its volcanic fires and lava. This may be regarded as fiction by certain geographers and geologists; to the Occul-

tists it is *history*. What does Science know to the contrary? "Until the appearance of a map, published at Basle in 1522, wherein the name of America appears for the first time, *the latter was believed to be part of India* Science also refuses to sanction the *wild* hypothesis that there was a time when the Indian peninsula at one end of the line, and South America at the other, were connected by a belt of islands and continents. The India of the pre-historic ages was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the 'Brahmans of Upper India' stretched from Kashmir far into the (now) deserts of Schamo. A pedestrian from the north might then have reached—hardly wetting his feet—the Alaskan peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian islands; while another traveller, furnished with a canoe, and starting from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America." (*But see "Five years of Theosophy," art. "Leaflets from Esoteric History," pp. 338 and 340.*) This was written from the words of a MASTER—a rather doubtful authority for the materialists and the sceptics. But here we have one of their own flock, and a bird of the same feather—Ernest Hæckel, who, in *his* distribution of races, corroborates the statement almost *verbatim* : "It would seem that the region on the earth's surface where the evolution of these primitive men from the CLOSELY RELATED CATARRHINE APES (!) took place, must be sought either in Southern Asia or Eastern Africa [which, by the bye, was not even in existence when the Third Race flourished—*H.P.B.*] or in Lemuria. Lemuria is an ancient continent now sunk beneath the waters of the Indian Ocean, which, lying to the South of the Asia of to-day, stretched on the one hand eastwards to upper India and Sunda Island, on the other westward as far as Madagascar and Africa." (*See supra and compare "The Pedigree of Man," p. 80-81.*)

In the epoch we are treating of, the Continent of "Lemuria," had already broken asunder in many places, and formed new separate continents. There was, nevertheless, neither Africa nor the Americas, still less Europe in those days, all these slumbering yet on the Ocean floors. Nor was there much of present Asia; for the cis-Himalayan regions were covered with seas, and beyond this stretched the "lotus leaves" of *Sveta-dwipa*, the countries now called Greenland, Eastern and Western Siberia, etc., etc. The immense Continent, which had once reigned supreme over the Indian, Atlantic, and Pacific Oceans, now consisted of huge islands which were gradually disappearing one after the other, until the final convulsion engulfed the last remains of it. Easter Isle, for instance, belongs to the earliest civilisation of the Third

Race. Submerged with the rest, a volcanic and sudden uplifting of the Ocean floor, raised the small relic of the Archaic ages untouched, with its volcano and statues, during the Champlain epoch of northern polar submersion, as a standing witness to the existence of Lemuria. It is said that some of the Australian tribes are the last remnants of the last descendants of the Third Race.

In this we are again corroborated to a degree by materialistic Science. Hæckel, when speaking of Blumenbach's brown or Malay race and the Australians and Papuans, remarks:—"There is much likeness between these last and the Aborigines of Polynesia, that Australian island-world, that *seems to have been once on a time a gigantic and continuous continent.*" ("Pedigree of Man," p. 82. But see footnote *supra* and the *Addenda.*)

It certainly was, since it stretched, during the Third Race, east and west, as far as where the two Americas now lie, and since the present Australia is but a portion of it, as are also a few surviving islands sown hither and thither on the face of the Pacific and a large bit of California, which belonged to it. Funnily enough, Hæckel, in his fantastic "Pedigree of Man," considers "the Australians of to-day as the lineal descendants, almost unchanged (?!), of that *second* branch of the primitive human race. . . that spread northwards, at first chiefly in Asia, from the home of man's infancy, and seems to have been the parent of all the other straight-haired races of men. . . . The one, woolly-haired, migrated in part, westwards" . . . (*i.e.*, to Africa and northwards to New Guinea, which countries had then, as said, no existence as yet) . . . "the other, straight-haired, was evolved farther to the north in Asia . . . and peopled Australia . . ." (p. 81). "Behold," writes a MASTER, "the relics of that once great nation (Lemuria of the Third Race) in *some* of the flat-headed aborigines of your Australia" ("Esoteric Buddhism," p. 65). But they belong to the last remnants of the Seventh Sub-race of the Third. Prof. Hæckel must also have *dreamt* a dream and seen for once a *true* vision!

It is to this period that we have to look for the first appearance of the Ancestors of those, who are termed by us the most ancient peoples of the world—now called respectively the Aryan Hindus, the Egyptians, and the oldest Persians, on the one hand, and the Chaldees and Phœnicians on the other. These were governed by the DIVINE DYNASTIES, *i.e.*, kings and rulers who had of mortal man only his physical appearance *as it was then*, but who were Beings from spheres higher and more celestial than our own sphere will be, long Manvantaras hence. It is useless of course to attempt to force their existence on sceptics. Their greatest pride consists in proving their patronymic denomination as *catarrhinides*; which fact they try to demonstrate on the alleged

authority of the *Coccyx* appended to their *os sacrum*, that rudimentary tail which, if they only had it long enough, they would wag in joy and for ever, in honour of its eminent discoverer. These will remain as faithful to their ape-ancestors as Christians will to tailless Adam. The Secret Doctrine, however, sets right on this point theosophists and students of Occult Sciences.

If we regard the Second portion of the Third Race as the first representatives of the *really human race* with solid bones, then Hæckel's surmise that "the evolution of the primitive men took place . . . in either Southern Asia or . . . Lemuria"—Africa, whether Eastern or Western being out of question—is correct enough, if not entirely so. To be accurate, however, in the same way that the evolution of the First Race (from the bodies of the *pitars*) took place on seven distinctly separated regions of the (then) only Earth at the arctic pole—so did the ultimate transformation of the Third occur: it began in those northern regions, which have just been described a few pages back as including Behring's Straits, and what there then was of dry land in Central Asia, when the climate was semi-tropical even in the Arctic regions and most adapted to the primitive wants of nascent physical man. That region, however, has been more than once frigid and tropical in turn since the appearance of man. The commentary tells us that the Third Race was only about the middle point of its development when:—

"The axle of the Wheel tilted. The Sun and Moon shone no longer over the heads of that portion of the SWEAT BORN; people knew snow, ice, and frost, and men, plants, and animals were dwarfed in their growth. Those that did not perish REMAINED AS HALF-GROWN BABES IN SIZE AND INTELLECT. This was the third pralaya of the races.†*

Which means again, that our globe is subject to seven periodical *entire* changes which go *pari passu* with the races. For the Secret Doctrine teaches that, during this Round, there must be seven terrestrial *pralayas*, three occasioned by the change in the inclination of the earth's axis. It is a *law* which acts at its appointed time, and not at all blindly, as science may think, but in strict accordance and harmony with *Karmic* law. In Occultism this inexorable law is referred to as "the great ADJUSTER." Science confesses its ignorance of the cause producing climatic vicissitudes and such changes in the axial direction, which are always followed by these vicissitudes; nor does it seem so sure of the axial changes. And being unable to account for them, it is prepared rather to deny the axial phenomena altogether, than admit the intelligent *Karmic* hand and

* "Half-grown babes" in comparison with their giant Brethren on other zones. So would we now.

† Relates to Lemuria.

law which alone could reasonably explain such sudden changes and their results. It has tried to account for them by various more or less fantastic speculations; one of which would be the sudden, and as imaginary, collision of our earth with a comet (De Bouchepon's hypothesis), as the cause of all the geological revolutions. But we prefer holding to our esoteric explanation, since FOHAT is as good as any comet, having, in addition, universal intelligence to guide him.

