

A.

MODERN SCIENTIFIC SPECULATIONS ABOUT THE AGES OF THE GLOBE,
ANIMAL EVOLUTION, AND MAN.

May we not be permitted to throw a glance at the works of Specialists? The work on "Comparative Geology: the World-Life," by Prof. A. Winchell, furnishes us with curious data. Here we find an opponent of the Nebular theory, a reverend gentleman, smiting with all the force of the hammer of his *odium theologicum* on the *rather* contradictory hypothesis of the great stars of Science, in the matter of sidereal and cosmical phenomena based on their respective relations to terrestrial durations. The "too imaginative physicists and naturalists" do not fare very easily under this shower of their own speculative figures when placed side by side, and cut rather a sorry figure. Thus he shows:—

"Sir William Thomson, on the basis of the observed principles of cooling, concludes that no more than ten million years (elsewhere he makes it 100,000,000) can have elapsed since the temperature of the Earth was sufficiently reduced to sustain vegetable life.* Helmholtz calculates that twenty million years would suffice for the original nebula to condense to the present dimensions of the sun. Prof. S. Newcomb requires only ten millions to attain a temperature of 212° Fahr.† Croll estimates *seventy* million years for the diffusion of the heat, etc.‡ Bischof calculates that 350 *million years* would be required for the earth to cool from a temperature of 2,000° to 200° Centigrade. Read, basing his estimate on observed rates of denudation, demands 500 million years since sedimentation began in Europe.§ Lyell ventured a rough guess of 240 million years; Darwin thought 300 million years demanded by the organic transformations which his theory contemplates, and Huxley is disposed to demand a 1,000 millions" (!!).

To this Prof. Winchell observes that "some biologists . . . seem to close their eyes tight and leap at one bound into the abyss of millions of years, of which they have no more adequate estimate than of infinity."|| Then he proceeds to give what he takes to be more correct geological figures: a few will suffice.

According to Sir W. Thomson "the whole incrustated age of the world is 80,000,000 years"; and agreeably with Prof. Houghton's calculations of a minimum limit for the time since the elevation of

* *Nat. Philos.* App. D., Trans. Royal Soc., Edin.

† "Popular Astronomy," p. 509.

‡ "Climate and Time," p. 335.

§ Read. Address, "Liverpool Geol. Society, 1876."

|| "World-Life," p. 180.

Europe and Asia, three hypothetical ages for three *possible* and different modes of upheaval are given: varying from the modest figures of 640,730 years, through 4,170,000 years to the tremendous figures of 27,491,000 years!!

This is *enough*, as one can see, to cover our claims for the four continents and even the figures of the Brahmins.

Further calculations, the details of which the reader may find in Prof. Winchell's work,* bring Houghton to an approximation of the sedimentary age of the globe—11,700,000 years. These figures are found too small by the author, who forthwith extends them to 37,000,000 years.

Again, according to Croll,† 2,500,000 years "represents the time since the beginning of the Tertiary age" in one work; and according to another modification of his view, 15,000,000 only have elapsed since the beginning of the Eocene period;‡ which, being the first of the three Tertiary periods, leaves the student suspended between $2\frac{1}{2}$ and 15 millions. But if one has to hold to the former moderate figures, then the whole incrustated age of the world would be 131,600,000 years.§

As the last glacial period extended from 240,000 to 80,000 years ago (Prof. Croll's view), therefore, man must have appeared on earth from 100 to 120,000 years ago. But, as says Prof. Winchell, with reference to the antiquity of the Mediterranean race, "it is generally believed to have made its appearance during the later decline of the continental glaciers." Yet, he adds, this "does not concern, however, the antiquity of the *Black and Brown races*, since there are numerous evidences of their existence in more southern regions, in times remotely pre-glacial" (p. 379).

As a specimen of geological *certainty and agreement*, these figures also may be added. Three authorities—Messrs. T. Belt, F.G.S.; J. Croll, F.R.S.; and Robert Hunt, F.R.S.,—in estimating the time that has elapsed since the Glacial epoch, give absolutely different figures, namely:—

Mr. Belt	...	...	...	20,000 years.
Mr. J. Croll	...	...	...	240,000 "
Mr. R. Hunt	...	...	...	80,000 "

* "World-Life," pp. 367-8.

† "Climate and Time."

‡ Quoted in Mr. Ch. Gould's "Mythical Monsters," p. 84.

§ According to Bischof, 1,004,177 years—according to Chevandier's calculations 672,788 years—were required for the so-called coal formation. "The *tertiary* strata, about 1,000 feet in thickness, required for their development about 350,000 years." See "Force and Matter," Büchner, J. F. Collingwood's edition.

