

BOOK II.—PART III.

ADDENDA.

SCIENCE AND THE SECRET
DOCTRINE CONTRASTED.

“ The knowledge of this nether world—
Say, friend, what is it, false or true ?
The false, what mortal cares to know ?
The true, what mortal ever knew ? ”

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ADDENDA TO BOOK II.

§ I.

ARCHAIC, OR MODERN ANTHROPOLOGY?

WHENEVER the question of the origin of man is offered seriously to an unbiassed, honest, and earnest man of science, the answer comes invariably:—"WE DO NOT KNOW." De Quatrefages, in his agnostic attitude, is one of such anthropologists.

This does not imply that the rest of the men of science are neither fair-minded nor honest, as in such case our remark would be questionably discreet. But, it is estimated that 75 per cent. of European Scientists are Evolutionists. Are these representatives of modern thought all guilty of flagrant misrepresentation of the facts? No one says this—but there are a few very exceptional cases. However, the Scientists in their anti-clerical enthusiasm and despair of any alternative theory to Darwinism, except that of "special creation," are unconsciously insincere in "forcing" a hypothesis the elasticity of which is inadequate, and which resents the severe strain to which it is now subjected. Insincerity on the same subject is, however, patent in ecclesiastical circles. Bishop Temple has come forward as a thorough-going supporter of Darwinism in his "Religion and Science." This clerical writer goes so far as to regard *Matter*—after receiving its "primal impress"—as the unaided evolver of all cosmic phenomena. This view only differs from that of Hæckel, in postulating a hypothetical deity at "the back of beyond," a deity which stands entirely aloof from the interplay of forces. Such a metaphysical entity is no more the Theological God than that of Kant. Bishop Temple's truce with Materialistic Science is, in our opinion, impolitic—apart from the fact that it involves a total rejection of the Biblical cosmogony. In the presence of this display of flunkeyism before the materialism of our "learned" age, we Occultists can but smile. But how about loyalty to the Masters such theological truants profess to serve, Christ, and Christendom at large?

However, we have no desire, for the present, to throw down the gauntlet to the clergy, our business being now with materialistic Science alone. The latter answers to our question, in the person of its best representatives "We do not know;"—yet the majority of these act as though Omniscience was their heirloom, and they knew all things.

For, indeed, this negative reply has not prevented the majority of Scientists from speculating on that question, each seeking to have his

own special theory accepted to the exclusion of all others. Thus, from Maillet in 1748 down to Hæckel in 1870, theories on the origin of the human Race have differed as much as the personalities of their inventors themselves. Buffon, Bory de St. Vincent, Lamarck, E. G. St. Hilaire, Gaudry, Naudin, Wallace, Darwin, Owen, Hæckel, Filippi, Vogt, Huxley, Agassiz, etc., etc., each evolved a more or less scientific hypothesis of genesis. De Quatrefages arranges them in two principal groups—one holding to a *rapid*, and the other to a very *gradual transmutation*; the former, favouring a new type (man) produced by a being entirely different; the latter teaching the evolution of man by progressive differentiation.

Strangely enough, it is from the most scientific of these authorities that the most unscientific of all the theories upon the subject of the origin of man has hitherto emanated. This is so evident, that the hour is rapidly approaching when the current teaching about the descent of man from an Ape-like mammal will be regarded with less respect than the formation of Adam out of clay, and of Eve out of Adam's rib. For—

“It is evident, especially after the most fundamental principles of Darwinism, that an organized being cannot be a descendant of another whose development is in an inverse order to his own. . . . Consequently, in accordance with these principles *man cannot be considered as the descendant of any simian type whatever.*”*

Lucae's argument *versus* the Ape-theory, based on the different flexures of the bones constituting the axis of the skull in the cases of Man and the Anthropoids, is fairly discussed by Schmidt (“*Doctrine of Descent and Darwinism*,” p. 290). He admits that “*the ape as he grows becomes more bestial; man . . . more human*,” and seems, indeed, to hesitate a moment before he passes on: *e.g.*, “This flexure of the cranial axis may, therefore, still be emphasized as a human character, in contradistinction to the apes; the peculiar characteristic of an order can *scarcely* be elicited from it; and especially as to the doctrine of descent, this circumstance *seems* in no way decisive.” The writer evidently is not a little disquieted at the argument. He assures us that it upsets any possibility of the present apes having been the progenitors of mankind. But does it not also negative the bare possibility of the man and anthropoid having had a common—though, so far, an absolutely theoretical—ancestor.

* “*The Human Species*,” p. 111, by de Quatrefages. The respective developments of the human and Simian brains are referred to. “In the ape the temporo-spheroidal convolutions, which form the middle lobe, make their appearance and are completed before the anterior convolutions which form the frontal lobe. In man, the frontal convolutions are, on the contrary, the first to appear, and those of the middle lobe are formed later.” (*Ibid.*)

Even "Natural Selection" itself is with every day more threatened. The deserters from the Darwinian camp are many, and those who were at one time its most ardent disciples are, owing to new discoveries, slowly but steadily preparing to turn over a new leaf. In the "Journal of the Royal Microscopical Society" for October, 1886, one can read as follows:—

"PHYSIOLOGICAL SELECTION.—Mr. G. J. Romanes finds certain difficulties in regarding natural selection as a theory for the origin of adaptive structures. He proposes to replace it by what he calls physiological selection, or the segregation of the fit. His view is based on the extreme sensitiveness of the reproductive system to small changes in the conditions of life, and he thinks that variations in the direction of greater or less sterility must frequently occur in wild species. If the variation be such that the reproductive system, while showing some degree of sterility with the parent form, continues to be fertile within the limits of the varietal form, the variation would neither be swamped by intercrossing nor die out on account of sterility. When a variation of this kind occurs, the physiological barrier must divide the species into two parts. . . . The author, in fine, regards mutual sterility, not as one of the effects of specific differentiation, but as the cause of it."*

An attempt is made to show the above to be a complement of, and sequence to, the Darwinian theory. This is a *clumsy* attempt at best. The public will soon be made to believe that Mr. C. Dixon's "*Evolution without Natural Selection*" is also Darwinism—expanded, as the author certainly claims it to be!

But it is like splitting the body of a man into three pieces or various portions of man, and then maintaining that each portion is the identical man as he was before; only—expanded. Yet the author states on p. 79:—"Let it be clearly understood that not one single syllable in the foregoing pages has been written antagonistic to Darwin's theory of Natural Selection. All I have done is to explain *certain* phenomena . . . the more one studies Darwin's works, the more one is convinced of the truth of his hypothesis." (! !)

And before this, on p. 48, he alludes to:—"the overwhelming array of facts which Darwin gave in support of his hypothesis, and which triumphantly carried the theory of Natural Selection over all obstacles and objections."

This does not prevent the learned author, however, from upsetting this theory as "triumphantly," and from even openly calling his work

* To this an editorial remark adds that an "F.J.B.," in the *Athenæum*—(No. 3069, Aug. 21, 1886, pp. 242-3) points out that naturalists have long recognised that there are "morphological" and "physiological" species. The former have their origin in men's minds, the latter in a series of changes sufficient to affect the internal as well as the external organs of a group of allied individuals. The "physiological selection" of morphological species is a confusion of ideas; that of physiological species "a redundancy of terms."

“Evolution *without* a Natural Selection,” or, in so many words, with Darwin’s fundamental idea knocked to atoms in it.

As to Natural Selection itself, the utmost misconception prevails among many present-day thinkers who tacitly accept the conclusions of Darwinism. It is, for instance, a mere device of rhetoric to credit “Natural Selection” with the power of *originating* species. “Natural Selection” is no Entity; but a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms is brought about in the struggle for existence. Every group of organisms tends to multiply beyond the means of subsistence; the constant battle for life—the “struggle to obtain enough to eat and to escape being eaten” added to the environmental conditions—necessitating a perpetual weeding out of the unfit. The *élite* of any stock thus sorted out, propagate the species and transmit their organic characteristics to their descendants. All useful variations are thus perpetuated, and a progressive improvement is effected. But Natural Selection, in the writer’s humble opinion, “Selection, *as a Power*,” is in reality a pure myth; especially when resorted to as an explanation of the origin of species. It is merely a representative term expressive of the manner in which “useful variations” are stereotyped when produced. Of itself, “it” *can produce nothing*, and only operates on the rough material presented to “it.” The real question at issue is: what CAUSE—combined with other secondary causes—produces the “variations” in the organisms themselves. Many of these secondary causes are purely physical, climatic, dietary, etc., etc. Very well. But beyond the secondary aspects of organic evolution, a deeper principle has to be sought for. The materialist’s “spontaneous variations,” and “*accidental divergencies*” are self-contradictory terms in a universe of “Matter, Force and NECESSITY.” Mere variability of type, apart from the supervisory presence of a quasi-intelligent impulse, is powerless to account for the stupendous complexities and marvels of the human body for instance. The insufficiency of the Darwinists’ mechanical theory has been exposed at length by Dr. Von Hartmann among other purely negative thinkers. It is an abuse of the reader’s intelligence to write, as does Hæckel, of *blind* indifferent cells, “arranging themselves into organs.” The esoteric solution of the origin of animal species is given elsewhere.

Those purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc., etc., mislead the Western Evolutionist and offer no real explanation whatever of the “whence” of the “ancestral types” which served as the *starting point* for physical development. The truth is that the

differentiating "causes" known to modern science only come into operation after the *physicalization of the primeval animal root-types out of the astral*. Darwinism only meets Evolution at its midway point—that is to say when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us. But even here the Darwinian Theory, even with the "expansions" recently attempted, is inadequate to meet the facts of the case. The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a sub-conscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyān-Chohanīc wisdom.* A not altogether dissimilar conclusion has been arrived at by so well known a thinker as Ed. von Hartmann, who, despairing of the efficacy of *unaided* Natural Selection, regards evolution as intelligently guided by the UNCONSCIOUS (the Cosmic *Logos* of Occultism). But the latter acts only mediately through FŌHAT, or Dhyān-Chohanīc energy, and not quite in the direct manner which the great pessimist describes.

It is this divergence among men of Science, their mutual, and often their *self*-contradictions, that gave the writer of the present volumes the courage to bring to light other and older teachings—if only as hypotheses for *future* scientific appreciation. Though not in any way very learned in modern sciences, so evident, even to the humble recorder of this archaic clearing, are the said scientific fallacies and gaps, that she determined to touch upon all these, in order to place the two teachings on parallel lines. For Occultism, it is a question of self-defence, and nothing more.

So far, the "Secret Doctrine" has concerned itself with metaphysics, pure and simple. It has now landed on Earth, and finds itself within the domain of physical science and practical anthropology, or those branches of study which materialistic Naturalists claim as their rightful domain, coolly asserting, furthermore, that the higher and more perfect the working of the Soul, the more amenable it is to the analysis and explanations of the zoologist and the physiologist alone. (*Hæckel on "Cell-Souls and Soul-Cells."*) This stupendous pretension comes from one, who, to prove his pithecoïd descent, has not hesitated to include among the ancestors of man the *Lemuridæ*; which have been promoted by him to the rank of *Prosimiæ*, *indeciduate mammals*, to which he very incorrectly attributes a *decidua*

* The "principle of perfectibility" of Nügelī; von de Baer's "striving towards the purpose"; Braun's "Divine breath as the inward impulse in the evolutionary history of Nature"; Professor Owen's "tendency to perfectibility, etc.," are all veiled manifestations of the universal guiding FŌHAT, rich with the Divine and Dhyān-Chohanīc thought.

and a discoidal placenta.* For this Hæckel was taken severely to task by de Quatrefages, and criticised by his own brother materialists and agnostics, as great, if not greater, authorities than himself, namely, by Virchow and du Bois-Reymond.†

Such opposition notwithstanding, Hæckel's wild theories are, to this day, called scientific and logical by some. The mysterious nature of Consciousness, of Soul, Spirit in Man being now explained as a mere advance on the functions of the protoplasmic molecules of the lively *Protista*, and the gradual evolution and growth of human mind and "social instincts" toward civilization having to be traced back to their origin in the civilization of ants, bees, and other creatures, the chances left for an impartial hearing of the doctrines of archaic Wisdom, are few indeed. The *educated* profane is told that "the social instincts of the lower animals have, of late, been regarded as *being clearly the origin of morals, even of those of man*" (!) and that our divine consciousness, our soul, intellect, and aspirations have "worked their way up from the lower stages of the simple cell-soul" of the gelatinous Bathybius—(See Hæckel's "*Present Position of Evolution*" Notes),—and he seems to believe it. For such men, the metaphysics of Occultism must produce the effect that our grandest orchestral and vocal oratorios produce on the Chinaman: a sound that jars upon their nerves.

Yet, are our esoteric teachings about "angels," the first three *pre-animal* human Races, and the downfall of the Fourth, *on a lower level of fiction and self-delusion* than the Hæckelian "plastidular," or the inorganic "molecular Souls of the *Protista*"? Between the evolution of the spiritual nature of man from the above Amœbian Souls, and the alleged development of his physical frame from the protoplasmic dweller in the Ocean slime, there is an abyss which will not be easily crossed by any man in the *full* possession of his intellectual faculties. Physical evolution, as modern Science teaches it, is a subject for open controversy; spiritual and moral development on the same lines is the insane dream of a crass materialism.

Furthermore, past as well as present daily experience teaches that no truth has ever been accepted by the learned bodies unless it dovetailed

* *Vide infra*, M. de Quatrefages' *exposé* of Hæckel, in § ii., "The Ancestors Mankind is offered by Science."

† Strictly speaking du Bois-Reymond is an *agnostic*, and not a materialist. He has protested most vehemently against the materialistic doctrine, which affirms mental phenomena to be merely the product of molecular motion. The most accurate *physiological* knowledge of the structure of the brain leaves us "nothing but matter in motion," he asserts; "*we must go further*, and admit the utterly incomprehensible nature of the psychical principle which it is *impossible to regard* as a mere outcome of material causes."

with the habitual preconceived ideas of their professors. "The crown of the innovator is a crown of thorns":—said G. St. Hilaire. It is only that which fits in with popular hobbies and accepted notions that as a general rule gains ground. Hence the triumph of the Hæckelian ideas, notwithstanding their being proclaimed by Virchow, du Bois Reymond, and others as the "*testimonium paupertatis* of natural Science."

