

§ V.

ORGANIC EVOLUTION AND CREATIVE CENTRES.

It is argued that the Universal Evolution, otherwise, the gradual development of species in all the kingdoms of nature, works by uniform laws. This is admitted, and the law enforced far more strictly in Esoteric than in modern Science. But we are told also, that it is equally a law that "development works from the less to the more perfect, and from the simpler to the more complicated, by incessant changes, small in themselves, but constantly accumulating in the required direction." It is from the infinitesimally small that the comparatively gigantic species are produced.

Esoteric Science agrees with it, but adds that this law applies only to what is known to it as the *Primary Creation*—the evolution of worlds from primordial atoms, and the *pre-primordial* Atom, at the first differentiation of the former; and that during the period of cyclic evolution in space and time, this law is limited and works only in the lower kingdoms. It did so work during the first geological periods, from simple to complex, on the rough material surviving from the relics of the Third Round, which relics are projected into objectivity when terrestrial activity recommences.

No more than Science, does esoteric philosophy admit *design* or "special creation." It rejects every claim to the "miraculous," and accepts nothing outside the uniform and immutable laws of Nature. But it teaches a cyclic law, a double stream of force (or spirit) and of matter, which, starting from the *neutral centre* of Being, develops in its cyclic progress and incessant transformations. The primitive germ from which all vertebrate life has developed throughout the ages, being distinct from the primitive germ from which the vegetable and the animal life have evolved, there are side laws whose work is determined by the conditions in which the materials to be worked upon are found by them, and of which Science—physiology and anthropology especially—seems to be little aware. Its votaries speak of that "primitive germ," and maintain that it is shown beyond any doubt that the "design" and the "*designer*," if there be any, in the case of man, with the wonderful structure of his limbs, and his hand especially, "must be placed very much farther back, and (the design) is, in fact, involved in the primitive germ," from which not only all vertebrate life, but, "probably all life, animal and vegetable, have been slowly developed" (*p.* 94 of "*Modern Science and Modern Thought*").

This is as true of the "primitive germ" as it is false that that "germ" is only "very much farther back" than man is; for it is at an immeasurable and inconceivable distance (*in time*, though not in space) from the origin even of our Solar system. As the Hindu philosophy very justly teaches, the "*Aniyāmsam Aniyāsam*," can be known only through false notions. It is the "many" that proceed from the ONE—the living spiritual germs or *centres of forces*—each in a septenary form, which first generate, and then give the PRIMARY IMPULSE to the law of evolution and gradual slow development.

Limiting the teaching strictly to this, our earth, it may be shown that, as the ethereal forms of the first Men are first projected on seven zones by seven Dhyān-Chohanīc *centres of Force*, so there are centres of creative power for every ROOT or parent species of the host of forms of vegetable and animal life. This is, again, no "special creation," nor is there any "Design," except in the general "ground-plan" worked out by the universal law. But there are certainly "designers," though these are neither omnipotent nor omniscient in the absolute sense of the term. They are simply *Builders*, or Masons, working under the impulse given them by the ever-to-be-unknown (on our plane) Master Mason—the ONE LIFE and Law. Belonging to this sphere, they have no hand in, or possibility of working on any other, during the present Manvantara, at any rate. That they work in cycles and on a strictly geometrical and mathematical scale of progression, is what the extinct animal species amply demonstrate; that they act by *design* in the details of minor lives (of side animal issues, etc.) is what natural history has sufficient evidence for. In the *creation* of new species, departing sometimes very widely from the Parent stock, as in the great variety of the *genus Felis*—like the lynx, the tiger, the cat, etc.—it is the "designers" who direct the new evolution by adding to, or depriving the species of certain appendages, either needed or becoming useless in the new environments. Thus, when we say that *Nature* provides for every animal and plant, whether large or small, we speak correctly. For, it is those terrestrial spirits of Nature, who form the aggregated Nature; which, if it fails occasionally in its design, is neither to be considered blind, nor to be taxed with the failure; since, belonging to a *differentiated* sum of qualities and attributes, it is in virtue of that alone *conditioned and imperfect*.

Were there no such thing as evolutionary cycles, an eternal spiral progress into matter with a proportionate *obscuration* of spirit—though the two are one—followed by an inverse ascent into spirit and the defeat of matter—active and passive by turn—how explain the discoveries of zoology and geology? How is it that, on the dictum of authoritative science, one can trace the animal life from the mollusc up

to the great Sea Dragon, from the smallest land-worm up again to the gigantic animals of the Tertiary Period; and that the latter were once crossed is shown by the fact of all those species *decreasing, dwindling down and being dwarfed*. If the seeming process of development working from the less to the more perfect, and from the simpler to the more complex, were a universal law indeed, instead of being a very imperfect generalization of a mere secondary nature in the great Cosmic process, and if there were no such cycles as those claimed, then the Mesozoic fauna and flora ought to change places with the latest Neolithic. It is the Plesiosaurs and the Ichthyosaurs that we ought to find developing from the present sea and river reptiles, instead of giving place to their dwarfed modern analogies. It is, again, our old friend, the good-tempered elephant, that would be the fossil antediluvian ancestor, and the mammoth of the Pliocene age who would be in the *menagerie*; the megalonyx and the gigantic megatherium would be found instead of the lazy sloth in the forests of South America, in which the colossal ferns of the carboniferous periods would take the place of moss and present trees—dwarfs, even the giants of California, in comparison with the Titan-trees of past geological periods. Surely the organisms of the megasthenian world of the Tertiary and the Mesozoic Ages must have been *more complex and perfect* than those of the microsthenian plants and animals of the present age? The Dryopithecus, for instance, is found more perfect anatomically, more fit for a greater development of brain power, than the modern gorilla or gibbon? How is this, then? Are we to believe that the constitution of all those colossal land and sea-dragons, of the gigantic flying reptiles, was not far more developed and complex than the anatomy of the lizards, turtles, crocodiles, and even of the whales—in short, all those animals we are acquainted with?

Let us admit, however, for argument's sake, that all those cycles, races, septenary forms of evolution and the *tutti quanti* of esoteric teaching, are no better than a delusion and a snare. Let us agree with Science and say that man, instead of being an imprisoned "Spirit," and his vehicle, the *shell* or body, a gradually perfected and now complete mechanism for material and terrestrial uses, as claimed by the Occultists—is simply a more developed animal, whose primal form emerged from one and the same primitive germ on this earth, as the flying dragon and the gnat, the whale and the amœba, the crocodile and the frog, etc., etc. In this case, he must have passed through the identical developments and through the same process of growth as all the other mammals? If man is an animal, *and nothing more*, a highly intellectual *ex-brute*, he should be privileged, at least, and allowed to have been a gigantic mammal of his kind, a

meganthropos in his day. It is just this, that esoteric science shows as having taken place in the first three rounds, and in this, as in most other things, it is more logical and consistent than modern science. It classifies the human body with the brute creation, and maintains it in the path of animal evolution, from first to last, while science leaves man a parentless orphan born of sires unknown, an "unspecialized skeleton" truly! And this mistake is due to a stubborn rejection of the doctrine of cycles.

A.

THE ORIGIN AND EVOLUTION OF THE MAMMALIA: SCIENCE AND THE
ESOTERIC PHYLOGENY.

Having dealt almost exclusively with the question of the origin of Man in the foregoing criticism of Western Evolutionism, it may not be amiss to define the position of the Occultists with regard to the differentiation of species. The *pre-human* fauna and flora have been already generally dealt with in the Commentary on the Stanzas, and the truth of much of modern biological speculation admitted, *e.g.*, the derivation of birds from reptiles, the *partial* truth of "natural selection," and the transformation theory generally. It now remains to clear up the mystery of the origin of those first mammalian fauna which M. de Quatrefages so brilliantly endeavours to prove as contemporary with the *Homo primigenius* of the Secondary Age.

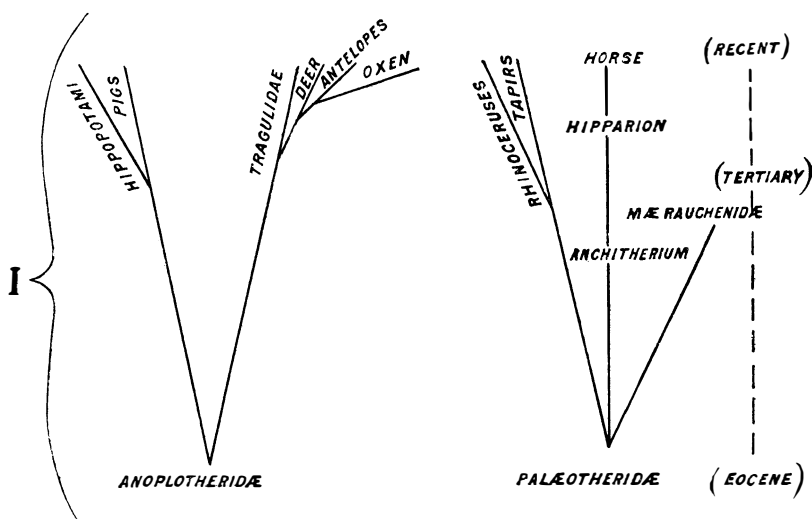
The somewhat complicated problem relating to the "Origin of Species,"—more especially of the varied groups of fossil or existing mammalian fauna—will be rendered less obscure by the aid of a diagram. It will then be apparent to what extent the "Factors of Organic Evolution," relied upon by Western biologists,* are to be considered as

* The Darwinian theory has been so strained, that even Huxley was forced at one time to deprecate its occasional degeneration into "fanaticism." Oscar Schmidt presents a good instance of a thinker who unconsciously exaggerates the worth of an hypothesis. He admits ("The Doctrine of Descent and Darwinism," p. 153), that "natural selection" "is in some cases . . . *inadequate*, . . . in others . . . not requisite, as the solution of the formation of species is found in other natural conditions." He also asserts the "*intermediate grades are . . . wanting*, which would entitle us to infer with certainty the direct transition from uniplacental to placental mammals" (p. 271); that "we are referred *entirely to conjecture and inference* for the origin of the mammals" (p. 268); and the repeated failures of the framers of "*hypothetical pedigrees*," more especially of Hæckel. Nevertheless he asserts on p. 194, that "what we have gained by the Doctrine of Descent based on the theory of selection is the KNOWLEDGE of the connection of organisms as 'consanguineous beings.'" Knowledge in the face of the above-cited concessions, is, then, the synonym for conjecture and theory only?

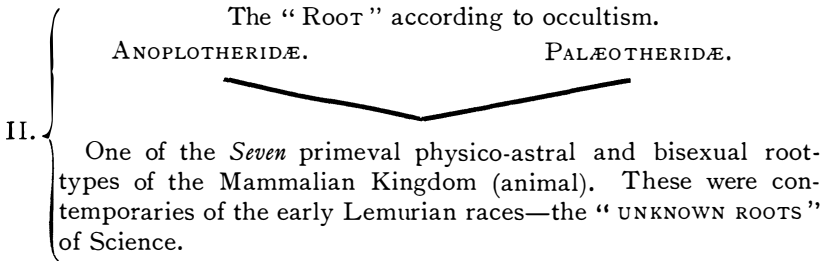
adequate to meet the facts. The line of demarcation between ethero-spiritual, astral and physical evolution must be drawn. Perhaps, if Darwinians deigned to consider the possibility of the second process, they would no longer have to lament the fact that “we are referred to conjecture and inference for the origin of the Mammals”!!! (*The Doctrine of Descent and Darwinism*, p. 268, by Professor O. Schmidt.) At present the admitted chasm between the systems of reproduction of the oviparous vertebrates and mammalia, constitutes a hopeless crux to those thinkers who, with the Evolutionists, seek to link all existing organic forms in a continuous line of descent.

Let us take—*exempli gratiâ*—the case of the ungulate mammals. “In no other division,” it is said, “do we possess such abundant fossil material.” So much progress has been made in this direction, that in some instances the intermediate links between the modern and Eocene ungulates have been unearthed; a notable example being that of the complete proof of the derivation of the present one-toed horse from the three-toed *Anchitherium* of the old Tertiary. This standard of comparison between Western Biology and the Eastern doctrine could not, therefore, be improved upon. The pedigree here utilized, as embodying the views of scientists in general, is that of Schmidt based on the exhaustive researches of Rütimeyer. Its *approximate* accuracy—from the standpoint of evolutionism—leaves little to be desired:—

UNGULATE MAMMALS.



The midway point of evolution. Science comes to a standstill. “*The root to which these two families lead back is UNKNOWN*” (Schmidt).



No. I. represents the realm explored by Western Evolutionists, the area in which climatic influences, “natural selection,” and all the other *physical* causes of organic differentiation are present. Biology and palæontology find their province here in investigating the many physical agencies which contribute so largely, as shown by Darwin, Spencer and others, to the *segregation of species*. But even in this domain the sub-conscious workings of the *Dhyan-Chohan*ic wisdom are at the root of all the “ceaseless striving towards perfection,” though its influence is vastly modified by those purely material causes which de Quatrefages terms the “*milieux*” and Spencer the “Environment.”

The “midway point of evolution” is that stage where the *astral* prototypes definitely begin to pass into the physical, and thus become subject to the differentiating agencies now operative around us. Physical causation supervenes immediately on the assumption of “coats of skin”—*i.e.*, the physiological equipment in general. The forms of Men and mammalia previous to the separation of sexes* are woven out of astral matter, and possess a structure utterly unlike that of the physical organisms, which eat, drink, digest, etc., etc., etc. The known physiological contrivances in organisms were almost entirely evolved subsequently to the incipient physicalization of the 7 Root-Types out of the astral—during the “midway halt” between the two planes of existence. Hardly had the “ground-plan” of evolution been limned out in these ancestral types, than the influence of the accessory terrestrial laws, familiar to us, supervened, resulting in the whole crop of mammalian species. Æons of slow differentiation were, however, required to effect this end.

* Bear in mind, please, that though the animals—mammals included—have all been evolved after and partially *from* man’s cast-off tissues, still, as a far lower being, the mammalian animal became placental and separated far earlier than man.

No. II. represents the domain of the purely astral prototypes previous to their descent into (gross) matter. Astral matter, it must be noted, is fourth state matter, having, like our gross matter, its own "protyle." There are several "protyles" in Nature, corresponding to the various planes of matter. The two sub-physical elemental kingdoms, the plane of mind (*manas*, the fifth state matter), as also that of Buddhi (sixth state matter), are each and all evolved from one of the six "protyles" which constitute the basis of the Object-Universe. The three "states," so-called of our terrestrial matter, known as the "solid," "liquid," and "gaseous," are only, in strict accuracy, sub-states. As to the former reality of the descent into the physical, which culminated in physiological man and animal, we have a palpable testimony in the fact of the so-called spiritualistic "materializations."

In all these instances a complete temporary mergence of the astral into the physical takes place. The evolution of *physiological* Man out of the astral races of *early* Lemurian age—the Jurassic age of Geology—is exactly paralleled by the "materialization" of "spirits" (?) in the séance-room. In the case of Professor Crookes' "Katie King," the presence of a *physiological* mechanism—heart, lungs, etc.—was indubitably demonstrated!!

This, in a way, is the ARCHETYPE of Goethe. Listen to his words: "Thus much we should have gained . . . all the nine perfect organic beings . . . (are) formed *according to an archetype* which merely fluctuates more or less in its very persistent parts and, moreover, day by day, completes and transforms itself by means of reproduction." This is a seemingly imperfect foreshadowing of the occult fact of the differentiation of species from the primal *astral root-types*. Whatever the whole posse comitatus of "natural selection," etc., etc., may effect, the *fundamental unity of structural plan* remains practically unaffected by all subsequent modifications. The "Unity of Type" common, in a sense, to all the animal and human kingdoms, is not, as Spencer and others appear to hold, a proof of the consanguineity of *all* organic forms, but a witness to the essential unity of the "ground-plan" Nature has followed in fashioning her creatures.

To sum up the case, we may again avail ourselves of a tabulation of the actual *factors* concerned in the differentiation of species. The stages of the process itself need no further comment here, being the basic principles underlying organic development, than to enter on the domain of the biological specialist.

FACTORS CONCERNED IN THE ORIGIN OF SPECIES, ANIMAL AND
VEGETABLE.

BASIC ASTRAL PROTOTYPES PASS INTO THE PHYSICAL.

The Dhyan Chohanian Impulse constituting Lamarck's "inherent and necessary" law of development. It lies behind all minor agencies.

1. Variation transmitted by heredity.
2. Natural Selection.
3. Sexual Selection.
4. Physiological Selection.
5. Isolation.
6. Correlation of Growth.
7. Adaptation to Environment. (Intelligent as opposed to mechanical causation.)



SPECIES.

B.

THE EUROPEAN, PALÆOLITHIC RACES.—WHENCE, AND HOW
DISTRIBUTED.

Is Science against those who maintain that down to the Quaternary period the distribution of the human races was widely different from what it is now? Is Science against those who, further, maintain that the fossil men found in Europe—although having almost reached a plane of sameness and unity from the fundamental physiological and anthropological aspects which continues till this day—still differ, sometimes greatly, from the type of the now existing populations. The late Littré confesses it in an article published by him on the Memoir called *Antiquités Celtiques et Antediluviennes* by Boucher de Perthes (1849)—in the *Revue des Deux Mondes* (March 1, 1859). He says in it (a) that in these periods when the Mammoths, exhumed with the hatchets in Picardy, lived in the latter region, there must have been an eternal spring reigning over all the terrestrial globe*; nature was the contrary of what it is now—thus leaving an enormous margin for the antiquity of

* Scientists now admit that Europe enjoyed in the Miocene times a warm, in the Pliocene or later Tertiary, a temperate climate. Littré's contention as to the balmy spring of the Quaternary—to which deposits M. de Perthes' discoveries of flint implements are traceable (since when the Somme has worn down its valley many scores of feet)—must be accepted with much reservation. The Somme-valley relics are *post-glacial*, and possibly point to the immigration of savages during one of the more temperate periods intervening between *minor* ages of Ice.

those "periods" and then adds: (b) "Spring, professor of the Faculty of Medicine at Liège, found in a grotto near Namur, in the mountain of Chauvaux, numerous human bones 'of a race quite distinct from ours.'"

Skulls exhumed in Austria offered a great analogy with those of African negro races, according to Littré, while others, discovered on the shores of the Danube and the Rhine, resembled the skulls of the Caribs and those of the ancient inhabitants of Peru and Chili. Still, the *Deluge*, whether Biblical or Atlantean, was denied. But further geological discoveries having made Gaudry write conclusively: "Our forefathers were positively contemporaneous with the *rhinoceros tichorrhinus*, the *hippopotamus major*"; and add that the soil called *diluvial* in geology "was formed *partially* at least after man's apparition on earth"—Littré pronounced himself finally. He then showed the necessity, before "the resurrection of so many old witnesses," of *rehandling* all the origins, all the durations, and added that there was AN AGE hitherto unknown to study "either at the dawn of the actual epoch or, as I believe, at the beginning of the epoch *which preceded it.*"

The types of the skulls found in Europe are of two kinds, as is well known: the orthognathous and the prognathous, or the Caucasian and the negro types; such as are now found only in the African and the lower savage tribes. Professor Heer—who argues that the facts of Botany necessitate the hypothesis of an Atlantis—has shown that the plants of the Neolithic lake-villagers are mainly of *African* origin. How did the latter come to be in Europe if there was no former point of union between Africa and Europe? How many thousand years ago did the seventeen men live whose skeletons were exhumed in the Department of the Haute Garonne, in a squatting posture near the remains of a coal fire, with some amulets and broken crockery around them, and in company with the bear *spelæus*, the *Elephas primigenius*, the *aurochs* (regarded by Cuvier as a distinct species), the *Megaceros hibernicus*—all antediluvian mammals? Certainly at a most distant epoch, but not one which carries us further back than the Quaternary. A much greater antiquity for Man has yet to be proved. Dr. James Hunt, the late President of the Anthropological Society, makes it 9,000,000 years. This man of science, at any rate, makes some approach to our esoteric computation, if we leave the first two semi-human, ethereal races, and the early Third Race out of the computation.