(But see "The Ice-Age Climate and Time," *Popular Science Review*, Vol. xiv., p. 242.)

No wonder if Mr. Pengelly confesses that "it is at present and *perhaps always will be* IMPOSSIBLE to reduce, even approximately, geological time into years or even into millenniums" (*Vide supra*, foot-note). A wise word of advice from the Occultists to the gentlemen geologists: they ought to imitate the cautious example of Masons. As chronology, they say, cannot measure the era of the creation, therefore, their "Antient and Primitive Rite" uses 000,000,000 as the nearest approach to reality.

The same uncertainty, contradictions and disagreement reign on all other subjects.

The scientific authorities on the Descent of Man are again, for all practical purposes, a delusion and a snare. There are many *anti-Darwinists* in the British Association, and "Natural Selection" begins to lose ground. Though at one time the saviour, which seemed to rescue the learned theorists from a final intellectual collapse into the abyss of fruitless hypothesis, it begins to be distrusted. Even Mr. Huxley is showing signs of truancy to "Selection," and thinks "natural selection *not the sole factor*" :—

"We greatly suspect that she (Nature) does make considerable jumps in the way of variation now and then, and that these saltations give rise to some of the gaps which appear to exist in the series of known forms" (*Review of Kölliker's Criticisms*).

Again, in "Fallacies of Darwinism," (p. 160), C. R. Bree, M.D., argues in this wise in considering the fatal gaps in Mr. Darwin's theory :—

"It must be again called to mind that the intermediate forms must have been vast in numbers. . . . Mr. St. George Mivart believes that *change in evolution may occur more quickly than is generally believed*; but Mr. Darwin sticks manfully to his belief, and again tells us '*natura non facit saltum*'"—wherein the Occultists are at one with Mr. Darwin.

Esoteric teaching fully corroborates the idea of nature's slowness and dignified progression. "Planetary impulses" are all periodical. Yet this Darwinian theory, correct as it is in minor particulars, agrees no more with Occultism than with Mr. Wallace, who, in his "Contributions to the Theory of Natural Selection," shows pretty conclusively that something *more* than "natural selection" was requisite to produce physical man.

Let us, meanwhile, examine the *scientific* objections to this scientific theory, and see what they are.

Mr. St. George Mivart is found arguing that—

. . . . " . . . it will be a moderate computation to allow 25,000,000 for the deposition of the strata down to and including the Upper Silurian. If,

then, the evolutionary work done during this deposition only represents a hundredth part of the sum total, we shall require 2,500,000,000 years for the complete development of the whole *animal* Kingdom to its present state. Even one quarter of this, however, would far exceed the time which physics and astronomy seem able to allow for the completion of this process. Finally, a difficulty exists as to the reason of the absence of rich fossiliferous deposits in the oldest strata—if life was then as abundant and varied, as on the Darwinian theory it must have been. Mr. Darwin himself admits ‘the case at present must remain inexplicable’; and this may be truly urged as a valid argument against the views entertained in his own work. . . .

“Thus, then, we find a wonderful (and *on Darwinian principles all but inexplicable*) absence of minutely transitional forms. All the most marked groups *appear at once upon the scene*. Even the horse, the animal whose pedigree has been probably best preserved, affords no conclusive evidence of specific origin by infinitesimal fortuitous variations; while some forms, as the labyrinthodonts and trilobites, which seemed to exhibit gradual change, are shown by further investigation to do nothing of the sort. . . . All these difficulties are avoided if we admit that new forms of animal life of all degrees of complexity appear from time to time with comparative suddenness, being evolved according to laws in part depending on surrounding conditions, *in part internal*—similar to the way in which crystals (and perhaps from recent researches the lowest forms of life) build themselves up according to the internal laws of their component substance and in harmony and correspondence with all environing influences and conditions.” (“*Genesis of Species*,” p. 142.)