Diametrically opposed as may be the materialism of the German Evolutionists to the spiritual conceptions of Esoteric philosophy, radically inconsistent as is their accepted anthropological system with the real facts of nature,—the pseudo-idealistic bias now colouring English thought is almost more pernicious. The pure materialistic doctrine admits of a direct refutation and appeal to the logic of facts. The idealism of the present day, not only contrives to absorb, on the one hand, the basic negations of Atheism, but lands its votaries in a tangle of *unreality*, which culminates in a practical Nihilism. Argument with such writers is almost out of the question. Idealists, therefore, will be still more antagonistic to the Occult teachings now given than even the Materialists. But as no worse fate can befall the exponents of Esoteric Anthro-*Genesis* than being openly called by their foes by their old and time-honoured names of "lunatics" and "ignoramuses," the present archaic theories may be safely added to the many modern speculations, and bide their time for their full or even partial recognition. Only, as the existence itself of these "archaic theories" will probably be denied, we have to give our best proofs and stand by them to the bitter end.

In our race and generation the one "temple in the Universe" is in rare cases—*within* us; but our body and mind have been too defiled by both Sin and Science to be outwardly *now* anything better than a fane of iniquity and error. And here our mutual position—that of Occultism and Modern Science—ought to be once for all defined.

We, Theosophists, would willingly bow before such men of learning as the late Prof. Balfour Stewart, Messrs. Crookes, Quatrefages, Wallace, Agassiz, Butlerof, and several others, though we may not agree, from the stand-point of esoteric philosophy, with all they say. But nothing could make us consent to even a show of respect for the opinions of other men of science, such as Hæckel, Carl Vogt, or Ludwig Büchner, in Germany; or even of Mr. Huxley and his co-thinkers in materialism in England—the colossal erudition of the first named, notwithstanding. Such men are simply the intellectual and moral murderers of future generations; especially Hæckel, whose crass materialism often rises to the height of idiotic *naïvetés* in his reasonings. One has but to read his "Pedigree of Man, and Other Essays" (*Aveling's transl.*) to feel a desire, in the words of Job, that his

remembrance should perish from the earth, and that he “shall have no name in the streets.” Hear him deriding the idea of the origin of the human race “as a supernatural (?) phenomenon,” as one “that could not result from *simple mechanical causes*, from *physical and chemical forces*, but requires the direct intervention of a creative personality. . . .”

. . . . “Now the central point of Darwin’s teaching,” . . . goes on the creator of the mythical *Sozura*, “lies in this, that it demonstrates the simplest mechanical causes, purely physico-chemical phenomena of nature, as wholly sufficient to explain the highest and most difficult problems. Darwin puts in the place of a *conscious creative force*, building and arranging the organic bodies of animals and plants on a designed plan, a *series of natural forces working blindly (or we say) without aim, without design*. In place of an arbitrary act of operation, we have a necessary law of Evolution” (So had Manu and Kapila, and, at the same time, guiding, conscious and intelligent Powers). . . . “Darwin had very wisely . . . put on one side the question as to the first appearance of life. But very soon that consequence, so full of meaning, so wide reaching, was openly discussed by able and brave scientific men, such as Huxley, Carl Vogt, Ludwig Büchner. *A mechanical origin of the earliest living form*, was held as the necessary sequence to Darwin’s teaching . . . and we are at present concerned with a single consequence of the theory, *the natural origin of the human race through ALMIGHTY EVOLUTION*” (pp. 34, 37).

To which, unabashed by this scientific farrago, Occultism replies: In the course of Evolution, when the physical triumphed over, and nearly crushed under its weight, spiritual and mental evolutions, the great gift of *Kriyasakti* * remained the heirloom of only a few elect men in every age Spirit strove vainly to *manifest itself in its fulness in purely organic forms* (as has been explained in Part I. of this Volume), and the faculty, which had been a natural attribute in the early humanity of the Third Race, became one of the class regarded as simply phenomenal by the Spiritualists and Occultists, and as *scientifically impossible* by the materialists.

In our modern day the mere assertion that there exists a power which can create human forms—ready-made *sheaths* for the “*conscious monads*” or Nirmanakayas of past Manvantaras to incarnate within—is, of course, absurd, ridiculous! That which is regarded as quite natural, on the other hand, is the production of a Frankenstein’s monster, *plus* moral consciousness, religious aspirations, genius, and a feeling of one’s own immortal nature within one’s self—by “*physico-chemical forces, guided by blind Almighty Evolution*” (“*Pedigree of Man*”).

* For explanation of the term *Kriyasakti*, see Com. 2 in Stanza 26.

As to the origin of that man, not *ex-nihilo*, cemented by a little red clay, but from a living divine Entity consolidating the astral body with surrounding materials—this conception is too absurd even to be mentioned in the opinion of the materialists. Nevertheless, Occultists and Theosophists are ready to have their claims and theories—however unscientific and superstitious at first glance—compared as to their intrinsic value and probability, with those of the modern evolutionists. Hence the esoteric teaching is absolutely opposed to the Darwinian evolution, as *applied to man, and partially* so with regard to other species.

It would be interesting to obtain a glimpse of the mental representation of *Evolution* in the Scientific brain of a materialist. What is *EVOLUTION*? If asked to define the full and *complete* meaning of the term, neither Huxley nor Hæckel will be able to do it any better than Webster does: “the act of unfolding; the process of growth, development; as the evolution of a flower from a bud, or an animal from the egg.” Yet the bud must be traced through its parent-plant to the seed, and the egg to the animal or bird that laid it; or at any rate to the speck of protoplasm from which it expanded and grew. And both the *seed* and the *speck* must have the latent potentialities in them for the reproduction and gradual development, the unfolding of the thousand and one forms or phases of evolution, through which they must pass before the flower or the animal are fully developed? Hence, the future plan, if not a *DESIGN, must be there*. Moreover, that *seed has to be traced*, and its nature ascertained. Have the Darwinists been successful in this? Or will the Moneron be cast in our teeth? But this atom of the Watery Abysses is *not* homogeneous matter; and there must be something or somebody that had moulded and cast it into being.

Here Science is once more silent. But since there is no self-consciousness as yet in either speck, seed, or germ, according to both Materialists and Psychologists of the modern school—Occultists agreeing in this for once with their natural enemies—what is it that guides the force or forces so unerringly in this process of evolution? *Blind* force? As well call *blind* the brain which evolved in Hæckel his “Pedigree of Man” and other lucubrations. We can easily conceive that the said brain lacks an important centre or two. For, whoever knows anything of the anatomy of the human, or even of any animal, body, and is still an *atheist* and a *materialist*, must be “hopelessly insane,” according to Lord Herbert, who rightly sees in the frame of man’s body and the coherence of its parts, something so strange and paradoxical that he holds it “to be the greatest miracle of nature.” *Blind* forces, “and *no design*” in anything under the Sun; when no *sane* man of Science would hesitate to say that, even from the little he knows and has hitherto discovered of the forces at work in Kosmos, he sees very plainly

that every part, every speck and atom are in harmony with their fellow atoms, and these with the whole, each having its distinct mission throughout the life-cycle. But, fortunately, the greatest, the most eminent thinkers and Scientists of the day are now beginning to rise against this "Pedigree," and even Darwin's *natural selection* theory, though its author had never, probably, contemplated such widely stretched conclusions. The remarkable work of the Russian Scientist N. T. Danilevsky—"Darwinism, a Critical Investigation of the Theory"—upsets it completely and without appeal, and so does de Quatrefages in his last work. Our readers are recommended to examine the learned paper by Dr. Bourges—read by its author, a member of the Paris Anthropological Society at a recent official meeting of the latter—called "*Evolutionary Psychology; the Evolution of Spirit, etc.*" in which he reconciles entirely the two teachings—namely, those of the physical and spiritual evolutions. He explains the origin of the variety of organic forms, made to fit their environments with such evident intelligent design, by the existence and the mutual help and *interaction* of two principles in (manifest) nature, the inner Conscious Principle adapting itself to physical nature and the innate potentialities in the latter. Thus the French Scientist has to return to our old friend—*Archæus*, or the life-Principle—without naming it, as Dr. Richardson has done in England in his "Nerve-Force," etc. The same idea was recently developed in Germany by Baron Hellenbach, in his remarkable work, "Individuality in the light of Biology and modern Philosophy."

We find the same conclusions arrived at in still another excellent volume of another Russian deep thinker, N. N. Strachof—who says in his "Fundamental Conceptions of Psychology and Physiology:—" "The most clear, as the most familiar, type of development may be found in our own mental or physical evolution, which has served others as a model to follow If organisms are *entities* . . . then it is only just to conclude and assert that the organic life strives to beget psychic life; but it would be still more correct and in accordance with the spirit of these two categories of evolution to say, that *the true cause of organic life is the tendency of spirit to manifest in substantial forms, to clothe itself in substantial reality. It is the highest form which contains the complete explanation of the lowest, never the reverse.*" This is admitting, as Bourges does in the *Mémoire* above quoted, the identity of this mysterious, integrally acting and organizing Principle with the Self-Conscious and Inner Subject, which we call the Ego and the world at large—the Soul. Thus, gradually, all the best Scientists and Thinkers are approaching the Occultists in their general conclusions.

But such metaphysically inclined men of Science are out of court and will hardly be listened to. Schiller, in his magnificent poem on

the Veil of Isis, makes the mortal youth who dared to lift the impenetrable covering fall down dead after beholding naked Truth in the face of the stern goddess. Have some of our Darwinians, so tenderly united in natural selection and affinity, also gazed at the Saitic Mother bereft of her veils? One might almost suspect it after reading their theories. Their great intellects must have collapsed while gauging too closely the uncovered face of Nature, leaving only the grey matter and ganglia in their brain, to respond to *blind* physico-chemical forces. At any rate Shakespeare's lines apply admirably to our modern Evolutionist who symbolizes that "proud man," who—

*"Dress'd in a little brief authority;
Most ignorant of what he's most assured,
His glassy essence—like an angry ape,
Plays such fantastic tricks before high heaven,
As make the Angels weep!"*

These have nought to do with the "angels." Their only concern is the human ancestor, the pithecoïd Noah who gave birth to three sons—the tailed Cynocephalus, the tailless Ape, and the "arboreal" Palæolithic man. On this point, they will not be contradicted. Every doubt expressed is immediately set down as an attempt to cripple scientific inquiry. The insuperable difficulty at the very foundation of the evolution theory, namely, that no Darwinian is able to give even an approximate definition of the period *at* which, and the form *in* which, the first man appeared, is smoothed down to a trifling impediment, which is "really of no account." Every branch of knowledge is in the same predicament, we are informed. The chemist bases his most abstruse calculations simply "upon a hypothesis of atoms and molecules, of which not one has ever been seen isolated, weighed, or defined. The electrician speaks of magnetic fluids which have never tangibly revealed themselves. No definite origin can be assigned either to molecules or magnetism. Science cannot and does not pretend to any knowledge of the beginnings of law, matter or life, . . ." etc., etc. (*Knowledge*, January, 1882.)

And, withal, to reject a *scientific hypothesis*, however absurd, is to commit the one unpardonable sin! We risk it.

§ II.

THE ANCESTORS MANKIND IS OFFERED BY SCIENCE.

“The question of questions for mankind—the problem which underlies all others, and is more deeply interesting than any other—is the ascertainment of the place which man occupies in Nature, and of his relations to the Universe of things.”—HUXLEY.

THE world stands divided this day, and hesitates between *divine* progenitors—be they Adam and Eve or the lunar Pitris—and *Bathybius Hæckelii*, the gelatinous hermit of the briny deep. Having explained the occult theory, it may now be compared with that of the modern Materialism. The reader is invited to choose between the two after having judged them on their respective merits.

We may derive some consolation for the rejection of our divine ancestors, in finding that the Hæckelian speculations receive no better treatment at the hands of strictly *exact* Science than do our own. Hæckel's *phylogenesis* is no less laughed at by the foes of his fantastic evolution, by other and greater Scientists, than our primeval races will be. As du Bois-Reymond puts it, we may believe him easily when he says that “ancestral trees of our race sketched in the ‘Schöpfungsgeschichte’ are of about as much value as are the pedigrees of the Homeric heroes in the eyes of the historical critic.”

This settled, everyone will see that one hypothesis is as good as another. And as we find that German naturalist (Hæckel) himself confessing that neither geology (in its history of the past) nor the ancestral history of organisms will ever “rise to the position of a real exact Science,”* a large margin is thus left to Occult Science to make its annotations and lodge its protests. The world is left to choose between the teachings of Paracelsus, the “Father of Modern Chemistry,” and those of Hæckel, the Father of the mythical *Sozura*. We demand no more.

Without presuming to take part in the quarrel of such very learned naturalists as du Bois-Reymond and Hæckel à *propos* of our blood relationship to “those ancestors (of ours) which have led up from the unicellular classes, Vermes, Acrania, Pisces, Amphibia, Reptilia to the Aves”—one may put in a few words, a question or two, for the information of our readers. Availing ourselves of the opportunity, and bearing

* “Pedigree of Man.”—“*The Proofs of Evolution*,” p. 273.

in mind Darwin's theories of natural selection, etc., we would ask Science—with regard to the origin of the human and animal species—which theory of evolution of the two herewith described is the more scientific, or the more *unscientific*, if so preferred.

(1). Is it that of an Evolution which starts from the beginning with sexual propagation?

(2). Or that teaching which shows the gradual development of organs; their solidification, and the procreation of each species, at first by simple easy separation from one into two or even several individuals. Then follows a fresh development—the first step to a species of separate distinct sexes—the hermaphrodite condition; then again, a kind of Parthenogenesis, “virginal reproduction,” when the egg-cells are formed within the body, issuing from it in atomic emanations and becoming matured outside of it; until, finally, after a definite separation into sexes, the human beings begin procreating through sexual connection?

Of these two, the former “theory,”—rather, a “*revealed fact*”—is enunciated by all the *exoteric* Bibles (except the Purânas), pre-eminently by the Jewish Cosmogony. The last one, is that which is taught by the Occult philosophy, as explained all along.

An answer is found to our question in a volume just published by Mr. S. Laing—the best lay exponent of Modern Science.* In chapter viii. of his latest work, “A Modern Zoroastrian,” the author begins by twitting “all ancient religions and philosophies” for “assuming a male and female principle for their gods.” At first sight, he says “the distinction of sex appears as fundamental as that of plant and animal.” “The Spirit of god brooding over Chaos and producing the world,” he goes on to complain, “is only a later edition, revised according to monotheistic ideas, of the far older Chaldean legend which describes the creation of Kosmos out of Chaos by the co-operations of great gods, male and female . . .” Thus, in the orthodox Christian creed we are taught to repeat “begotten, not made,” a phrase which is absolute nonsense, an instance of using words like counterfeit notes, which have no solid value of an idea behind them. For “begotten” is a very definite term which “implies the conjunction of two opposite sexes to produce a new individual.”