The question, however, arises—who were these Palæolithic men of the European quaternary epoch? Were they aboriginal, or the outcome of some immigration dating back into the unknown past? The latter is the only tenable hypothesis, as all scientists agree in eliminating Europe from the category of possible "cradles of mankind." Whence, then, radiated the various successive streams of "primitive" men?

The earliest Palæolithic men in Europe—about whose origin Ethnology is silent, and whose very characteristics are but imperfectly known, though expatiated on as “ape-like” by imaginative writers such as Mr. Grant Allen—were of pure Atlantean and “Africo”-Atlantean stocks.* (It must be borne in mind that by this time the Atlantis continent itself was a dream of the past.) Europe in the quaternary epoch was very different from the Europe of to-day, being then only in process of formation. It was united to N. Africa—or rather what is now N. Africa—by a neck of land running across the present Straits of Gibraltar—N. Africa thus constituting a species of extension of Spain, while a broad sea washed the great basin of the Sahara. Of the great Atlantis, the main bulk of which sank in the Miocene, there remained only Ruta and Daitya and a stray island or so. The Atlantean connections of the forefathers† of the Palæolithic cave-men are evidenced by the upturning of fossil skulls (in Europe) reverting closely to the *West Indian* Carib and *ancient Peruvian* type—a mystery indeed to all those who refuse to sanction the “hypothesis” of a former Atlantic continent to bridge the ocean (Cf. “Scientific and geological proofs of the reality of several submerged continents”). What are we also to make of the fact that while de Quatrefages points to that “*magnificent race*,” the TALL Cro-Magnon cave-men and the *Guanches* of the Canary Islands as representatives of one type—Virchow also allies the *Basques* with the latter in a similar way? Professor Retzius independently proves the relationship of the aboriginal *American* dolichocephalous tribes and these same *Guanches*. The several links in the chain of evidence are securely joined together. Legions of similar facts could be adduced. As to the African tribes—themselves diverging offshoots of Atlanteans modified by climate and conditions—they crossed into Europe over the peninsula which made the Mediterranean an inland sea. Fine races were many of these European cave-men; the Cro-Magnon, for instance. But, as was to be expected, *progress is almost non-existent* through the whole of the vast period allotted

* “Whence they (the old cave-men) came, we cannot tell” (Grant Allen).

† *The palæolithic hunters of the Somme Valley did not originate in that inhospitable climate, but moved into Europe from some more genial region—*(Dr. Southall “*Epoch of the Mammoth*” p. 315).

† The *pure* Atlantean stocks—of which the tall quaternary cave-men were, in part, the direct descendants—immigrated into Europe long prior to the Glacial Period; in fact as far back as the Pliocene and Miocene times in the Tertiary. *The worked Miocene flints of Thenay, and the traces of Pliocene man discovered by Professor Capellini in Italy, are witnesses to the fact.* These colonists were portions of the once glorious race, whose cycle from the *Eocene* downwards had been running down the scale.

by Science to the Chipped Stone-Age.* *The cyclic impulse downwards* weighs heavily on the stocks thus transplanted—the incubus of the *Atlantean Karma* is upon them. Finally, Palæolithic man makes room for his successor—and disappears almost entirely from the scene. Professor Lefèvre asks in this connection:—

“Has the Polished succeeded the Chipped Stone-Age by an imperceptible transition, or was it due to an invasion of brachycephalous Celts? But whether, again, the deterioration produced in the populations of La Vezère was the result of violent crossings, or of a general retreat northwards in the wake of the reindeer, is of little moment to us.” He continues:—

“Meantime the bed of the ocean has been upheaved, Europe is now fully formed, her flora and fauna fixed. With the taming of the dog begins the pastoral life. *We enter on those polished stone and bronze periods*, which succeed each other at irregular intervals, which even overlap one another in the midst of ethnical fusions and migrations. . . . The primitive European populations are interrupted in their special evolution and, without perishing, become absorbed in other races, engulfed . . . by successive waves of migration overflowing from Africa, *possibly from a lost Atlantis* [? ? far too late by æons of years] and from prolific Asia . . . all FORERUNNERS OF THE GREAT ARYAN INVASION” (Fifth Race).

* The artistic skill displayed by the old cave-men renders the hypothesis which regards them as approximations to the “*pithecanthropus alalus*”—that very mythical Hæckelian monster—an absurdity requiring no Huxley or Schmidt to expose it. We see in their skill in engraving a *gleam* of Atlantean culture *atavistically* re-appearing.” It will be remembered that Donnelly regards modern European as a *renaissance* of Atlantean civilization. (“Atlantis,” pp. 237-264.)

§ VI.

GIANTS, CIVILIZATIONS, AND SUBMERGED
CONTINENTS TRACED IN HISTORY.

WHEN statements such as are comprised in the above heading are brought forward, the writer is, of course, expected to furnish *historical* instead of *legendary* evidence in support of such claims. Is this possible? Yes; for evidence of this nature is plentiful, and has simply to be collected and brought together to become overwhelming in the eyes of the unprejudiced.

Once the sagacious student gets hold of the guiding thread he may find it out for himself. We give *facts* and show land-marks: let the wayfarer follow them. *What is given here is amply sufficient for THIS century.*

In a letter to Voltaire, Bailly finds it quite natural that the sympathies of the "grand old invalid of Ferney" should be attracted to the "representatives of knowledge and wisdom, the Brahmans of India." He then adds a curious statement. "But," he says, "your Brahmans are very young in comparison with their ancient instructors."*

Bailly, who knew nought of the esoteric teachings, nor of Lemuria, believed, nevertheless, unreservedly in the lost Atlantis, and also in several pre-historic and civilized nations which had disappeared without leaving any undeniable trace. He had studied the ancient classics and *traditions* extensively, and he saw that the arts and sciences known to those we now call the "ancients," were "not the achievements of any of the *now or even then existing* nations, nor of any of the historical peoples of Asia." And that, notwithstanding the learning of the Hindoos, their undeniable priority in the antiquity of their race had to be referred to a people or a race still more ancient and more learned than were even the Brahmans themselves.†

Voltaire, the greatest sceptic of his day, the materialist *par excellence*, shared Bailly's belief. He thought it quite *likely* "that long before the empires of China and India, there had been nations cultured, learned, and powerful, which a deluge of barbarians overpowered and thus replunged into their primitive state of ignorance and savagery, or what they call the state of *pure nature*." ("Lettres sur l'Atlantide," p. 15).‡

* *Lettres sur l'Atlantide.*

† *Histoire de l'Astronomie Ancienne*, p. 25, *et seq.*

‡ This conjecture is but a half-guess. There were such "deluges of barbarians" in the Fifth Race. With regard to the Fourth, it was a *bonâ fide* deluge of water which swept it away. Neither Voltaire nor Bailly, however, knew anything of the Secret Doctrine of the East.

That which with Voltaire was the shrewd conjecture of a great intellect, was with Bailly "a question of historical facts." For "I make *great case of ancient traditions* preserved through a long series of generations," he wrote. (*Ibid.*) It was possible, he thought, that a *foreign* nation should, after instructing another nation, so disappear that it should leave no traces behind. When asked how it could have happened that this ancient, or rather archaic, nation should not have left at least some recollection in the human mind, he answered that Time was a pitiless devourer of facts and events. But, the history of the Past was never entirely lost, for the Sages of old Egypt had preserved it, and "it is so preserved to this day elsewhere." "You do not know which was the best and most handsome generation of men which has ever lived on this earth," said the priests of Sais to Solon, according to Plato. "Only a weak seed of it, of which you (Greeks) are the descendants,* is all that remains." "Their books," they added, "preserved the records of a great nation, which emerging from the Atlantic sea had invaded Europe and Asia (*Timæus*). The Greeks were but the dwarfed and weak remnant of that once glorious nation. . . ."[†]

What was this nation? The secret doctrine teaches that it was the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock, one that had been gradually spreading over the continent and islands of Europe, as soon as they had begun to emerge from the seas. Descending from the high plateaux of Asia, where the two Races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands. The emigrant sub-race had rapidly increased and multiplied on that virgin soil; had divided into many families, which in their turn divided into nations. Egypt and Greece, the Phœnicians, and the Northern stocks, had thus proceeded from that one sub-race. Thousands of years later, other races — the remnants of the Atlanteans—"yellow and red, brown and black," began to invade the new continent. There were wars in which the new comers were defeated; and they fled, some to Africa, others to remote countries. Some of these lands became in course of time—owing to new geological convulsions—*islands*. Being thus forcibly

* For a full discussion of the relations between the *old* Greeks and Romans, and the Atlantean colonists, cf. "Five Years of Theosophy."

† The story about Atlantis and all the traditions thereon were told, as all know, by Plato in his "*Timæus and Critias*." Plato, when a child, had it from his grand-sire Critias, aged ninety, who in his youth had been told of it by Solon, his father Dropidas' friend—Solon, one of the *Grecian Seven Sages*. No more reliable source could be found, we believe.

separated from the continents, the result was that the undeveloped tribes and families of the Atlantean stock fell gradually into a still more abject and savage condition.

Did not the Spaniards in the Cibola expeditions *meet with* WHITE savage chiefs; and has not the presence of African negro types in Europe in the pre-historic ages been now ascertained? It is this presence of a type associated with that of the negro, and also with that of the Mongolian, which is the stumbling-block of anthropology. The individual who lived at an incalculably distant period at La Naulette, in Belgium (*Vide* Dr. Carter Blake's paper "*On the Naulette Jaw*," *Anthrop. Review*, Sept., 1867), is an example. "The caves on the banks of the Lesse, in South-Eastern Belgium," says this Anthropologist, "afford evidence of what is, perhaps, the lowest man, as shown by the Naulette jaw. Such man, however, had amulets of stone, perforated for the purpose of ornament; these are made of a psammite now found in the basin of the Gironde."

Thus Belgian man was extremely ancient. That man who was antecedent to the great flood of waters—which covered the highlands of Belgium with a deposit of *lehm* or upland gravel 30 metres above the level of the present rivers—must have combined the characters of the Turanian and the negro. The Canstadt, or La Naulette, man, may have been black, and had nothing to do with the Aryan type whose remains are contemporary with those of the cave bear at Engis. The denizens of the Aquitaine bone-caves belong to a far later period of history, and may ot be as ancient as the former.

If the statement is objected to on the ground that Science does not deny the presence of man on earth from an enormous antiquity, though that antiquity cannot be determined, since that presence is conditioned by the duration of geological periods, the age of which is not ascertained; it is argued that the Scientists object most decidedly to the claim that man preceded the animals, for instance; or that civilization dates from the earliest Eocene period, or, again, that there have ever existed giants, three-eyed and four-armed and four-legged men, androgynes, etc., then the objectors are asked in their turn, "How do you know? What proof have you besides your personal hypotheses, each of which may be upset any day by new discoveries?" And these future discoveries are sure to prove that, whatever this earlier type of man known to Anthropologists was in complexion, he was in no respect *apish*. The Canstadt man, the Engis man alike possessed essentially human attributes. (*Vide* de Quatrefages and Hamy. "*Crânes des Races Humaines*.") People have looked for the missing link at the wrong end of the chain; and the Neander valley man has long since been dismissed to the "limbo of all hasty blunders" (*Ibid.*). Disraeli divided man into the associates of the

apes and the angels. Reasons are given in the text in favour of an "angelic theory,"—as Christians would say—at least as applicable to some of the races of men. At all events, if man exists only since the Miocene period, even then, humanity as a whole could not be composed of the abject savages of the Palæolithic age, as they are now represented by the Scientists. All they say is mere arbitrary speculative guess-work, invented by them to answer to and fit in with their own fanciful theories.

We speak of events hundreds of thousands years old, nay, even millions—if man dates from the geological periods*—not of any of those events which happened during the few thousand years of the pre-historic margin allowed by timid and ever-cautious history. Yet there are men of science who are almost of our way of thinking. From the brave confession of the Abbé Brasseur de Bourbourg, who says that :— "Traditions, whose traces recur in Mexico, in Central America, in Peru, and in Bolivia, suggest the idea that man existed in these different countries at the time of the gigantic upheaval of the Andes, and that he has retained the memory of it"—down to the latest palæontologists and anthropologists, the majority of scientific men is in favour of just such an antiquity. *Apropos* of Peru, has any satisfactory attempt been made to determine the ethnological affinities and characteristics of the race which reared those *Cyclopean* erections, the ruins of which display the relics of a great civilization? At Cuelap, for instance, such are found, consisting "of a wall of wrought stones, 3,600 feet long, 560 broad, and 150 feet high, constituting a solid mass with a level summit. On this mass was another, 600 feet long, 500 broad, and 150 feet high, making an aggregate height of 300 feet. In it were rooms and cells." (Cf., the mass of evidence collected by Donnelly to prove the *Peruvian colony* an offshoot of the Atlanteans.) A most suggestive fact is the *startling resemblance between the architecture of these colossal buildings and that of the archaic European nations*. Mr. Fergusson regards the analogies between the ruins of "Inca" civilization and the Cyclopean remains of the Pelasgians in Italy and Greece as a coincidence "the most remarkable in the history of architecture" "It is difficult to resist the conclusion that there may be some relation between them." The "relation" is simply explained by the derivation of the stocks,

* Hæckel's "Man-ape" of the *Miocene* period is the dream of a monomaniac, which de Quatrefages (see his "*Human Species*," pp. 105-113) has cleverly disposed of. It is not clear why the world should accept the lucubrations of a psychophobic materialist, (to accept whose theory necessitates the acceptance *on faith* of various animals unknown to Science or Nature—like the Sozura, for instance, that amphibian which has never existed anywhere outside Hæckel's imagination), rather than the traditions of antiquity.

who devised these erections, from a common centre in an Atlantic continent. The acceptance of the latter can alone assist us to approach a solution of this and similar problems in almost every branch of modern science.

Dr. Lartet, treating upon the subject, settles the question by declaring that:—"The truth, so long contested, of the co-existence of man with the great extinct species (*Elephas primigenius*, *Rhinoceros tichorrhinus*, *Hyæna spelæa*, *Ursus spelæus*, etc., etc.), appears to me to be henceforth unassailable and definitely conquered by science." (*"Cavernes de Périgord,"* p. 35.)

It is shown elsewhere that such is also de Quatrefages' opinion. "Man has in all probability seen Miocene times" and consequently the entire Pliocene epoch," he says, and there are reasons for believing that "his traces will be found further back still, . . ." he adds (*"The Human Species,"* p. 152.)

Egypt is far older than Europe as now traced on the map. Atlanto-Aryan tribes began to settle on it, when the British Islands† and France were not even in existence. It is well known that "the tongue of the Ægyptian Sea," or the Delta of lower Egypt, became firm land very gradually, and followed the highlands of Abyssinia; unlike the latter, which arose suddenly, comparatively speaking, it was very slowly formed, through long ages, from successive layers of sea slime and mud, deposited annually by the soil brought down by a large river, the present Nile. Yet even the Delta as a firm and fertile land, has been inhabited for more than 100,000 years. Later tribes, with still more Aryan blood in them than their predecessors, arrived from the East, and *conquered* it from a people whose very name is lost to posterity, except in Secret works. It is this natural barrier of slime, which sucked in slowly and surely every boat that approached these inhospitable shores, that was, till within a few thousand of years B.C., the best safeguard of the later Egyptians, who had managed to reach it through Arabia, Abyssinia, and Nubia, led on by Manu Vina in the day of Visvamitra. (*See in "Isis Unveiled,"* vol. 1, p. 627, what Kulluka Bhatta says.)

So evident does the antiquity of man become with every day that even the Church is preparing an *honourable* surrender and retreat. The learned Abbé Fabre, professor at the Sorbonne, has categorically declared

* The ingenious author of "Atlantis, the Ante-diluvian World," in discussing the origin of various Grecian and Roman institutions, expresses his conviction that "the roots of the institutions of to-day reach back to the Miocene Age." Ay, and further yet, as already stated.

† As we know them, however. For not only does Geology prove that the British islands have been *four times submerged and re-elevated*, but that the straits between them and Europe were dry land at a remote former epoch.

that pre-historic palæontology and archæology may, without any harm to the Scriptures, discover in the tertiary beds the traces of *pre-adamite* man as much as they like. "Since it disregards all creations *anterior to the last deluge* but one, (that which produced the diluvium, according to the Abbé), Bible revelation leaves us free to admit the existence of man in the grey diluvium, in Pliocene, and even Eocene strata. On the other hand, however, geologists *are not all agreed in regarding the men who inhabited the globe in these primitive ages as our ancestors.*"*

The day when the Church will find that its only salvation lies in the *occult* interpretation of the Bible, may not be so far off as some imagine. Already many an abbé and ecclesiastic has become an ardent Kabalist, and as many appear publicly in the arena, breaking a lance with Theosophists and Occultists in support of the metaphysical interpretation of the Bible. But they commence, unfortunately for them, from the wrong end. They are advised, before they begin to speculate upon the *metaphysical* in their Scriptures, to study and master that which relates to the purely *physical*—*e.g.*, its geological and ethnological hints. For such allusions to the Septenary constitution of the Earth and Man, to the seven Rounds and Races, abound in the New as in the Old Testaments, and are as visible as the sun in the heavens to him who reads both symbolically. What do the laws in chapter xxiii., v. 15, of *Leviticus* apply to? What is the philosophy of reason for all such *hebdomadic* offerings and symbolical calculations as: "ye shall count . . . from the morrow after the Sabbath . . . that ye brought the sheaf of the wave offering; *seven Sabbaths shall be completed*" (15), "And ye shall offer with the bread seven lambs without blemish" (18), etc. etc. We shall be contradicted, no doubt, when we say that all these "wave" and "peace" offerings were in commemoration of the *Seven* "Sabbaths" of the mysteries, which Sabbaths are seven pralayas, between seven manvantaras, or what we call *Rounds*—for "Sabbath" is an elastic word, meaning a period of Rest of whatever nature, as explained elsewhere (Part II., "*Sections on the Septenary.*") And if this is not sufficiently conclusive, then we may turn to the verse which follows (16), and which adds, "even unto the morrow after the seventh Sabbath shall ye number fifty days" (forty-nine, 7×7 , stages of activity, and forty-nine stages of *rest*, on the seven globes of the chain, and then

* "*Les origines de la terre et de l'homme,*" p. 454. To this, Professor N. Joly, of Toulouse, who quotes the Abbé in his "*Man before Metals,*" expresses the hope that M. Fabre will permit him "to differ from him on this last point," p. 186. So do the Occultists; for though they claim a vast difference in the physiology and outward appearance of the five races so far evolved, still they maintain that the present human species has descended from one and the same primitive stock, evolved from the "divine men"—our common ancestors and progenitors.

comes the *rest* of Sabbath, the *fiftieth*); after which "ye shall offer a *new meat offering* unto the Lord," *i.e.*, ye shall make an offering of your flesh or "coats of skin," and, divesting yourselves of your bodies, ye shall remain pure spirits. This law of offering, degraded and materialized with ages, was an institution that dated from the earliest Atlanteans; it came to the Hebrews *viâ* the "Chaldees," who were the "wise men" of a *caste*, not of a nation, a community of great adepts come from their "Serpent-holes," and who had settled in Babylonia ages before. And if this interpretation from *Leviticus* (full of the disfigured laws of Manu) is found too far-fetched, then turn to *Revelation*. Whatever interpretation profane mystics may give to the famous Chapter xvii., with its riddle of the woman in purple and scarlet; whether Protestants nod at the Roman Catholics, when reading "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," or Roman Catholics glare at the Protestants, the Occultists pronounce, in their impartiality, that these words have applied from the first to *all and every exoteric Churchianity*, that which was the "ceremonial magic" of old, with its terrible effects, and is now the harmless (because distorted) farce of ritualistic worship. The "mystery" of the woman and of the beast, are the symbols of soul-killing Churchianity and of SUPERSTITION. "The beast that was, and is not, and yet is." "And here is the Mind which hath wisdom. The seven heads are seven mountains (seven continents and seven races) on which the woman sitteth," the symbol of all the exoteric, barbarous, idolatrous faiths which have covered that symbol "with the blood of the saints and the blood of the martyrs" who protested and do protest. "And there are *seven Kings* (seven races); five are fallen (our fifth race included), and one is (the fifth continues), and the other (the *sixth* and the *seventh* races) is not yet come. . . . And when he (the race "King") cometh, he must continue a short space" (v. 10). There are many such Apocalyptic allusions, but the student has to find them out for himself. These five Kings were mentioned before.