Thus, since Vaivasvata Manu's Humanity appeared on this Earth, there have already been four such axial disturbances; when the old continents—save the first one—were sucked in by the oceans, other lands appeared, and huge mountain chains arose where there had been none before. The face of the Globe was completely changed each time; the *survival of the fittest* nations and races was secured through timely help; and the unfit ones—the failures—were disposed of by being swept off the earth. Such sorting and shifting does not happen between sunset and sunrise, as one may think, but requires several thousands of years before the new house is set in order.

The *Sub-races* are subject to the same cleansing process, as also the side-branchlets (the family-Races). Let one, well-acquainted with astronomy and mathematics, throw a retrospective glance into the twilight and shadows of the Past. Let him observe, take notes of what he knows of the history of peoples and nations, and collate their respective rises and falls with what is known of astronomical cycles—especially with the *Sidereal year*, equal to 25,868 of our solar years.* If the observer is gifted with the faintest intuition, then will he find how the weal and woe of nations is intimately connected with the beginning and close of this sidereal cycle. True, the non-occultist has the disadvantage that he has no such far distant times to rely upon. He knows nothing, through exact Science, of what took place nearly 10,000 years ago; yet he may find consolation in the knowledge or—if he so prefers—speculation on the fate of every one of the modern nations he knows of—about 16,000 years hence.

* There are other cycles, of course, *cycles within cycles*—and this is just that which creates such a difficulty in the calculations of racial events. The circuit of the ecliptic is completed in 25,868 years. And, with regard to our Earth, it is calculated that the equinoctial point falls back fifty minutes ten seconds, annually. But there is another cycle within this one. It is said that "as the apsis goes forward to meet it at the rate of eleven minutes twenty-four seconds, annually," (see the article on *Astronomy* in *Encyclopædia Britannica*), "this would complete a revolution in one hundred and fifteen thousand three hundred and two years (115,302). The approximation of the equinox and the apsis is the sum of these motions, sixty-one minutes thirty-four seconds, and hence the equinox returns to the same position in relation to the apsis in 21,128 years." We have mentioned this cycle in *Isis Unveiled*, Vol. I., in relation to other cycles. Each has a marked influence on its contemporary race.

Our meaning is very clear. Every sidereal year the tropics recede from the pole *four degrees* in each revolution from the equinoctial points, as the equator rounds through the Zodiacal constellations. Now, as every astronomer knows, at present the tropic is only twenty-three degrees and a fraction less than half a degree from the equator. Hence it has still $2\frac{1}{2}$ degrees to run before the end of the Sidereal year; which gives humanity in general, and our civilized races in *particular*, a reprieve of about 16,000 years.*

After the Great Flood of the Third Race (the Lemurians)—

“Men decreased considerably in stature, and the duration of their lives was diminished. Having fallen down in godliness they mixed with animal races, and intermarried among giants and Pigmies (the dwarfed races of the Poles). . . Many acquired DIVINE, more—UNLAWFUL knowledge, and followed willingly the LEFT PATH.” (Commentary xxxiii.)

Thus were the Atlanteans approaching destruction in their turn. How many geological periods it took to accomplish this *fourth* destruction? Who can tell. . . . But we are told that—

(44.) THEY (*the Atlanteans*) BUILT GREAT IMAGES, NINE YATIS HIGH (27 feet)—THE SIZE OF THEIR BODIES (a). LUNAR FIRES HAD DESTROYED THE LAND OF THEIR FATHERS (*the Lemurians*). WATER THREATENED THE FOURTH (*Race*) (b).

(a) It is well worth noticing that most of the gigantic statues discovered on Easter Island, a portion of an undeniably submerged continent—as also those found on the outskirts of Gobi, a region which had been submerged for untold ages—are all between 20 and 30 feet high. The statues found by Cook on Easter Island measured almost all *twenty-seven* feet in height, and eight feet across the shoulders. (See § “*Stones, Witnesses to Giants*,” at the end of this Stanza.) The writer is well aware that the modern archæologists have decided now that “these statues are not very old,” as declared by one of the high officials of the British Museum, where some of them now are. But this is one of those arbitrary decisions of modern science which does not carry much weight.

We are told that it is after the destruction of “Lemuria” by subterranean fires that men went on steadily decreasing in stature—a process already commenced after their *physical FALL*—and that finally, some millions of years after, they reached between six and seven feet, and are now dwindling down (as the older Asiatic races) to nearer five than

* See at the end of this Stanza “On the Duration of Ages and Cycles.”

six feet. As Pickering shows, there is in the Malay race (a sub-race of the Fourth Root Race) a singular diversity of stature; the members of the Polynesian family (Tahitians, Samoans, and Tonga islanders) are of a *higher stature than the rest of mankind*; but the Indian tribes and the inhabitants of the Indo-Chinese countries are decidedly below the general average. This is easily explained. The Polynesians belong to the very earliest of the surviving sub-races, the others to the very last and transitory stock. As the Tasmanians are now completely extinct, and the Australians rapidly dying out, so will the other old races soon follow.

(b) Now, how could those records have been preserved? we may be asked. Even the knowledge of the Zodiac is denied to the Hindus by our kind and learned Orientalists, who *conclude* that the Aryan Hindus knew nothing of it, before the Greeks brought it into the country. This uncalled-for slander was so sufficiently refuted by Bailly, and what is more, by the clear *evidence of facts*, as not to need very much additional refutation. While the Egyptians have on their Zodiacs (See Denon's "*Voyage en Egypte*" Vol. II.) irrefutable proofs of records having embraced more than three-and-a-half *sidereal years*—or about 87,000 years—the Hindu calculations cover nearly thirty-three such years, or 850,000 years. The Egyptian priests assured Herodotus that the Pole of the Earth and the Pole of the Ecliptic had formerly coincided. But, as remarked by the author of the *Sphinxiad*, "These *poor benighted* Hindoos have registered a knowledge of Astronomy for ten times 25,000 years since the (last local) *Flood* (in Asia), or *Age of Horror*," in the latitude of India. And they possess recorded observations from the date of the first *Great Flood* within the Aryan *historical* memory—that which submerged the last portions of Atlantis, 850,000 years ago. The floods which preceded are, of course, more traditional than historical.

The sinking and transformation of Lemuria beginning nearly at the Arctic Circle (Norway), the Third Race ended its career in Lanka, or rather on that which became Lanka with the Atlanteans. The small remnant now known as Ceylon is the Northern highland of ancient Lanka, while the enormous island of that name was, in the Lemurian period, the gigantic continent described a few pages back. As a MASTER says (See "*Esoteric Buddhism*," p. 65):—"Why should not your geologists bear in mind that under the continents explored and fathomed by them . . . there may be hidden, deep in the fathomless, or rather unfathomed ocean beds, other and far older continents whose strata have never been geologically explored; and that they may some day upset entirely their present theories? Why not admit that our present continents have, like Lemuria and Atlantis,

been several times already submerged, and had the time to re-appear again and bear their new groups of mankind and civilisations; and that at the first great geological upheaval at the next cataclysm, in the series of periodical cataclysms that occur from the beginning to the end of every Round, our already autopsized continents will go down and the Lemurias and Atlantises come up again?"