However we may agree with the learned author as to the inadvisability of using wrong words, and the terrible anthropomorphic and *phallic* element in the old Scriptures—especially in the orthodox Christian Bible—nevertheless, there may be two extenuating circumstances in the case. Firstly, all these “ancient philosophies” and “modern

* Author of “Modern Science and Modern Thought.”

religions" are—as sufficiently shown in these two volumes—an exoteric veil thrown over the face of esoteric truth; and—as the direct result of this—they are allegorical, *i.e.*, mythological in form; but still they are immensely more philosophical in essence than any of the new *scientific* theories, so-called. Secondly, from the Orphic theogony down to Ezra's last remodelling of the Pentateuch, every old Scripture having in its origin borrowed its facts from the East, it has been subjected to constant alterations by friend and foe, until of the original version there remained but the name, a dead shell from which the Spirit had been gradually eliminated.

This alone ought to show that no religious work now extant can be understood without the help of the Archaic wisdom, the primitive foundation on which they were all built.

But to return to the direct answer expected from Science to *our* direct question. It is given by the same author, when, following his train of thought on the unscientific euhemerization of the powers of Nature in ancient creeds, he pronounces a condemnatory verdict upon them in the following terms:—

"Science, however, makes sad havoc with this impression of *sexual generation being the original and only mode of reproduction*,* and the microscope and dissecting knife of the naturalist introduce us to new and altogether unsuspected (?) worlds of life. . . ."

So little "*unsuspected*," indeed, that the *original a-sexual* "modes of reproduction" must have been known—to the ancient Hindus, at any rate—Mr. Laing's assertion to the contrary, notwithstanding. In view of the statement in the Vishnu Purāna, quoted by us elsewhere, that Daksha "established sexual intercourse as the means of multiplication," only after a series of other "modes," which are all enumerated therein, (*Vol. II., p. 12, Wilson's Transl.*), it becomes difficult to deny the fact. This assertion, moreover, is found, note well, in an EXOTERIC work. Then, Mr. S. Laing goes on to tell us that:—

. . . . "By far the larger proportion of living forms, in number have come into existence, *without the aid of sexual propagation*." He then instances Hæckel's monera "*multiplying by self-division*." The next stage the author shows in the nucleated cell, "which does exactly the same thing." The following stage is that in "which the organism does not divide into two equal parts, but a *small portion of it swells out* *and finally parts company* and starts on separate existence, which grows to the size of the parent by its inherent faculty of manufacturing fresh protoplasm from surrounding inorganic materials." †

* Vide Part I. of this volume, page 183, Stanza VIII.

† In this, as shown in Part I., Modern Science was again anticipated, far beyond its own speculations in this direction, by *Archaic Science*.

This is followed by a many-celled organism which is formed by "germ-buds reduced to spores, or single cells, which are emitted from the parent" when "we are at the threshold of that system of sexual propagation, which has (now) become the rule in all the higher families of animals" It is when an "organism, having advantages in the struggle for life, established itself permanently" that special organs developed to meet the altered condition when a distinction "would be firmly established of a female organ or ovary containing the egg or primitive cell from which the new being was to be developed." "This is confirmed by a study of embryology, which shows that in the HUMAN and higher animal species the distinction of sex is not developed until a considerable progress has been made in the growth of the embryo" In the great majority of plants, and in some lower families of animals . . . the male and female organs are developed within the same being a hermaphrodite. Moreover, in the "virginal reproduction--germ-cells apparently similar in all respects to egg-cells, develop themselves into new individuals *without any fructifying element*," etc., etc. (pp. 103—107).

Of all which we are as perfectly well aware as of this—that the above was never applied by the very learned English popularizer of Huxleyo-Hæckelian theories to the genus *homo*. He limits this to specks of protoplasm, plants, bees, snails, and so on. But if he would be true to the theory of descent, he must be as true to ontogenesis, in which the fundamental biogenetic law, we are told, runs as follows: "the development of the embryo (ontogeny) is a condensed and abbreviated repetition of the evolution of the race (phylogeny). This repetition is the more complete, the more the true original order of evolution (palinogenesis) has been retained by continual heredity. On the other hand, this repetition is the less complete, the more by varying adaptations the later spurious development (cænogenesis) has obtained." (*Anthrop.* 3rd edition, p. 11.)

This shows to us that every living creature and thing on earth, including man, evolved from *one common primal form*. Physical man must have passed through the same stages of the evolutionary process in the various modes of procreation as other animals have: he must have *divided* himself; then, hermaphrodite, have given birth *parthenogenetically* (on the immaculate principle) to his young ones; the next stage would be the *oviparous*—at first "without any fructifying element," then "with the help of the fertilitary spore"; and only after the final and definite evolution of both sexes, would he become a distinct "male and female," when reproduction through sexual union would grow into universal law. So far, all this is scientifically proven. There remains but one thing to be ascertained: the plain and comprehensively described

processes of such *ante*-sexual reproduction. This is done in the Occult books, a slight outline of which was attempted by the writer in Part I. of this Volume.

Either this, or—man is a distinct being. Occult philosophy may call him that, because of his distinctly *dual* nature. Science cannot do so, once that it rejects every interference save *mechanical laws*, and admits of no principle outside matter. The former—the archaic Science—allows the human physical frame to have passed through every form, from the lowest to the very highest, its present one, or from the simple to the complex—to use the accepted terms. But it claims that in this cycle (the fourth), the frame having already existed among the types and models of nature from the preceding Rounds—that it was quite ready for man from the beginning of *this Round*.* The Monad had but to step into the astral body of the progenitors, in order that the work of physical consolidation should begin around the shadowy prototype.†

What would Science say to this? It would answer, of course, that as man appeared on earth as the latest of the mammalians, he had no need, no more than those mammals, to pass through the primitive stages of procreation as above described. His mode of procreation was already established on Earth when he appeared. In this case, we may reply: since to this day not the remotest sign of a link between man and the animal has yet been found, then (if the Occultist doctrine is to be repudiated) he must have sprung *miraculously* in nature, like a fully armed Minerva from Jupiter's brain. And in such case the Bible is right, along with other national "revelations." Hence the scientific scorn, so freely lavished by the author of "A Modern

* Theosophists will remember that, according to Occult teaching, Cyclic pralayas so-called are but *obscurations*, during which periods Nature, *i.e.*, everything visible and *invisible* on a resting planet—remains *in statu quo*. Nature rests and slumbers, no work of destruction going on on the globe even if no active work is done. All forms, as well as their astral types, remain as they were at the last moment of its activity. The "night" of a planet has hardly any twilight preceding it. It is caught like a huge mammoth by an avalanche, and remains slumbering and frozen till the next dawn of its new day—a very short one indeed in comparison to the "Day of Brahmá."

† This will be pooh-poohed, because it will not be understood by our modern men of science; but every Occultist and theosophist will easily realize the process. There *can be no objective* form on Earth (nor in the Universe either), without its astral prototype being first formed in Space. From Phidias down to the humblest workman in the ceramic art—a sculptor has had to create first of all a model in his mind, then sketch it in one and two dimensional lines, and then only can he reproduce it in a three dimensional or objective figure. And if human mind is a living demonstration of such successive stages in the process of evolution—how can it be otherwise when NATURE'S MIND and creative powers are concerned?

Zoroastrian" upon ancient philosophies and *exoteric* creeds, becomes premature and uncalled for. Nor would the sudden discovery of a "missing-link"-like fossil mend matters at all. For neither one such solitary specimen nor the *scientific conclusions* thereupon, could insure its being the long-sought-for relic, *i.e.*, that of an undeveloped, still a once *speaking MAN*. Something more would be required as a final proof (*vide infra, Note*). Besides which, even *Genesis* takes up man, her Adam of dust, only where the Secret Doctrine leaves her "Sons of God and Wisdom" and picks up the physical man of the THIRD Race. Eve *notsi* "begotten," but is extracted out of Adam on the manner of "Amœba A," contracting in the middle and splitting into Amœba B—by division. (See p. 103, in "*The Modern Zoroastrian*.") Nor has human speech developed from the various animal sounds.

Hæckel's theory that "speech arose gradually from a few simple, crude animal sounds . . ." as such "speech still remains amongst a few races of lower rank" (*Darwinian theory in "Pedigree of Man,"* p. 22) is altogether unsound, as argued by Professor Max Müller, among others. He contends that no plausible explanation has yet been given as to how the "roots" of language came into existence. A *human* brain is necessary for *human* speech. And figures relating to the size of the respective brains of man and ape show how deep is the gulf which separates the two. Vogt says that the brain of the largest ape, the gorilla, measures no more than 30·51 cubic inches; while the average brains of the flat-headed Australian natives—the lowest now in the human races—amount to 99·35 cubic inches! Figures are awkward witnesses and cannot lie. Therefore, as truly observed by Dr. F. Pfaff, whose premises are as sound and correct as his biblical conclusions are silly:—"The brain of the apes most like man, does not amount to quite a third of the brain of the lowest races of men: it is not half the size of the brain of a new-born child." ("*The Age and Origin of Man*.") From the foregoing it is thus very easy to perceive that in order to prove the Huxley-Hæckelian theories of the descent of man, it is not *one*, but a great number of "*missing links*"—a true ladder of progressive evolutionary steps—that would have to be first found and then presented by Science to thinking and reasoning humanity, before it would abandon belief in gods and the immortal Soul for the worship of Quadrumanic ancestors. Mere myths are now greeted as "axiomatic truths." Even Alfred Russel Wallace maintains with Hæckel that primitive man was a speechless ape-creature. To this Joly answers:—"Man never was, in my opinion, this *pithecanthropus alalus* whose portrait Hæckel has drawn as if he had seen and known him, whose *singular* and *completely hypothetical* genealogy he has even given, from the mere mass of living protoplasm to the man endowed with speech and a civilization analo-

gous to that of the Australians and Papuans." ("Man before Metals," p. 320, N. Joly. *Inter. Scient. Series.*)

Hæckel, among other things, often comes into direct conflict with the Science of languages. In the course of his attack on Evolutionism (1873, "Mr. Darwin's Philosophy of Language"), Prof. Max Müller stigmatized the Darwinian theory as "vulnerable at the beginning and at the end." The fact is, that only the partial truth of many of the *secondary* "laws" of Darwinism is beyond question—M. de Quatrefages evidently accepting "Natural Selection," the "struggle for existence" and transformation within species, as proven not once and for ever, but *pro. tem.* But it may not be amiss, perhaps, to condense the linguistic case against the "Ape ancestor" theory:—

Languages have their phases of growth, etc., like all else in nature. It is almost certain that the great linguistic families pass through three stages.

(1) All words are roots and merely placed in juxtaposition (Radical languages).

(2) One root defines the other, and becomes merely a determinative element (Agglutinative).

(3) The determinative element (the determining meaning of which has longed lapsed) unites into a whole with the formative element (Inflected).

The problem then is: Whence these roots? Max Müller argues that the existence of these *ready-made materials of speech* is a proof that man cannot be the crown of a long organic series. This *potentiality of forming roots* is the great crux which materialists almost invariably avoid.

Von Hartmann explains it as a manifestation of the "Unconscious," and admits its cogency *versus* mechanical Atheism. Hartmann is a fair representative of the Metaphysician and Idealist of the present age.

The argument has never been met by the non-pantheistic Evolutionists. To say with Schmidt: "Forsooth are we to halt before the origin of language?" is an avowal of dogmatism and of speedy defeat. (Cf. his "*Doctrine of Descent and Darwinism*," p. 304.)

We respect those men of science who, wise in their generation, say: "Prehistoric Past being utterly beyond our powers of direct observation, we are too honest, too devoted to the truth—or what we regard as truth—to speculate upon the unknown, giving out our unproven theories along with facts absolutely established in modern Science." "The borderland of (metaphysical) knowledge is best left to time, which is the best test as to truth" (*A Modern Zoroastrian*, p. 136).

This is a wise and an honest sentence in the mouth of a materialist. But when a Hæckel, after just saying that "*historical* events of

past time . . ." having "occurred many *millions of years ago*," . . . are for ever removed from direct observation," and that neither geology nor phylogeny† can or will "rise to the position of a real *exact science*," then *insists* on the development of *all organisms*—"from the lowest vertebrate to the highest, from Amphioxus to man"—we ask for a weightier proof than he can give. Mere "*empirical sources of knowledge*," so extolled by the author of "*Anthropogeny*"—when he has to be satisfied with the qualification for his own views—are not competent to settle problems lying beyond their domain; nor is it the province of exact science to place any reliance on them.‡ If "empirical"—and Hæckel declares so himself repeatedly—then they are no better, nor any more reliable, in the sight of *exact research*, when extended into the remote past, than our Occult teachings of the East, both having to be placed on quite the same level. Nor are his *phylogenetic* and *palingenetic* speculations treated in any better way by the real scientists, than are our cyclic repetitions of the evolution of the Great in the minor races, and the original order of evolutions. For the province of exact, real Science, materialistic though it be, is to carefully avoid anything like guess-work, speculation which *cannot be verified*; in short, all *suppressio veri* and all *suggestio falsi*. The business of the man of exact Science is to observe, each in his chosen department, the phenomena of nature; to record, tabulate, compare and classify the facts, down to the smallest minutiae which *are presented to the observation of the senses with the help of all the exquisite mechanism that modern invention supplies, not by the aid of metaphysical flights of fancy*. All that he has a legitimate right to do, is to correct by the assistance of physical instruments the

* It thus appears that in its anxiety to prove our noble descent from the catarrhine "baboon," Hæckel's school has pushed the times of pre-historic man millions of years back. (See "*Pedigree of Man*," p. 273.) Occultists, render thanks to science for such corroboration of our claims!

† This seems a poor compliment to pay Geology, which is not a speculative but as exact a science as astronomy—save, perhaps its too risky chronological speculations. It is mainly a "Descriptive" as opposed to an "Abstract" Science.