If the Bible combines with archæology and geology to show that human civilization has passed through three more or less distinct stages, in Europe at least; and if man, both in America and Europe, as much as in Asia, dates from geological epochs—why should not the statements of the Secret Doctrine be taken into consideration? Is it more philosophical or logical and scientific too, to *disbelieve*, with Mr. Albert Gaudry, in Miocene man, while believing that the famous Thenay flints* "were carved by the *Dryopithecus monkey*; or, with the Occultist, that the anthro-

* "The flints of Thenay bear unmistakable trace of the work of human hands." (*G. de Mortillet, "Promenades au Musée de St. Germain," p. 76.*)

pomorphic monkey came ages after man? For if it is once conceded, and even scientifically demonstrated, that "there was not in the middle of the Miocene epoch a single species of mammal identical with species now extant" (Albert Gaudry "*Les Enchainements du monde animal dans les temps géologiques* p. 240); and that man was then just as he is now; only taller, and more athletic than we are,*—then where is the difficulty? That they could hardly be the descendants of monkeys, which are themselves not traced before the Miocene epoch,† is, on the other hand, testified to by several eminent naturalists.

"Thus, in the savage of quaternary ages who had to fight against the mammoth with stone weapons, we find all those craniological characters generally considered as the sign of great intellectual development" (*de Quatre Ages*, "*The Human Species*. p. 312.)

Unless man emerged spontaneously, endowed with all his intellect and wisdom, from his brainless catarrhine ancestor, he could not have acquired such brain within the limits of the Miocene period, if we are to believe the learned Abbé Bourgeois (*Vide infra*, footnote †).

As to the matter of giants, though the tallest man hitherto found in Europe among fossils is the "Mentone man" (6ft. 8in.), others may yet be excavated. Nilsson, quoted by Lubbock, states that "in a tomb of the neolithic age . . . a skeleton of extraordinary size was found in 1807," and that it was attributed to a king of Scotland, Albus McGaldus.

And if in our own day we occasionally find men and women from 7ft. to even 9ft. and 11ft. high, this only proves—on the law of atavism, or the reappearance of ancestral features of character—that there was a time when 9ft. and 10ft. was the average height of humanity, even in our latest Indo-European race.

But as the subject was sufficiently treated elsewhere, we may pass on to the Lemurians and the Atlanteans, and see what the old Greeks knew of these early races and what the moderns know now.

The great nation mentioned by the Egyptian priests, from which descended the forefathers of the Greeks of the age of Troy, and which, as averred, had been destroyed by the Atlantic race, was then, as we see, assuredly no race of Palæolithic savages. Nevertheless, already in the days of Plato, with the exception of priests and Initiates, no one seems

* Speaking of the reindeer hunters of Périgord, Joly says of them that "they were of great height, athletic, with a strongly built skeleton . . ." etc. ("*Man before Metals*," 353).

† "On the shores of the lake of Beauce," says the Abbé Bourgeois, "man lived in the midst of a fauna which completely disappeared (*Aceratherium, Tapir, Mastodon*). With the fluviatile sands of Orléanais came the anthropomorphic monkey (*pliopithecus antiquus*); therefore, later than man." (*See Comptes Rendus of the "Prehistoric Congress" of 1867 at Paris.*)

to have preserved any distinct recollection of the preceding races. The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an *alien* race, and had settled in Egypt some 400,000 years before,* but their Initiates had preserved *all the records*. Even so late as the time of Herodotus, they had still in their possession the statues of 341 kings who had reigned over their little Atlanto-Aryan Sub-race (*Vide* about the latter "*Esoteric Buddhism*," p. 66, Fifth Edition.) If one allows only twenty years as an average figure for the reign of each King, the duration of the Egyptian Empire has to be pushed back, from the day of Herodotus, about 17,000 years.

Bunsen allowed the great Pyramid an antiquity of 20,000 years. More modern archæologists will not give it more than 5,000, or at the utmost 6,000 years; and generously concede to Thebes with its hundred gates, 7,000 years from the date of its foundation. And yet there are records which show Egyptian priests—Initiates—journeying in a North-Westerly direction, *by land, viâ* what became later the Straits of Gibraltar; turning North and travelling through the future Phœnician settlements of Southern Gaul; then still further North, until reaching Carnac (Morbihan) they turned to the West again and arrived, *still travelling by land*, on the North-Western promontory of the New Continent.†

What was the object of their long journey? And how far back must we place the date of such visits? The archaic records show the Initiates of the Second Sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of *menhirs* and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come. When was it? The fact of their crossing from France to Great Britain *by land* may give an idea of the date when such a journey could have been performed on *terrâ firmâ*.

* "In making soundings in the stony soil of the Nile Valley two baked bricks were discovered, one at the depth of 20, the other at 25 yards. If we estimate the thickness of the annual deposit formed by the river at 8 inches per century (more careful calculations have shown no more than from three to five per century), we must assign to the first of these bricks 12,000 years, and to the second 14,000 years. By means of analogous calculations, Burmeister supposes 72,000 years to have elapsed since the first appearance of man on the soil of Egypt, and Draper attributes to the European man, who witnessed the last glacial epoch, an antiquity of more than 250,000 years." ("*Man before Metals*," p. 183.) Egyptian Zodiacs show more than 75,000 years of observation! (*See further*.) Note well also that Burmeister speaks only of the Delta population.

† Or on what are now the British Islands, which were not yet detached from the main continent in those days. "The ancient inhabitant of Picardy could pass into Great Britain without crossing the Channel. The British Isles were united to Gaul by an isthmus which has since been submerged." ("*Man before Metals*," p. 184.)

It was—

“When the level of the Baltic and of the North Sea was 400 feet higher than it is now; when the valley of the Somme was not hollowed to the depth it has now attained; when Sicily was joined to Africa, Barbary to Spain,” when “Carthage, the Pyramids of Egypt, the palaces of Uxmal and Palenqué were not in existence, and the bold navigators of Tyre and Sidon, who at a later date were to undertake their perilous voyages along the coasts of Africa, were yet unborn. What we know with *certainty is that European man was contemporaneous with the extinct species of the quaternary epoch . . . that he witnessed the upheaval of the Alps** and the extension of the glaciers, in a word that he lived for thousands of years before the dawn of the remotest *historical traditions . . . It is even possible that man was the contemporary of extinct mammalia of species yet more ancient . . . of the *Elephas meridionalis* of the sands of St. Prest . . . and the *Elephas antiquus*, assumed to be prior to the *elephas primigenius*, since their bones are found in company with carved flints in several English caves, associated with those of the *Rhinoceros hemitæchus* and even of the *Machairodus latidens*, which is of still earlier date . . . M. E. Lartet is of opinion that there is nothing really impossible in the existence of man as early as the Tertiary period.”†*

If “there is nothing impossible” scientifically in the idea, and it may be admitted that man lived already as early as the Tertiary period, then it is just as well to remind the reader that Mr. Croll places the beginning of that period 2,500,000 years back (See Croll's “*Climate and Time*”); but there was a time when he assigned to it 15,000,000 years.

And if all this may be said of *European man*, how great is the antiquity of the Lemuro-Atlantean and of the Atlanto-Aryan man? Every educated person who follows the progress of Science, knows how all vestiges of man during the Tertiary period are received. The calumnies that were poured on Desnoyers in 1863, when he made known to the Institute of France that he had made a discovery “in the undisturbed pliocene sands of St. Prest near Chartres, proving the co-existence of man and the *Elephas meridionalis*”—were equal to the occasion. The later discovery (in 1867) by the Abbé Bourgeois, that man lived in the Miocene epoch, and the reception it was given at the Pre-historic Con-

* He witnessed and remembered it too, as “the final disappearance of the largest continent of Atlantis was an event coincident with the elevation of the Alps,” a master writes (See *Esoteric Buddhism* p. 70). *Pari passu*, as one portion of the dry land of our hemisphere disappeared, some land of the new continent emerged from the seas. It is on this colossal cataclysm, which lasted during a period of 150,000 years, that traditions of all the “Deluges” are built, the Jews building their version on an event which took place later in “Poseidonis.”

† The Antiquity of the Human Race in “Men before Metals,” by M. Joly, Professor at the Science Faculty of Toulouse, p. 184.

gress held at Brussels in 1872, proves that the average man of Science will never see *but that which he wants to see*.*

The modern archæologist, though speculating *ad infinitum* upon the dolmens and their builders, knows, in fact, nothing of them or their origin. Yet, these weird, and often colossal monuments of unhewn stones—which consist generally of four or seven gigantic blocks placed together—are strewn over Asia, Europe, America, and Africa, in groups or rows. Stones of enormous size are found placed horizontally and variously upon two, three, four, and as in Poitou, upon six and seven blocks. People name them “devil’s altars,” druidic stones, and giant tombs. The stones of Carnac in the Morbihan, Brittany—nearly a mile in length and numbering 11,000 ranged in eleven rows—are twin sisters of those at Stonehenge. The Conical *menhir* of Loch-Maria-ker in Morbihan, measures twenty yards in length and nearly two yards across. The *Menhir* of Champ Dolent (near St. Malo) rises thirty feet above the ground, and is fifteen feet in depth below. Such dolmens and pre-historic monuments are met with in almost every latitude. They are found in the Mediterranean basin; in Denmark (among the local *tumuli* from twenty-seven to thirty-five feet in height); in Shetland, and in Sweden, where they are called *ganggriften* (or tombs with corridors); in Germany, where they are known as the giant tombs (Hünengräben); in Spain (see the dolmen of *Antiguera* near Malaga), and Africa; in Palestine and Algeria; in Sardinia (see the *Nuraghi* and *Sepolture dei giganti*, or tombs of giants); in Malabar, in India, where they are called the tombs of the *Daityas* (giants) and of the *Rākshasas*, the men-demons of *Lanka*; in Russia and Siberia, where they are known as the *Koorgan*; in Peru and Bolivia, where they are termed the *chulpas* or burial places, etc., etc., etc.

There is no country from which they are absent. Who built them? Why are they all connected with Serpents and Dragons, with Alligators and Crocodiles? Because remains of “palæolithic man” were, it is thought, found in some of them, and because in the funeral mounds of America bodies of later races were discovered with the usual paraphernalia of bone necklaces, weapons, stone and copper urns, etc., hence they are declared ancient *tombs*. But surely the two famous mounds—one in the Mississippi valley and the other in Ohio—known respectively as “the Alligator Mound” and “the Great Serpent

* The scientific “jury” disagreed, as usual; while de Quatrefages, de Mortillet, Worsæ, Engelhardt, Waldemar, Schmidt, Capellini, Hamy, and Cartailhac, saw upon the flints the traces of human handiwork, Steenstrup, Virchow and Desor refused to do so. Still the majority, if we except some English Scientists, are for Bourgeois.

Mound," were never meant for tombs* (*Vide infra*). Yet one is told authoritatively that the Mounds, and the Mound or Dolmen Builders, are all "Pelagic" in Europe, antecedent to the Incas, in America, yet of "not extremely distant times." They are built by "no race of Dolmen Builders," which *never existed* (opinion of De Mortillet, Bastian, and Westropp) save in the earlier archæological fancy. Finally Virchow's opinion of the giant tombs of Germany is now accepted as an axiom:—"The tombs alone are gigantic, and not the bones they contain"—says that German biologist; and archæology has but to bow and submit to the decision. †

That no gigantic skeletons have been hitherto found in the "tombs" is yet no reason to say there never were the remains of giants in them. *Cremation was universal* till a comparatively recent period—some 80, or 100,000 years ago. The real giants, moreover, were nearly all drowned with Atlantis. Nevertheless, the classics, as shown elsewhere, often speak of giant skeletons still excavated in their day. Besides this, human fossils may be counted on the fingers, as yet. No skeleton ever yet found is older than between 50, or 60,000 years, ‡ and man's size was reduced from 15 to 10 or 12 feet, ever since the third sub-race of the Aryan stock, which sub-race—born and developed in Europe and Asia Minor under new climates and conditions—had become European. Since then, as said, it has steadily been decreasing. It is truer therefore to say, that the tombs alone are archaic, and not necessarily the bodies of men occasionally found in them; and that those tombs, since they are gigantic, must have contained giants, § or rather the ashes of generations of giants.

* We take the following description from a scientific work. "The first of these animals (the alligator) designed with considerable skill, is no less than 250 ft. long. . . . The interior is formed of a heap of stones, over which the form has been moulded in fine stiff clay. The great serpent is represented with open mouth, in the act of swallowing an egg of which the diameter is 100 ft, in the thickest part; the body of the animal is wound in graceful curves and the tail is rolled into a spiral. The entire length of the animal is 1,100 ft. This work is unique . . . and there is nothing on the old continent which offers any analogy to it." Except its symbolism, however, of the Serpent—the cycle of Time—swallowing Kosmos, the egg.

† It might be better, perhaps, for FACT had we more *Specialists* in Science and fewer "authorities" on universal questions. One never heard that Humboldt gave authoritative and final decisions in the matter of *polypi*, or the nature of an excrescence.

‡ 57,000 years is the date assigned by Dr. Dowler to the remains of the human skeleton, found buried beneath four ancient forests at New Orleans on the banks of the Mississippi river.

§ Murray says of the Mediterranean barbarians that they marvelled at the prowess of the *Atlanteans*. "Their *physical strength was extraordinary* (witness indeed their cyclopean buildings), the earth shaking sometimes under their tread. Whatever they did, was done speedily. . . . They *were wise* and communicated their wisdom to men" (*Mythology* p. 4).

Nor were all such cyclopean structures intended for sepulchres. It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the travelling Initiates above alluded to had to do. And these gigantic monuments are all symbolic records of the World's history. They are *not* Druidical, but *universal*. Nor did the Druids build them, for they were only the heirs to the cyclopean lore left to them by generations of mighty builders and—"magicians," both good and bad.

It will always be a subject of regret that history, rejecting *a priori* the actual existence of giants, has preserved us so little of the records of antiquity concerning them. Yet in nearly every mythology—which after all *is* ancient history—the giants play an important part. In the old Norse mythology, the giants, Skrymir and his brethren, against whom the sons of the gods fought, were potent factors in the histories of deities and men. The modern exegesis, that makes these giants to be the brethren of the dwarfs, and reduces the combats of the gods to the history of the development of the Aryan race, will only receive credence amongst the believers in the Aryan theory, as expounded by Max Müller. Granting that the Turanian races were typified by the dwarfs (Dwergar), and that a dark, round-headed, and dwarfish race was driven northward by the fair-faced Scandinavians, or Æsir, the gods being like unto men, there still exists neither in history nor any other scientific work any anthropological proof whatever of the existence in time or space of a race of giants. Yet that such exist, relatively and *de facto* side by side with dwarfs, Schweinfurth can testify. The *Nyam-Nyam* of Africa are regular dwarfs, while their next neighbours (several tribes of comparatively fair-complexioned Africans) are giants when confronted with the *Nyam-Nyams*, and very tall even among Europeans, for their women are all above 6½ feet high. (*Vide* Schweinfurth's latest works.)

In Cornwall and in ancient Britain the traditions of these giants are, on the other hand, excessively common; they are said to live even down to the time of King Arthur. All this shows that giants lived to a later date amongst the Celtic than among the Teutonic peoples.

If we turn to the New World, we have traditions of a race of giants at Tarija on the eastern slopes of the Andes and in Ecuador, who combated gods and men. These old beliefs, which term certain localities "*Los campos de los gigantes*"—"the fields of giants," are always concomitant with the existence of pliocene mammalia and the occurrence of pliocene raised beaches. "All the giants are not under Mount Ossa," and it would be poor anthropology indeed that would restrict the traditions of giants to Greek and Bible mythologies. Slavonian countries, Russia especially, teem with legends about the *bogaterey* (mighty giants)

of old; and their folklore, most of which has served for the foundation of national histories, their oldest songs, and their most archaic traditions, speak of the giants of old. Thus we may safely reject the modern theory that would make of the Titans mere symbols standing for cosmic forces. They were real living men, whether twenty or only twelve feet high. Even the Homeric heroes, who, of course, belonged to a far more recent period in the history of the races, appear to have wielded weapons of a size and weight beyond the strength of the strongest men of modern times.

“Not twice ten men the mighty bulk could raise,
Such men as live in these degenerate days.”

If the fossil footprints from Carson, Indiana, U.S.A., are human, they indicate gigantic men. Of their genuineness there can remain no doubt. It is to be deplored that the modern and *scientific* evidence for gigantic men should rest on footprints alone. Over and over again, the skeletons of hypothetical giants have been identified with those of elephants and mastodons. But all such blunders before the days of geology, and even the traveller's tales of Sir John Mandeville, who says that *he saw giants 56 feet high*, in India, only show that belief in the existence of giants has never, at any time, died out of the thoughts of men.

That which is known and accepted is, that several races of gigantic men have existed and left distinct traces. In the journal of the Anthropological Institute (Vol. 1871, art. by Dr. C. Carter Blake) such a race is shown as having existed at Palmyra and possibly in Midian, exhibiting cranial forms quite different from those of the Jews. It is not improbable that another such race existed in Samaria, and that the mysterious people who built the stone circles in Galilee, hewed neolithic flints in the Jordan valley and preserved an ancient Semitic language quite distinct from the square Hebrew character—was of a very large stature. The English translations of the Bible can never be relied upon, even in their modern *revised* forms. They tell us of the *Nephilim* translating the word by “giants,” and further adding that they were “hairy” men, probably the large and powerful prototypes of the later satyrs so eloquently described by the patristic fancy; some of the Church Fathers assuring their admirers and followers that they had themselves seen these “Satyrs”—some alive, others pickled and preserved. The word “giants” being once adopted as a synonym of *Nephilim*, the commentators have since identified them with the sons of Anak. The filibusters who seized on the Promised Land, found a pre-existing population far exceeding their own in stature, and called it a race of giants. But the races of really gigantic men had disappeared ages before the birth of Moses. This tall people existed in Canaan, and

even in Bashan, and may have had representatives in the Nabatheans of Midian. They were of far greater stature than the undersized Jews. Four thousand years ago their cranial conformation and large stature separated them from the children of Heber. Forty thousand years ago their ancestors may have been of still more gigantic size, and four hundred thousand years earlier *they must have been* in proportion to men in our days as the Brobdingnagians were to the Lilliputians. The Atlanteans of the middle period were called the Great Dragons, and the first symbol of their tribal deities, when the "gods" and the Divine Dynasties had forsaken them, was that of a giant Serpent.

The mystery veiling the origin and the religion of the Druids, is as great as that of their supposed fanes is to the modern Symbologist, but not to the initiated Occultists. Their priests were the descendants of the last Atlanteans, and what is known of them is sufficient to allow the inference that they were eastern priests akin to the Chaldeans and Indians, though little more. It may be inferred that they symbolized their deity as the Hindus do their Vishnu, as the Egyptians did their *Mystery God*, and as the builders of the Ohio Great-Serpent mound worshipped theirs—namely under the form of the "mighty Serpent," the emblem of the eternal deity TIME (the Hindu Kāla). Pliny called them the "Magi of the Gauls and Britons." But they were more than that. The author of "*Indian Antiquities*" finds much affinity between the Druids and the Brahmins of India. Dr. Borlase points to a close analogy between them and the Magi of Persia*; others will see an identity between them and the Orphic priesthood of Thrace: simply because they were connected, in their esoteric teachings, with the universal Wisdom Religion, and thus presented affinities with the exoteric worship of all.