Not the *same* identical continents, of course.

But here an explanation is needed. No confusion need arise as regards the postulation of a Northern "Lemuria." The prolongation of that great continent into the North Atlantic Ocean is in no way subversive of the opinions so widely held as to the site of the lost Atlantis, and one corroborates the other. It must be noted that the Lemuria, which served as the cradle of the Third Root-Race, not only embraced a vast area in the Pacific and Indian Oceans, but extended in the shape of a horse-shoe past Madagascar, round "South Africa" (then a mere fragment in process of formation), through the Atlantic up to Norway. The great *English fresh-water deposit called the Wealden—which every geologist regards as the mouth of a former great river—is the bed of the main stream which drained Northern Lemuria in the Secondary Age.* 'The former reality of this river is a fact of science—will its votaries acknowledge the necessity of accepting the Secondary-age Northern Lemuria, which their data demand? Professor Berthold Seeman not only accepted the reality of such a mighty continent, but regarded *Australia and Europe as formerly portions of one continent*—thus corroborating the whole "horse-shoe" doctrine already enunciated. No more striking confirmation of our position could be given, than the fact that the ELEVATED RIDGE in the Atlantic basin, 9,000 feet in height, which runs for some two or three thousand miles southwards from a point near the British Islands, first slopes towards South America, then *shifts almost at right angles* to proceed in a SOUTH-EASTERLY line toward the African coast, whence it runs on southward to Tristan d'Acunha. This ridge is a remnant of an Atlantic continent, and, could it be traced further, would establish the reality of a submarine horse-shoe junction with a former continent in the Indian Ocean. (*Cf. chart adapted from the "Challenger" and "Dolphin" soundings in Mr. Donnelly's, "Atlantis, the Antediluvian World," p. 47.*)

The *Atlantic portion of Lemuria* was the geological basis of what is generally known as Atlantis. The latter, indeed, must be regarded rather as a development of the Atlantic prolongation of Lemuria, than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root-Race. Just as in the case of Race-evolution, so in that of the shifting and re-shifting of continental masses, no hard and fast line can be drawn where a new order ends and another begins. Continuity in natural processes is never broken. Thus the Fourth Race

Atlanteans were developed from a nucleus of Northern Lemurian Third Race Men, centred, roughly speaking, toward a point of land in what is now the mid-Atlantic Ocean. Their continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time *and became ultimately the true home of the great Race known as the Atlanteans*. After this consummation was once attained it follows, as stated on the highest "occult" authority, that "Lemuria should no more be confounded with the Atlantis Continent, than Europe with America." (*Esoteric Buddhism*, p. 58.)

The above, coming from quarters so discredited by orthodox Science, will, of course, be regarded by it as a more or less happy fiction. Even the clever work of Donnelly, already mentioned, is put aside, notwithstanding that its statements are all confined within a frame of strictly scientific proofs. But we write for the future. Discoveries in this direction will vindicate the claims of the Asiatic philosophers, who maintain that Sciences—Geology, Ethnology, and History included—were pursued by the Antediluvian nations who lived an untold number of ages ago. Future finds will justify the correctness of the present observations of such acute minds as H. A. Taine and Renan. The former shows that the civilizations of such archaic nations as the Egyptians, Aryans of India, Chaldeans, Chinese, and Assyrians are the result of preceding civilizations during "*myriads of centuries*";* and the latter points to the fact that, "Egypt at the beginning appears mature, old, and entirely without mythical and heroic ages, as if the country had never known youth. Its civilization has no infancy, and its art no archaic period. The civilization of the Old Monarchy did not begin with infancy. It was already mature."† To this Professor R. Owen adds that, "Egypt is recorded to have been a civilized and governed community *before* the time of Menes"; and Winchell ("*Pre-Adamites*," p. 120), that "at the epoch of Menes the Egyptians were already a civilized and numerous people. Manetho tells us that Athotis, the son of this first king Menes, built the palace of Memphis; that he was a physician, and left *anatomical books*."

This is quite natural if we have to believe the statements of Herodotus, who records in *Euterpe* (cxlii.), that the written history of the Egyptian priests dated from about 12,000 years before his time. But what are 12,000 or even 120,000 years compared with the millions of years elapsed since the Lemurian period? The latter, however, has not been left without witnesses, its tremendous antiquity, notwithstanding. The complete records of the growth, development, social, and even political life of the Lemurians, have been preserved in the

* "*History of English Literature*," p. 23.

† Quoted in "*Atlantis*," etc., p. 132.

secret annals. Unfortunately, few are those who can read them; and those who could would still be unable to understand the language, unless acquainted with all the seven keys of its symbolism. For the comprehension of the Occult Doctrine is based on that of the seven sciences; which sciences find their expression in the seven different applications of the secret records to the exoteric texts. Thus we have to deal with modes of thought on seven entirely different planes of Ideality. Every text relates to, and has to be rendered from, one of the following stand-points—

1. The Realistic plane of thought;
2. The Idealistic;
3. The purely Divine or Spiritual.

The other planes too far transcend the average consciousness, especially of the materialistic mind, to admit of their being even symbolized in terms of ordinary phraseology. There is no purely *mythical* element in any of the ancient religious texts; but the mode of thought in which they were originally written has to be found out and closely adhered to during the process of interpretation. For, it is either symbolical (archaic mode of thought), emblematical (a later though very ancient mode of thought), parabolical (allegory), hieroglyphical, or again *logogrammatical*—the most difficult method of all, as every letter, as in the Chinese language, represents a whole word. Thus, almost every proper name, whether in the Vedās, the “Book of the Dead,” or the Bible (to a degree), is composed of such logograms. No one who is not initiated into the mystery of the occult religious logography can presume to know what a name in any ancient fragment means, before he has mastered the meaning of every letter that composes it. How is it to be expected that the merely profane thinker, however great his erudition in *orthodox* symbolism, so to say—*i.e.*, in that symbolism which can never get out of the old grooves of Solar-myth and sexual-worship—shall penetrate into the arcana behind the veil. One who deals with the husk or shell of the dead letter, and devotes himself to the kaleidoscopic transformation of barren word-symbols, can never expect to get beyond the vagaries of modern mythologists.

Thus, Vaivasvata, Xisuthrus, Deukalion, Noah, etc., etc.—all the head-figures of the world-deluges, universal and partial, astronomical or geological—all furnish in their very names the records of the causes and effects which led to the event, if one can but read them fully. All such deluges are based on events that took place in nature, and stand as *historical* records, therefore, whether they were sidereal, geological, or even simply allegorical, of a moral event on other and higher planes of being. This we believe has now been sufficiently demonstrated during the long explanation necessitated by the allegorical Stanzas.