‡ Such newly-coined words as "*perigenesis of plastids*," "*plastidule Souls*" (!), and others less comely, invented by Hæckel, may be very learned and correct in so far as they may express very graphically the ideas in his own vivid fancy. As a *fact*, however, they remain for his less imaginative colleagues painfully *cænogenetic*—to use his own terminology; *i.e.*, for *true Science* they are *spurious speculations* so long as they are derived from "empirical sources." Therefore, when he seeks to prove that "the origin of man from other mammals, and most directly from the catarrhine ape, is a *deductive law* that follows necessarily from the *inductive law* of the theory of descent" ("*Anthropogeny*," p. 392)—his no less learned foes (du Bois Reymond—for one) have a right to see in this sentence a *mere jugglery of words*; a "*testimonium paupertatis* of natural science"—as he himself complains, calling them, in return, *ignoramus* (see "*Pedigree of Man*," Notes).

defects or illusions of his own coarser vision, auditory powers, and other senses. He has no right to trespass on the grounds of metaphysics and psychology. His duty is to verify and to rectify all the facts that *fall under his direct* observation; to profit by the experiences and mistakes of the Past in endeavouring to trace the working of a certain concatenation of cause and effects, which, but only by its constant and unvarying repetition, may be called a LAW. This it is which a man of science is expected to do, if he would become a teacher of men and remain true to his original programme of natural or physical sciences. Any side-way path from this royal road becomes *speculation*.

Instead of keeping to this, what does many a so-called man of science do in these days? He rushes into the domains of pure metaphysics, while deriding it. He delights in rash conclusions and calls it "a *deductive* law from the *inductive* law" of a theory based upon and drawn out of the depths of his own consciousness: that consciousness being perverted by, and honeycombed with, one-sided materialism. He attempts to explain the "origin" of things, which are yet embosomed only in his own conceptions. He attacks spiritual beliefs and religious traditions millenniums old, and denounces everything, save his own hobbies, as superstition. He suggests theories of the Universe, a Cosmogony developed by blind, mechanical forces of nature alone, far more *miraculous and impossible* than even one based upon the assumption of *fiat lux* out of *nihil*—and tries to astonish the world by such a wild theory; which, being known to emanate from a scientific brain, is taken on *blind faith* as very scientific and the outcome of SCIENCE.

Are those the opponents Occultism would dread? Most decidedly not. For such theories are no better treated by *real* (not empirical) Science than our own. Hæckel, hurt in his vanity by du Bois Reymond, never tires of complaining publicly of the latter's onslaught on his fantastic theory of descent. Rhapsodizing on "the exceedingly rich storehouse of empirical evidence," he calls those "recognised physiologists" who oppose every speculation of his drawn from the said "storehouse"—*ignorant* men. "If many men," he declares—"and among them even some scientists of repute—hold that the whole of phylogeny is a castle in the air, and genealogical trees (from monkeys?) are empty plays of phantasy, they only in speaking thus demonstrate their ignorance of that wealth of *empirical sources of knowledge* to which reference has already been made" ("Pedigree of Man," p. 273).

We open Webster's Dictionary and read the definitions of the word "empirical": "Depending upon experience or observation alone, *without due regard to modern science and theory*." This applies to the Occultists, Spiritualists, Mystics, etc., etc. Again, "an *Empiric*—One who confines himself to applying the results of his own observations" (only)

(which is Hæckel's case); "one *wanting Science* . . . an ignorant and unlicensed practitioner; a quack; a CHARLATAN."

No Occultist or "magician," has ever been treated to any worse epithets. Yet the Occultist remains on his own metaphysical grounds, and does not endeavour to rank *his knowledge*, the fruits of *his* personal observation and experience, among the *exact* sciences of modern learning. He keeps within his legitimate sphere, where he is master. But what is one to think of a rank materialist, whose duty is clearly traced before him, who uses such an expression as this:—

"The origin of man from other mammals, and most directly from the catarrhine ape, *is a deductive law, that follows necessarily from the inductive law of the THEORY OF DESCENT.*" ("*Anthropogeny*," p. 392).

A "theory" is simply a hypothesis, a speculation, *and no law*. To say otherwise is only one of the many liberties taken now-a-days by scientists. They enunciate an absurdity, and then hide it behind the shield of Science. Any deduction from theoretical speculation is no better than *a speculation on a speculation*. Now Sir W. Hamilton has already shown that the word theory is now used "in a very loose and improper sense" . . . "that it is convertible into *hypothesis*, and *hypothesis* is commonly used as another term for *conjecture*, whereas the terms 'theory' and 'theoretical' are properly used in opposition to the term *practice* and *practical*."

But modern Science puts an extinguisher on the latter statement, and mocks at the idea. Materialistic philosophers and Idealists of Europe and America may be agreed with the Evolutionists as to the physical origin of man—yet it will never become a general truth with the true metaphysician, and the latter defies the materialists to make good their arbitrary assumptions. That the ape-theory theme* of Vogt and Darwin, on which the Huxley-Hæckelians have composed of late such extraordinary variations, is far less scientific—because clashing with the fundamental laws of that theme itself—than ours can ever be

* The *mental* barrier between man and ape, characterized by Huxley as an "*enormous gap*, a distance *practically immeasurable*" !! is, indeed, in itself conclusive. Certainly it constitutes a standing puzzle to the materialist, who relies on the frail reed of "natural selection." The physiological differences between Man and the Apes are in reality—despite a curious community of certain features—equally striking. Says Dr. Schweinfurth, one of the most cautious and experienced of naturalists:—

"In modern times there are no animals in creation that have attracted more attention from the scientific student than the great quadrumana (the anthropoids), bearing such a striking resemblance to the human form as to have justified the epithet of anthropomorphic being conferred on them. . . . But *all investigation at present only leads human intelligence to a confession of its insufficiency*; and nowhere is caution more to be advocated, *nowhere is premature judgment more to be deprecated than in the attempt to bridge over the MYSTERIOUS CHASM which separates man and beast.*" "*Heart of Africa*" i., 520.

shown to be, is very easy of demonstration. Let the reader only turn to the excellent work on "Human Species" by the great French naturalist de Quatrefages, and our statement will at once be verified.

Moreover, between the esoteric teaching concerning the origin of man and Darwin's speculations, no man, unless he is a rank materialist, will hesitate. This is the description given by Mr. Darwin of "the earliest ancestors of man."

"They were without doubt once covered with hair; both sexes having beards; their ears were pointed and capable of movement; and *their bodies were provided with a tail*, having the proper muscles. Their limbs and bodies were acted on by many muscles which now only occasionally reappear in man, but which are still normally present in the quadrumana. . . . The foot, judging from the condition of the great toe in the fœtus, was then prehensile, and our progenitors, no doubt, were *arboreal in their habits*, frequenting some warm forest-clad land, and the males were provided with canine teeth which served as formidable weapons. . . ."

Darwin connects him with the type of the tailed catarrhines, "and consequently removes him a stage backward in the scale of evolution. The English naturalist is not satisfied to take his stand upon the ground of his own doctrines, and, like Hæckel, *on this point places himself in direct variance with one of the fundamental laws* which constitute the principal charm of Darwinism . . ." And then the learned French naturalist proceeds to show how this fundamental law is broken. "In fact," he says, "in the theory of Darwin, transmutations do not take place, either by chance or in every direction. They are ruled by certain laws which are due to the organization itself. If an organism is once modified in a given direction, it can undergo secondary or tertiary transmutations, but will still preserve the impress of the original. It is the law of *permanent characterization*, which alone permits Darwin to explain the filiation of groups, their characteristics, and their numerous relations. It is by virtue of this law that *all* the descendants of the first mollusc have been molluscs; *all* the descendants of the first vertebrate have been vertebrates. It is clear that this constitutes one of the foundations of the doctrine. . . . It follows that two beings belonging to two distinct types can be referred to a *common ancestor*, but the one cannot be the descendant of the other"; (p. 106).

"Now man and ape present a very striking contrast in *respect to type*. Their organs . . . correspond almost exactly term for term: but these

* A ridiculous instance of evolutionist contradictions is afforded by Schmidt ("Doctrines of Descent and Darwinism," on page 292). He says, "Man's kinship with the apes is *not impugned* by the *bestial strength* of the teeth of the male orang or gorilla." Mr. Darwin, on the contrary, endows this fabulous being with teeth used as weapons!

organs are arranged after a very different plan. In man they are so arranged that he is essentially a *walker*, while in apes they necessitate his being a *climber*. . . . There is here an anatomical and mechanical distinction. . . . A glance at the page where Huxley has figured side by side a human skeleton and the skeletons of the most highly developed apes is a sufficiently convincing proof."

The consequence of these facts, from the point of view of the logical application of the law of *permanent characterizations*, is that man cannot be descended from an ancestor who is already characterized as an ape, any more than a catarrhine tailless ape can be descended from a tailed catarrhine. A *walking animal* cannot be descended from a *climbing* one.

"Vogt, in placing man among the *primates*, declares without hesitation that *the lowest class of apes have passed the landmark* (the common ancestor), from which the different types of this family have originated and diverged." (This ancestor of the apes, occult science sees in the lowest human group during the Atlantean period, as shown before.) . . . "We must, then, place the origin of man beyond the last apes," goes on de Quatrefages, thus corroborating our Doctrine, "if we would adhere to one of the laws most emphatically necessary to the Darwinian theory. We then come to the *prosimiæ* of Hæckel, the *loris*, *indris*, etc. But those animals also are climbers; we must go further, therefore, in search of our first direct ancestor. But the genealogy by Hæckel brings us from the latter to the *marsupials*. . . . From men to the Kangaroo the distance is certainly great. Now neither living nor extinct fauna show the intermediate types which ought to serve as landmarks. This difficulty causes but slight embarrassment to Darwin.* We know that he considers the *want of information* upon similar questions as a *proof in his favour*. Hæckel doubtless is as little embarrassed. He admits the existence of an absolutely *theoretical pithecoïd man*."

"Thus, since it has been proved that, according to Darwinism itself, the origin of man must be placed beyond the eighteenth stage, and since it becomes, in consequence, *necessary* to fill up the gap between marsupials and man, will Hæckel admit the existence of *four unknown intermediate groups* instead of one?" asks de Quatrefages. "Will he complete his genealogy in this manner? It is not for me to answer." ("The Human Species," p. 107-108.)

But see Hæckel's famous genealogy, in "The Pedigree of Man," called by him "Ancestral Series of Man." In the "Second Division"

* According even to a *fellow-thinker*, Professor Schmidt, Darwin has evolved "a certainly not flattering, and perhaps in many points an incorrect, portrait of our presumptive ancestors in the dawn of humanity." ("Doctrine of Descent and Darwinism," p. 284.)

(Eighteenth Stage) he describes "Prosimiæ, allied to the Loris (Stenops) and Makis (Lemur) as without marsupial bones and cloaca, but *with placenta.*" And now turn to de Quatrefages' "*The Human Species,*" pp. 109, 110, and see his proofs, based on the latest discoveries, to show that "the prosimiæ of Hæckel have no *decidua* and a diffuse placenta." They cannot be the ancestors of the apes even, let alone man, according to a fundamental law of Darwin himself, as the great French Naturalist shows. But this does not dismay the "animal theorists" in the least, for self-contradiction and paradoxes are the very soul of modern Darwinism. Witness—Mr. Huxley. Having himself shown, with regard to fossil man and the "missing link," that "neither in quaternary ages nor at the present time *does any intermediary being fill the gap* which separates man from the Troglodyte"; and that to "deny the existence of this gap *would be as reprehensible as absurd,*" the great man of Science denies his own words *in actu* by supporting with all the weight of his scientific authority that *most* "absurd" of all theories—the *descent of man from an ape!*

"This genealogy," says de Quatrefages, "*is wrong throughout, and is founded on a material error.*" Indeed, Hæckel bases his descent of man on the 17th and 18th stages (See Aveling's "*Pedigree of Man,*" p. 77), the marsupialia and prosimiæ—(genus Hæckelii?). Applying the latter term to the *Lemuridæ*—hence making of them animals with a *placenta*—he commits a zoological blunder. For after having himself divided mammals according to their anatomical differences into two groups: the *indeciduata*, which have no *decidua* (or special membrane uniting the placenta), and the *deciduata*, those who possess it: he includes the *prosimiæ* in the latter group. Now we have shown elsewhere what other men of science had to say to this. As de Quatrefages says, "The anatomical investigations of . . . Milne Edwards and Grandidier upon these animals . . . place it beyond all doubt that the prosimiæ of Hæckel have no *decidua* and a diffuse placenta. They are *indeciduata*. Far from any possibility of their being the ancestors of the apes, according to the principles laid down by Hæckel himself, *they cannot be regarded even as the ancestors of the zonoplacental mammals . . . and ought to be connected with the pachydermata, the edentata, and the cetacea*"; (p. 110). And yet Hæckel's inventions pass off with some as *exact science!*

The above mistake, if indeed, one, is not even hinted at in Hæckel's "*Pedigree of Man,*" translated by Aveling. If the excuse may stand good that at the time the famous "genealogies" were made, "the embryogenesis of the prosimiæ was not known," it is familiar now. We shall see whether the next edition of Aveling's translation will have this important error rectified, or if the 17th and 18th stages remain

as they are to blind the profane, as one of the *real* intermediate links. But, as the French naturalist observes—"their (Darwin's and Hæckel's) process is always the same, considering the *unknown* as a proof in favour of their theory." (*Ibid.*)

It comes to this. Grant to man an immortal Spirit and Soul; endow the whole animate and inanimate creation with the monadic principle gradually evolving from the latent and passive into active and positive polarity—and Hæckel will not have a leg to stand upon, whatever his admirers may say.

But there are important divergences even between Darwin and Hæckel. While the former makes us proceed from the *tailed* catarrhine, Hæckel traces our hypothetical ancestor to the *tailless* ape, though, at the same time, he places him in a hypothetical "stage" immediately preceding this: "*Menocerca with tails*" (19th stage).

Nevertheless, we have one thing in common with the Darwinian school: it is the law of gradual and extremely slow evolution, embracing many million years. The chief quarrel, it appears, is with regard to the nature of the primitive "Ancestor." We shall be told that the Dhyān Chohan, or the "progenitor" of Manu, is a hypothetical being unknown on the *physical plane*. We reply that it was believed in by the whole of antiquity, and by nine-tenths of the present humanity; whereas not only is the *pithecoïd man*, or "ape-man," a purely hypothetical creature of Hæckel's creation, unknown and untraceable on this earth, but further its genealogy—as invented by him—clashes with scientific facts and all the known data of modern discovery in Zoology. It is simply absurd, even as a fiction. As de Quatrefages demonstrates in a few words, Hæckel "admits the existence of an *absolutely theoretical pithecoïd man*"—a hundred times more difficult to accept than any Deva ancestor. And it is not the only instance in which he proceeds in a similar manner in order to complete his genealogical table; and he admits very *naively* his inventions himself. Does he not confess the non-existence of his *sozura* (14th stage)—a creature entirely *unknown to science*—by confessing over his own signature, that—"The proof of its existence arises from the necessity of an intermediate type between the 13th and the 14th stages"!