“The internal laws of their component substance.” These are wise words, and the admission of the possibility, a prudent one. But how can these *internal laws* be ever recognized, if Occult teaching is discarded? As a friend writes, while drawing our attention to the above speculations: “In other words, the doctrine of Planetary *Life-Impulses* must be admitted. Otherwise, why are species now *stereotyped*, and why do even domesticated breeds of pigeons and many animals relapse into their ancestral types when left to themselves?” But the teaching about planetary life-impulses has to be clearly defined and as clearly understood if present confusion would not be made still more perplexing. All these difficulties would vanish as the shadows of night disappear before the light of the rising Sun, if the following esoteric axioms were admitted: (a) the enormous antiquity (and the existence) of our planetary chain; (b) the actuality of the Seven Rounds; (c) the separation of human races (outside the purely anthropological division) into Seven distinct Root-Races, of which our present European Humanity is the *fifth*; (d) the antiquity of Man in this (*Fourth*) Round; and finally (e) that as these Races evolve from ethereality to materiality, and from the latter back again into relative physical tenuity of texture, so every living (so-called) *organic* species of animals with vegetation included, changes with every new Root-Race. Were this admitted, if even only

along with other, and surely, on maturer consideration, *no less absurd*, suppositions, if Occult theories have to be considered “absurd” at present, then every difficulty would be made away with. Surely, Science ought to try and be *more logical* than it now is, as it can hardly maintain the theory of man’s descent from an anthropoidal ancestor, and deny in the same breath any reasonable antiquity to that man! Once Mr. Huxley talks of “the vast intellectual chasm between the man and ape,” and “the present enormous gulf between the two,”* and if he admits the necessity of extending Scientific allowances for the age of man on earth for such slow and progressive development, then all those men of Science, who are of his way of thinking, at any rate, ought to come to some approximate figures, at least, and agree upon the probable duration of those Pliocene, Miocene, and Eocene periods of which so much is said, and about which nothing definite is known—if they dare not venture *beyond*. But no two scientists seem to agree. Every period seems to be a mystery in its duration, and a thorn in the side of the geologists; and, as just shown, they are unable to harmonize their conclusions even with regard to the comparatively recent geological formations. Thus, no reliance can be placed on their figures when they do give any, for with them it is all either millions or simply thousands of years!

That which is said may be strengthened by the confessions made by themselves and the synopsis of it, found in that “Circle of Sciences,” the *Encyclopædia Britannica*, which shows the *mean* accepted in the geological and anthropological riddles. In that work the cream of the most authoritative opinions is skimmed off; nevertheless, we find in it the refusal to assign any definite chronological date, even to such, comparatively speaking, late epochs as the Neolithic era, though, for a wonder, an age is established for the beginnings of certain geological periods; at any rate of some few, the duration of which could hardly be shortened any more, without an immediate conflict with facts.

Thus, it is surmised in the great *Encyclopædia* (Vol. X., art. “Geology,” p. 227), that “100 million years have passed since the solidification of our Earth, when the earliest form of life appeared upon it.†”

But it seems quite as hopeless to try to convert the modern Geologists and Ethnologists as it is to make Darwinian Naturalists perceive their mistakes. About the Aryan Root-Race and its origins,

* “Man’s Place in Nature,” p. 102, *note*.

† “100,000,000 of years is probably amply sufficient for all the requirements of Geology,” says the text. In France, some *savants* do not find it nearly “sufficient.” Le Couturier claims for the same 350 million years; Buffon was satisfied with 34 millions—but there are those in the more modern schools who will not be content under 500 million years.

Science knows as little as of the men from other planets. With the exception of Flammarion and a few mystics among astronomers, even the habitableness of other planets is mostly denied. Yet such great adept astronomers were the Scientists of the earliest races of the Aryan stock, that they seem to have known far more about the races of Mars and Venus than the modern Anthropologist knows of those of the early stages of the Earth.

Let us leave modern Science aside for a moment and turn to ancient knowledge. As we are assured by Archaic Scientists that all such geological cataclysms—from the upheaval of oceans, deluges, and shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which perplexes all European and American meteorologists—are due to, and depend on the moon and planets; ay, that even modest and neglected constellations have the greatest influence on the meteorological and cosmical changes, over, and within our earth, let us give one moment's attention to our sidereal despots and rulers of our globe and men. Modern Science denies any such influence; archaic Science affirms it. We may see what both say with regard to this question.

B.

ON CHAINS OF PLANETS AND THEIR PLURALITY.

Did the Ancients know of worlds besides their own? What are the data of the Occultists in affirming that every globe is a septenary chain of worlds—of which only one member is visible—and that these are, were, or will be, “man-bearing,” just as every visible star or planet is? What do they mean by “a moral and physical influence” of the sidereal worlds on our globes?

Such are the questions often put to us, and they have to be considered from every aspect. To the first of the two queries the answer is:—We believe it because the first law in nature is uniformity in diversity, and the second—analogy. “As above, so below.” That time is gone by for ever, when, although our pious ancestors believed that our earth was in the centre of the universe, the church and her arrogant servants could insist that we should regard as a blasphemy the supposition that any other planet could be inhabited. Adam and Eve, the Serpent, and the Original Sin followed by atonement through blood, have been too long in the way, and thus was universal truth sacrificed to the insane conceit of us little men.