To speak of a race nine *yatis*, or 27 feet high, in a work claiming a more scientific character than "Jack the Giant-Killer," is a somewhat unusual proceeding. "Where are your proofs?" the writer will be asked. In History and tradition, is the answer. Traditions about a race of giants in days of old are universal; they exist in oral and written lore. India had her Danavas and Daityas; Ceylon had her Rákshasas; Greece, her Titans; Egypt, her colossal Heroes; Chaldea, her Izdubars (Nimrod); and the Jews their *Emims* of the land of Moab, with the famous giants, Anakim (*Numbers* xiii. 33). Moses speaks of Og, a king who was nine cubits high (15ft. 4in.) and four wide (*Deut.* iii. 11), and Goliath was "six cubits and a span in height" (or 10ft. 7in.). The only difference found between the "revealed Scripture" and the evidence furnished to us by Herodotus, Diodorus Siculus, Homer, Pliny, Plutarch, Philostratus, etc., etc., is this: While the pagans mention only *the skeletons of giants*, dead untold ages before, relics that some of *them had personally seen*, the Bible interpreters unblushingly demand that geology and archæology should believe, that several countries were inhabited by such giants in the day of Moses; giants before whom the Jews were as grasshoppers, and who still existed in the days of Joshua and David. Unfortunately their own chronology is in the way. Either the latter or the giants have to be given up. (But see Part III., *Addenda*, the closing chapter.)

Of still standing witnesses to the submerged continents, and the colossal men that inhabited them, there are still a few. Archæology claims several such on this globe, though beyond wondering "what these may be"—it never made any serious attempt to solve the mystery. Besides the Easter Island statues mentioned already, to what epoch do the colossal statues, still erect and intact near Bamian, belong? Archæology assigns them to the first centuries of Christianity (as usual), and errs in this as it does in many other speculations. A few words of description will show the readers what are the statues of both Easter Isle and Bamian. We will first examine what is known of them to orthodox Science. In "*The Countries of the World*," by Robert Brown, in Vol. IV., page 43, it is stated that—

"Teapi, Rapa-nui, or Easter Island, is an isolated spot almost 2,000 miles from the South American coast. . . . In length it is about twelve miles, in breadth four . . . and there is an extinct crater 1,050 feet high in its centre. The island abounds in craters, which have been extinct for so long that no tradition of their activity remains. . . .

". . . But who made the great stone images (p. 44, etc.) which are now the chief attraction of the island to visitors? *No one knows*"—says the reviewer. "It is more than likely that they were here when the present inhabitants (a handful of Polynesian savages) arrived. . . . Their workmanship is

of a high order . . . and it is believed that the race who formed them were the frequenters of the natives of Peru and other portions of South America. . . Even at the date of Cook's visit, some of the statues, measuring 27 feet in height and eight across the shoulders were lying overthrown, while others still standing appeared much larger. One of the latter was so lofty that the shade was sufficient to shelter a party of thirty persons from the heat of the sun. The platforms on which these colossal images stood averaged from thirty to forty feet in length, twelve to sixteen broad. . . all built of hewn stone in the Cyclopean style, very much like the walls of the Temple of Pachacamac, or the ruins of *Tia-Huanuco in Peru*" (vol. iii., pp. 310, 311).

"THERE IS NO REASON TO BELIEVE THAT ANY OF THE STATUES HAVE BEEN BUILT UP, BIT BY BIT, BY SCAFFOLDING ERECTED AROUND THEM"—adds the journal very suggestively—without explaining *how* they could be built otherwise, unless made by giants of the same size as the statues themselves. One of the best of these colossal images is now in the British Museum. The images at Ronororaka—the only ones now found erect—are four in number, three deeply sunk in the soil, and one resting on the back of its head like the head of a man asleep. Their types, though all are long-headed, are different; and they are evidently meant for portraits, as the noses, the mouths and chins differ greatly in form, their head-dress, moreover—a kind of flat cap with a back piece attached to it to cover the back portion of the head—showing that the originals were no savages of the stone period. Verily the question may be asked—"Who made them?"—but it is not archæology nor yet geology that is likely to answer, though the latter recognizes in the Island a portion of a submerged continent.

But who cut the Bamian, still more colossal, statues, the tallest and the most gigantic in the whole world, for Bartholdi's "Statue of Liberty" (now at New York) is a dwarf when compared with the largest of the five images. Burnes, and several learned Jesuits who have visited the place, speak of a mountain "*all honeycombed with gigantic cells,*" with two immense giants cut in the same rock. They are referred to as the modern *Miaotse* (*vide supra*, quotation from *Shoo-King*) the last surviving witnesses of the *Miaotse* who had "troubled the earth"; the Jesuits are right, and the Archæologists, who see Buddhas in the largest of these statues, are mistaken. For all those numberless gigantic ruins discovered one after the other in our day, all those immense avenues of colossal ruins that cross North America along and beyond the Rocky Mountains, are the work of the Cyclopes, the true and actual Giants of old. "Masses of enormous human bones" were found "in America, near Misorte," a celebrated modern traveller tells us, precisely on the spot which local tradition points out as the landing

spot of those giants who overran America when it had hardly arisen from the waters (See "*De La Vega*," Vol. ix., ch. ix.).*

Central Asian traditions say the same of the Bamian statues. What are they, and what is the place where they have stood for countless ages, defying the cataclysms around them, and even the hand of man, as in the instance of the hords of Timoor and the Vandal-warriors of Nadir-Shah? Bamian is a small, miserable, half-ruined town in Central Asia, half-way between Cabul and Balkh, at the foot of Kobhibaba, a huge mountain of the Paropamisian (or Hindu-Kush) chain, some 8,500 feet above the level of the sea. In days of old, Bamian was a portion of the ancient city of Djooljool, ruined and destroyed to the last stone by Tchengis-Khan in the XIIIth century. The whole valley is hemmed in by colossal rocks, which are full of partially natural and partially artificial caves and grottoes, once the dwellings of Buddhist monks who had established in them their *viharas*. Such *viharas* are to be met with in profusion, to this day, in the rock-cut temples of India and the valleys of Jellalabad. It is at the entrance of some of these that five enormous statues, of what is regarded as Buddha, have been discovered or rather *rediscovered* in our century, as the famous Chinese traveller, Hiouen-Thsang, speaks of, and saw them, when he visited Bamian in the VIIth century.

When it is maintained that no larger statues exist on the whole globe, the fact is easily proven on the evidence of all the travellers who have examined them and taken their measurements. Thus, the largest is 173 feet high, or *seventy* feet higher than the "Statue of Liberty" now at New York, as the latter is only 105 feet or 34 mètres high. The famous Colossus of Rhodes itself, between whose limbs passed easily the largest vessels of those days, measured only 120 to 130 feet in height. The second statue, cut out in the rock like the first one, is only 120 feet (15 feet taller than the said "Liberty").† The third statue is only 60 feet high—the two others still smaller, the last one being only a little larger than the average tall man of our present race. The first and largest of the Colossi represents a man draped in a kind of *toga*; M. de Nadeylac thinks (See *infra*) that the general appearance of the figure, the lines of the head, the drapery, and especially the large hanging ears, point out undeniably that Buddha was meant to be represented. But the above proves nothing. Notwithstanding the fact

* See also "*Pneumatologie des Esprits*," Vol. III., p. 55, de Mirville.