If so, we might maintain with as much scientific right, that the proof of the existence of our three ethereal races, and the three-eyed men of the Third and Fourth Root-Races "arises also from the necessity of an intermediate type" between the *animal* and the gods. What reason would the Hæckelians have to protest in this special case?

Of course there is a ready answer: "Because we do not grant the presence of the monadic essence." The manifestation of the Logos as individual *consciousness* in the animal and human creation is not accepted

by exact science, nor does it cover the whole ground, of course. But the failures of science and its arbitrary assumptions are far greater on the whole than * any "extravagant" esoteric doctrine can ever furnish. Even thinkers of the school of Von Hartmann have become tainted with the general epidemic. They accept the Darwinian Anthropology (more or less), though they also postulate the individual Ego as a manifestation of the Unconscious (the Western presentation of the Logos or Primeval Divine Thought). They say the evolution of the physical man is from the animal, but that mind in its various phases is altogether a thing apart from material facts, though organism (as an *upadhi*) is necessary for its manifestation.

PLASTIDULAR SOULS, AND CONSCIOUS NERVE-CELLS.

But one can never see the end of such wonders with Hæckel and his school, whom the Occultists and Theosophists have every right to consider as materialistic tramps *trespassing* on private metaphysical grounds. Not satisfied with the paternity of *Bathybius* (Hæckelii), "plastidule souls," † and "atom-souls" are now invented by them, on the basis of purely blind *mechanical* forces of matter. We are informed that "the study of the evolution of soul-life shows that this has worked its way up from the lower stages of the simple *cell-soul*, through an astonishing series of gradual stages in evolution, up to the *soul of man*." ("Present Position of Evolution," p. 266.)

"Astonishing"—truly, based as this wild speculation is on the *Consciousness* of the "nerve cells." For as he tells us, "Little as we are in a position, at the present time, to explain fully the nature of consciousness, ‡ yet the comparative and genetic observation of it clearly shows that it is only a higher and more complex *function of the nerve cells*." (Ibid, note 22.)

* Of course the Esoteric system of Fourth Round Evolution is much more complex than the paragraph and quotations referred to categorically assert. It is practically a *reversal*—both in embryological inference and succession in time of species—of the current Western conception.

† According to Hæckel, there are also *cell-souls*; "an inorganic *molecular soul*" without, and a "plastidular soul with (or possessing) memory". What are our esoteric teachings to this? The *divine and human* soul of the seven principles in man must, of course, pale and give away before such a stupendous revelation!

‡ A valuable confession, this. Only it makes the attempt to trace the *descent* of Consciousness in man as well as of his physical body from *Bathybius Hæckelii* still more humorous and *empirical*, in the sense of Webster's second definition.

Mr. Herbert Spencer's song on Consciousness—is sung, it seems, and may henceforth be safely stored up in the lumber room of obsolete speculations. Where, however, do Hæckel's "complex functions" of his scientific "nerve-cells" land him? Once more right into the Occult and mystic teachings of the Kabala about the descent of souls as conscious and unconscious atoms; among the Pythagorean MONAD and the *monads* of Leibnitz—and the "gods, monads, and atoms" of our esoteric teaching;* into the *dead letter* of Occult teachings, left to the *amateur* Kabalists and professors of ceremonial magic. For this is what he says, while explaining his newly-coined terminology:—

"Plastidule-Souls; the plastidules or protoplasmic molecules, the smallest, homogeneous parts of the protoplasm are, on our plastic theory, to be regarded as the active factors of all life-functions. The plastidular soul differs from the inorganic molecular soul *in that it possesses memory.*" (*"Pedigree of Man," Note, p. 296.*)

This he develops in his mirific lecture on the "*Perigenesis of the Plastidule, or the wave-motions of living particles.*" It is an improvement on Darwin's theory of "Pangenesiis," and a further approach, a cautious move towards "magic." The former is a conjecture that certain of the actual and identical atoms which had belonged to ancestral bodies "are thus transmitted through their descendants for generation after generation, so that we are literally 'flesh of the flesh' of the primeval creature who has developed into man in the later . . . period"—explains the author of "The Modern Zoroastrian" (*in "Primitive Polarities,"* etc.). The latter (Occultism) teaches that—(a) the life-atoms of our (*Prána*) life-principle are never entirely lost when a man dies. That the atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are partially transmitted from father to son by heredity, and partially are drawn once more together and become the animating principle of the new body in every new incarnation of

* Those who take the opposite view and look upon the existence of the human soul,—"as a supernatural, a spiritual phenomenon, conditioned by forces altogether different from ordinary physical forces." . . . "mock," he thinks, "in consequence, all explanation that is simply scientific." They have no right it seems, to assert that "psychology is, in part, or in whole, a spiritual science, not a physical one." . . . The new discovery by Hæckel (one taught for thousands of years in all the Eastern religions, however), that the animals have souls, will, and sensation, hence soul-functions, leads him to make of psychology the science of the zoologists. The archaic teaching that the "Soul" (the animal and human souls, or *Kama* and *Manas*) "has its developmental history"—is claimed by Hæckel as his own discovery and innovation on an "untrodden (?) path"! He (Hæckel) will work out the comparative evolution of the soul in man and in other animals. . . . "The comparative morphology of the soul-organs, and the comparative physiology of the soul-functions, both founded on Evolution, thus become the psychological (really materialistic) problem of the scientific man." (*Cell-souls and Soul-cells, p. 137, "Pedigree of Man."*)

the Monads. Because (*b*), as the *individual* Soul is ever the same, so are the atoms of the lower principles (body, its astral, or *life double*, etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies, etc., etc.*

To be just, and, to say the least, *logical*, our modern Hæckelians ought to pass a resolution that henceforth the "Perigenesis of the Plastidule," and like lectures, should be bound up with those on "Esoteric Buddhism," and "The Seven Principles in Man." Thus the public will have a chance, at any rate, of judging after comparison which of the two teachings is the *most* or the *least* ABSURD, even from the standpoint of *materialistic* and *exact* Science!

Now the Occultists, who trace every atom in the universe, whether an aggregate or single, to One Unity, or Universal *Life*; who do not recognize that anything in Nature can be *inorganic*; who know of no such thing as *dead* matter—the Occultists are consistent with their doctrine of Spirit and Soul when speaking of *memory* in every atom, of *will and sensation*. But what can a materialist mean by the qualification? The law of *biogenesis*, in the sense applied to it by the Hæckelians—"is the result of the ignorance on the part of the man of science of *occult* physics." We know and speak of "life-atoms"—and of "sleeping-atoms"—because we regard these two forms of energy—the kinetic and the potential—as produced by one and the same force or the ONE LIFE, and regard the latter as the source and mover of all. But what *is it* that furnished with energy, and especially with *memory*, the "plastidular souls" of Hæckel? The "wave motion of living particles" becomes comprehensible on the theory of a Spiritual ONE LIFE, of a universal Vital principle independent of *our* matter, and manifesting as *atomic energy* only on *our* plane of consciousness. It is that which, individualized in the human cycle, is transmitted from father to son.

Now Hæckel, modifying Darwin's theory, suggests "most plausibly," as the author of the "*Modern Zoroastrian*" thinks, "that not the identical atoms, but their peculiar motions and mode of aggregation have been thus transmitted" (by heredity).

If Hæckel, or any other Scientist, knew more than any of them does of the nature of the atom, he would not have improved the occasion in this way. For he only states, in a more *metaphysical language* than Darwin, one and the same thing. The life-principle, or *life energy*,

* (See "*Transmigration of the Life Atoms*," "*Five years of Theosophy*," p. 533-539). The collective aggregation of these atoms forms thus the *Anima Mundi* of our Solar system, the *soul* of our little universe, each atom of which is of course a *soul*, a monad, a little universe endowed with consciousness, hence with *memory* (*Vol. I., Part III., "Gods, Monads and Atoms."*)

which is omnipresent, eternal, indestructible, is a *force* and a *PRINCIPLE* as *noumenon*, atoms, as *phenomenon*. It is one and the same thing, and cannot be considered as separate except in materialism.*

Further, Hæckel enunciates concerning the Atom Souls that which, at first sight, appears as occult as a Monad of Leibnitz. "The recent contest as to the nature of atoms, which we must regard as in some form or other the ultimate factors in all physical and chemical processes," he tells us—"seems to be capable of the easiest settlement, by the conception that these very minute masses possess, as centres of force, a *persistent soul*, that every atom has sensation and the power of movement."

He does not say a word concerning the fact that this is Leibnitz's theory, and one pre-eminently occult. Nor does he understand the term "Soul" as we do; for, with Hæckel it is simply, along with consciousness, the production of the grey matter of the brain, a thing which, as the "cell-soul, is as indissolubly bound up with the protoplasmic body as is the *human soul with the brain and spinal cord*." (*Ibid.*) He rejects the conclusions of Kant, Herbert Spencer, of du Bois-Reymond and Tyndall. The latter expresses the opinion of all the great men of science, as of the greatest thinkers of this and the past ages, in saying that "the passage from the physics of the brain to the corresponding facts of Consciousness is unthinkable. Were our minds and senses so . . . illuminated as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings . . . electric discharges . . . we should be as far as ever from the solution of the problem . . . *The chasm between the two classes of phenomena would still remain intellectually impassable.*" But the complex function of the nerve-cells of the great German EMPIRIC, or, in other words, his Consciousness, will not permit him to follow the conclusions of the greatest thinkers of our globe. *He is greater than they.* He asserts this, and *protests* against all. "No one has the right

* In "*The transmigration of the Life-Atoms*," we say, to explain better a position which is but too often misunderstood:—"It is *omnipresent* . . . though (on this plane of manifestation) often in a dormant state—as in stone. The definition which states that when this indestructible force is disconnected with one set of atoms (*molecules ought to have been said*) it becomes immediately attracted by others, does not imply that it entirely abandons the first set (because the atoms themselves would then disappear), but only that it transfers its *vis viva*, or life power—the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy or life latent," etc., etc. Now what can Hæckel mean by his "not identical atoms but their peculiar motion and mode of aggregation," if it is not the same *Kinetic* energy we have been explaining? He must have read Paracelsus and studied "*Five Years of Theosophy*," without properly digesting the teachings, before evolving such theories.

to hold that in the future *we* (Hæckel) shall not be able to pass beyond those limits of our knowledge that to day seem impassable"; and he quotes from Darwin's introduction to the "Descent of Man" these words, which he modestly applies to his scientific opponents and himself: "It is always those *who know little*, and not those who *know much*, that positively affirm that this or that problem will never be solved by Science."

The world may rest satisfied. That day is not far off when the "thrice great" Hæckel will have shown (to his own satisfaction) that the consciousness of Sir I. Newton was, physiologically speaking, but the reflex action (or *minus* consciousness) caused by the *peri-genesis* of the plastidules of our common ancestor and old friend, the *Moneron Hæckelii*. The fact that the said "Bathybius" has been found out and *exposed* as a pretender simulating the organic substance *it was not*; and since, among the children of men, Lot's wife alone (and even this, only after her disagreeable metamorphosis into a salt pillar) could claim the pinch of salt *it is*, as her forefather—will not dismay him at all. He will go on asserting, as coolly as he has always done, that it was no more than the peculiar mode and motion of the ghost of the long-vanished atoms of our "Father Bathybius," which, transmitted across æons of time into the cell-tissue of the grey matter of the brains of every great man, caused Sophocles and Æschylus, as well as Shakespeare, to write their tragedies, Newton, his "Principia," Humboldt, his "Cosmos," etc. etc. It prompted Hæckel to invent Græco-Latin names three inches long, pretending to mean a good deal, and meaning—nothing.

Of course we are quite aware that the true, honest evolutionist agrees with us; and that he is the first to say that not only is the geological record imperfect, but that there are enormous gaps in the series of hitherto discovered fossils, which can never be filled. He will tell us, moreover, that "no evolutionist assumes that man is descended *from any existing ape or any extinct ape either*," but that man and apes originated *probably* æons back, in some common root stock. Still, as de Quatrefages points out, he will claim as an evidence corroborating his (the evolutionist's) claim, even this wealth of absent proofs, saying that "all living forms have not been preserved in the fossil series, the chances of preservation being few and far between," even primitive man "burying or *burning* his dead" (A. Wilson). This is just what we ourselves claim. It is just as *possible* that future should have in store for us the discovery of the giant skeleton of an Atlantean, 30ft. high, as the fossil of a pithecoïd "missing link": only the former is more *probable*.

§ III.

THE FOSSIL RELICS OF MAN AND THE
ANTHROPOID APE.

A.

GEOLOGICAL FACTS BEARING ON THE QUESTION OF THEIR RELATIONSHIP.

THE data derived from scientific research as to "primeval man" and the ape lend no countenance to theories deriving the former from the latter. "Where, then, must we look for primeval man?" still queries Mr. Huxley, after having vainly searched for him in the very depths of the quaternary strata. "Was the oldest *Homo sapiens* Pliocene or Miocene, or yet more ancient? In still older strata do the fossilized bones of an *ape more anthropoid*, or a *man more pithecoid* than any yet known, await the researches of some unborn palæontologist? Time will show" ("Man's Place in Nature," p. 159).

It will—undeniably—and thus vindicate the anthropology of the Occultists. Meanwhile, in his eagerness to vindicate Mr. Darwin's *Descent of Man*, Mr. Boyd Dawkins believes he has all but found the "missing link"—in theory. It was due to theologians more than to geologists that, till nearly 1860, man had been considered a relic no older than the Adamic orthodox 6,000 years. As Karma would have it though, it was left to a French Abbé—l'abbé Bourgeois—to give this easy-going theory even a worse blow than had been given to it by the discoveries of Boucher de Perthes. Everyone knows that the Abbé discovered and brought to light good evidence that man already existed during the Miocene period; for flints of undeniably human making were excavated from Miocene strata. In the words of the author of "Modern Science and Modern Thought":—

"They must either have been chipped by man, or, as Mr. Boyd Dawkins supposes, by the Dryopithecus or some other anthropoid ape which had a dose of intelligence so much superior to the gorilla, or chimpanzee, as to be able to fabricate tools. But in this case the problem would be solved and the missing link discovered, for such an ape might well have been the *ancestor* of Palæolithic man."