Like the Hindus, the Greeks and Romans (we speak of the Initiates), the Chaldees and the Egyptians, the Druids believed in the doctrine of a succession of worlds, as also in that of seven "creations" (of new continents) and transformations of the face of the earth, and in a seven-fold night and day for each earth or globe (See "*Esoteric Buddhism*"). Wherever the Serpent with the egg is found, there this tenet was surely present. Their *Dracontia* are a proof of it. This belief was so universal that, if we seek for it in the esotericism of various religions, we shall discover it in all. We shall find it among the Aryan Hindus and Mazdeans, the Greeks, the Latins, and even among the old Jews and early Christians, whose modern stocks

* But the Magi of Persia were never Persians—not even Chaldeans. They came from a far-off land, the Orientalists being of opinion that the said land was Media. This may be so, but from what part of Media? To this we receive no answer.

hardly comprehend now that which they read in their Scriptures. See what Seneca says in *Epistle 9*, and *Quæst. Nat. III., c., ult.*: "The world being melted and having re-entered the bosom of Jupiter, this god continues for some time to remain absorbed in himself and *concealed*, wholly immersed in contemplation. After which a new world springs from him. . . . An innocent race of men and animals are produced anew . . . etc." Then again when speaking of periodical mundane dissolution involving universal death, he (Seneca) says that "when the laws of nature shall be buried in ruin, and the last day of the world shall come, *the southern pole shall crush*, as it falls, all the regions of Africa, and the North pole shall overwhelm all the countries beneath its axis. *The affrighted sun shall be deprived of its light*; the palace of heaven falling to decay shall produce at once both life and death, and some kind of dissolution shall equally seize upon all deities, who thus shall return into their original chaos" (*Quoted in "Book of God," p. 160.*)

One might imagine oneself reading the Purânîc account by Parasâra of the great Pralaya. It is nearly the same thing, idea for idea. Has Christianity nothing of the kind? It has, we say. Let the reader open any English Bible and read chapter iii. of the *Second Epistle of Peter*, from verse iii. till the xivth, and he will find there the same ideas. . . . "There shall come in the last days scoffers . . . saying, 'where is the promise of his coming? . . . Since the fathers fell asleep all things continue as they were from the beginning of creation.' For, they are ignorant . . . that by the word of God the heavens were of old, and *the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished.* But the heavens and the earth *that are now*, are reserved unto the fire . . . wherein the heavens . . . shall be dissolved, and the elements shall melt with fervent heat . . . we nevertheless look for *new heavens and new earth, etc., etc.*" If the interpreters chose to see in this a reference to creation, the deluge, and the promised coming of Christ, when they will live in a new Jerusalem in heaven, this is no fault of "Peter." What the writer of the Epistles meant was the destruction of this Fifth Race of ours by subterranean fires and inundations, and the appearance of new continents for the Sixth Root-Race. For the writers of these Epistles were all learned in symbology if not in the sciences.

It was mentioned elsewhere that the belief in the septenary constitution of our "chain" was the oldest tenet of the early Iranians, who got it from the first Zarathustra. It is time to prove it to those Parsis who have lost the key to the meaning of their Scriptures. In the Avesta the earth is considered septempartite and tripartite at one and the same time, This is regarded by Dr. Geiger, as an *incongruity*, for the following reasons, which he calls discrepancies: the Avesta speaks

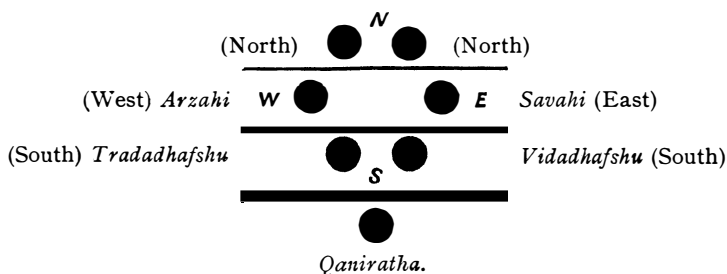
of the three-thirds of the earth because the Rig-Veda mentions "three earths." . . . "Three strata or layers, one lying above the other, are said to be meant by this."* But he is quite mistaken, as are all exoteric profane translators. The Avesta has not borrowed the idea from the *Rig-Veda*, but simply repeats the esoteric teaching. The "three strata or layers" do not refer to our globe alone, but to three layers of the globes of our terrestrial chain—two by two, on each plane, one on the descending, the other on the ascending arc. Thus, with reference to the six spheres or globes above our earth, the seventh and the fourth, it is *septempartite*, while with regard to the planes over our plane—it is *tripartite*. This meaning is carried out and corroborated by the text in the Avesta and Vendidad, and even by the speculations—a most laborious and unsatisfactory guess-work—of the translators and commentators. It thus follows that the division of the "earth," or rather the earth's chain, into seven *Karshvars* is not in contradiction with the three "zones," if this word is read "planes." As Geiger remarks, this septenary division is very old—the oldest of all—since the Gâthâs already speak of the "septempartite earth." (*Bâmi haptâiti, Yasna, xxxii., 3.*) For, "according to the Parsee Scriptures, the seven *Karshvars* are to be considered as completely disconnected parts of the earth," which they surely are. For, "between them there flows the Ocean, so that it is impossible, as stated in several passages, to pass from one *Karshvar* to another."† The "Ocean" is *space*, of of course, for the latter was called "Waters of Space" before it was known as Ether. Moreover, the word *Karshvar* is consistently rendered by *Dwîpa*, and especially *Qaniratha* by Jambudwîpa ("Neriosengh, the translator of the Yasna.")‡ But this fact is not taken into account by the Orientalists, and therefore we find even such a learned Zoroastrian and Parsi by birth as the translator of Dr. Geiger's work passing unnoticed and without a word of comment sundry remarks of the former on the "incongruities" of this kind abounding in the Mazdean Scriptures. One of such "incongruities" and "coincidences" concerns the similarity of the Zoroastrian with the Indian tenet with regard to the seven *Dwîpas* (islands, or continents, rather) as met with in the *Purânas*, namely: "The *Dwîpas* form concentric rings, which, separated by the ocean, surround Jambu Dwîpa, which is situated in the centre" (p. 130, vol. I.), and, "according to the Iranian view, the *Karshvar Qaniratha* is likewise situated in the centre of the rest . . . each of them (the other six *Karshvars*) is a

* p. 129, "Civilization of the Eastern Iranians in Ancient Times."

† Cf., e.g., Vol. I., 4, of the Pahlavi Translation; Bdh. xxi., 2-3.

‡ Footnote by Dârâb Dastur Peshotan Sanjânâ, B.A., the translator of Dr. Wilhelm Geiger's work on the "Civilization of the Eastern Iranians."

peculiar individual space, and so they group themselves round (*above*) Qaniratha" (*ibid.* p. 131). Now *Qaniratha* is not, as believed by Geiger and his translator, "the country inhabited by the Iranian tribes," and the other names do not mean "the adjacent territories of foreign nations in the North, South, West, and East" (p. 132), but our globe or Earth. For that which is meant by the sentence which follows the last quoted, namely, that "two *Vorubarshiti* and *Voru-Zarshiti* lie in the North; two, *Vidadhafshu* and *Tradadhafshu*, in the South; *Savahi* and *Arzahi* in the East and West," is simply the very graphic and accurate description of the "chain" of our planet, the Earth, represented in the book of Dzyan (11) thus:



The Mazdean names given above have only to be replaced by those used in the Secret Doctrine to become an orthodox tenet. The "Earth" (our World), therefore, is "tripartite," because the chain of the worlds is situated on three different *planes* above our globe; and it is *septempartite* because of the seven globes or spheres which compose the chain. Hence the further meaning given in Vendidad XIX. 39, showing that "*Qaniratha* alone is combined with *imat*, 'this' (earth), while all other *Karshvares* are combined with the word '*avat*,' 'that' or *those*—upper earths." Nothing could be plainer.

The same may be said of the modern comprehension of all other ancient beliefs.

The Druids understood the meaning of the Sun in Taurus, therefore, when, while all the fires were extinguished on the 1st of November, their sacred and inextinguishable fires alone remained to illumine the horizon, like those of the Magi and the modern Zoroastrians. And like the early Fifth Race and later Chaldees, the Greeks, and again like the Christians, who do the same to this day, without suspecting the real meaning, they greeted the Morning Star—the beautiful Venus-Lucifer.*

* Dr. Kenealy quotes, in his "Book of God," Vallancey, who says "I had not been a week landed in Ireland from Gibraltar, where I had studied Hebrew and Chaldaic under Jews of various countries, when I heard a peasant girl say to a boor standing by her "*Teach an Maddin Nag*" (Behold the morning star), pointing to the planet Venus, the *Maddena Nag* of the Chaldeans."

Strabo speaks of an island near to Britannia, "where Ceres and Persephone were worshipped with the same rites as in Samothrace (lib. iv.) and this island was Sacred Ierna," where a perpetual fire was lit. The Druids believed in the rebirth of man, not as Lucian explains: "that the same *spirit* shall animate a new body, not here, but in a different world," but in a series of re-incarnations in this same world; for as Diodorus says, they declared that the souls of men, after determinate periods, would pass into other bodies.*

These tenets came to the Fifth Race Aryans from their predecessors of the Fourth Race, the Atlantians. They had piously preserved the teachings, which told them how their parent Root-Race, becoming with every generation more arrogant, owing to the acquisition of super-human powers, had been gradually gliding toward its end. Those records reminded them of the giant intellect of the preceding races as well as of their giant size. One finds the repetition of those records in every age of history, in almost every old fragment which has descended to us from antiquity.

Ælian preserved an extract from Theophrastus written during the days of Alexander the Great. It is a dialogue between Midas, the Phrygian, and Silenus. The former is told of a continent that had existed in times of old, so immense, that Asia, Europe and Africa seemed like poor islands compared with it. *It was the last to produce animals and plants of gigantic magnitudes.* There, said Silenus, men grew to double the size of the tallest man in his (the narrator's) time, and they lived to twice as old an age. They had wealthy cities with temples, and one of such (cities) held more than a million of inhabitants in it, gold and silver being found there in great abundance. . . .

Grote's suggestion that Atlantis was but a myth arisen from a mirage—clouds on a dazzling sky taking the appearance of islands on a golden sea—is too disingenuous to be even noticed.

A.

SOME STATEMENTS ABOUT THE SACRED ISLANDS AND CONTINENTS IN THE CLASSICS, EXPLAINED ESOTERICALLY.

All that which precedes was known to Plato, and to many others. But as no Initiate had the right to divulge and declare all he knew, posterity got only hints. Aiming more to instruct as a moralist than as a geographer and ethnologist or historian, the Greek philosopher merged the history of Atlantis, which covered several million years, into one

* There was a time when the whole world, the totality of mankind, had one religion, and when they were of "one lip." "All the religions of the Earth were at first One and emanated from *one* centre," says Faber very truly.

event which he located on one comparatively small island 3000 stadia long by 2000 wide; (or about 350 miles by 200, which is about the size of Ireland), whereas the priests spoke of Atlantis as a continent vast as "all Asia and Lybia" put together. But, however altered in its general aspect, Plato's narrative bears the impress of truth upon it.* It was not he who invented it, at any rate, since Homer, who preceded him by many centuries, also speaks of the Atlantes (who are our Atlanteans) and of their island in his *Odyssey*. Therefore the tradition was older than the bard of Ulysses. The Atlantes and the Atlantides of mythology are based upon the Atlantes and the Atlantides of history. Both Sanchoniathon and Diodorus have preserved the histories of those heroes and heroines, however much these accounts may have become mixed up with the mythical element.

In our own day we witness the stupendous fact that such comparatively recent personages as Shakespeare and William Tell are all but denied, an attempt being made to show one to be a *nom de plume*, and the other a person who never existed. What wonder then, that the two powerful races—the Lemurians and the Atlanteans—have been merged into and identified, in time, with a few half mythical peoples, who all bore the same patronymic ?

Herodotus speaks of the *Atlantes*—a people of Western Africa which gave its name to Mount Atlas; who were vegetarians, and "whose sleep was never disturbed by dreams"; and who, moreover, "daily cursed the sun at his rising and at his setting because his excessive heat scorched and tormented them."

These statements are based upon moral and psychic facts and not on physiological disturbance. The story of Atlas (*vide supra*) gives the key to it. If the Atlanteans never had their sleep disturbed by dreams, it is because that particular tradition is concerned with the earliest Atlanteans, whose physical frame and brain were not yet sufficiently consolidated, in the physiological sense, to permit the nervous centres to act during sleep. With regard to that other statement—namely, that

* Plato's veracity has been so unwarrantably impeached by even such friendly critics as Professor Jowett, when the "story of Atlantis" is discussed, that it seems well to cite the testimony of a specialist on the subject. It is sufficient to place mere literary cavillers in a very ridiculous position:—

"If our knowledge of Atlantis was more thorough, it would no doubt appear that in every instance wherein the people of Europe accord with the people of America, they were both in accord with the people of Atlantis. . . . It will be seen that in every case where Plato gives us information in this respect as to Atlantis, we find this agreement to exist. It existed in architecture, sculpture, navigation, engraving, writing, an established priesthood, the mode of worship, agriculture, and the construction of roads and canals; and it is reasonable to suppose that the same correspondence extended down to all the minor details." (Donnelly, "Atlantis," p. 194.)

they daily "cursed the Sun"—this again has nothing to do with the heat, but with the moral degeneration that grew with the race. It is explained in our Commentaries. "They (the sixth sub-race of the Atlanteans) used magic incantations even against the Sun"—failing in which, they cursed it. The sorcerers of Thessaly were credited with the power of calling down the moon, as Greek history assures us. The Atlanteans of the later period were renowned for their magic powers and wickedness, their ambition and defiance of the gods. Thence the same traditions taking form in the Bible about the antediluvian giants and the Tower of Babel, found also in the "Book of Enoch."

Diodorus records another fact or two: the Atlanteans boasted of possessing the land in which all the gods had received their birth; as also of having had Uranus for their first King, he being also the first to teach them astronomy. Very little more than this has come down to us from Antiquity.

The myth of Atlas is an allegory easily understood. Atlas is the old continents of Lemuria and Atlantis, combined and personified in one symbol. The poets attribute to Atlas, as to Proteus, a superior wisdom and an universal knowledge, and especially *a thorough acquaintance with the depths of the ocean*: because both continents bore races instructed by *divine* masters, and because both were transferred to the bottom of the seas, where they now slumber until their next reappearance above the waters. Atlas is the son of an ocean nymph, and his daughter is Calypso—"the watery deep," (See *Hesiod's Theogony*, 507-509, and *Odyssey* 1, 51): Atlantis has been submerged beneath the waters of the ocean, and its progeny is now sleeping its eternal sleep on the ocean floors. The *Odyssey* makes of him the guardian and the "sustainer" of the huge pillars that separate the heavens from the earth (1, 52-53). He is their "supporter." And as both Lemuria, destroyed by submarine fires, and Atlantis, submerged by the waves, perished in the ocean deeps,* Atlas is said to have been compelled to leave the surface of the earth, and join his brother Iapetos in the depths of Tartarus. Sir Theodore Martin is right in interpreting this allegory as meaning, Atlas "standing on the solid floor of the inferior hemisphere of the universe and thus carrying at the same time the *disc* of the earth and the celestial vault—the solid envelope of the superior hemisphere" . . . (*Mémoires de l'Académie des*

* Christians ought not to object to this doctrine of the periodical destruction of continents by fire and water; for St. Peter speaks of the earth "standing out of the water, and in the water, which earth, being overflowed, perished, but is now reserved unto fire"; (See also the "*Lives of Alchemystical Philosophers*," p. 4, London, 1815).

Inscriptions, p. 176). For Atlas is Atlantis which supports the new continents and their horizons on its "shoulders."

Decharme, in his *Mythologie de la Grèce Antique*, expresses a doubt as to the correctness of Pierron's translation of the Homeric word $\xi\chi\epsilon\iota$ by *sustinet*, as it is not possible to see "how Atlas can support or bear at once several pillars situated in various localities." If Atlas were an individual it would be an awkward translation. But, as he personifies a continent in the west said to support heaven and earth at once (*Æschylus*, "*Prometheus Vincit*," 351, 429, etc.)—i.e., the feet of the giant tread the earth while his shoulders support the celestial vault, an allusion to the gigantic peaks of the Lemurian and Atlantean continents—the epithet "supporter" becomes very correct. The term "conservator" for the Greek word $\xi\chi\epsilon\iota$, which Decharme, following Sir Theodore Martin, understands as meaning $\phi\upsilon\lambda\acute{\alpha}\sigma\sigma\epsilon\iota$ and $\acute{\epsilon}\pi\iota\mu\epsilon\lambda\epsilon\iota\tau\alpha\iota$, does not render the same sense.

The conception was certainly due to the gigantic mountain chain running along the terrestrial border (or disc). These mountain peaks plunged their roots into the very bottom of the seas, while they raised their heads heavenward, their summits being lost in the clouds. The ancient continents had more mountains than valleys on them. Atlas, and the Teneriffe Peak, now two of the dwarfed relics of the two lost continents, were thrice as lofty during the day of Lemuria and twice as high in that of Atlantis. Thus, the Lybians called Mount Atlas "the pillar of Heaven," according to Herodotus (*IV.*, 184), and Pindar qualified the later *Ætna* as "the celestial pillar" (*Pyth.* 1, 20; *Decharme*, 315). Atlas was an inaccessible island peak in the days of Lemuria, when the African continent had not yet been raised. It is the sole Western relic which survives, *independent*, of the continent on which the Third Race was born, developed and *fell*,* for Australia is now part of the Eastern continent. Proud Atlas, according to esoteric tradition, having sunk one third of its size into the waters, its two parts remained as an heirloom of Atlantis.

This again was known to the priests of Egypt and to Plato himself, the solemn oath of secrecy, which extended even to the mysteries of Neo-Platonism, alone preventing the whole truth from being told.† So

* This does not mean that Atlas is the locality where it fell, for this took place in Northern and Central Asia; but that Atlas formed part of the continent.

† Had not Diocletian burned the esoteric works of the Egyptians in 296, together with their books on alchemy—"περὶ χυμείας ἀργύρου καὶ χρυσοῦ"; Cæsar 700,000 rolls at Alexandria, and Leo Isaurus 300,000 at Constantinople (*viii*th cent.); and the Mahomedans all they could lay their sacrilegious hands on—the world might know to-day more of Atlantis than it does. For Alchemy had its birth-place in Atlantis during the Fourth Race, and had only its *renaissance* in Egypt.

secret was the knowledge of the last islands of Atlantis, indeed,—on account of the superhuman powers possessed by its inhabitants, the last direct descendants of the gods or divine Kings, as it was thought—that to divulge its whereabouts and existence was punished by death. Theopompus says as much in his ever-suspected *Meropis*, when he speaks of the Phœnicians as being the only navigators in the seas which wash the Western coast of Africa; and who did it with such mystery that very often they sunk their own vessels to make the too inquisitive foreigners lose all trace of them.

There are those Orientalists and historians—and they form the majority—who, while feeling quite unmoved at the rather crude language of the Bible, and some of the events narrated in it, show great disgust at the *immorality* in the pantheons of India and Greece.* We may be told that before them Euripides, Pindar, and even Plato, express the same; that they too felt irritated with the tales invented—“those miserable stories of the poets,” as Euripides expresses it (*ἀειδῶν ἕιδε δυστήμοι λόγοι, Hercules furens*, 1346, *Dindorf's Edition*).

But there may have been another reason for this, perhaps. To those who knew that there was more than one key to theogonic symbolism, it was a mistake to have expressed it in a language so crude and misleading. For if the educated and learned philosopher could discern the kernel of wisdom under the coarse rind of the fruit, and knew that the latter concealed the greatest laws and truths of psychic and physical nature, as well as the origin of all things—not so with the uninitiated profane. For him the dead letter was *religion*; the interpretation—sacrilege. And this dead letter could neither edify nor make him more perfect, seeing that such an example was given him by his gods. But

* Professor Max Müller's Lectures — “On the Philosophy of Mythology” — are before us. We read his citations of Herakleitos (460 B.C.), declaring that Homer deserved “to be ejected from public assemblies and flogged;” and of Xenophanes “holding Homer and Hesiod responsible for the popular superstitions of Greece. . . .” and for ascribing “to the gods whatever is disgraceful and scandalous among men . . . unlawful acts, such as theft, adultery, and fraud.” Finally the Oxford Professor quotes from Professor Jowett's translation of Plato, where the latter tells Adaimantos (Republic) that “the young man (in the State) should not be told that in committing the worst of crimes, he is far from doing anything outrageous, and that he may chastise his father (as Zeus did with Kronos) . . . in any manner that he likes, and in this will only be following the example of the first and greatest of the gods. . . . In my opinion, these stories are *not fit to be repeated.*” To this Dr. Max Müller observes that “the Greek religion was clearly a national and *traditional* religion, and, as such, it shared both the advantages and disadvantages of *this form of religious belief*”; while the Christian religion is “an *historical* and, to a great extent, an individual religion, and it possesses the advantage of an authorised codex and of a settled system of faith” (p. 349). So much the worse if it is “historical,” for surely Lot's incident with his daughters would only gain, were it “allegorical.”

to the philosopher—especially the Initiate—Hesiod's theogony is as *historical* as any history can be. Plato accepts it as such, and gives out as much of its truths as his pledges permitted him.