† The first and second have, in common with Bartholdi's Statue, an entrance at the foot, leading by a winding staircase cut in the rock up into the heads of the statues. The eminent French archaeologist and anthropologist, the Marquis de Nadeylac, justly remarks in his work that there never was in ancient or in modern times a sculptured human figure more colossal than the first of the two.

that most of the now existing figures of Buddha, represented in the posture of *Samadhi*, have large drooping ears, this is a later innovation and an afterthought. The primitive idea was due to esoteric allegory. The unnaturally large ears symbolize the omniscience of wisdom, and were meant as a reminder of the power of Him who *knows and hears all*, and whose benevolent love and attention for all creatures nothing can escape. "The merciful Lord, our Master, hears the cry of agony of the smallest of the small, beyond vale and mountain, and hastens to its deliverance"—says a Stanza. Gautama Buddha was an Aryan Hindu, and an approach to such ears is found only among the Mongolian Burmese and Siamese, who, as in Cochin, distort them artificially. The Buddhist monks, who turned the grottos of the *Miaotse* into *Viharas* and cells, came into Central Asia about or in the first century of the Christian era. Therefore Hiouen Thsang, speaking of the colossal statue, says that "the shining of the gold ornamentation that overlaid the statue" in his day "dazzled one's eyes," but of such gilding there remains not a vestige in modern times. The very drapery, in contrast to the figure itself, cut out in the standing rock, is made of plaster and modelled over the stone image. Talbot, who has made the most careful examination, found that this drapery belonged to a far later epoch. The statue itself has therefore to be assigned to a far earlier period than Buddhism. Whom does it represent in such case, it may be asked?

Once more tradition, corroborated by written records, answers the query, and explains the mystery. The Buddhist Arhats and Ascetics found the five statues, and many more, now crumbled down to dust, and as the three were found by them in colossal niches at the entrance of their future abode, they covered the figures with plaster, and, over the old, modelled new statues made to represent Lord Tathagata. The interior walls of the niches are covered to this day with bright paintings of human figures, and the sacred image of Buddha is repeated in every group. These frescoes and ornaments—which remind one of the Byzantine style of painting—are all due to the piety of the monk-ascetics, like some other minor figures and rock-cut ornamentations. But the five statues belong to the handiwork of the Initiates of the Fourth Race, who sought refuge, after the submersion of their continent, in the fastnesses and on the summits of the Central Asian mountain chains. Moreover, the five statues are an imperishable record of the esoteric teaching about the gradual evolution of the races.

The largest is made to represent the First Race of mankind, its ethereal body being commemorated in hard, everlasting stone, for the instruction of future generations, as its remembrance would otherwise never have

survived the Atlantean Deluge. The second—120 feet high—represents the sweat-born; and the third—measuring 60 feet—immortalizes the race that fell, and thereby inaugurated the first *physical* race, born of father and mother, the last descendants of which are represented in the Statues found on Easter Isle; but they were only from 20 to 25 feet in stature at the epoch when Lemuria was submerged, after it had been nearly destroyed by volcanic fires. The Fourth Race was still smaller, though gigantic in comparison with our present Fifth Race, and the series culminated finally in the latter. (See the following sub-section on “Cyclopean Ruins, and Colossal Stones as Witnesses to Giants.”)

These are, then, the “Giants” of antiquity, the ante- and post-diluvian *Gibborim* of the Bible. They lived and flourished one million rather than between three and four thousand years ago. The *Anakim* of Joshua, whose hosts were as “grasshoppers” in comparison with them, are thus a piece of Israelite fancy, unless indeed the people of Israel claim for Joshua an antiquity and origin in the Eocene, or at any rate in the Miocene age, and change the millenniums of their chronology into millions of years.

In everything that pertains to prehistoric times the reader ought to bear the wise words of Montaigne in his mind. Saith the great French philosopher:—

“. . . It is a sottish presumption to disdaine and condemne that for false, which unto us seemeth to beare no show of likelihood or truth: which is an ordinarie fault in those who perswade themselves to be of more sufficiencie than the vulgar sort.

“. . . But reason hath taught me, that so resolutely to condemne a thing for false and impossible, is to assume unto himself the advantage to have the bounds and limits of God's will, and the power of our common Mother Nature tied to his sleeve, and that there is no greater folly in the world than to reduce them to the measure of our capacitie and bounds of our sufficiencie.

“If we term those things monsters or miracles to which our reason cannot attain, how many doe such daily present themselves unto our sight? Let us consider through what cloudes, and how blinde-folded we are led to the knowledge of most things that passe our hands; verily we shall finde it is rather custome than Science that receiveth, the strangenesse of them from us: and that those things, were they newly presented unto us, wee should doubtless deeme them as much or more unlikely and incredible than any other.” (*Essays*, chap. xxvi.)

A fair-minded scholar should, before denying the possibility of *our* history and records, search modern History, as well as the universal traditions scattered throughout ancient and modern literature, for traces left by these marvellous early races. Few among the unbelievers suspect the wealth of corroborative evidence which is found scattered about and buried even in the British Museum alone. The

reader is asked to throw one more glance at the subject-matter treated of in the chapter which follows:—

CYCLOPEAN RUINS AND COLOSSAL STONES AS WITNESSES TO GIANTS.

In his enormous works—*Mémoires adressées à l'Académie des Sciences*—de Mirville, carrying out the task of proving the reality of the devil and showing his abode in every ancient and modern idol, has collected several hundred pages of “historical evidence” that in the days of *miracle*—Pagan and Biblical—the stones walked, spoke, delivered oracles, and even sung. That finally, “Christ-stone,” or *Christ-Rock*, “the spiritual Rock” that followed “Israel” (1 *Corinth. x. 4*) “became a *Jupiter lapis*,” swallowed by his father Saturn, “under the shape of a stone.”* We will not stop to discuss the evident misuse and materialization of Biblical metaphors, simply for the sake of proving the *Satanism* of idols, though a good deal might be said † on this subject. But without claiming any such peripateticism and innate psychic faculties for our stones, we may collect, in our turn, every available evidence on hand, to show that (a) had there been no giants to move about such colossal rocks, there could never have been a Stonehenge, a Carnac (Brittany) and other such Cyclopean structures; and (b) were there no such thing as MAGIC, there could never have been so many witnesses to *oracular* and *speaking* stones.

In the *Achaica* (p. 81) we find Pausanias confessing that, in beginning his work, he had regarded the Greeks as mighty *stupid* “for worshipping stones.” But, having reached Arcadia, he adds: “I have changed my way of thinking.” Therefore, without worshipping stones or stone idols and statues, which is the same—a crime Roman Catholics are unwise to reproach Pagans with, as they do likewise—one may be allowed to believe in what so many great philosophers and holy men have believed in, without deserving to be called an “idiot” by modern Pausaniases.

The reader is referred to Volume VI. of the *Académie des Inscriptions* (*Mémoires*, p. 518, *et seq.*) if he would study the various properties of flints and pebbles from the standpoint of *Magic* and psychic powers. In a poem on *Stones* attributed to Orpheus, those stones are divided into *ophites* and *siderites*, “serpent-stones” and “star-stones.” “The ‘*Ophite*’

* *Pierres Animées et parlantes.*, p. 283. *Théologie de la Pierre*, 270.

† Saturn is *Kronos*—“*Time*.” His swallowing *Jupiter lapis* may turn out one day a prophecy. “Peter (*Cephas, lapis*), is the stone on which the Church of Rome is built” we are assured. But *Kronos* is as sure “to swallow it” one day, as he has swallowed *Jupiter-lapis* and still greater characters.

is shaggy, hard, heavy, black, and *has the gift of speech*; when one prepares to cast it away, *it produces a sound similar to the cry of a child*. It is by means of this stone that Helanos foretold the ruin of Troy, his fatherland . . ." etc. (Falconnet.)