Or—the descendant of *Eocene Man*, which is a variant offered to the theory. Meanwhile, the Dryopithecus with such fine mental endowments is yet to be discovered. On the other hand, Neolithic and even Palæolithic man having become an absolute certainty,—and, as the same author justly observes: "If 100,000,000 years have elapsed since

the earth became sufficiently solidified to support vegetable and animal life, the Tertiary period may have lasted for 5,000,000; or for 10,000,000 years, if the life-sustaining order of things has lasted, as Lyell supposes, for at least 200,000,000 years"—why should not another theory be tried? Let us carry man, as an hypothesis, to the close of Mesozoic times—admitting *argumenti causâ* that the (much more recent) higher apes then existed! This would allow ample time to man and the modern apes to have diverged from the mythical "*ape more anthropoid*," and even for the latter to have degenerated into those that are found *mimicking* man in using "branches of trees as clubs, and cracking cocoa-nuts with hammer and stones."* Some savage tribes of hillmen in India build their abodes on trees, just as the gorillas build their dens. The question, which of the two, the beast or the man, has become the imitator of the other, is scarcely an open one, even granting Mr. Boyd Dawkins' theory. The fanciful character of his hypothesis, is, however, generally admitted. It is argued that while in the Pliocene and Miocene periods there were true apes and baboons, and man was undeniably contemporaneous with the former of those times—though as we see orthodox anthropology still hesitates in the teeth of facts to place him in the era of the Dryopithecus, which latter "has been considered by some anatomists as in some respects superior to the chimpanzee or the gorilla"—yet, in the Eocene there have been no other fossil *primates* unearthed and no pithecoïd stocks found save a few extinct lemurian forms. And we find it also *hinted* that the Dryopithecus *may have been* the "missing link," though the brain of the creature no more warrants the theory than does the brain of the modern gorilla. (*Vide* also Gaudry's speculations.)

Now we would ask who among the Scientists is ready to prove that *there was no man* in existence in the early Tertiary period? What is it that prevented his presence? Hardly thirty years ago his existence any farther back than 6, or 7,000 years was indignantly denied. Now he is refused admission into the Eocene age. Next century it may become a question whether man was not contemporary with the "flying Dragons;" the pterodactyl, the plesiosaurus and iguanodon, etc., etc. Let us listen, however, to the echo of Science.

* This the way *primitive man* must have acted? We do not know of men, not even of savages, in our age, who are known to have imitated the apes who live side by side with them in the forests of America and the islands. We do know of large apes who, tamed and living in houses, will mimic men to the length of donning hats and coats. The writer had personally a chimpanzee who, without being taught, opened a newspaper and pretended to read in it. It is the descending generations, the children, who mimic their parents—not the reverse.

“Now wherever anthropoid apes lived, it is clear that, whether as a question of anatomical structure, or of climate and surroundings, man, or *some creature which was the ancestor of man*, might have lived also. Anatomically speaking, apes and monkeys are as much special variations of the mammalian type as man, whom they resemble, bone for bone, and muscle for muscle, and the physical animal man is simply an instance of the quadrumanous type specialised for erect posture and a larger brain* If he could survive, as we know he did, the adverse conditions and extreme vicissitudes of the Glacial period, there is no reason why he might not have lived in the semi-tropical climate of the Miocene period, when a genial climate extended even to Greenland and Spitzbergen . . .” (“*Modern Science and Modern Thought*,” p. 152.)

While most of the men of Science, who are uncompromising in their belief in the descent of man from an “extinct anthropoid mammal,” will not accept even the bare tenability of any other theory than an ancestor common to man and the Dryopithecus, it is refreshing to find in a work of real scientific value such a margin for compromise. Indeed, it is as wide as it can be made under the circumstances, *i.e.*, without immediate danger of getting knocked off one’s feet by the tidal wave of “science-adulation.” Believing that the difficulty of accounting “for the development of *intellect* and *morality* by evolution is *not so great as that presented by the difference as to physical structure*† between man and the highest animal,” the same author says:—

“But it is not so easy to see how this difference of physical structure arose, and how a being came into existence which had such a brain and hand, and such undeveloped capabilities for an almost unlimited progress. The difficulty is this: the difference in structure between the lowest existing race of man and the highest existing ape is too great to admit of the possibility of one being the direct descendant of the other. The negro in some respects makes a slight approximation towards the Simian type. His skull is narrower, his brain less capacious, his muzzle more projecting, his arm longer than those of the

* It is asked, whether it would change one iota of the scientific truth and fact contained in the above sentence if it were to read: “the ape is simply an instance of the biped type specialized for going on all fours, generally, and a smaller brain.” *Esoterically* speaking, this is the real truth, and not the reverse.

† We cannot follow Mr. Laing here. When avowed Darwinists like Huxley point to “the *great gulf* which intervenes between the lowest ape and the highest man in *intellectual power*,” the “*enormous gulf* . . . between them,” the “*immeasurable and practically infinite divergence of the Human from the Simian stirps*” (*Man’s Place in Nature*, pp. 102-3); when even the physical basis of mind—the brain—so *vastly* exceeds in size that of the highest existing apes; when men like Wallace are forced to invoke the agency of extra-terrestrial intelligences in order to explain the rise of such a creature as the Pithecanthropus alalus, or speechless savage of Hæckel, to the level of the large-brained and *moral* man of to-day—it is idle to dismiss Evolutionist puzzles so lightly. If the *structural* evidence is so unconvincing and, taken as a whole, so hostile to Darwinism, the difficulties as to the “how” of the Evolution of the human *mind* by natural selection are tenfold greater.

average European man. Still he is essentially a man, and separated by a wide gulf from the chimpanzee or the gorilla. *Even the idiot or cretin, whose brain is no larger and intelligence no greater than that of the chimpanzee, is an arrested man, not an ape.*"

"If, therefore, the Darwinian theory holds good in the case of man and ape, we must go back to some common ancestor from whom both may have originated But to establish this as a *fact* and not a *theory* we require to find that ancestral form, or, at any rate, some intermediate forms tending towards it in other words the missing link! Now it must be admitted that, hitherto, not only have no such missing links been discovered, but the oldest known human skulls and skeletons which date from the Glacial period, and are probably at least 100,000 years old, show no very decided approximation towards any such pre-human type. On the contrary, *one of the oldest types*, that of the men of the sepulchral cave of Cro-Magnon, * *is that of a fine race, tall in stature, large in brain, and on the whole superior to many of the existing races of mankind.* The reply of course is that the time is insufficient, *and if man and the ape had a common ancestor*, that as a highly developed anthropoid ape, certainly, and man, probably, already existed in the Miocene period, such ancestor must be sought still further back at a distance compared with which the whole Quaternary period sinks into insignificance It may well make us hesitate before we admit that man . . . is alone an exception. . . . This is more difficult to believe, as the ape family which man (?) so closely resembles contains numerous branches which graduate into one another, but the extremes of which differ more widely than man does from the highest of the ape series. If a special creation is required for man, *must there not have been special creations for the chimpanzee, the gorilla, the orang, and for at least 100 different species of ape and monkeys which are all built on the same lines?*" (p. 182, "Modern Science, etc.")

There was a "special creation" for man, and a "special creation" for the ape, *his* progeny; only on other lines than ever bargained for by Science. Albert Gaudry and others give some weighty reasons why man cannot be regarded as the crown of an ape-stock. When one finds that not only was the "primeval savage" (?) a reality in the Miocene times, but that, as de Mortillet shows, the flint relics he has left behind him were splintered *by fire* in that remote epoch; when we learn that the Dryopithecus, *alone of the anthropoids*, appears in those strata, what is the natural inference? That the Darwinians are in a quandary. The very manlike Gibbon is *still in the same low grade of development, as it was when it co-existed with Man at the close of the Glacial Period.* It has not appreciably altered since the Pliocene times. Now there is little to choose between the Dryopithecus and the existing anthropoids—gibbon, gorilla, etc. If, then, the Darwinian theory is all-sufficient, how are we to "explain" the evolution of this

* A race which MM. de Quatrefages and Hamy regard as a branch of the *same stock* whence the *Canary Island Guanches* sprung—offshoots of the Atlanteans, in short.

ape into Man during the first half of the Miocene? The time is far too short for such a theoretical transformation. The extreme slowness with which variation in species supervenes renders the thing inconceivable—more especially on the Natural Selection hypothesis. The enormous mental and structural gulf between a savage acquainted with fire and the mode of kindling it, and a brutal anthropoid, is too much to bridge even in idea, during so contracted a period. Let the Evolutionists push back the process into the preceding *Eocene*, if they prefer to do so; let them even trace both Man and Dryopithecus to a common ancestor; the unpleasant consideration has, nevertheless, to be faced that in Eocene strata the anthropoid fossils are as conspicuous by their absence, as is the fabulous *pithecanthropus* of Hæckel. Is an exit out of this *cul de sac* to be found by an appeal to the “unknown,” and a reference with Darwin to the “imperfection of the geological record”? So be it; but the same right of appeal must be accorded equally to the Occultists, instead of remaining the monopoly of puzzled materialism. Physical man, we say, existed before the first bed of the Cretaceous rocks was deposited. In the early part of the Tertiary Age, the most brilliant civilization the world has ever known flourished at a period when the Hæckelian *man-ape* is conceived to have roamed through the primeval forests, and Mr. Grant Allen’s putative ancestor to have swung himself from bough to bough with his hairy mates, the degenerated Liliths of the Third Race Adam. Yet there were no anthropoid apes in the brighter days of the civilization of the Fourth Race; but Karma is a mysterious law, and no respecter of persons. The monsters bred in sin and shame by the Atlantean giants, “*blurred copies*” of their bestial sires, and hence of modern man (Huxley), now mislead and overwhelm with error the speculative Anthropologist of European Science.

Where did the first men live? Some Darwinists say in Western Africa, some in Southern Asia, others, again, believe in an independent origin of human stocks in Asia and America from a Simian ancestry (Vogt). Hæckel, however, advances gaily to the charge. Starting from his “*prosimiæ*” . . . “the ancestor common to all other catarrhini, including man”—a “link” now, however, disposed of for good by recent anatomical discoveries!—he endeavours to find a habitat for the primeval *Pithecanthropus alalus*. “In all probability it (the transformation of animal into man) occurred in Southern Asia, in which region many evidences are forthcoming that here was the original home of the different species of men. Probably Southern Asia itself was not the earliest cradle of the human race, but LEMURIA, a continent that lay to the south of Asia, and sank later on beneath the surface of the Indian Ocean. (*Vide infra*, “Scientific and geological proofs of the former existence of several

submerged continents.”) “The period during which the evolution of the anthropoid apes into apelike men took place was probably the last part of the tertiary period, the Pliocene Age, and perhaps the Miocene, its forerunner.” (Pedigree of Man, p. 73.)

Of the above speculations, the only one of any worth is that referring to Lemuria, which *was* the cradle of mankind—of the physical sexual creature who materialized through long æons out of the ethereal hermaphrodites. Only, if it is proved that *Easter Island* is an actual relic of Lemuria, we must believe that according to Hæckel the “*dumb ape-men*,” just removed from a brutal mammalian monster, built the gigantic portrait-statues, some of which are now in the British Museum. Critics are mistaken in terming Hæckelian doctrines “abominable, revolutionary, immoral”—though materialism is the legitimate outcome of the ape-ancestor myth—they are simply too absurd to demand disproof.

B.

WESTERN EVOLUTIONISM: THE COMPARATIVE ANATOMY OF MAN AND THE ANTHROPOID IN NO WAY A CONFIRMATION OF DARWINISM.

We are told that while every other heresy against modern science may be disregarded, this, our denial of the Darwinian theory as applied to Man, will be the one “unpardonable” sin. The Evolutionists stand firm as rock on the evidence of similarity of structure between the ape and the man. The anatomical evidence, it is urged, is quite overpowering in this case; it is *bone for bone*, and *muscle for muscle*, even the brain conformation being very much the same.

Well, what of that? All this was known before King Herod; and the writers of the *Ramayana*, the poets who sang the prowess and valour of Hanuman, the monkey-God, “whose feats were great and Wisdom never rivalled,” must have known as much about his anatomy and brain as does any Hæckel or Huxley in our modern day. Volumes upon volumes were written upon this similarity, in antiquity as in more modern times. Therefore, there is nothing new whatever given to the world or to philosophy, in such volumes as Mivart’s “Man and Apes,” or Messrs. Fiske and Huxley’s defence of Darwinism. But what are those *crucial* proofs of man’s descent from a pithecoïd ancestor? If the Darwinian theory *is not the true one*—we are told—if man and ape do not descend from a common ancestor, then we are called upon to explain the reason of:—

(I.) The similarity of structure between the two; the fact that the

higher animal world—man and beast—is physically of one type or pattern.

(II.) The presence of *rudimentary organs* in man, *i.e.*, traces of former organs now atrophied by disuse. Some of these organs, it is asserted, could not have had any scope for employment, except for a semi-animal, semi-arboreal monster. Why, again, do we find in Man those “rudimentary” organs (as useless as its rudimentary wing is to the *Apteryx* of Australia), the vermiform appendix of the *cæcum*, the ear muscles,* the “rudimentary tail” (with which children are still sometimes born), etc., etc.?

Such is the war cry; and the cackle of the smaller fry among the Darwinians is louder, if possible, than even that of the scientific Evolutionists themselves!

Furthermore, the latter themselves—with their great leader Mr. Huxley, and such eminent zoologists as Mr. Romanes and others—while defending the Darwinian theory, are the first to confess the almost insuperable difficulties in the way of its final demonstration. And there are as great men of science as the above-named, who deny, most emphatically, the uncalled-for assumption, and loudly denounce the unwarrantable exaggerations on the question of this supposed similarity. It is sufficient to glance at the works of Broca, Gratiolet, of Owen, Pruner-Bey, and finally, at the last great work of de Quatrefages, “*Introduction à l'Etude des Races humaines, Questions générales*,” to discover the fallacy of the Evolutionists. We may say more: the exaggerations concerning such similarity of structure between man and the anthropomorphous ape have become so glaring and absurd of late, that even Mr. Huxley found himself forced to protest against the too sanguine expectations. It was that great anatomist personally who called the “smaller fry” to order, by declaring in one of his articles that the differences in the structure of the human body and that of the highest anthropomorphous pithecoïd, were not only *far from being trifling and unimportant*, but were, on the contrary, very great and suggestive: “each of the bones of the gorilla has its own specific impress on it that distinguishes it from a similar human bone.” Among the existing creatures there is not one single intermediate form that could fill the gap between man and the ape. To ignore that gap, he added, “was as *uncalled-for as it was absurd*.”†

* Professor Owen believes that these muscles—the *attollens*, *retrahens*, and *atrahens aurem*—were actively functioning in men of the Stone Age. This may or may not be the case. The question falls under the ordinary “occult” explanation, and involves no postulate of an “animal progenitor” to solve it.