The fact that the Atlantes claimed Uranos for their first king, and that Plato commences his story of Atlantis by the division of the great continent by Neptune, the grandson of Uranos, shows that there were continents and kings before Atlantis. For Neptune, to whose lot that continent fell, finds on a small island only one human couple made of clay (*i.e.*, the first physical *human* man, whose origin began with the last sub-races of the Third Root-Race). It is their daughter Clito that the god marries, and it is his eldest son *Atlas* who receives for his part the mountain and the continent which was called by his name.

Now all the gods of Olympus, as well as those of the Hindu Pantheon and the Rishis, were the septiform personations (1) of the *noumena* of the intelligent Powers of nature; (2) of Cosmic Forces; (3) of celestial bodies; (4) of gods or Dhyan Chohans; (5) of psychic and spiritual powers; (6) of divine kings on earth (or the incarnations of the gods); and (7) of terrestrial heroes or men. The knowledge how to discern among these seven forms the one that is meant, belonged at all times to the Initiates, whose earliest predecessors had created this symbolical and allegorical system.

Thus while Uranos (or the host representing this celestial group) reigned and ruled over the Second Race and their (then) Continent; Kronos or Saturn governed the Lemurians; and Jupiter, Neptune* and others fought in the allegory for Atlantis, which was the whole earth in the day of the Fourth Race. Poseidonis, or the (last) island of Atlantis "the third step of Idaspati" (or Vishnu) in the mystic language of the secret books—lasted till about 12,000 years ago.† The Atlantes of Diodorus were right in claiming that it was their country, the region surrounding Mount Atlas, where "the gods were born"—*i.e.*, "incarnated." But it was after their fourth incarnation that they became, for the first time, human Kings and rulers.

Diodorus speaks of Uranos as the first king of Atlantis, confusing, either consciously or otherwise, the continents; but, as shown, Plato indirectly corrects the statement. The first astronomical teacher of men was Uranos, because he is one of the seven Dhyan Chohans of that second period or Race. Thus also in the second Manvantara

* Neptune or Poseidon is the Hindu Idaspati, identical with Narâyana (the mover on the waters) or Vishnu, and like this Hindu god he is shown crossing the whole horizon *in three steps*. Idaspati means also "the master of the waters."

† Bailly's assertion that the 9,000 years mentioned by the Egyptian priests do not represent "solar years" is groundless. Bailly knew nothing of geology and its calculations; otherwise he would have spoken differently.

(that of Swârochisha), among the seven sons of the Manu, the presiding gods or Rishis of that race, we find *Jyotis*,* the teacher of astronomy (Jyotisha), one of the names of Brahmâ. And thus also the Chinese revere *Tien* (or the sky, Ouranos), and name him as their first teacher of astronomy. Uranos gave birth to the Titans of the Third Race, and it is they who (personified by Saturn-Kronos) mutilated him. For as it is the Titans who *fell into generation*, when "creation *by will* was superseded by physical procreation," they needed Uranos no more.

And here a short digression must be permitted and pardoned. In consequence of the last scholarly production of Mr. Gladstone in the *Nineteenth Century*, "The Greater Gods of Olympos," the ideas of the general public about Greek Mythology have been still further perverted and biassed. Homer is credited with an inner thought, which is regarded by Mr. Gladstone as "the true key to the Homeric conception," whereas this "key" was merely a *blind*. Poseidon "is indeed essentially of the earth earthy . . . strong and self-asserting, sensual and intensely jealous and vindictive," — but this is because he symbolises the Spirit of the Fourth Root-Race, the ruler of the Seas, that race which lives above the surface of the seas (*Μυνη*, Il. xxiv., 79), which is composed of the giants, the children of Eurymedon, the race which is the father of Polyphemus, the Titan and *one-eyed* Cyclops. Though Zeus reigns over the Fourth Race, it is Poseidon who rules, and who is the true key to the triad of the Kronid Brothers and to our *human* races. Poseidon and Nereus *are one*: the former the ruler or spirit of Atlantis before the beginning of its submersion, the latter, after. Neptune is the titanic strength of the *living* race; Nereus, its spirit reincarnated in the subsequent Fifth or Aryan Race: and this is what the great Greek scholar of England has not yet discovered, or even dimly perceived. And yet he makes many observations upon the "artfulness" of Homer, who never names Nereus, at whose designation we arrive . . . only through the patronymic of the Nereids!

Thus the tendency of even the most erudite Hellenists is to confine their speculations to the exoteric images of mythology and to lose sight of their inner meaning: and it is remarkably illustrated in the case of the Right Hon. W. E. Gladstone, as we have shown. While almost the most conspicuous figure of our age as a statesman, he is at the same time one of the most cultured scholars England has given birth to. Grecian literature has been the loving study of his life, and he has found time amid the bustle of public affairs to enrich contemporary literature with contributions to Greek scholarship which will make his name famous through coming generations. At the same time, as his sincere

* See *Matsya Purâna*, which places him among the seven Prajâpatis of the period.

admirer, the present writer cannot but feel a deep regret that posterity, while acknowledging his profound erudition and splendid culture, will yet, in the greater light which *must* then shine upon the whole question of symbolism and mythology, judge that he has failed to grasp the spirit of the religious system which he has often criticised from the dogmatic Christian standpoint. In that future day it will be perceived that the esoteric key to the mysteries of the Christian as well as of the Grecian theogonies and Sciences, is the *Secret Doctrine* of the pre-historic nations, which, along with others, he has denied. It is that Doctrine alone which can trace the kinship of all human religious speculations or even so-called *Revelations*, and it is this teaching which infuses the Spirit of life into the lay figures on the Mounts of Meru, Olympus, Walhalla, or Sinai. If Mr. Gladstone were a younger man, his admirers might hope that his scholastic studies would be crowned by the discovery of this underlying truth. As it is, he but wastes the golden hours of his declining years in futile disputations with that giant free-thinker, Col. Ingersoll, each fighting with the weapons of exoteric temper, drawn from the arsenals of *ignorant* LITERALISM. These two great controversialists are equally blind to the true esoteric meaning of the texts which they hurl at each other's head like iron bullets, while the world alone suffers by such controversies: since the one helps to strengthen the ranks of materialism, and the other those of blind Sectarianism and of the dead letter. And now we may return once more to our immediate subject.

Many a time Atlantis is spoken of under another name, one unknown to our commentators. The *power of names* is great, and was known since the first men were instructed by the *divine* masters. And as Solon had studied it, he translated the "Atlantean" names into names devised by himself. In connection with the continent of Atlantis, it is desirable to bear in mind that the accounts which have come down to us from the old Greek writers contain a confusion of statements, some referring to the Great Continent and others to the last small island of Poseidonis. It has become customary to take them all as referring to the latter only, but that this is incorrect is evident from the incompatibility of the various statements as to the size, etc., of "Atlantis."

Thus, in the *Timæus* and *Critias*, Plato says, that the plain surrounding the city was itself surrounded by mountain chains. . . . And the plain was smooth and level, and of an oblong shape, lying north and south, three thousand stadia in one direction and two thousand in the other. . . . They surrounded the plain by an enormous canal or dike, 101 feet deep, 606 feet broad, and 1,250 miles in length.

Now in other places the entire size of the *island* of Poseidonis is given as about the same as that assigned here to the "*plain* around the

city" alone. Obviously, one set of statements refers to the great continent, and the other to its last remnant—Plato's island.

And, again, the standing army of Atlantis is given as upwards of a million men; its navy as 1,200 ships and 240,000 men. Such statements are quite inapplicable to a small island state, of about the size of Ireland!

The Greek allegories give to Atlas, or Atlantis, seven daughters (seven sub-races), whose respective names are Maia, Electra, Taygeta, Asterope, Merope, Alcyone, and Celæno. This ethnologically, as they are credited with having married gods and with having become the mothers of famous heroes, the founders of many nations and cities. Astronomically, the Atlantides have become the seven Pleiades (?) In occult science the two are connected with the destinies of nations, those destinies being shaped by the past events of their early lives according to Karmic law.

Three great nations claimed in antiquity a direct descent from the kingdom of Saturn or Lemuria (confused already several thousands of years before our era with Atlantis): and these were the Egyptians, the Phœnicians (*vide* Sanchoniathon), and the old Greeks (*vide* Diodorus, after Plato). But the oldest civilized country of Asia—India—can be shown to claim the same descent likewise. Sub-races guided by Karmic law or destiny repeat unconsciously the first steps of their respective mother-races. As the comparatively fair Brahmins have come—when invading India with its dark-coloured Dravidians—from the North, so the Aryan Fifth Race must claim its origin from northern regions. The occult sciences show that the founders (the respective groups of the seven Prajâpatis) of the Root Races have all been connected with the Pole Star. In the Commentary we find:—

“He who understands the age of Dhruva who measures 9090 mortal years, will understand the times of the pralayas, the final destiny of nations, O Lanoo.”*

Moreover there must have been a good reason why an Asiatic nation should locate its great progenitors and saints in the *Ursa Major*, a northern constellation. It is 70,000 YEARS, HOWEVER, SINCE THE POLE OF THE EARTH POINTED TO THE FURTHER END OF URSA MINOR'S TAIL; and many more thousand years since the seven Rishis could have been identified with the constellation of *Ursa Major*.

The Aryan race was born and developed in the far north, though after the sinking of the continent of Atlantis its tribes emigrated further south into Asia. Hence Prometheus is son of Asia, and Deukalion, his son, the Greek Noah—he who created men out of the stones of mother

* The equivalent of this name is given in the original.

earth—is called a northern Scythe, by Lucian, and Prometheus is made the brother of Atlas and is tied down to Mount Caucasus amid the Snows.*

Greece had her *Hyperborean* as well as her *Southern* Apollo. Thus nearly all the gods of Egypt, Greece, and Phœnicia, as well as those of other Pantheons, are of a northern origin and originated in Lemuria, towards the close of the Third Race, after its full physical and physiological evolution had been completed.† All the “fables” of Greece were built on historical facts, if that history had only passed unadulterated by myths to posterity. The “one-eyed” Cyclopes, the giants fabled as the sons of *Cælus* and *Terra*—three in number, according to Hesiod—were the last three sub-races of the Lemurians, the “one-eye” referring to the Wisdom eye ‡; for the two front eyes were fully developed as physical organs only in the beginning of the Fourth Race. The allegory of Ulysses, whose companions were devoured while the king of Ithaca was saved by putting out with a fire-brand the eye of Polyphemus, is based upon the psycho-physiological atrophy of the “third” eye. Ulysses belongs to the cycle of the heroes of the Fourth Race, and, though a “sage” in the sight of the latter, must have been a profligate in the opinion of the pastoral Cyclopes.§ His adventure with the latter—a savage gigantic race, the antithesis of cultured civilization in the Odyssey—is an allegorical record of the gradual passage from the Cyclopean civilization of stone and colossal buildings to the more sensual and physical culture of the Atlanteans, which finally caused the last of

* Deukalion is said to have brought the worship of Adonis and Osiris into Phœnicia. Now the worship is that of the Sun, lost and found again in its astronomical significance. It is only at the Pole where the Sun dies out for such a length of time as six months, for in latitude 68° it remains *dead* only for forty days, as in the festival of Osiris. The two worships were born in the north of Lemuria, or on that continent of which Asia was a kind of broken prolongation, and which stretched up to the Polar regions. This is well shown by de Gebelin's “*Allégories d'Orient*,” p. 246, and by Bailly; though neither Hercules nor Osiris are *solar myths*, save in one of their seven aspects.

† The Hyperboreans, now regarded as mythical, were described (*Herod. IV.*, 33-35; *Pausanias*, I, 31, 2; *V.*, 7, 8; *ad X.*, 5, 7, 8) as the beloved priests and servants of the gods, and of Apollo chiefly.

‡ The Cyclopes are not the only “one-eyed” representatives in tradition. The Arimaspes were a Scythian people, and were also credited with but one eye. (*Géographie ancienne*, Vol. II, p. 321.) It is they whom Apollo destroyed with his shafts. (*See supra*.)

§ Ulysses was wrecked on the isle of *Ææa*, where Circe changed all his companions into pigs for *their voluptuousness*; and after that he was thrown into Ogygia, the island of Calypso, where for some seven years he lived with the nymph in illicit connection (*Odyssey and elsewhere*). Now Calypso was a daughter of *Atlas* (*Odys. Book XII.*), and all the traditional ancient versions, when speaking of the Isle of Ogygia, say that it was very distant from Greece, and right in the middle of the ocean: thus identifying it with Atlantis.

the Third Race to lose their all-penetrating *spiritual* eye. That other allegory, which makes Apollo kill the Cyclops to avenge the death of his son Asclepius, does not refer to the three races represented by the three sons of Heaven and Earth, but to the Hyperborean Arimasian Cyclopes, the last of the race endowed with the "Wisdom-eye." The former have left relics of their buildings everywhere, in the south as much as in the north; the latter, were confined to the north solely. Thus Apollo—pre-eminently the god of the Seers, whose duty it is to punish desecration—killed them—his shafts representing human passions, fiery and lethal—and hid his shaft behind a mountain in the Hyperborean regions. (*Hygin. "Astron. Poétique," Book ii. c. 15*). Cosmically and astronomically this Hyperborean god is the Sun personified, which during the course of the sidereal year (25,868 y.) changes the climates on the earth's surface, making of tropical, frigid regions, and *vice versâ*. Psychically and spiritually his significance is far more important. As Mr. Gladstone pertinently remarks in his "Greater Gods of Olympos," "the qualities of Apollo (jointly with Athenè) are impossible to be accounted for without repairing to sources, which lie beyond the limit of the traditions most commonly explored for the elucidation of the Greek mythology." (*Nineteenth Century, July, 1887*.)

The history of Latona (Leto), Apollo's mother, is most pregnant in various meanings. Astronomically, Latona is the polar region and the night, giving birth to the Sun, Apollo, Phœbus, etc. She is born in the Hyperborean countries wherein all the inhabitants were priests of her son, celebrating his resurrection and descent to their country every nineteen years at the renewal of the lunar cycle (*Diod. Sic. II. 307*). Latona is the Hyperborean Continent, and its race—geologically.*

* To make a difference between Lemuria and Atlantis, the ancient writers referred to the latter as the northern or Hyperborean Atlantis, and to the former as the southern. Thus Apollodorus says (*Mythology, Book II.*): "The golden apples carried away by Hercules are not, as some think, in Lybia; they are in the Hyperborean Atlantis." The Greeks naturalised all the gods they borrowed and made Hellenes of them, and the moderns helped them. Thus also the mythologists have tried to make of Eridan the river Po, in Italy. In the myth of Phaeton it is said that at his death his sisters dropped hot tears which fell into Eridan and were changed into amber! Now amber is found only in the northern seas, in the Baltic. Phaeton, meeting with his death while carrying heat to the frozen stars of the boreal regions, awakening at the Pole the Dragon made rigid by cold, and being hurled down into the Eridan, is an allegory referring directly to the changes of climate in those distant times when, from a frigid zone, the polar lands had become a country with a moderate and warm climate. The usurper of the functions of the sun, Phaeton, being hurled into the Eridan by Jupiter's thunderbolt, is an allusion to the second change that took place in those regions when, once more, the land where "the magnolia blossomed" became the desolate forbidding land of the farthest north and eternal ices. This allegory covers then the events of two *pralayas*; and if well understood ought to be a demonstration of the enormous antiquity of the human races.

When the astronomical meaning cedes its place to the spiritual and divine—Apollo and Athené transforming themselves into the form of *birds*, the symbol and glyph of the higher divinities and angels—then the bright god assumes divine creative powers. Apollo becomes the personification of Seership, when he sends the astral double of Æneas to the battle field (Il. 431-53), and has the gift of appearing to his Seers without being visible to other persons present—(Iliad, xvii., 322-36)—a gift, however, shared by every high Adept.

The King of the Hyperboreans was, therefore, the son of Boreas, the north-wind, and the High Priest of Apollo. The quarrel of Latona with Niobe (the Atlantean race)—the mother of seven sons and seven daughters personifying the seven sub-races of the Fourth Race and their seven branches (see Apollodorus for this number)—allegorizes the history of the two continents. The wrath of “the sons of god,” or of “Will and Yoga,” at seeing the steady degradation of the Atlanteans was great (See “*The Sons of God and the Sacred Island*”); and the destruction of the “children of Niobe” by the children of Latona—Apollo and Diana, the deities of light, wisdom and purity, or the Sun and Moon astronomically, whose influence causes changes in the earth’s axis, deluges and other cosmic cataclysms—is thus very clear.* The fable about the

* So occult and mystic is one of the aspects of Latona that she is made to reappear even in *Revelation* (xii.) as the woman clothed with the Sun (Apollo) and the Moon (Diana) under her feet, who being with child “cries, travailing in birth, pained to be delivered.” A great red Dragon, etc., stands before the woman ready to devour the child. She brings forth the man child who was to rule all nations with a rod of iron, and who was caught unto the throne of God (the Sun). The woman fled to the wilderness still pursued by the Dragon, who flees again, and casts out of his mouth water as a flood, when the earth helped the woman and swallowed the flood; and the Dragon went to make war with the remnant of her seed who keep the commandment of God, etc. (See xii., 1, 17.) Anyone, who reads the allegory of Latona pursued by the revenge of jealous Juno, will recognise the identity of the two versions. Juno sends Python, the Dragon, to persecute and destroy Latona and devour her babe. The latter is Apollo, the Sun, for “the man-child, who was to rule all nations with a rod of iron” of *Revelation*, is surely not the meek “Son of God,” Jesus, but the physical Sun, “who rules all nations”; the Dragon being the North Pole, gradually chasing the early Lemurians from the lands which became more and more Hyperborean and unfit to be inhabited by those who were fast developing into physical men, for they now had to deal with the climatic variations. The Dragon will not allow Latona “to bring forth” —(the Sun to appear). “She is driven from heaven, and finds no place where she can bring forth,” until Neptune (the ocean), moved with pity, makes immovable the floating isle of Delos (the nymph Asteria, hitherto hiding from Jupiter under the waves of the ocean) on which Latona finds refuge and where the bright god Ἀήλιος is born, the god, who no sooner appears than he kills Python, the cold and frost of the Arctic region, in whose deadly coils all life becomes extinct. In other words, Latona-Lemuria is transformed into Niobe-Atlantis, over which her son Apollo, or the Sun, reigns—with an iron rod, truly, since Herodotus makes the Atlantes *curse* his too great heat. This allegory is reproduced in its other mystic meaning (another of the seven keys) in the

never-ceasing tears of Niobe, whose grief causes Zeus to change her into a fountain—Atlantis covered with water—is no less graphic as a symbol. Niobe, let it be remembered, is the daughter of one of the Pleiades (or Atlantides) the *grand-daughter* of Atlas therefore, (See "*Metamorphoses of Ovid*," Book VI.), because she represents the last generations of the doomed continent.

A true remark, that of Bailly, which says that Atlantis had an enormous influence on antiquity. "If these names," he adds, "are mere allegories, then all that those fables contain of truth comes from Atlantis; if the fable is a real tradition—however altered—then the whole of the ancient history is still in it." (*Lettres sur l'Atlantide*, p. 137.)

So much so, that all ancient writings—prose and poetry—are full of the reminiscences of the Lemuro-Atlanteans, the first *physical* races, though the Third and the Fourth in number. Hesiod records the tradition about the men of the age of Bronze, whom Jupiter had made out of ash-wood and who had hearts harder than diamond. Clad in bronze from head to foot they passed their lives in fighting. Monstrous in size, endowed with a terrible strength, invincible arms and hands descended from their shoulders, says the poet (*Hesiod, in oper. and dieb. v. 143*). Such were the giants of the first physical races. The Iranians have a reference to the later Atlanteans in Yasna ix. 15. Tradition maintains that the "Sons of God," or the great Initiates of the Sacred Island, took advantage of the Deluge, to rid the earth of all the Sorcerers among the Atlanteans. The said verse addresses Zoroaster as one of the "Sons of God."—It says: "Thou, O Zarathustra, didst make all demons (*i.e.*, Sorcerers), who before roamed the world in human forms, conceal themselves in the earth" (*i.e.*, helped them to get submerged).