Sanchoniathon and Philo Byblos, in referring to these *betyles*, call them "Animated Stones." Photius repeats what Damascius, Asclepiades, Isidorus and the physician Eusebius had asserted before him. The latter (Eusebius) never parted with his *ophites*, which he carried in his bosom, and received oracles from them, delivered *in a small voice resembling a low whistling*.* Arnobius (a holy man who, "from a Pagan had become one of the *lights of the Church*," Christians tell their readers) confesses he could never meet on his passage with one of such stones without putting it questions, "which is answered occasionally in a *clear and sharp small voice*." Where is the difference between the Christian and the Pagan *ophites*, we ask?

It is also known that the famous stone at Westminster was called *liafail*—"the speaking stone,"—which raised its voice only to name the king that had to be chosen. Cambry (*Monuments Celtiques*) says he saw it when it still bore the inscription:—†

*"Ni fallat fatum, Scoti quocumque locatum
Invenient lapidem, regnasse tenentur ibidem."*

Finally, Suidas speaks of a certain Heraclius, who could distinguish at a glance the inanimate stones from those which were endowed with motion; and Pliny mentions stones which "ran away when a hand approached them." (See *Dictionnaire des Religions par l'abbé Bertrand; art. on words Heraclius and Betyles*.)

De Mirville—whose seeks to justify the Bible—inquires very pertinently, why the monstrous stones of Stonehenge were called in days of old *chior-gaur* (from *Cor*, "dance," whence *chorea*, and *gaur*, a GIANT), or the dance of giants? And then he sends the reader to receive his reply from the Bishop of St. Gildas. But the authors of the *Voyage dans le Comté*

* The same, of course, as the "small voice" heard by Elijah after the earthquake at the mouth of the cave. (1 *Kings xix. 12*.)

† The rocking, or Logan, stones bear various names. The Celts had their *clacha-brath*, the "Destiny or judgment-stone"; the *divining-stone*, or "stone of the ordeal" and the oracle stone; the moving or animated stone of the Phœnicians; the rumbling stone of the Irish. Brittany has its "*pierres branlantes*" at Huelgoat. They are found in the Old and the New Worlds: in the British Islands, France, Spain, Italy, Russia, Germany, etc., as in North America. (See Hodson's "*Letters from North America*," Vol. II., p. 440.) Pliny speaks of several in Asia (*Hist. Nat. Lib. I., c. 96*); and Apollonius Rhodius expatiates on the rocking stones, and says that they are "stones placed on the apex of a tumulus, and so sensitive as to be movable by the mind" (*Ackerman's Arth. Index, p. 34*), referring no doubt to the ancient priests who moved such stones by will-power and from a distance.

de Cornouailles, sur les traces des géants, and of various learned works on the ruins of Stonehenge,* Carnac and West Hoadley, give far better and more reliable information upon this particular subject. In those regions—true forests of rocks—immense monoliths are found, "some weighing over 500,000 kilograms" (Cambry). These "hinging stones" of Salisbury Plain are believed to be the remains of a Druidical temple. But the Druids were historical men and not Cyclopes, nor giants. Who then, *if not giants, could ever raise such masses* (especially those at Carnac and West Hoadley), range them in such symmetrical order that they should represent the planisphere, and place them in such wonderful equipoise that they seem to hardly touch the ground, are set in motion at the slightest touch of the finger, and would yet resist the efforts of twenty men who should attempt to displace them.

We say, that most of these stones are the relics of the last Atlanteans. We shall be answered that all the geologists claim them to be of a natural origin. That, a rock when "weathering," *i.e.*, losing flake after flake of its substance under influence of weather, assumes this form. That, the "tors" in West England exhibit curious forms, also produced by this cause. That, finally, as all scientists consider the "rocking stones to be of purely natural origin, wind, rain, etc., causing disintegration of rocks in layers"—our statement will be justly denied, especially as "we see this process of rock-modification in progress around us to-day." Let us examine the case.

But read what Geology has to say, and you will learn that often these gigantic masses do not even belong to the countries wherein they are now fixed; that their geological congeners often pertain to strata unknown in those regions and to be found only far beyond the seas. Mr. William Tooke (*French trans., Sépulture des Tartares. Arch. VII., p. 2227*, speculating upon the enormous blocks of granite which are strewn over Southern Russia and Siberia, tells the reader that there, where they now rest, there are neither rocks nor mountains; and that they must have been brought over "from immense distances and with prodigious efforts." Charton (*Voyageurs Anciens et Modernes, Vol. I., p. 230*) speaks of a specimen of such rock "from Ireland," which had been submitted to the analysis of an eminent English geologist, who assigned to it a foreign origin, "*most probably African.*"

This is a strange *coincidence*, as Irish tradition attributes the origin of her circular stones to a *Sorcerer who brought them from Africa*. De Mirville sees in that sorcerer "an accursed *Hamite.*" We see in him a

* See, among others, "*History of Paganism in Caledonia,*" by Dr. Th. A. Wise, *F.R.A.S., etc.*

† Ham was no more a Titan or Giant than Shem and Japhet. They are either all Arkite Titans, as Faber shows them, or myths.

dark Atlantean, or perhaps even some earlier Lemurian, who had survived till the birth of the British Islands—GIANTS in every and any case.*

“Men,” says Cambry, naively, “have nothing to do with it . . . for never could *human* power and industry undertake anything of this kind. Nature alone has accomplished it all (!!) and Science will demonstrate it some day” (!!) (p. 88). Nevertheless, it is a *human*, though gigantic power, which has accomplished it, and no more “nature” alone than god or devil.

“Science,” having undertaken to demonstrate that even the mind and Spirit of man are simply the production of *blind forces*, is quite capable of accepting the task. It may come out some fine morning, and seek to prove that nature alone has marshalled the gigantic rocks of Stonehenge, traced their position with mathematical precision, given them the form of the Dendera planisphere and of the signs of the Zodiac, and brought stones weighing over one million of pounds flying from Africa and Asia to England and Ireland!

It is true that Cambry recanted later on. “I had believed for a long time,” he says, “that *Nature alone* could produce those wonders . . . but I *recant* . . . chance is *unable to create* such marvellous combinations . . . and those who placed the said rocks in equipoise, are the same who have raised the moving masses of the pond of Huelgoat, near Concarneau. . . .” Dr. John Watson, quoted by the same author “*Antiquités Celtiques*,” p. 99, says, when speaking of the *moving rocks*, or Rocking-Stones situated on the slope of Golcar (the “Enchanter”): “The astonishing movement of those masses poised in equilibrium made the Celts compare them to gods.”

In “Stonehenge” (Flinders Petrie) it is said that “Stonehenge is built of the stone of the district, a red sandstone, or ‘sarsen’ stone, locally called ‘grey wethers.’ But some of the stones, especially those which are said to have been devoted to astronomical purposes, have been brought from a distance, probably the North of Ireland.”