† Quoted in the Review of the “*Introduction à l'Etude des Races Humaines*,” by *de Quatrefages*. We have not Mr. Huxley's work at hand to quote from. Or to cite another good authority:—“We find one of the most man-like apes (gibbon), in the

Finally, the absurdity of such an *unnatural* descent of man is so palpable in the face of all the proofs and evidence of the skull of the pithecoïd as compared to that of man, that even de Quatrefages resorted unconsciously to our esoteric theory by saying *that it is rather the apes that can claim descent from man than vice versâ*. As proven by Gratiolet, with regard to the cavities of the brain of the anthropoids, in which species that organ develops in an inverse ratio to what would be the case were the corresponding organs in man really the product of the development of the said organs in the apes—the size of the human skull and its brain, as well as the cavities, increase with the individual development of man. His intellect develops and increases with age, while his facial bones and jaws diminish and straighten, thus being more and more spiritualized: whereas with the ape it is the reverse. In its youth the anthropoid is far more intelligent and good-natured, while with age it becomes duller; and, as its skull recedes and seems to diminish as it grows, its facial bones and jaws develop, the brain being finally crushed, and thrown entirely back, to make with every day more room for the animal type. The organ of thought—the brain—recedes and diminishes, entirely conquered and replaced by that of the wild beast—the jaw apparatus.

Thus, as wittily remarked in the French work, a gorilla would have a perfect right to address an Evolutionist, claiming its right of descent from himself. It would say to him, “We, anthropoid apes, form a retrogressive departure from the human type, and therefore our development and evolution are expressed by a transition from a human-like to an animal-like structure of organism; but in what way could *you*, men, descend from us—how can you form a continuation of our genus? For, to make this possible, your organization would have to differ still more than ours does from the human structure, it would have to approach still closer to that of the beast than ours does; and in such a case justice demands that you should give up to us your place in nature. You are lower than we are, once that you insist on tracing your genealogy from our kind; for the structure of our organization and its development are such that we are unable to generate forms of a higher organization than our own.”

This is where the Occult Sciences agree entirely with de Quatrefages, and this species is still in the same low grade, and side by side with it at the end of the Ice-period, man is found in the same high grade as to-day, the ape not having approximated more nearly to the man, and modern man not having become further removed from the ape than the first (fossil) man. . . these facts contradict a theory of constant progressive development.” (Pfaff.) When, according to Vogt, the average Australian brain = 99.35 cub. inches; that of the gorilla 30.51 cub. in., and that of the chimpanzee only 25.45, the *giant gap* to be bridged by the advocate of “Natural” Selection becomes apparent.

fages. Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the "Heavenly man"—the Dhyān Chohans, or the *Pitris* so-called, as shown in the first Part of this volume. On the other hand, the pithecoids, the orang-outang, the gorilla, and the chimpanzee *can*, and, as the Occult Sciences teach, *do*, descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal—whose *remote* ancestors were themselves the product of Lemurian bestiality—which lived in the Miocene age. The ancestry of this semi-human monster is explained in the Stanzas as originating in the sin of the "Mind-less" races of the middle Third Race period.

When it is borne in mind that all forms which now people the earth, are so many variations on *basic types* originally thrown off by the MAN of the Third and Fourth Round, such an evolutionist argument as that insisting on the "unity of structural plan" characterising all vertebrates, loses its edge. The basic types referred to were very few in number in comparison with the multitude of organisms to which they ultimately gave rise; but a general unity of type has, nevertheless, been preserved throughout the ages. The economy of Nature does not sanction the co-existence of several utterly opposed "ground plans" of organic evolution on one planet. Once, however, that the general drift of the occult explanation is formulated, inference as to detail may well be left to the intuitive reader.

Similarly with the important question of the "rudimentary" organs discovered by anatomists in the human organism. Doubtless this line of argument, when wielded by Darwin and Hæckel against their European adversaries, proved of great weight. Anthropologists, who ventured to dispute the derivation of man from an animal ancestry, were sorely puzzled how to deal with the presence of gill-clefts, with the "tail" problem, and so on. Here again Occultism comes to our assistance with the necessary data.

The fact is that, as previously stated, the human type is the repertory of all potential organic forms, and the central point from which these latter radiate. In this postulate we find a true "*Evolution*" or "*unfolding*"—a sense which cannot be said to belong to the mechanical theory of natural selection. Criticising Darwin's inference from "rudiments," an able writer remarks: "Why is it not just as probably a true hypothesis to suppose that Man was *created with the rudimentary sketches in his organization, and that they became useful appendages in the lower animals into which man degenerated*, as to suppose that these parts existed in full development in the lower animals out of which man was generated?" ("Creation or Evolution?" Geo. T. Curtis, p. 76.)

Read for "into which Man degenerated," "the prototypes which man shed in the course of his astral developments," and an aspect of the true esoteric solution is before us. But a wider generalization is now to be formulated.

So far as our present *Fourth Round* terrestrial period is concerned, the mammalian fauna are alone to be regarded as traceable to prototypes shed by Man. The amphibia, birds, reptiles, fishes, etc., are the resultants of the Third Round, astral fossil forms stored up in the auric envelope of the Earth and projected into physical objectivity subsequent to the deposition of the first Laurentian rocks. "Evolution" has to deal with the progressive modifications, which palæontology shows to have affected the lower animal and vegetable kingdoms in the course of geological time. It does not, and from the nature of things cannot, touch on the subject of the pre-physical types which served as the basis for future differentiation. Tabulate the general laws controlling the development of physical organisms it certainly may, and to a certain extent it has acquitted itself ably of the task.

To return to the immediate subject of discussion. The mammalia, whose first traces are discovered in the marsupials of the Triassic rocks of the Secondary Period, were evolved from *purely* astral progenitors contemporary with the Second Race. They are thus *post-Human*, and, consequently, it is easy to account for the general resemblance between their embryonic stages and those of Man, who necessarily embraces in himself and epitomizes in his development the features of the group he originated. This explanation disposes of a portion of the Darwinist brief. "But how to account for the presence of the gill-clefts in the human foetus, which represent the stage through which the branchiæ of the fish are developed;* for the pulsating vessel corresponding to the heart of the lower fishes, which constitutes the foetal heart; for the entire analogy presented by the segmentation of the human ovum, the formation of the blastoderm, and the appearance of the 'gastrula' stage, with corresponding stages in lower vertebrate life and even among the sponges; for the various types of lower animal life which the form of the future child shadows forth in the cycle of its growth?" "How comes it to pass that stages in the life of fishes, whose ancestors swam"—æons before the epoch of the First Root-Race,

* "At this period," writes Darwin, "the arteries run in arch-like branches, as if to carry the blood to branchiæ which are not present in the higher vertebrata, though the slits on the side of the neck still remain, marking their former (?) position."

It is noteworthy that, though gill-clefts are absolutely useless to all but amphibia and fishes, etc., their appearance is regularly noted in the foetal development of vertebrates. Even children are occasionally born with an opening in the neck corresponding to one of the clefts.

—"in the seas of the Silurian period, as well as stages in that of the later amphibian, reptilian fauna, are mirrored in the 'epitomized history' of human fœtal development?"

This plausible objection is met by the reply that the *Third Round* terrestrial animal forms were just as much referable to types thrown off by Third Round man, as that new importation into our planet's area—the mammalian stock—is to the Fourth Round Humanity of the Second Root-race. The process of human fœtal growth epitomizes not only the general characteristics of the Fourth, but of the Third Round terrestrial life. The diapason of type is run through in brief. Occultists are thus at no loss to "account for" the birth of children with an actual caudal appendage, or for the fact that the tail in the human fœtus is, at one period, double the length of the nascent legs. The potentiality of every organ useful to animal life is locked up in Man—the microcosm of the Macrocosm—and abnormal conditions may not unfrequently result in the strange phenomena which Darwinists regard as "reversion to ancestral features."* Reversion, indeed, but scarcely in the sense contemplated by our present-day empiricists!

C

DARWINISM AND THE ANTIQUITY OF MAN: THE ANTHROPOIDS AND THEIR ANCESTRY.

The public has been notified by more than one eminent modern geologist and man of science, that "all estimate of geological duration is not merely *impossible*, but necessarily imperfect; for we are ignorant of the causes, though they must have existed, which quickened or retarded the progress of the sedimentary deposits."† And now another man of Science, as well known (Croll), calculating that the tertiary age began either 15 or 2½ million of years ago—the former being a more correct calculation, according to Esoteric doctrine, than the latter—there seems in this case, at least, no very great disagreement. Exact Science, refusing to see in man "a special creation" (to a certain degree the Secret Sciences do the same), is at liberty to ignore the first three, or rather two-and-a-half Races—the *Spiritual, the semi-astral, and the*

* Those who with Hæckel regard the gill-clefts with their attendant phenomena as illustrative of an active function in our amphibian and piscine ancestors (*Vide* his XII. and XIII. stages), ought to explain why the "*Vegetable with leaflets*" (Lefèvre) represented in fœtal growth, does not appear in his 22 stages through which the monera have passed in their ascent to Man. Hæckel does *not* postulate a *vegetable* ancestor. The embryological argument is thus a two-edged sword and here cuts its possessor.

† "Physiology," Lefèvre, p. 480.

semi-human—of our teachings. But it can hardly do the same in the case of the Third at its closing period, the Fourth, and the Fifth Races, since it already divides mankind into Palæolithic and Neolithic man.* The geologists of France place man in the mid-miocene age (Gabriel de Mortillet), and some even in the *Secondary* period, as de Quatrefages suggests; while the English *savants* do not generally accept such antiquity for their species. But they may know better some day. For “If we consider,” says Sir Charles Lyell in “Antiquity of Man,” p. 246—

“the absence or extreme scarcity of human bones and works of art in all strata, whether marine or fresh water, even in those formed in the immediate proximity of land inhabited by millions of human beings, we shall be prepared for the general dearth of human memorials in glacial formations, whether recent, pleistocene, or of more ancient date. If there were a few wanderers over lands covered with glaciers, or over seas infested with icebergs, and if a few of them left their bones or weapons in moraines or in marine drifts, the chances, after the lapse of thousands of years, of a geologist meeting with one of them must be infinitesimally small.”

The men of Science avoid pinning themselves down to any definite statement concerning the age of man, as indeed they hardly could, and thus leave enormous latitude to bolder speculations. Nevertheless, while the majority of the Anthropologists carry back the existence of man *only* into the period of the *post*-glacial drift, or what is called the Quaternary period, those of them who, as *Evolutionists*, trace man to a *common origin with that of the monkey*, do not show great consistency in their speculations. The Darwinian hypothesis demands, in reality, a far greater antiquity for man, than is even dimly suspected by superficial thinkers. This is proven by the greatest authorities on the question—Mr. Huxley, for instance. Those, therefore, who accept the Darwinian evolution, *ipso facto* hold very tenaciously to an antiquity

* We confess to not being able to see any good reasons for Mr. E. Clodd's certain statement in *Knowledge*. Speaking of the men of Neolithic times, “concerning whom Mr. Grant Allen has given . . . a vivid and accurate sketch,” and who are “the direct ancestors of peoples of whom remnants yet lurk in out-of-the-way corners of Europe, where they have been squeezed or stranded,” he adds to this: “but the men of Palæolithic times can be identified with no existing races; they were savages of a more degraded type than any extant; tall, yet barely erect, with short legs and twisted knees, with prognathous, that is, projecting ape-like jaws, and small brains. Whence they come we cannot tell, and their ‘grave knoweth no man to this day.’”

Besides the possibility that there may be men who *know* whence they came and how they perished—it is not true to say that the Palæolithic men, or their fossils, are all found with “small brains.” The oldest skull of all those hitherto found, the “Neanderthal skull,” is of average capacity, and Mr. Huxley was compelled to confess that it was no real approximation whatever to that of the “missing link.” There are aboriginal tribes in India whose brains are far smaller and nearer to that of the ape than any hitherto found among the skulls of Palæolithic man.

of man so very great, indeed, that it falls not so far short of the Occultist's estimate.* The modest thousands of years of the *Encyclopædia Britannica* and the 100,000 years, to which Anthropology in general limits the age of Humanity, seem quite microscopical when compared with the figures implied in Mr. Huxley's bold speculations. The former, indeed, makes of the original race of men ape-like cave-dwellers. The great English biologist, in his desire to prove man's pithecoïd origin, insists that the transformation of the primordial ape into a human being must have occurred *millions of years back*. For in criticising the excellent average cranial capacity of the Neanderthal skull, notwithstanding his assertion that it is overlaid with "pithecoïd bony walls," coupled with Mr. Grant Allen's assurances that this skull "possesses large bosses on the forehead, strikingly (?) suggestive of those which give the gorilla its peculiarly fierce appearance,"† (*Fortnightly Review*, 1882,) still Mr. Huxley is forced to admit that, in the said skull, his theory is once more defeated by the "completely human proportions of the accompanying limb-bones, together with the fair development of the Engis skull." In consequence of all this we are notified that those skulls, "clearly indicate that the first traces of the primordial stock whence man has proceeded, need no longer be sought by those who entertain any form of the doctrine of progressive development in the newest Tertiaries; but that they *may be looked for in an epoch more distant from the age of the ELEPHAS PRIMIGENIUS than that is from us*" ‡ (Huxley).

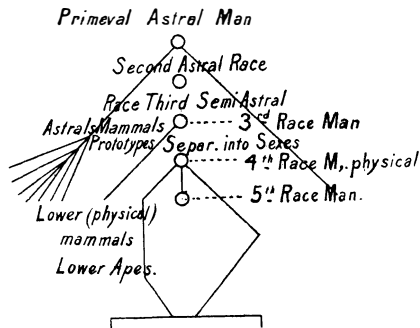
* The *actual* time required for such a theoretical transformation is necessarily enormous. "If," says Professor Pfaff, "in the hundreds of thousands of years which you (the Evolutionists) accept between the rise of palæolithic man and our own day, a greater distance of man from the brute is not demonstrable, (*the most ancient man was just as far removed from the brute as the now living man*), what reasonable ground can be advanced for believing that man has been developed from the brute, and has receded further from it by infinitely small gradations." . . . "The longer the interval of time placed between our times and the so-called palæolithic men, the more ominous and destructive for the theory of the gradual development of man from the animal kingdom is the result stated." Huxley states ("Man's Place in Nature," p. 159) that the *most liberal* estimates for the antiquity of Man *must be still further extended*.