The Lemurians, as also the early Atlanteans, were divided into two distinct classes—the "Sons of Night" or Darkness, and the "Sons of the Sun," or Light. The old books tell us of terrible battles between the two, when the former, leaving their land of Darkness, from whence the Sun departed for long months, descended from their inhospitable regions and "tried to wrench the lord of light" from their better favoured brothers of the equatorial regions. We may be told that the ancients knew nothing of the long night of six months' duration in the Polar regions. Even Herodotus, more learned

chapter just cited of the *Apocalypse*. Latona became a powerful goddess indeed, and saw her son receive worship (solar worship) in almost every fane of antiquity. In his occult aspect Apollo is patron of Number 7. He is born on the seventh of the month, and the swans of Myrica swim seven times around Delos singing that event; he is given seven chords to his Lyre—the seven rays of the sun and the seven forces of nature. But this only in the astronomical meaning, whereas the above is purely geological.

than the rest, only mentions a people who *slept* for six months in the year, and remained awake the other half. Yet the Greeks knew well that there was a country in the north where the year was divided into a day and night of six months' duration each, for Pliny says so in his Fourth Book, c. 12. They speak of the Cimmerians and of the Hyperboreans, and draw a distinction between the two. The former inhabited the *Palus Mæotis* (between 45° and 50° latitude). Plutarch explains that they were *but a small portion of a great nation* driven away by the Scythians, which nation stopped near Tanais, *having crossed Asia*. "These warlike multitudes lived formerly on the ocean shores, in dense forests, and *under a tenebrous sky*. There the pole is almost touching the head, there *long nights and days divide the year*" (*in Mario*). As to the Hyperboreans, these peoples, as expressed by Solinus Polyhistor (c. 16), "sow in the morning, reap at noon, gather their fruits in the evening, and store them during the night in their caves."

Even the writers of the *Zohar* knew of the fact (as shown in iii., fol. 10a), as it is written: "In the Book of Hammannunah, the Old, we learn . . . there are some countries of the earth which are lightened, whilst others are in darkness; these have the day, when for the former it is night; and *there are countries in which* it is constantly day, or in which at least the night continues only some instants." (Isaac Myer's "*Qabbalah*," p. 139).

The island of *Delos*, the *Asteria* of the Greek mythology, was never in Greece, a country which, in its day, was not yet in existence, not even in its molecular form. Several writers have shown that it represented a country or an island, far larger than the small dots of land which became Greece. Both Pliny and Diodorus Siculus place it in the Northern seas. One calls it *Basilea* or "royal" (*Vol. II., p. 225 of Diod.*); the other, Pliny, names it *Osericta* (*Book xxxvii, c. 2*), a word, according to Rudbeck (*Vol. I., p. 462-464*), having had "a significance in the northern languages, equivalent to the Island of the *divine* Kings or god-Kings," or again the "royal island of the gods," because the gods were born there, *i.e.*, the divine dynasties of the kings of Atlantis proceeded from that place. Let geographers and geologists seek for it among that group of islands discovered by Nordenskiöld on his *Vega* voyage in the arctic regions.* The secret books inform us that *the climate has changed in those regions more than once* since the first men inhabited those now almost inaccessible latitudes. They were a paradise before they became hell;

* These islands were "found strewn with fossils of horses, sheep, oxen, etc., among gigantic bones of elephants, mammoths, rhinoceroses," etc. If there was no man on earth at that period "how came horses and sheep to be found in company with the huge antediluvians?" asks a master in a letter. ("*Esoteric Buddhism*," 67). The reply is given above in the text.

the dark Hades of the Greeks and the cold realm of Shades where the Scandinavian Hel, the goddess-Queen of the country of the dead, "holds sway deep down in Helheim and Nifheim." Yet, it was the birth-place of Apollo, who was the brightest of gods, in heaven—astronomically—as he was the most enlightened of the divine kings who ruled over the early nations, in his human meaning. The latter fact is borne out in the *Iliad IV.*, 239-62, *vide* "The Greater gods"—wherein Apollo is said to have appeared four times in his own form (as the god of the four races) and six times in human form, *i.e.*, as connected with the divine Dynasties of the earlier unseparated Lemurians.

It is those early mysterious peoples, their countries (which have now become uninhabitable), as well as the name given to man both dead and alive, which have furnished an opportunity to the ignorant Church fathers for inventing a hell, which they have transformed into a burning instead of a freezing locality.*

It is, of course, evident that it is neither the Hyperboreans, nor the Cimmerians, the Arimaspes, nor even the Scyths—known to and communicating with the Greeks—who were our Atlanteans. But they were all the descendants of their last sub-races. The Pelasgians were certainly one of the root-races of future Greece, and were a remnant of a sub-race of Atlantis. Plato hints as much in speaking of the latter, whose name it is averred came from *pelagus*, the great sea. Noah's Deluge is astronomical and allegorical, but it is not mythical, for the story is based upon the same archaic tradition of men—or rather of nations—which were saved during the cataclysms, in canoes, arks, and ships. No one would presume to say that the Chaldean Xisuthrus, the Hindu Vaivasvata, the Chinese Peirun—the "beloved of the gods," who rescued him from the flood in a canoe—or the Swedish Belgamer, for whom the gods did the same in the north, are all identical as a personage. But their legends have all sprung from the catastrophe which involved both the continent and the island of Atlantis.

The allegory about the antediluvian giants and their achievements in Sorcery is no myth. Biblical events *are* revealed indeed. But it is neither by the voice of God amid thunder and lightning on Mount

* A good proof that all the gods, and religious beliefs, and myths have come from the north, which was also the cradle of *physical* man, lies in several suggestive words which have originated and remain to this day among the northern tribes in their primeval significance; but although there was a time when all the nations were "of one lip," these words have received a different meaning with the Greeks and Latins. One such word is *Mann*, *Man*, a living being, and *Manes*, dead men. The Laplanders call their corpses to this day *manee*, (*Voyage de Rénard en Laponie* 1., 184). *Mannus* is the ancestor of the German race; the Hindu *Manu*, the thinking being, from *man*; the Egyptian *Menes*; and *Minos*, the King of Crete, judge of the infernal regions after his death—all proceed from the same root or word.

Sinai, nor by a divine finger tracing the record on tablets of stone, but simply through tradition *viâ* pagan sources. It was not surely the Pentateuch that Diodorus was repeating when he wrote upon the Titans—the giants born of Heaven and Earth, or, rather, born of the Sons of God who took to themselves for wives the daughters of men who were fair. Nor was Pherecydes quoting from Genesis when giving details on those giants which are not to be found in the Jewish Scriptures. He says that the Hyperboreans were of the race of the Titans, which race descended from the earliest giants, and that it was that Hyperborean region which was the birth-place of the first giants. The Commentaries on the sacred books explain that the said region was the far north, the polar lands now, the pre-Lemurian earliest continent, embracing once upon a time the present Greenland, Spitzbergen, Sweden, Norway, etc.

But who were the *Nephilim* of Genesis vi. 4? There were Palæolithic and Neolithic men in Palestine ages before the events recorded in the book of the Beginnings. The theological tradition identifies these Nephilim with hairy men or Satyrs, the latter being mythical in the Fifth Race and the former historical in both the Fourth and Fifth Races. We have stated elsewhere what the prototypes of these Satyrs were, and have spoken of the bestiality of the early and later Atlantean race. What is the meaning of Poseidon's amours under such a variety of *animal* forms? He became a dolphin to win Amphitrite; a horse, to seduce Ceres; a ram, to deceive Theophane, etc., etc. Poseidon is not only the personation of the Spirit and Race of Atlantis, but also of the vices of these giants. Gesenius and others devote an enormous space to the meaning of the word *Nephilim* and explain very little. But Esoteric records show these hairy creatures to be the last descendants of those Lemuro-Atlantean races, which begot children on female animals, of species now long extinct; thus producing *dumb* men, "monsters," as the Stanzas have it.

Now mythology, built upon Hesiod's Theogony, which is but a poetised record of actual traditions, or oral history, speaks of three giants, called Briareus, Kottos, and Gyges, living in a dark country where they were imprisoned by Kronos for their rebellion against him. All the three are endowed by myth with an hundred arms and fifty heads, the latter standing for races, the former for sub-races and tribes. Bearing in mind that in mythology every personage almost is a god or demi-god, and also a king or simple mortal in his second aspect;* and

* Thus, for instance, Gyges is a hundred-armed and fifty-headed monster, a demi-god in one case, and a Lydian, the successor of Candaules, king of the country, in another version. The same is found in the Indian Pantheon, where Rishis and the Sons of Brahmâ are reborn as mortals.

that both stand as symbols for lands, islands, powers of nature, elements, nations, races and sub-races, the esoteric Commentary will become comprehensible. It says that the three giants are three polar lands which have changed form several times, at each new cataclysm, or disappearance of one continent to make room for another. The whole globe is convulsed periodically; and has been so convulsed, since the appearance of the First Race, four times. Yet, though the whole face of the earth was transformed thereby each time, the conformation of the arctic and antarctic poles has but little altered. The polar lands unite and break off from each other into islands and peninsulas, yet remain ever the same. Therefore northern Asia is called the "eternal or perpetual land," and the Antarctic the "ever living" and "the concealed"; while the Mediterranean, Atlantic, Pacific and other regions disappear and reappear in turn, into and above the great waters.

From the first appearance of the great continent of Lemuria, the three polar giants had been imprisoned in their circle by Kronos. Their gaol is surrounded by a wall of bronze, and the exit is through gates fabricated by Poseidon (or Neptune, hence by the seas), which they cannot cross; and it is in that damp region, where eternal darkness reigns, that the three brothers languish. The Iliad (viii., 13) makes of it the Tartaros. When the gods and Titans rebelled in their turn against Zeus—the deity of the Fourth Race—the father of the gods bethought himself of the imprisoned giants in order to conquer the gods and Titans, and to precipitate the latter into Hades; or, in clearer words, to have Lemuria hurled amid thunder and lightning to the bottom of the seas, so as to make room for Atlantis, which was to be submerged and perish in its turn.* The geological upheaval and deluge of Thessaly was a repetition on a small scale of the great cataclysm; and, remaining impressed on the memory of the Greeks, was merged by them into, and confused with, the general fate of Atlantis. So, also, the war between the Rākshasas of Lanka and the Bharateans, the *melée* of the Atlanteans and Aryans in their supreme struggle, or the conflict between the Devas and Izeds (or Peris), became, ages later, the struggle of Titans, separated into two inimical camps, and still later the war between the angels of God and the angels of Satan. Historical facts became theological dogmas. Ambitious scholiasts, men of a small sub-race born but yesterday, and one of the latest issues of the Aryan stock, took upon themselves to overturn the religious

* The continents perish in turn by *fire* and *water*: either through earthquakes and volcanic eruptions, or by sinking and the great displacement of waters. Our continents have to perish owing to the former cataclysmal process. The incessant earthquakes of this and the past years may be a warning.

thought of the world, and succeeded. For nearly two thousand years they impressed thinking Humanity with the belief in the existence of Satan.

But as it is now the conviction of more than one Greek scholar—as it was that of Bailly and Voltaire—that Hesiod's theogony was based upon historical facts (*see Decharme's Mythol. de la Grèce Antique*), it becomes easier for the occult teachings to find their way into the minds of thoughtful men, and therefore are these passages from mythology brought forward in our discussion upon modern learning in this *Addendum*.

Such symbolisms as are found in all the exoteric creeds, are so many landmarks of prehistoric truths. The sunny, happy land, the primitive cradle of the earliest human races, has become several times since then hyperborean and Saturnine*; thus showing the Golden Age and reign of Saturn from multiform aspects. It was many-sided in its character indeed—climatically, ethnologically and morally. For, the Third, Lemurian Race must be physiologically divided into the early androgynous and the later bi-sexual race; and the climate of its dwelling places and continents into that of an eternal spring and eternal winter, into life and death, purity and impurity. The Cycle of legends is ever being transformed on its journey by popular fancy. Yet it may be cleansed from the dross it has picked up on its way through many nations and through the countless minds which have added their own exuberant additions to the original facts. Leaving for a while the Greek interpretations we may seek for some more corroborations of the latter in the scientific and geological proofs.

* Denis, the geographer, tells us that the great sea North of Asia was called glacial, or *Saturnine* (v. 35). Orpheus (v. 1077) and Pliny (*Book IV., c. 16*) corroborate the statement by showing that it is its giant inhabitants who gave it the name. And the Secret Doctrine explains both assertions by telling us that all the continents were formed from North to South; and that as the sudden change of climate dwarfed the race that had been born on it, arresting its growth, so, several degrees southward, various conditions had always produced the tallest men in every new humanity, or race. We see it to this day. The tallest men now found are those in Northern countries, while the smallest are Southern Asiatics, Hindus, Chinamen, Japanese, etc. Compare the tall Sikhs and Punjabees, the Afghans, Norwegians, Russians, Northern Germans, Scotchmen, and the English, with the inhabitants of central India and the average European on the continent. Thus also the giants of Atlantis, and hence the Titans of Hesiod, are all Northerners.

§ VII.

SCIENTIFIC AND GEOLOGICAL PROOFS OF THE
EXISTENCE OF SEVERAL SUBMERGED CONTINENTS.

It may not be amiss—for the benefit of those who resolve the tradition of a lost Miocene Atlantis into an “antiquated myth,” to append a few scientific admissions on this point. Science, it is true, is largely indifferent to such questions. But there are Scientists ready to admit that, in any case, a cautious agnosticism as to geological problems concerning the remote past is far more philosophical than a *priori* denial, or even hasty generalizations on insufficient data.

Meanwhile two very interesting instances, that have been lately met with, may be pointed out as “confirming” certain passages in the letter of a Master, published in “Esoteric Buddhism.” The eminence of the authorities will not be questioned:—

Extract from p. 61 of “Esoteric Buddhism.”

No. I.

“The sinking of the Atlantis (the group of continents and islands) began during the Eocene period . . . and it culminated in the Miocene, first in the *final disappearance of the largest, an event coincident with the elevation of the Alps*, and second in the sinking of the last of the fair islands mentioned by Plato.”

Extract from a Lecture by W. Pengelly, F.R.S., F.G.S.

No. I.

“Was there, as some have believed, an Atlantis—a continent or Archipelago of large islands occupying the area of the North Atlantic? There is, perhaps, nothing unphilosophical in the hypothesis. For since, as geologists state, ‘*The Alps have acquired 4,000 and even in some places more than 10,000 feet of their present altitude since the commencement of the Eocene epoch*’ (Lyell’s Principles 2nd Ed. p. 256.)—a *post-Miocene depression might have carried the hypothetical Atlantis into almost abysmal depths.*”*

* Having already given several instances of the vagaries of Science, it is delightful to find such *agreement* in this particular case. Read in connection with the scientific admission (cited elsewhere) of the geologists’ ignorance of even the approximate duration of periods, the following passage is highly instructive: “We are not yet able to assign an *approximate* date for the most recent epoch at which our Northern Hemisphere was covered with glaciers. According to Mr. Wallace, this epoch *may* have occurred *seventy thousand years* ago, while others would assign to it an antiquity of at least *two hundred thousand* years, and there are yet others who urge strong arguments on behalf of the opinion that a *million of years* is barely enough to have produced the changes which have taken place since that event.” (Fiske, “Cosmic

No. 2.

“Lemuria cannot any more be confounded with the Atlantis continent than Europe with America. Both sank and were drowned with all their ‘gods’; yet, between the two catastrophes a short period of about some 700,000 years elapsed; Lemuria flourishing and ending her career just about that trifling lapse of time before the early *Eocene* Age, since its Race was the Third. Behold the *relics of that once great race in some of the flat-headed aborigines of your AUSTRALIA.*” (“Esoteric Buddhism,” p. 55.)

No. 2.

“It would be premature to say, because no evidence has yet been adduced, *that men may not have existed in the Eocene Age, especially as it can be shown that a race of men, the lowest we know of, co-exists with that remnant of the Eocene flora which still survives on the continent and islands of Australia.*” (Extract from an article in “Popular Science Review,” Vol. V. p. 18, by Professor Seemann, Ph.D. F.L.S., P.A.S.).

Hæckel, who fully accepts the reality of a former Lemuria, also regards the *Australians as direct descendants of the Lemurians.* “Persistent forms (of both his Lemurian stems,) are in all probability still surviving . . . Papuans and Hottentots . . . *Australians . . . one division of the Malays.*”

With regard to a former civilization, of which a *portion* of these degraded Australians are the last surviving offshoot, the opinion of Gerland is strongly suggestive. Commenting upon the religion and mythology of the tribes, he writes, “The statement that the Australian civilization (?) indicates a *higher grade*, is nowhere more clearly proved than here, where *everything resounds like the expiring voices of a previous and richer age.* The idea that the Australians have no religion or mythology is thoroughly false. But this religion is certainly *quite deteriorated.*” (Cited in Schmidt’s “*Doctrine of Descent of Darwinism,*” pp. 301-2.) As to his other statement, namely, that the Australians are a “division of the Malays” (*Vide* his ethnological theories in the “*Pedigree of Man*”), Hæckel is in error, if he classes the Australians with the rest. The Malays and Papuans are a *mixed* stock, resulting from the intermarriages of the low Atlantean sub-races with the Seventh sub-race of the Third Root-Race. Like the Hottentots, they are of indirect *Lemuro-Atlantean* descent. It is a most suggestive fact—to those concrete thinkers who demand a *physical* proof of Karma—that the lowest races of men are now rapidly dying out; a phenomenon largely due to an extraordinary sterility setting in among the women, from the time that they were first approached by the Europeans. A process of decimation is taking

Philosophy,” Vol. II., p. 304). Prof. Lefèvre, again, gives us as *his* estimate 100,000 years. Clearly, then, if modern Science is unable to estimate the date of so comparatively recent an era as the Glacial Epoch, it can hardly impeach the Esoteric Chronology of Race-Periods and Geological Ages.

place all over the globe, among those races, whose "time is up" — among just those stocks, be it remarked, which esoteric philosophy regards as the senile representatives of lost archaic nations. It is inaccurate to maintain that the extinction of a lower race is *invariably* due to cruelties or abuses perpetrated by colonists. Change of diet, drunkenness, etc., etc., have done much; but those who rely on such data as offering an all-sufficient explanation of the crux, cannot meet the phalanx of facts now so closely arrayed. "Nothing," says even the materialist Lefèvre, "can save those that *have run their course*. . . . It would be necessary to extend their *destined cycle*. . . . *The peoples that have been most spared . . . Hawaiians or Maories, have been no less decimated than the tribes massacred or tainted by European intrusion.*" ("Philosophy," p. 508.)

True; but is not the phenomenon here confirmed of the operation of CYCLIC LAW difficult to account for on materialist lines? Whence the "destined cycle" and the order here testified to? Why does this (Karmic) sterility attack and root out certain races at their "appointed hour"? The answer that it is due to a "mental disproportion" between the colonizing and aboriginal races is obviously evasive, since it does not explain the sudden "*checks to fertility*" which so frequently supervene. The dying out of the Hawaiians, for instance, is one of the most mysterious problems of the day. Ethnology will sooner or later have to recognize with Occultists that the true solution has to be sought for in a comprehension of the workings of Karma. As Lefèvre remarks, "the time is drawing near when there will remain nothing but three great human types" (before the Sixth Root-Race dawns), the white (Aryan, Fifth Root-Race), the yellow, and the African negro—with their crossings (Atlanto-European divisions). Redskins, Eskimos, Papuans, Australians, Polynesians, etc., etc.—all are dying out. Those who realize that every Root-Race runs through a gamut of seven sub-races with seven branchlets, etc., will understand the "why." The tide-wave of incarnating Egos has rolled past them to harvest experience in more developed and less senile stocks; and their extinction is hence a Karmic necessity. Some extraordinary and *unexplained* statistics as to Race extinction are given in de Quatrefages' "*Human Species*," p. 428 *et seq.* No solution, except on the occult lines, is able to account for these.