To close, the reflections of a man of Science, in an article upon the subject published in 1850 in the *Revue Archéologique* (p. 473), are worthy of being quoted. Says the paper, concerning the rocking stones:—

“Every stone is a block whose weight would try the most powerful machines. There are, in a word, scattered throughout the globe, masses, before which the word *materials* seems to remain inexplicable, at the sight of which imagination is confounded, and that had to be endowed with a name as colossal as the

* Diodorus Siculus asserts that in the days of Isis, all men were of a vast stature, who were denominated by the Hellenes Giants. “Οἱ δ’ ἐν Αἰγύπτῳ μυθολογοῦσι κατὰ τὴν Ἰσιδὸς ἡλικίαν γεγόνεσθαι τινὰς πολυσωμάτων.”

things themselves. Besides which, these *immense rocking* stones, called sometimes *routers*—placed upright on one of their sides as on a point, their equipoise being so perfect that the slightest touch is sufficient to set them in motion . . . betray a most positive knowledge of statics. Reciprocal counter-motion, surfaces, plane, convex and concave, in turn . . . all this allies them to Cyclopean monuments, of which it can be said with good reason, repeating after de La Vega that ‘the demons seem to have worked on them more than men.’”*

For once we agree with our friends and foes, the Roman Catholics, and ask whether such prodigies of statics and equilibrium, applied to masses weighing millions of pounds, can be the work of Palæolithic *savages*, of cave-men, taller than the average man in our century, yet ordinary mortals as we are? It is no use for *our* purpose to refer to the various traditions attached to the rocking-stones. Still, it may be as well to remind the English reader of *Giraldus Cambrensis*, who speaks of such a stone on the Isle of Mona, which returned to its place, every effort made to keep it elsewhere notwithstanding. At the time of the conquest of Ireland by Henry II., a Count Hugo Cestrensis, desiring to convince himself of the reality of the fact, tied the Mona stone to a far bigger one and had them thrown into the sea. On the following morning it was found in its accustomed place. . . The learned William of Salisbury warrants the fact by testifying to its presence in the wall of a church where he had seen it in 1554. . . And this reminds one of what Pliny said of the stone left by the Argonauts at Cyzicum, which the Cyzicans had placed in the Prytanea “whence it *ran away several times*, which forced them to lead it” (*Nat. Hist.*, XXXVI., p. 592) . . . Here we have immense stones stated by all antiquity to be “living, moving, speaking and self-perambulating.” They were also capable, it seems, of making people run away, since they have been called *routers* (“to put to flight,” to rout) and Des Mousseaux shows them all to be prophetic stones and

* “It is difficult,” writes Creuzer, “not to suspect in the structures of Tiryns and Mycenæ planetary forces supposed to be moved by celestial powers, analogous to the famous Dactyles.” (*Pelasges et Cyclopes*). To this day Science is ignorant on the subject of the Cyclopes. They are supposed to have built all the so-called “Cyclopean” works whose erection necessitated several regiments of Giants, and—they were only seventy-seven in all (about one hundred, Creuzer thinks). They are called “Builders,” and Occultism calls them the INITIATORS, who, initiating some Pelasgians, thus laid the foundation stone of true MASONRY. Herodotus associates the Cyclops with Perseus “the son of an Assyrian demon” (I. VI. p. 54). Raoul Rochette found that Palæmonius, the Cyclops, to whom a sanctuary was raised, “was the Tyrian Hercules.” Anyhow, he was the builder of the sacred columns of Gadir, covered with mysterious characters to which Apollonius of Tyana was the only one in his age to possess the key; and with figures which may still be found on the walls of Ellora, the gigantic ruins of the temple of Viswakarma, “the builder and artificer of the Gods.”

called *mad* stones (see his, "*Dieu et les Dieux*" p. 587). "The rocking-stone is accepted in Science. Why did it rock, why was it made to do so? One must be blind not to see that this motion was one more means of divination, and that they were called for this very reason 'the stones of truth'" (*de Mirville, "Fétichisme"*)*

This is history, the Past of prehistoric times, warranting the same in later ages. The Dracontia, sacred to the moon and the serpent, were the more ancient "Rocks of Destiny" of older nations, whose motion, or *rocking*, was a code perfectly clear to the initiated priests, who alone had the key to this ancient *reading*. Vormius and Olaüs Magnus show that it was according to the orders of the oracle, "whose voice spoke through the immense rocks raised by the colossal powers of ancient giants," that the kings of Scandinavia were elected. "In India and Persia," says Pliny, "it is she (the Persian Oitzoé) whom the magi had to consult for the election of their sovereigns" (*Nat. Hist., lxxxvii., chap. LIV.*); and he describes (*in chap. XXXVIII., l. ii.*) a rock overshadowing Harpasa, in Asia, and placed in such a manner that "a single finger

* Messrs. Richardson and Barth are said to have been amazed at finding in the Desert of Sahara the same trilithic and raised stones they had seen in Asia, Circassia, Etruria, and in all the North of Europe. Mr. Rivett-Carnac, B.C.S., of Allahabad, the distinguished Archæologist, shows the same amazement in finding the description given by Sir J. Simpson of the cuplike markings on stones and rocks in England, Scotland, and other Western countries—"offering an extraordinary resemblance" to "the marks on the trap Boulders which encircle the Barrows near Nagpur" (the city of Snakes). The eminent scholar saw in this "another and very extraordinary addition to the mass of evidence. . . that a branch of the nomadic tribes, who swept at an early date over Europe, penetrated into India also." We say Lemuria, Atlantis and her giants, and the earliest races of the Fifth Root-Race had all a hand in these betyles, lithoi, and "magic" stones in general. The cup marks noticed by Sir J. Simpson, and the "holes scooped out on the face" of rocks and monuments found by Mr. Rivett-Carnac "of different sizes varying from six inches to an inch-and-a-half in diameter, and in depth from one to one-and-a-half inch generally arranged in perpendicular lines presenting many permutations in the number and size and arrangement of the cups"—are simply *written* RECORDS of the oldest races. Whosoever examines with attention the drawings made of such marks in the "*Archæological Notes on Ancient Sculpturing on Rocks in Kumaon, India, etc.,*" will find in it the most primitive style of marking or recording; something of the sort having been adopted by the American inventors of the Morse code of telegraphic writing, which reminds us of the Ahgam writing, a combination of long and short strokes, as Mr. Rivett-Carnac describes it "cut on sandstone." Sweden, Norway, and Scandinavia are full of such *written* records, the Runic characters having followed the cup-marks and long and short strokes. In "Johannes Magnus' Infolio" one sees the representation of the demi-god, the giant Starchaterus (Starkad, the pupil of Kroszharsgrani, the Magician) who holds under each arm a huge stone covered with Runic characters; and Starkad, according to Scandinavian legend, went to Ireland and performed marvellous deeds in the North and South, East and West. (See "*Asgard and the Gods.*")

can move it, while the weight of the whole body makes it resist." Why then should not the rocking stones of Ireland, or those of Brinham, in Yorkshire, have served for the same mode of *divination* or oracular communications? The hugest of them are evidently the relics of the Atlanteans; the smaller ones, such as Brinham Rocks, with some revolving stones on their summit, are copies from the more ancient lithoi. Had not the bishops of the middle ages destroyed all the plans of the *Dracontia* they could lay their hands on, Science would know more of these.* As it is, we know that they were universally used during long prehistoric ages, and all for the same purposes of prophecy and MAGIC. E. Biot, a member of the Institute of France, published in his *Antiquités de France, Vol. ix.*, an article showing the *Chatam peramba* (the Field of Death, or ancient burial ground in Malabar), to be identical with the old tombs at Carnac—"a prominence and a central tomb." . . . "Bones are found in them (the tombs)," he says, "and Mr. Hillwell tells us that some of these are enormous, the natives (of Malabar) calling the tombs the dwellings of Râkshasas (giants)." Several stone circles, "considered the work of the *Panch Pandava* (five Pandus), as all such monuments are in India, so numerous in that country," when opened by the direction of Rajah Vasariddi, "were found to contain *human bones of a very large size.*" (*T. A. Wise, in "History of Paganism in Caledonia," p. 36.*)

Again, de Mirville is right in his *generalization*, if not in his conclusions. As the long cherished theory that the *Dracontia* are mostly witnesses to "great natural geological commotions" (Charlton), and "are the *work of Nature*" (Cambry) is now exploded, his remarks are very just. "Before the *impossibility* of such a theory is asserted, we advise Science to reflect . . . and, above all, no longer to class *Titans and Giants* among primitive legends: for their works are there, under our eyes, and those rocking stones will oscillate on their basis to the end of the world to help them to see clearer and realise once for all, that *one is not altogether a candidate for Charenton for believing in wonders certified to by the whole of Antiquity*" ("*Fétichisme,*" p. 288).