† The baselessness of this assertion, as well as that of many other exaggerations of the imaginative Mr. Grant Allen, was ably exposed by the eminent anatomist, Professor R. Owen, in "Longman's Magazine," No. 1. Must it be repeated, moreover, that the Cro-Magnon Palæolithic type is superior to a very large number of existing races?

‡ It thus stands to reason that science would never dream of a *pre-tertiary* man, and that de Quatrefages' *secondary* man makes every Academician and "F.R.S." faint with horror because, TO PRESERVE THE APE-THEORY, SCIENCE MUST MAKE MAN POST-SECONDARY. This is just what de Quatrefages has twitted the Darwinists with, adding, that on the whole there were more scientific reasons to trace the ape from man than man from the anthropoid. With this exception science has not one single valid argu-

An *untold* antiquity for man is thus, then, the scientific *sine quâ non* in the question of Darwinian Evolution, since the oldest Palæolithic man shows as yet no appreciable differentiation from his modern descendant. It is only of late that modern Science began to widen with every year the abyss that now separates her from old Science, that of the Plinies and Hippocrateses, none of whom would have derided the archaic teachings with respect to the evolution of the human races and animal species, as the present day Scientist—geologist or anthropologist—is sure to do.

Holding, as we do, that the mammalian type was a post-human Fourth Round product, the following diagram—as the writer understands the teaching—may make the process clear :—



The unnatural union was *invariably* fertile, because the then mammalian types *were not remote enough* from their Root-type*—Primeval Astral

ment to offer against the antiquity of man. But in this case modern Evolution demands far more than the fifteen million years of Croll for the Tertiary period, for two very simple but good reasons: (a) No anthropoid ape has been found before the Miocene period: (b) man's flint relics have been traced to the Pliocene and their presence *suspected*, if not accepted by all, in the Miocene strata. Again, where is the "missing link" in such case? And how could even a Palæolithic Savage, a "Man of Canstadt," evolve into *thinking* men from the brute Dryopithecus of the Miocene *in so short a time*. One sees now the reason why Darwin rejected the theory that only 60,000,000 years had elapsed since the Cambrian period. "He judges from the small amount of organic changes since the glacial epoch, and adds that the previous 140 million years can hardly be considered as sufficient for the development of the varied forms of life which certainly existed toward the close of the Cambrian period." (Ch. Gould.)

* Let us remember in this connection the esoteric teaching which tells us of Man having had in the Third Round a GIGANTIC APE-LIKE FORM on the astral plane. And similarly at the close of the Third Race in this Round. Thus it accounts for the *human* features of the apes, especially of the later anthropoids—apart from the fact that these latter preserve by *Heredity* a resemblance to their Atlanto-Lemurian sires.

Man—to develop the necessary barrier. Medical science records such cases of monsters, bred from human and animal parents, even in our own day. The possibility is, therefore, only one of *degree*, not of fact. Thus it is that Occultism solves one of the strangest problems presented to the consideration of the anthropologist.

The pendulum of thought oscillates between extremes. Having now finally emancipated herself from the shackles of theology, Science has embraced the opposite fallacy; and in the attempt to interpret Nature on purely materialistic lines, she has built up that most extravagant theory of the ages—the derivation of man from a ferocious and brutal ape. So rooted has this doctrine, in one form or another, now become, that the most Herculean efforts will be needed to bring about its final rejection. The Darwinian anthropology is the incubus of the ethnologist, a sturdy child of modern Materialism, which has grown up and acquired increasing vigour, as the ineptitude of the theological legend of Man's "creation" became more and more apparent. It has thriven on account of the strange delusion that—as a scientist of repute puts it—"All hypotheses and theories with respect to the rise of man can be reduced to *two* (the Evolutionist and the Biblical exoteric account). . . There is no other hypothesis conceivable . . ."!! The anthropology of the secret volumes is, however, the best possible answer to such a worthless contention.

The anatomical resemblance between Man and the higher Ape, so frequently cited by Darwinists as pointing to some former ancestor common to both, presents an interesting problem, the proper solution of which is to be sought for in the esoteric explanation of the genesis of the pithecoïd stocks. We have given it as far as was useful, by stating that the bestiality of the primeval mindless races resulted in the production of huge man-like monsters—the offspring of human and animal parents. As time rolled on, and the still semi-astral forms consolidated into the physical, the descendants of these creatures were modified by external conditions, until the breed, dwindling in size, culminated in the lower apes of the Miocene period. With these the later Atlanteans renewed the sin of the "Mindless"—this time with full responsibility. The resultants of their crime were the species of apes now known as Anthropoid.

It may be useful to compare this very simple theory—and we are willing to offer it even as a hypothesis to the unbelievers—with the Darwinian scheme, so full of insurmountable obstacles, that no sooner is one of these overcome by a more or less ingenious hypothesis, than ten worse difficulties are forthwith discovered behind the one disposed of.

§ IV.

DURATION OF THE GEOLOGICAL PERIODS, RACE CYCLES, AND THE ANTIQUITY OF MAN.

MILLIONS of years have dropped into Lethe, leaving no more recollection in the memory of the profane than the few millenniums of the orthodox Western chronology as to the origin of Man and the history of the primeval races.

All depends on the proofs found for the antiquity of the Human Race. If the still-debated man of the Pliocene or even the Miocene period was the *Homo primigenius*, then science *may* be right (*argumenti causâ*) in basing its present anthropology—as to the date and mode of origin of “Homo sapiens”—on the Darwinian theory.* But if the skeletons of man should, at any time, be discovered in the Eocene strata, but no fossil ape, thereby proving the existence of man prior to the anthropoid—then Darwinians will have to exercise their ingenuity in another direction. And it is said in well-informed quarters that the XXth century will be yet in its earliest teens, when such undeniable proof of Man’s priority will be forthcoming.

Even now evidence is brought forward that the dates for the foundations of cities, civilizations and various other historical events have been absurdly curtailed. This was done as a peace-offering to Biblical chronology. “No date,” writes the well-known Palæontologist, Ed. Lartet, “is to be found in Genesis, which assigns a time for the birth of primitive humanity”; but chronologists have for fifteen centuries endeavoured to force the Bible facts into agreement with their systems. Thus, no less than one hundred and forty different opinions have been formed about the single date of “Creation”; “and between the extreme variations there is a discrepancy of 3,194 years, in the reckoning of the period between the beginning of the world and the birth of Christ.† Within the last few years, archæologists have had to throw back by nearly 3,000 years also the beginnings of Babylonian civilization. On the

* It may here be remarked that those Darwinians, who with Mr. Grant Allen, place our “hairy arboreal” ancestors so far back as the *Eocene Age*, are landed in rather an awkward dilemma. No fossil anthropoid ape—much less the fabulous common ancestor assigned to Man and the Pithecoïd—appears in Eocene strata. The first presentment of an anthropoid ape is Miocene.

† Ed. Lartet, “Nouvelles Recherches sur la co-existence de l’homme et des Grands Mammitères Fossils de la dernière période Géologique.” *Annales des Soc. Nat.*, t. XV., p. 256.

foundation cylinder deposited by Nabonidus, the Babylonian king, conquered by Cyrus—are found the records of the former, in which he speaks of his discovery of the foundation stone that belonged to the original temple built by Naram-Sin, son of Sargon, of Accadia, the conqueror of Babylonia, who, says Nabonidus, lived 3,200 years before his own time."

We have shown in *Isis* that those who based history on the Jewish Chronology (a race which had none of its own and rejected the Western till the XIIth century) would lose themselves, for the Jewish account could only be followed through Kabalistic computation, and with a key to it in the hand. . . We had characterised the late George Smith's chronology of the Chaldeans and Assyrians, made by him to fit in with that of Moses, as quite fantastic. And now, in this respect at least, later Assyriologists have corroborated our denial. For, whereas G. Smith makes Sargon I. (the prototype of Moses in his legend) reign in the city of Akkad about 1600 B.C.—probably out of a latent respect for Moses, whom the Bible makes to flourish 1571 B.C.—we now learn from the first of the six Hibbert lectures delivered by Professor A. H. Sayce, of Oxford, in 1887, that: "Old views of the early annals of Babylonia and its religions have been much modified by recent discovery. The first Semitic Empire, it is now agreed, was that of Sargon of Accad, who established a great library, patronized literature, and extended his conquests across the sea into Cyprus. It is now known that he reigned as early as B.C. 3750." "The Accadian monuments found by the French at Tel-loh must be even older, reaching back to about B.C. 4,000," in other words, to the fourth year of the World's creation agreeably with Bible chronology, and when Adam was in his swaddling clothes. Perchance, in a few years more, the 4,000 years may be further extended. The well-known Oxford lecturer remarked during his disquisitions upon "*The origin and Growth of Religion as illustrated by the Babylonian Religion*" that: "The difficulties of systematically tracing the origin and history of the Babylonian Religion were considerable. The sources of our knowledge of the subject were almost wholly monumental, very little help being obtainable from classical or Oriental writers. Indeed, it was an undeniable fact that the Babylonian priesthood intentionally swaddled up the study of the religious texts in coils of almost insuperable difficulty." That they have confused the dates, and especially the order of events "intentionally," is undeniable, and for a very good reason: their writings and records were all esoteric. The Babylonian priests did no more than the Priests of other ancient nations. Their records were meant only for the Initiates and their disciples, and it is only the latter who were furnished with the keys to the true meaning. But Professor

Sayce's remarks are promising. For he explains the difficulty by saying that as—"the Nineveh library contained mostly copies of older Babylonian texts, and the copyists pitched upon such tablets only as were of special interest to the Assyrian conquerors, belonging to a comparatively late epoch, this added much to the greatest of all our difficulties—namely, our being so often left in the dark as to the age of our documentary evidence, and the precise worth of our materials for history." Thus one has a right to infer that some still fresher discovery may lead to a new necessity for pushing the Babylonian dates so far beyond the year 4,000 B.C., as to make them *pre-Kosmic* in the judgment of every Bible worshipper.

How much more would palæontology have learned had not millions of works been destroyed! We talk of the Alexandrian literary lore, which has been thrice destroyed, namely, by Julius Cæsar B.C. 48, in A.D. 390, and lastly in the year 640, A.D., by the general of Kaliph Omar. What is this in comparison with the works and records destroyed in the primitive Atlantean Libraries, wherein records are said to have been traced on the tanned skins of gigantic antediluvian monsters? Or again the destruction of the countless Chinese books by command of the founder of the Imperial Tsin dynasty, Tsin Shi Hwang-ti, in 213 B.C.? Surely the brick-clay tablets of the Imperial Babylonian Library, and the priceless treasures of the Chinese collections could have never contained such information as one of the aforesaid "Atlantean" skins would have furnished to the ignorant world.

But even with the extremely meagre data at hand, Science has been able to see the necessity of throwing back nearly every Babylonian date, and has done so quite generously. We learn from Professor Sayce that even the archaic statues at Tel-loh, in Lower Babylonia, have suddenly been assigned a date contemporary with the fourth dynasty in Egypt. Unfortunately, dynasties and Pyramids have the fate of geological periods; their dates are arbitrary, and depend on the respective whims of the men of science. Archæologists know now, it is said, that the aforementioned statues are fashioned out of green diorite, that can only be got in the Peninsula of Sinai; and "they accord in the style of art, and in the standard of measurement employed, with the similar diorite statues of the pyramid builders of the third and fourth Egyptian dynasties. . . . Moreover, the only possible period for a Babylonian occupation of the Sinaitic quarries must be placed shortly after the close of the epoch at which the pyramids were built; and thus only can we understand how the name of Sinai could have been derived from that of Sin, the primitive Babylonian moon-god." This is very logical, but what is the date fixed for these "dynasties"? Sanchoniathon's and Manetho's Synchronistic tables and their figures have been rejected, or whatever

remained of these after holy Eusebius' handling of them; and still we have to remain satisfied with the four or five thousand years B.C. so liberally allotted to Egypt. At all events one point is gained. There is, at last, a city on the face of the earth which is allowed, at least, 6,000 years, and it is Eridu. Geology has found it out. According to Professor Sayce again,—

“They are now also able to obtain time for the silting up of the head of the Persian Gulf, which demands a lapse of between 5,000 and 6,000 years since the period when Eridu, now twenty-five miles inland, was the seaport at the mouth of the Euphrates, and the seat of Babylonian commerce with Southern Arabia and India. More than all, the new chronology gives time for the long series of eclipses recorded in the great astronomical work called ‘The Observations of Bel’; and we are also enabled to understand the otherwise perplexing change in the position of the vernal equinox, which has occurred since our present zodiacal signs were named by the Earliest Babylonian astronomers. When the Accadian calendar was arranged and the Accadian months were named, the sun at the vernal equinox was not, as now, in Pisces, or even in Aries, but in Taurus. The rate of the precession of the equinoxes being known, we learn that at the vernal equinox the sun was in Taurus from about 4,700 years B.C., and we thus obtain astronomical limits of date which cannot be impugned.”*

It may make our position plainer if we state at once that we use Sir C. Lyell's nomenclature for the ages and periods, and that when we talk of the Secondary and Tertiary age, of the Eocene, Miocene and Pliocene periods—this is simply to make our facts more comprehensible. Since these ages and periods have not yet been allowed fixed and determined durations, $2\frac{1}{2}$ and 15 million years being assigned at different times to one and the same age (the Tertiary)—and since no two geologists and naturalists seem to agree on this point—Esoteric teachings may remain quite indifferent to whether man is shown to appear in the Secondary or the Tertiary age. If the latter age may be allowed even so much as 15 million years' duration—well and good; for the Occult doctrine, jealously guarding its real and correct figures as far as concerns the First, Second, and two-thirds of the Third Root-Race—gives clear information upon one point only—the age of “Vaivasvata Manu's humanity.” (*Vide Part I., Vol. II., “Chronology of the Brahmins.”*)

Another definite statement is this: It is during the so-called Eocene period that the continent to which the Fourth Race belonged, and on which it lived and perished, showed the first symptoms of sinking. And it was in the Miocene age, that it was finally destroyed—save the little island mentioned by Plato. It is these points that have to be checked by the scientific data.

* From a Report of the “Hibbert Lectures, 1887. Lectures on the Origin and Growth of Religion, and Illustrated by the Religion of the Ancient Babylonians.” By A. H. Sayce. (London: Williams and Norgate.)