But we have digressed from our direct subject. Let us hear now what Professor Huxley has to say on the subject of former Atlantic and Pacific Continents.

He writes in "NATURE," Nov. 4th, 1880: "There is nothing, so far as I am aware, in the biological or geological evidence at present accessible, to render untenable the hypothesis that *an area of the mid-*

Atlantic or Pacific sea-bed as big as Europe, should have been uplifted as high as Mont Blanc, and have subsided again, any time since the Palæozoic epoch, if there were any grounds for entertaining it."

That is to say, then, that there is nothing which can militate against *positive* evidence to the fact; nothing, therefore, against the geological postulates of the Esoteric Philosophy. Dr. Seemann assures us in the "Popular Science Review" (Vol. V., p. 18), article "*Australia and Europe formerly one Continent*,"* that:—

"The facts which botanists have accumulated for reconstructing these lost maps of the globe are rather comprehensive; and they have not been backward in demonstrating the former existence of large tracts of solid land in parts now occupied by the great oceans. The many striking points of contact between the present flora of the United States and Eastern Asia, induced them to assume that, during the present order of things, there existed a continental connection between South-Eastern Asia and Western America. The singular correspondence of the present flora of the Southern United States with that of the lignite flora of Europe induces them to believe that, *in the Miocene period, Europe and America were connected by a land passage, of which Iceland, Madeira, and the other Atlantic islands are remnants; that, in fact, the story of an Atlantis, which an Egyptian priest told to Solon, is not purely fictitious, but rests on a solid historical basis.* . . . Europe of the Eocene period received the plants which spread over mountains and plains, valleys and river-banks (from Asia generally), neither exclusively from the South nor from the East. The west also furnished additions, and if at that period these were rather meagre, they show, at all events, that the bridge was already building, which, at a late period, was to facilitate communication between the two continents in such a remarkable manner. At that time some plants of the Western Continent began to reach Europe by means of the *island of Atlantis*, then probably just (?) rising above the ocean."

And in another number of the same review (Vol. I., p. 143) Mr. Duppa Crotch, M.A., F.L.S., in an article entitled "*The Norwegian Lemming and its Migrations*," alludes to the same subject.

"Is it probable that land could have existed where now the broad Atlantic rolls? All tradition says so: old Egyptian records speak of Atlantis, as Strabo and others have told us. The Sahara itself is the sand of an ancient sea, and the shells which are found upon its surface

* Undoubtedly a fact and a confirmation of the esoteric conception of the Lemuria which originally not only embraced great areas in the Indian and Pacific oceans, but projected round South Africa into the North Atlantic. Its Atlantic portion subsequently became the geological basis of the future home of the Fourth Race Atlanteans.

prove that, no longer ago than the Miocene period, a sea rolled over what is now desert. The voyage of the 'Challenger' has proved the existence of *three long ridges** in the Atlantic Ocean, † one extending for more than three thousand miles, and lateral spurs may, by connecting these ridges, account for the *marvellous similarity of the fauna of the Atlantic islands.* ‡ The submerged continent of LEMURIA, in what is now the Indian Ocean, *is considered to afford an explanation of many difficulties in the distribution of organic life*, and, I think, the existence of a MIOCENE ATLANTIS will be found to have a *strong elucidative bearing on subjects of greater interest* [Truly so!] than the migration of the lemming. At all events, if it can be shown that land existed in former ages where the North Atlantic now rolls, not only is a motive found for these apparently suicidal migrations, but also a strong collateral proof that what we call instincts are but the blind and sometimes even prejudicial inheritance of previously acquired experiences."

(At certain periods, we learn, multitudes of these animals swim to sea and perish. Coming, as they do, from all parts of Norway, the powerful instinct which survives throughout ages as an inheritance from their progenitors impels them to seek a continent, once existing but now submerged beneath the ocean, and to court a watery grave.)

In an article containing a criticism of Mr. A. R. Wallace's "Island Life"—a work devoted largely to the question of the distribution of animals, etc.—Mr. Starkie Gardiner writes ("Subsidence and Elevation," *Geological Magazine*, June, 1881):—

"By a process of reasoning supported by a large array of facts of different kinds, he arrives at the conclusion that the distribution of life upon the land as we now see it, has been accomplished without the aid of important changes in the relative positions of continents and seas. Yet if we accept his views, we must believe that Asia and Africa, Madagascar and Africa, New Zealand and Australia, Europe and America, have been united at some period not remote geologically, and that seas to the depth of 1,000 fathoms have been bridged over; but we must treat as utterly gratuitous and entirely opposed to

* Cf. the published reports of the "Challenger" expedition; also Donnelly's "Atlantis," p. 468 and pp. 46-56, chap. "The Testimony of the Sea."

† Even the cautious Lefèvre speaks of the existence of *Tertiary* men on "upheaved lands, islands and continents then flourishing, but since submerged beneath the waters," and elsewhere introduces a "*possible Atlantis*" to explain ethnological facts. Cf. his "*Philosophy*," *Eng. Ed.*, pp. 478 and 504. Mr. Donnelly remarks with rare intuition that "modern civilization is *Atlantean* . . . the '*inventive*' faculty of the present age is taking up the delegated work of Creation where Atlantis left it thousands of years ago" (*Atlantis*, p. 133). He also refers the origin of culture to the *Miocene* times. It is, however, to be sought for in the teachings given to the *Third Race*-men by their Divine Rulers—at a vastly earlier period.

‡ An equally "curious" similarity is traced between some of the West Indian and West African fauna.

all the evidences at our command (!), the supposition that temperate Europe and temperate America, Australia, and South America, have ever been connected except by way of the Arctic or Antarctic circles and that lands now separated by seas of more than 1,000 fathoms depth have ever been united. Mr. Wallace, it must be admitted, has succeeded in explaining the chief features of existing life-distribution, without bridging the Atlantic or Pacific, except towards the Poles, yet I cannot help thinking that some of the facts *might perhaps be more easily explained by admitting the former existence of the connection between the coast of Chile and Polynesia* and Great Britain and Florida*, shadowed by the submarine banks which stretch between them. Nothing is urged that renders the more direct connection impossible, and no *physical reason is advanced why the floor of the ocean should not be upheaved from any depth*. The route by which (according to the anti-Atlantean and Lemurian hypotheses of Wallace) the *floras* of South America and Australia are supposed to have mingled, is beset by almost insurmountable obstacles, and the apparently sudden arrival of a number of sub-tropical American plants in our Eocene flora, necessitates a connection more to the south than the present 1,000 fathom line . . . forces are unceasingly acting, and there is *no reason why an elevating force once set in action in the centre of an ocean should cease to act until a continent is formed*. They have acted and lifted out from the sea, in comparatively recent geological times, the loftiest mountains on earth. Mr. Wallace himself admits repeatedly that sea-beds have been elevated 1,000 fathoms and islands have risen up from the depths of 3,000 fathoms; and to suppose that the upheaving forces are limited in power, is, it seems to me, 'utterly gratuitous and entirely opposed to all the evidences at our command.'

The "Father" of English Geology—Sir Charles Lyell—was an Uniformitarian in his views of continental formation. On page 492 of his "Antiquity of Man" we find him saying:—

"Professor Unger (*Die versunkene Insel Atlantis*) and Heer (*Flora Tertiaria Helvetiæ*) have admitted on botanical grounds *the former existence of an Atlantic Continent during some part of the Tertiary Period*, as affording the only plausible explanation that can be imagined of the analogy between the Miocene flora of central Europe, and the existing flora of Eastern America. Professor Oliver, on the other hand, after showing how many of the American types found fossil in Europe are common to Japan, inclines to the theory, first advanced by Dr. Asa Gray, that the migration of species, to which the community of types in the Eastern States of North America, and the Miocene flora of Europe is due, took place when there was an overland communication from America to central Asia between the fiftieth and sixtieth parallels of latitude, or south of Behring Straits, following the direction of the Aleutian islands. By this course they *may* have made their way, at any epoch, Miocene, Pliocene, or Pleistocene, antecedently to the Glacial Epoch, to Amoorland, on the East coast of North Asia."

The unnecessary difficulties and complications here incurred in order to avoid the hypothesis of an Atlantic Continent, are really too

* The Pacific portion of the giant Lemurian Continent christened by Dr. Carter Blake, the anthropologist, "Pacifcus."

apparent to escape notice. *If the botanical evidences stood alone*, scepticism would be half legitimate; but in this case all branches of science converge to one point. Science has made blunders, and has exposed itself to greater errors than the admission of our two now invisible continents, would lay it open to. It has denied even the undeniable, from the days of the mathematician Laplace down to our own, and that only a few years ago.* We have Professor Huxley's authority for saying that there is no *à priori* improbability whatever against possible evidences supporting the belief. (*Vide supra.*) But now that the POSITIVE EVIDENCE *is brought forward*, will that eminent scientist admit the corollary?

Touching on the problem in another place ("*Principles of Geology*," pp. 12-13), Sir Charles Lyell tells us: "Respecting the cosmogony of the Egyptian priests, we gather much information from writers of the Grecian sects, who borrowed almost all their tenets from Egypt, and amongst others that of the former successive destruction and renovation of the world. (*Continental*, not cosmic, catastrophes.) We learn from Plutarch that this was the theme of one of the hymns of Orpheus, so celebrated in the fabulous ages of Greece. It was brought by him from the banks of the Nile; and we even find in his verses, as in the Indian systems, a definite period assigned for the duration of every successive World. The returns of great catastrophes were determined by the present period of the Magnus Annus, or great year—a cycle composed of the revolutions of the sun, moon, and planets, and terminating when these return together to the sign whence they were supposed at some remote epoch to set out. We learn particularly from the *Timæus* of Plato that the Egyptians believed the world to be subject to occasional conflagrations and deluges. The sect of the Stoics adopted most fully the system of catastrophies destined at intervals to destroy the world. These, they taught, were of two kinds—the cataclysm, *or destruction by water*, and the *Ecpyrosis, or destruction by fire* (submarine volcanoes). From the Egyptians they derived the doctrine of the gradual debasement of man from a state of innocence" (nascent simplicity of the first sub-races of each Root-Race). "Towards the

* When Howard read, before the Royal Society of London, a paper on the first serious researches that were made on the aerolites, the Geneva naturalist Pictet, who was present, communicated, on his return to Paris, the facts reported to the French Academy of Sciences. But he was forthwith interrupted by Laplace, the great astronomer, who cried: "Stop! we have had enough of such *fales*, and know all about them," thus making Pictet feel very small. Globular-shaped lightnings or thunderbolts have been admitted by Science only since Arago demonstrated their existence. says de Rochat ("*Forces non-définies*," p. 4): "Every one remembers Dr. Bouilland's misadventure at the Academy of Medicine when he had declared Edison's phonograph '*a trick of ventriloquism!*'"

termination of each era the gods could no longer bear with the wickedness of man, and a shock of the elements, or a deluge, overwhelmed them; (vide degeneracy into magical practices and gross animality of the Atlanteans) after which calamity, Astræa again descended on the earth to renew the golden age." (Dawn of a new Root-Race.)

Astræa, the goddess of justice, is the last of the deities to forsake the earth, when the gods are said to abandon it and *be taken up into heaven by Jupiter again*. But, no sooner does Zeus carry away from earth Ganymedes (the object of *lust*, personified) than the father of the gods throws down Astræa back on the earth again, on which she *falls upon her head*. Astræa is *Virgo*, the constellation of the Zodiac. Astronomically it has a very plain significance, and one which gives the Key to the occult meaning. But it is inseparable from *Leo*, the sign that precedes it, and from the Pleiades and their sisters, the Hyades, of which Aldebaran is the brilliant leader. All of these are connected with the periodical renovations of the earth, with regard to its continents—even Ganymedes, who in astronomy is Aquarius. It was already shown that while the South Pole is the *pit* (or the infernal regions figuratively and cosmologically), the North Pole is geographically the first continent; while astronomically and metaphorically the celestial pole, with its pole star in *heaven*, is Meru, or the seat of Brahmâ, the throne of Jupiter, etc. For in the age when the gods forsook the earth and were said to ascend into heaven, the ecliptic had become parallel with the meridian, and part of the Zodiac appeared to descend from the north pole to the north horizon. Aldebaran was in conjunction then with the Sun, as it was 40,000 years ago, at the great festival in commemoration of that Magnus Annus, of which Plutarch was speaking. Since that year (40,000 years ago) there has been a retrograde motion of the equator, and about 31,000 years ago Aldebaran was in conjunction with the vernal equinoctial point. The part assigned to *Taurus*, even in Christian mysticism, is too well known to need repetition. The famous Orphic hymn on the great periodical cataclysm divulges the whole esotericism of the event. Pluto (in the pit) carries off Eurydice, bitten by the (polar) serpent. Then Leo, the *lion*, is vanquished. Now, when the Lion is *in the pit*, or below the south pole, then Virgo, as the next sign, follows him, and when her head, down to the waist, is *below* the South horizon—she is *inverted*. On the other hand, the Hyades are the rain or *Deluge* constellations; and *Aldebaran* (he who follows, or *succeeds* the daughters of Atlas, or the Pleiades) looks down from the eye of Taurus. It is from this point of the ecliptic that the calculations of the new cycle were commenced. The student has to remember also, that when Ganymedes (*Aquarius*) is raised to

heaven (or above the horizon of the North Pole) *Virgo* or *Astræa*, who is *Venus-Lucifer*, descends head downwards below the horizon of the South Pole, or the pit; which *pit*, or the pole, is also the Great Dragon, or the Flood. Let the student exercise his intuition by placing these facts together; no more can be said.

"The connection," comments Lyell, "between the doctrine of successive catastrophes and repeated deteriorations in the moral character of the human race, is more intimate and natural than might at first be imagined. For, in a rude state of society, all great calamities are regarded by the people as judgments of God on the wickedness of man. . . . In like manner in the account given to Solon by the Egyptian priests of the submersion of the island of Atlantis under the waters of the ocean, after repeated shocks of an earthquake, we find that *the event happened when Jupiter had seen the moral depravity of the inhabitants.*"

True; but was it not owing to the fact that all esoteric truths were given out to the public by the Initiates of the temples *under the guise of allegories*? "Jupiter," is merely the personification of that immutable Cyclic Law, which arrests the downward tendency of each Root-Race, after attaining the zenith of its glory.* Unless we hold with Prof. John Fiske's singularly dogmatic opinion† that *every* myth "is an explanation by the uncivilized mind, of some natural phenomenon; not an allegory, not an esoteric symbol, for the ingenuity is wasted (!!) which strives to detect in myths the remnants of a refined primeval science—but an explanation. Primitive men had no profound science to perpetuate by means of allegory [How does Mr. Fiske know?], nor were they such sorry pedants as to talk in riddles when plain language would serve their purpose." We venture to say the language of the *Initiated* few was far more "plain," and their science-philosophy far more com-

* The Cyclic Law of Race-Evolution is most unwelcome to scientists. It is sufficient to mention the fact of "primeval civilization" to excite the frenzy of Darwinians; it being obvious that the further culture and science is pushed back, the more precarious becomes the basis of the ape-ancestor theory. But as Jacolliot says:—"Whatever there may be in these traditions (submerged continents, etc.), and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt, and of India, was developed, *it is certain that this civilization did exist*, and it is highly important for Science to recover its traces, however feeble and fugitive they be." (*Histoire des Vierges; les peuples et les continents disparus*, p. 15.) Donnelly has proved the fact from the clearest premises, but the Evolutionists will not listen. A *Miocene* civilization upsets the "universal stone-age" theory, and that of a *continuous* ascent of man from animalism! And yet Egypt, at least, runs counter to current hypotheses. There is no stone-age visible there, but a more glorious culture is apparent, the further back we are enabled to carry our retrospect. (Verb. Sap.)

† "Myths and Myth-Makers," p. 21.

prehensive and satisfying alike to the physical and *spiritual* wants of man, than even the terminology and system respectively elaborated by Mr. Fiske's Master—Herbert Spencer. What, however, is Sir Charles Lyell's "explanation" of the "myth"? Certainly, he in no way countenances the idea of its "astronomical" origin, as asserted by some writers.

The two interpreters are entirely at variance with one another. Lyell's solution is as follows. A disbeliever in cataclysmal changes, from the absence (?) of any reliable historical data on the point, as well as from a strong bias to the Uniformitarian conceptions of geologic changes,* he attempts to trace the Atlantis "tradition" to the following sources:—

(1) Barbarous tribes connect catastrophes with an avenging God, who is assumed in this way to punish immoral races.

(2) Hence the commencement of a new race is logically a virtuous one.

(3) The primary source of the geologic basis of the tradition was Asia—a continent subject to violent earthquakes. Exaggerated accounts would thus be handed down the ages.

(4) Egypt, being herself free from earthquakes, nevertheless based her not inconsiderable geologic knowledge on these cataclysmal traditions.

An ingenious "explanation," as all such are. But proving a negative is proverbially a difficult task. Students of esoteric science, who know what the resources of the Egyptian priesthood really were, need no such laboured hypothesis. Moreover, while an imaginative theorist is always able to furnish a reasonable solution of problems which, in one branch of science, seem to necessitate the hypothesis of periodical cataclysmic changes on the surface of our planet, the impartial critic, who is not a

* Violent minor cataclysms and colossal earthquakes are recorded in the annals of most nations—if not of all. Elevation and subsidence of continents is always in progress. The whole coast of South America has been raised up 10 to 15 feet and settled down again in an hour. Huxley has shown that the British islands have been four times depressed beneath the ocean and subsequently raised again and peopled. The Alps, Himalayas and Cordilleras were all the result of depositions drifted on to sea-bottoms and upheaved by Titanic forces to their present elevation. The Sahara was the basin of a Miocene sea. Within the last five or six thousand years the shores of Sweden, Denmark and Norway have risen from 200 to 600 feet; in Scotland there are raised beaches with outlying stacks and skerries *surmounting* the shore now eroded by the hungry wave. The North of Europe is still rising from the sea and South America presents the phenomenon of raised beaches of over 1,000 miles in length, now at a height varying from 100 to 1,300 feet above the sea-level. On the other hand, the coast of Greenland is sinking fast, so much so that the Greenlander will not build by the shore. All these phenomena are certain. *Why may not a gradual change have given place to a violent cataclysm in remote epochs?*—such cataclysms occurring on a *minor scale* even now (e.g., the case of Sunda island with 80,000 Malays).

specialist, will recognise the immense difficulty of explaining away the *cumulative* evidences,—namely, the archæological, ethnological, geological, traditional, botanical, and even biological—in favour of former continents now submerged. When each science is fighting for its own hand, the cumulative force of the evidence in its collectivity is almost invariably lost sight of.

In the “*Theosophist*” (August, 1880), we wrote: “We have as evidences the most ancient traditions of various and wide-separated peoples—legends in India, in ancient Greece, Madagascar, Sumatra, Java, and all the principal isles of Polynesia, as well as the legends of both Americas. Among savages; and in the traditions of the richest literature in the world—the Sanskrit literature of India—there is an agreement in saying, that, ages ago, *there existed in the Pacific Ocean, a large Continent, which by a geological cataclysm was engulfed by the sea,** (Lemuria). And it is our firm belief . . . that most, if not all, of the islands from the Malayan archipelago to Polynesia, are fragments of that once immense submerged Continent. Both Malacca and Polynesia, which lie at the two extremities of the ocean, and which, since the memory of man never had, and never could have any intercourse with, or even a knowledge of each other, have yet a tradition common to all the islands and islets, that their respective countries extended far, far into the Sea: that there were in the world but two immense continents, one inhabited by yellow, the other by dark men; and that the Ocean, by command of the gods, and to punish them for their incessant quarrelling, swallowed them up. Notwithstanding the geographical proof that New Zealand, the Sandwich and Easter Islands, are at a distance from each other of between 800 and 1,000 leagues, and that, according to every testimony, neither these nor any other intermediate islands, for instance, the Marquesan, Society, Fiji, Tahitian, Samoan, and other islands, could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans; yet they one and all maintain that their respective countries extended far toward the West, on the Asian side. Moreover, with very small differences, they all speak dialects evidently of the same language; and understand each other with little difficulty; have the same religious beliefs and superstitions; and pretty much the same customs. And as few of the Polynesian islands were discovered earlier than a century ago, the Pacific Ocean itself being unknown to Europe till the days of Columbus, and as these islanders have never ceased repeating the same old traditions since the Europeans first set

* For the opinions of Jacolliot, after long travels through the Polynesian Islands and his proofs of a former great geological cataclysm in the Pacific Ocean, see his “*Histoire des Vierges : Peuples et Continents disparus,*” p. 308.

foot on their shores, it seems to us a logical inference that our theory is nearer to the truth than any other. "Chance would have to change its name and meaning, were all this due but to chance alone."