It is just what we can never repeat too often, though the voices of both Occultists and Roman Catholics are raised in the desert. Nevertheless, no one can fail to see that Science is as inconsistent, to say the least, in its modern speculations, as was ancient and mediæval theology in *its* interpretations of the so-called *Revelation*. Science would have men descend from the pithecoïd ape—a transformation requiring millions of years—and yet fears to make mankind older than 100,000 years! Science teaches the gradual transformation of species,

* Charlton, the Author of "*Voyageurs anciens et modernes,*" quoted by De Mirville.

natural selection and evolution from the lowest form to the highest; from mollusc to fish, from reptile to bird and mammalian. Yet it refuses to man, who physiologically is only a higher mammal and animal, such transformation of his external form. But if the monstrous iguanodon of the Wealden may have been the ancestor of the diminutive iguana of to-day, why could not the monstrous man of the Secret Doctrine have become the modern man—the link between Animal and Angel? Is there anything more unscientific in *this* “theory,” than in that of refusing to man any spiritual immortal Ego, making of him an automaton, and ranking him, at the same time, as a *distinct genus* in the system of Nature? Occult Sciences may be less scientific than the present exact Sciences, they are withal more logical and consistent in their teachings. Physical forces, and natural affinities of atoms may be sufficient as factors to transform a plant into an animal; but it requires more than a mere interplay between certain material aggregates and their environment, to call to life a *fully conscious man*; even though he were no more indeed than a ramification between two “poor cousins” of the Quadrumanous order. Occult Sciences admit with Hæckel that (objective) life on our globe “is a logical postulate of Scientific natural history,” but add that the rejection of a like *Spiritual* involution, from *within without*, of invisible subjective Spirit-life—eternal and a Principle in Nature—is more illogical, if possible, than to say that the Universe and all in it has been gradually built by blind forces inherent in matter, without any *external* help.

Suppose an Occultist were to claim that the first grand organ of a cathedral had come originally into being in the following manner. First, there was a progressive and gradual elaboration in Space of an organizable material, which resulted in the production of a state of matter named *organic* PROTEIN. Then, under the influence of incident forces, those states having been thrown into a phase of unstable equilibrium, they slowly and majestically evolved into and resulted in new combinations of carved and polished wood, of brass pins and staples, of leather and ivory, wind-pipes and bellows. After which, having adapted all its parts into one harmonious and symmetrical machine, the organ suddenly pealed forth Mozart’s *Requiem*. This was followed by a Sonata of Beethoven, etc., *ad infinitum*; its keys playing of themselves and the wind blowing into the pipes by its own inherent force and fancy. . . . What would Science say to such a theory? Yet, it is precisely in such wise that the materialistic *savants* tell us that the Universe was formed, with its millions of beings, and man, its spiritual crown.

Whatever may have been the real inner thought of Mr. Herbert Spencer, when writing on the subject of the gradual transformation of

species, what he says in it applies to our doctrine. "Construed in terms of evolution, every kind of being is conceived as a product of modifications wrought by insensible gradations on a *pre-existing kind of being*." ("Essays on Physiology," Subj. p. 144.) Then why, in this case, should not historical man be the product of a modification on a pre-existent and pre-historical kind of man, even supposing for argument's sake that there is *nothing* within him to last longer than, or live independently of, his physical structure? But this is not so! For, when we are told that "organic matters are produced in the laboratory by what we may literally call *artificial evolution*" (*Appendix to "Principles of Biology,"* p. 482), we answer the distinguished English philosopher, that Alchemists and great adepts have done as much, and, indeed, far more, before the chemists ever attempted to "build out of dissociated elements complex combinations." The *Homunculi* of Paracelsus are a fact in Alchemy, and will become one in Chemistry very likely, and then Mrs. Shelley's Frankenstein will have to be regarded as a prophecy. But no chemist, or Alchemist either, will ever endow such a "Frankenstein's Monster" with more than animal instinct, unless indeed he does that which the "Progenitors" are credited with, namely, if he leaves his own physical body, and incarnates in the "empty form." But even this would be an *artificial*, not a natural man, for our "Progenitors" had, in the course of eternal evolution, to become *gods* before they became men.

The above digression, if one, is an attempt at justification before the few thinking men of the coming century who may read this. But this accounts also for the reason why the best and most spiritual men of our present day can no longer be satisfied with either Science or theology; and why they prefer any such "psychic craze" to the dogmatic assertions of both, neither of the two having anything better to offer than *blind* faith in their respective infallibility. *Universal* tradition is indeed the far safer guide in life. And universal tradition shows primitive man living for ages together with his Creators and first instructors—the Elohim—in the World's "Garden of Eden," or "Delight." We shall treat of the Divine Instructors in Stanza XII.

45. THE FIRST GREAT WATERS CAME. THEY SWALLOWED THE SEVEN GREAT ISLANDS (a).

46. ALL HOLY SAVED, THE UNHOLY DESTROYED. WITH THEM MOST OF THE HUGE ANIMALS PRODUCED FROM THE SWEAT OF THE EARTH (b).

(a) As this subject—the fourth great deluge on our globe in this Round—is fully treated in the chapters that follow the last Stanza, to say anything more at present would be mere repetition. The seven great islands (Dwipas) belonged to the continent of Atlantis. The secret teachings show that the “Deluge” overtook the Fourth, giant Race, not on account of their depravity, or because they had become “black with sin,” but simply because such is the fate of every continent, which—like everything else under our Sun—is born, lives, becomes decrepit, and dies. This was when the Fifth Race was in its infancy.

(b) Thus the giants perished—the magicians and the sorcerers, adds the fancy of popular tradition, but “all holy saved,” and alone the “unholy were destroyed.” This was due, however, as much to the prevision of the “holy” ones, who had not lost the use of their “third eye,” as to Karma and natural law. Speaking of the subsequent race (our Fifth Humanity), the commentary says:—

“Alone the handful of those Elect, whose divine instructors had gone to inhabit that Sacred Island—from whence the last Saviour will come’—now kept mankind from becoming one-half the exterminator of the other [as mankind does now—H.P.B.]. It (mankind) became divided. Two-thirds of it were ruled by Dynasties of lower, material Spirits of the earth, who took possession of the easily accessible bodies; one-third remained faithful, and joined with the nascent Fifth Race—the divine Incarnates. When the Poles moved (for the fourth time) this did not affect those who were protected, and who had separated from the Fourth Race. Like the Lemurians—alone the ungodly Atlanteans perished, and ‘were seen no more.’”