"A great series of animal-geographical facts," declares Professor Schmidt, writing in defence of the hypothesis of a former Lemuria, "is explicable only on the theory of the former existence of a *Southern Continent of which Australia is a remnant. . . .*" [the distribution of species] "points to the vanished land of the South where perhaps the *home of the progenitors of the Maki of Madagascar* may also be looked for."*

Mr. A. R. Wallace, in his "Malay Archipelago," arrives at the following conclusion after a review of the mass of evidence at hand:—"The inference that we must draw from these facts is undoubtedly that the whole of the islands eastwards beyond Borneo and Sumatra do essentially form part of a *former Australian or Pacific Continent . . .* This continent must have been broken up before the extreme south-eastern portion of Asia was raised above the waters of the ocean, for a great part of the land of Borneo and Java is known to be geologically of quite recent formation."

According to Hæckel:—"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.*" ("*Pedigree of Man,*" *Eng. Trans. p. 73.*) In one sense Hæckel is right as to Lemuria—the "cradle of the Human race." That continent *was* the home of the first *physical* Human Stock—the later Third-Race Men. Previous to that epoch the Races were far less consolidated and physiologically quite different. (Hæckel makes Lemuria extend from *Sunda Island to Africa and Madagascar* and eastwards to *Upper India.*)

Professor Rüttimeyer, the eminent Palæontologist, asks:—"Need the conjecture that the almost exclusively graminivorous and insectivorous marsupials, sloths, armadilloes, ant-eaters and ostriches, once possessed an actual point of union in a *Southern Continent of which the present flora of Terra del Fuego and Australia must be the remains*—need this conjecture raise difficulties at a moment when from their fossil remains, Heer restores to sight the ancient forests of Smith's Sound and Spitzbergen." (*Cited in Schmidt's "Doctrine of Descent and Darwinism," p. 237.*)

Having now dealt generally with the broad scientific attitude on the two questions, it will, perhaps, conduce to an agreeable brevity, if we sum up the more striking isolated facts in favour of that fundamental contention of Esoteric Ethnologists—the reality of Atlantis. Lemuria

* "*Doctrine of Descent and Darwinism,*" p. 236. (Cf. also his lengthy arguments on the subject, pp. 231-7.)

is so widely accepted, that further pursuit of the subject is unnecessary. With regard, however, to the former, it is found that:—

(1) The Miocene flora of Europe have their most numerous and striking analogues in the flora of the United States. In the forests of Virginia and Florida are found the magnolias, tulip-trees, evergreen oaks, plane trees, etc., etc., etc., which correspond with European Tertiary flora term for term. How was the migration effected, if we exclude the theory of an Atlantic Continent bridging the ocean between America and Europe? The proposed "explanation" to the effect that the transition was by way of Asia and the Aleutian islands is a mere uncalled-for theory, obviously upset by the fact that a large number of these flora *only appear EAST of the Rocky Mountains*. This also negatives the idea of a trans-Pacific migration. They are now superseded by European continents and islands to the North.

(2) Skulls exhumed on the banks of the Danube and Rhine bear a *striking similarity to those of the Caribs and Old Peruvians* (Littré). Monuments have been exhumed in Central America, which bear *representations of undoubted negro heads and faces*. How are such facts to be accounted for except on the Atlantean hypothesis? What is now N.W. Africa was once connected with Atlantis by a network of islands, few of which now remain.

(3) According to Farrar ("*Families of Speech*") the "*isolated language*" of the Basques has no affinities with the other languages* of Europe, but with "*the aboriginal languages of the vast opposite continent (America) and those alone.*" Professor Broca is also of the same opinion.

Palæolithic European man of the Miocene and Pliocene times was a pure Atlantean, as we have previously stated. The Basques are, of course, of a much later date than this, but their affinities, as here shown, go far to prove the original extraction of their remote ancestors. The "mysterious" affinity between their tongue and that of the Dravidian races of India will be understood by those who have followed our outline of continental formations and shiftings.

(4) *Stones have been found in the Canary Islands bearing sculptured symbols similar to those found on the shore of Lake Superior.* Berthollet was induced

* For further facts as to the *isolation* of the Basques in Europe and their ethnological relations, cf. Joly, "*Man before Metals*," p. 316. B. Davis is disposed to concede, from an examination of the skulls of the *Guanches of the Canary Islands and modern Basques*, that both belong to a race proper to *those ancient islands, of which the Canaries are the remains!!* This is a step in advance indeed. De Quatrefages and Hamy also both assign the Cro-Magnon men of South France and the *Guanches to one type*—a proposition which involves a certain corollary which both these writers may not care to father.

by such evidence to postulate the unity of race of the early men of Canary Islands and America (Cf. Benjamin, the "*Atlantic Islands*," p. 130.)

The Guanches of the Canary Islands were lineal descendants of the Atlantians. This fact will account for the *great stature* evidenced by their old skeletons, as well as by those of their European congeners the Cro-Magnon Palæolithic men.

(5) Any experienced mariner has but to navigate the fathomless ocean along the *Canary Islands* to ask himself the question when or how that group of volcanic and rocky little islands has been formed, surrounded on every side by that vast watery space. Such frequent questions led finally to the expedition of the famous Leopold von Buch, which took place in the first quarter of the present century. Some geologists maintained that the volcanic islands had been raised right from the bottom of the ocean, the depth of which in the immediate vicinity of the island varies from 6,000 to 18,000 feet. Others were inclined to see in these groups, including Madeira, the Azores, and the islands of Cape de Verdes—the remnants of a gigantic but submerged continent which had once united Africa with America. The latter men of science supported their hypothesis by a mass of evidence in its favour, drawn from ancient "myths." Hoary "superstitions," such as the fairy-like Atlantis of Plato, the *Garden of Hesperides*, Atlas supporting the world on his shoulders, all of them mythoi connected with the peak of Teneriffe, did not go far with sceptical Science. The identity of animal and vegetable species—showing either a previous connection between America and the remaining groups of the islands—(the hypothesis of their having been drifted from the New to the Old World by the waves was too absurd to stand long)—found more serious consideration. But it is only quite lately, and after Donnelly's book had been published several years, that the theory has greater chances than ever of becoming an accepted fact. *Fossils found on the Eastern Coast of South America have now been proved to belong to the Jurassic formations, and are nearly identical with the Jurassic fossils of Western Europe and Northern Africa. The geological structure of both coasts is also almost identical; the resemblance between the smaller marine animals dwelling in the more shallow waters of South America, the Western African, and the South European coasts, is also very great. All such facts are bound to bring naturalists to the conclusion that there has been, in distant pre-historic ages, a continent which extended from the coast of Venezuela, across the Atlantic Ocean, to the Canarese Islands and North Africa, and from Newfoundland nearly to the coast of France.*

(6) The great resemblance between the Jurassic fossils of South

America, North Africa, and Western Europe is a striking enough fact in itself, and admits of no explanation, unless the ocean is bridged with an Atlantis. But why, also, is there so *marked a similarity between the fauna* (animal life) *of the—now—isolated Atlantic islands?* Why did the specimens of *Brazilian fauna* dredged up by Sir C. Wyville Thompson resemble those of *Western Europe?* Why does a resemblance exist between many of the *West African* and *West Indian* animal groups? Again:

“When the animals and plants of the Old and New World are compared, one *cannot but be struck with their identity*; all, nearly all belong to the same genera, while many, even of the species, are common to both continents . . . indicating that they radiated *from a common centre*” (Atlantis), (“*Westminster Review*,” Jan., 1872).

The horse, according to Science, originated in America. At least, a large proportion of the once “missing links” connecting it with inferior forms have been exhumed from American strata. *How did the horse penetrate into Europe and Asia, if no land communication bridged the oceanic interspaces?* Or if it is asserted that the horse originated in the New World, how did such forms as the hipparion, etc., get into America in the first instance on the migration hypothesis?

Again “Buffon had . . . remarked in the *repetition of the African in the American fauna*, how, for example, the *lama* is a juvenescent and feeble copy of the camel, and how the *puma* of the New *represented the lion* of the Old World” (Schmidt, “*Doctrine of Descent and Darwinism*,” p. 223).

(7) The following quotation runs with No. (2), but its significance is such and the writer cited so authoritative, that it deserves a place to itself:—

“With regard to the *primitive dolichocephalæ of America*, I entertain a hypothesis still more bold, namely, that they are *nearly related to the Guanches of the Canary Islands, and to the Atlantic populations of Africa*, the Moors, Tuaricks, Copts, which Latham comprises under the name of Egyptian-Atlantidæ. We find *one and the same form of skull in the Canary Islands, in front of the African coast, and in the Carib islands, on the opposite coast which faces Africa*. The colour of the skin on both sides of the Atlantic is represented in these populations as being of a reddish-brown.” (Professor Retzius, “*Smithsonian Report*,” 1859, p. 266.)

If, then, Basques and Cro-Magnon Cave-Men are of the same race as the Canarese Guanches, it follows that the former are also allied to the aborigines of America. This is the conclusion which the independent investigations of Retzius, Virchow, and de Quatrefages necessitate. The *Atlantean affinities* of these three types become patent.

(8) The sea-soundings undertaken by H.M.S. “*Challenger*” and the “*Dolphin*,” have established the fact that a huge elevation some 3,000 miles in length, projecting upwards from the abysmal depths of the

Atlantic, extends from a point near the British Islands southwards, curving round near Cape de Verde, and running in a south-easterly direction along the West African Coast. This elevation averages some 9,000 *feet in height*, and rises above the waves at the Azores, Ascension, and other places. In the ocean depths around the neighbourhood of the former the ribs of a former massive piece of land have been discovered (*vide* investigations of United States Ship "Dolphin" and others). "The inequalities, the *mountains and valleys* of its surface *could never have been produced in accordance with any known laws for the deposition of sediment, nor by submarine elevation* ; but, on the contrary, must have been carved by agencies acting above the water-level."—(*Scientific American*, July 28th, 1877). It is most probable that necks of land formerly existed knitting Atlantis to South America, somewhere above the mouth of the Amazon ; to Africa near Cape de Verde, while a similar point of juncture with Spain is not unlikely, as contended for by Donnelly. (*Vide* his chart, "Atlantis," p. 47, Eng. Ed., 1884, though he deals with only a fragment of the *real* continent.) Whether the latter existed or not, is of no consequence, as the fact that (what is now) N.W. Africa was—before the elevation of the Sahara and the rupture of the Gibraltar connection—an extension of Spain. Consequently no difficulty can be raised as to how the migration of the European fauna (etc.) took place.

Enough has now been said from the *purely scientific standpoint*, and it is needless, in view of the manner in which the subject has now been developed on the lines of *esoteric knowledge*, to swell the mass of testimony further. In conclusion, the words of one of the most intuitive writers of the day may be cited as admirably illustrative of the opinions of the occultist, who awaits in patience the dawn of the coming day :—

"We are but beginning to understand the past ; one hundred years ago the world knew nothing of Pompeii or Herculaneum ; nothing of the lingual tie that binds together the Indo-European nations ; nothing of the significance of the vast volume of inscriptions upon the tombs and temples of Egypt ; nothing of the meaning of the arrow-headed inscriptions of Babylon ; nothing of the marvellous civilizations revealed in the remains of Yucatan, Mexico, and Peru. We are on the threshold. Scientific investigation is advancing with giant strides. Who shall say that one hundred years from now, the great museums of the world may not be adorned with gems, statues, arms, and implements from Atlantis, while the libraries of the world shall contain translations of its inscriptions, throwing new light upon all the past history of the human race, and all the great problems which now perplex the thinkers of to-day." *

* Donnelly, "*Atlantis ; the Ante-Diluvian World*," p. 480.

And now to conclude.

We have concerned ourself with the ancient records of the nations, with the doctrine of chronological and psychic cycles, of which these records are the tangible proof; and with many other subjects, which may, at first sight, seem out of place in this volume.

But they were necessary in truth. In dealing with the secret annals and traditions of so many nations, whose very origins have never been ascertained on more secure grounds than inferential suppositions, in giving out the beliefs and philosophy of more than *prehistoric* races, it is not quite as easy to deal with the subject matter as it would be if only the philosophy of one special race, and its evolution, were concerned. The Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time; and that, even, which is historic—*i.e.*, that which is found scattered hither and thither throughout ancient classical literature—is, in almost every case, attributed by modern criticism to lack of observation in the ancient writers, or to superstition born out of the ignorance of antiquity. It is, therefore, impossible to treat this subject as one would the ordinary evolution of an art or science in some well-known historical nation. It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions—that he can be made to see that so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith. Moreover, as Haliburton said, “Hear one side, and you will be in the dark; hear both sides, and all will be clear.” The public has hitherto had access to, and heard but one side—or rather the two one-sided views of two diametrically opposed classes of men, whose *primâ facie* propositions or respective premises differ widely, but whose final conclusions are the same—Science and Theology. And now our

readers have an opportunity to hear the other—the defendants’—justification and learn the nature of our arguments.

Were the public to be left to its old opinions: namely, on one side, that Occultism, Magic, the legends of old, etc., were all the outcome of ignorance and superstition; and on the other, that everything outside the orthodox groove was the work of the devil, what would be the result? In other words, had no theosophical and mystic literature obtained a hearing for the few last years, the present work would have had a poor chance of impartial consideration. It would have been proclaimed—and by many will still be so proclaimed—a fairy tale woven out of abstruse problems, poised in, and based on the air; built of soap bubbles, bursting at the slightest touch of serious reflection, with *no* foundation, as it would be alleged, to stand upon. Even “the ancient *superstitious* and *credulous* classics” have no word of reference to it in clear and unmistakable terms, and the symbols themselves fail to yield a hint at the existence of such a system. Such would be the verdict of all. But when it becomes undeniably proven that the claim of the modern Asiatic nations to a Secret Science and an esoteric history of the world, is based on fact; that, though hitherto unknown to the masses and a veiled mystery even to the learned, (because they never had the key to a right understanding of the abundant hints thrown out by the ancient classics), it is still no fairy tale, but an actuality—then the present work will become but the pioneer of many more such books. The statement that hitherto even the keys discovered by some great scholars have proved too rusty for use, and that they were but the silent witnesses that there do exist mysteries behind the veil which are unreachable without a new key—is borne out by too many proofs to be easily dismissed. An instance may be given as an illustration out of the history of Freemasonry.

In his “*Franc-maçonnerie Occulte*,” rightly or wrongly, Ragon, an illustrious and learned Belgian Mason, reproaches the English Masons with having *materialized* and dishonoured Masonry, once based upon the Ancient Mysteries, by adopting, owing to a mistaken notion of the origin of the craft, the name of *Free Masonry* and *Free Masons*. The mistake is due, he says, to those who connect Masonry *with the building* of Solomon’s Temple, deriving its origin from it. He derides the idea, and says: . . . “The *Franc Mason* (which is not *maçon libre*, or free masonry) knew well when adopting the title, that it was no question of *building a wall*, but that of *being initiated into the ancient Mysteries* veiled under the name of *Francmaçonnerie* (Freemasonry); that his work was only to be the continuation or the renovation of the ancient mysteries, and that he was to become a *mason* after the manner of *Apollo* or *Amphion*. And do not we know that the ancient *initiated* poets, when speaking of *the foundation*

of a city, meant thereby the *establishment of a doctrine*? Thus Neptune, the god of reasoning, and Apollo, the god of the *hidden* things, presented themselves as masons before Laomedon, Priam's father, to help him to build the city of Troy—that is to say, to establish the Trojan religion." (*Maçonnerie Orthodoxe*, p. 44.)

Such *veiled* sentences with double meaning abound in ancient classical writers. Therefore, had an attempt been made to show that, *e.g.*, Laomedon was the founder of a branch of archaic mysteries in which the earth-bound material soul (the fourth principle), was personified in Menelaus' faithless wife (the fair Helen), if Ragon had not come to corroborate what we asserted, we might be told that no classical author speaks of it, and that Homer shows Laomedon building a city, not an *esoteric worship* or MYSTERIES! And who are those left now, save a few *Initiates*, who understand the language and correct meaning of such symbolical terms?

But after having pointed to many a misconceived symbol bearing on our thesis, there still remains more than one difficulty to be overcome. Most important among several such obstacles is that of chronology. But this could hardly be helped.

Wedged in between theological chronology and that of the geologists, backed by all the materialistic Anthropologists who assign dates to man and nature which fit in with their own theories alone—what could the writer do except what is being done? Namely, since theology places the Deluge 2448 B.C., and the World's Creation only 5890 years ago; and since the accurate researches by the methods of *exact* Science, have led the geologists and physicists to assign to the incrustated age of our Globe between 10 million and 1,000 million of years* (a *trifling* difference, verily!): and the Anthropologists to vary their divergence of opinion as to the appearance of man—between 25,000 and 500,000 of years—what can one who studies the Occult doctrine do, but come out and bravely present the esoteric calculations before the world?

But to do this, corroboration by even a few "historical" proofs was necessary, though all know the real value of the so-called "historical evidence." For, whether man had appeared on earth 18,000 or 18,000,000 years ago, can make no difference to profane History, since it begins hardly a couple of thousand years before our era, and since, even then, it grapples hopelessly with the clash and din of contradictory and mutually-destroying opinions around it. Nevertheless, in view of the respect the average reader has been brought up in for exact science, even that short *Past* would remain meaningless, unless the esoteric teachings were corroborated and supported on the spot—

* *Vide* Sir W. Thomson and Mr. Huxley.

whenever possible—by references to historical names of a so-called *historical* period. This is the only guide that can be given to the beginner before he is permitted to start among the (to him) unfamiliar windings of that dark labyrinth called the pre-historic ages. This necessity has been complied with. It is only hoped that the desire to do so, which has led the writer to be constantly bringing ancient and modern evidence as a corroboration of the Archaic and quite unhistoric Past, will not bring on her the accusation of having sorely jumbled up without order or method the various and widely-separated periods of history and tradition. But literary form and method had to be sacrificed to the greater clearness of the general exposition.

To accomplish the proposed task, the writer had to resort to the rather unusual means of dividing each volume or Book into three Parts; the first of which only is the consecutive, though very fragmentary, history of the Cosmogony and the Evolution of Man on this globe. But these two volumes had to serve as a PROLOGUE, and prepare the reader's mind for those which shall now follow. In treating of Cosmogony and then of the Anthropogenesis of mankind, it was necessary to show that no religion, since the very earliest, has ever been entirely based on fiction, as none was the object of special revelation; and that it is dogma alone which has ever been killing primeval truth. Finally, that no human-born doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature. The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only: and that bosom is in the countries pointed to by the great seer of the past century Emanuel Swedenborg. There lies the heart of nature, that shrine whence issued the early races of primeval Humanity, and which is the cradle of *physical* man.

Thus far have proceeded the rough outlines of the beliefs and tenets of the archaic, earliest Races contained in their hitherto secret Scriptural records. But our explanations are by no means complete, nor do they pretend to give out the full text, or to have been read by the help of more than three or four keys out of the sevenfold bunch of esoteric interpretation, and even this has only been partially accomplished. The work is too gigantic for any one person to undertake, far more to accomplish. Our main concern was simply to prepare the soil. This, we trust we have done. These two volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made to fell and uproot the deadly upas trees of superstition, prejudice, and conceited ignorance, so that these two

volumes should form for the student a fitting prelude for Volumes III. and IV. Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these volumes are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception with which Volumes I. and II. will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are *almost* completed.

Sat yât Nâsti paro dharmah.

THERE IS NO RELIGION HIGHER THAN TRUTH.

END OF VOL. II.