Now what are the proofs thereof? Except inferential evidence and logical reasoning, there are none for the profane. To the Occultists, who believe in the knowledge acquired by countless generations of Seers and Initiates, the data offered in the Secret Books are all-sufficient. The general public needs other proofs, however. There are some Kabalists and even some Eastern Occultists, who, failing to find uniform evidence upon this point in all the mystic works of the nations, hesitate to accept the teaching. Even such "uniform evidence" will be forthcoming presently. Meanwhile, we may approach the subject from its general aspect, and see whether belief in it is so very absurd, as some scientists along with other Nicodemuses would have it. Unconsciously, perhaps, in thinking of a plurality of inhabited "*Worlds*," we imagine them to be like the globe we inhabit and peopled by beings more or less resembling ourselves. And in so doing we are only following a natural instinct. Indeed, so long as the enquiry is confined to the life-history of this globe we can speculate on this question with some profit, and ask ourselves what were the "*Wor'lds*" spoken of in all the ancient scriptures of Humanity, with some hope of at least asking an intelligible *question*. But how do we know (a) what kind of Beings inhabit the globes in general; and (b) whether *those* who rule planets superior to our own, do not exercise the same influence on our earth *consciously*, that we may exercise *unconsciously*—say on the small planets (planetoids or asteroids) in the long run, by our cutting the Earth to pieces, opening canals, and thereby entirely changing our climates. Of course, like Cæsar's wife, the *planetoids* cannot be affected by our suspicion. They are too far, etc., etc. Believing in esoteric astronomy, however, we are not so sure of that.

But when, extending our speculations beyond our planetary chain, we try to cross the limits of the solar system, then indeed we act as do presumptuous fools. For—while accepting the old Hermetic axiom: "As above, so below"—we may well believe that as Nature on Earth displays the most careful economy, utilizing every vile and waste thing in her marvellous transformations, and withal *never* repeating herself—we may justly conclude that there is no other globe in all her infinite systems so closely resembling this earth that the ordinary powers should be able to imagine and reproduce its semblance and containment.*

* We are taught that the highest Dhyan Chohans, or Planetary Spirits (beyond the cognizance of the law of analogy), are in ignorance of what lies beyond the visible planetary systems, since their essence cannot assimilate itself to that of worlds beyond our solar system. When they reach a higher stage of evolution these other universes will be open to them; meanwhile they have complete knowledge of all the worlds within and beneath the limits of our solar system.

And indeed we find in the romances as in all the so-called scientific fictions and spiritistic *revelations* from moon, stars, and planets, merely fresh combinations or modifications of the men and things, the passions and forms of life with which we are familiar, when even on the other planets of our own system nature and life are entirely different from ours. Swedenborg was pre-eminent in inculcating such an erroneous belief.

But even more. The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream ; they sleep the profound sleep which is too deep for dreams to impress the physical brain ; and in these states there must still be consciousness. How, then, while these mysteries remain unexplored, can *we* hope to speculate with profit on the nature of globes which, in the economy of nature, must needs belong to states of consciousness other and quite different from *any* which man experiences here ?

And this is true to the letter. For even great adepts (those initiated of course), trained seers though they are, can claim thorough acquaintance with the nature and appearance of planets and their inhabitants belonging to our solar system only. They *know* that almost all the planetary worlds are inhabited, but can have access to—even in spirit—only those of our system ; and they are also aware how difficult it is, *even for them*, to put themselves into full rapport even with the planes of consciousness *within* our system, but differing from the states of consciousness possible on this globe ; *i.e.*, on the three planes of the chain of spheres beyond our earth. Such knowledge and intercourse are possible to them because they have learned how to penetrate to planes of consciousness which are closed to the perceptions of ordinary men ; but were they to communicate their knowledge, the world would be no wiser, because it lacks that experience of other forms of perception which alone could enable them to grasp what was told them.

Still the fact remains that most of the planets, as the stars beyond our system, are inhabited, a fact which has been admitted by the men of science themselves. Laplace and Herschell believed it, though they wisely abstained from imprudent speculation ; and the same conclusion has been worked out and supported with an array of scientific considerations by C. Flammarion, the well-known French Astronomer. The arguments he brings forward are strictly scientific, and such as to appeal even to a materialistic mind, which would remain unmoved by such thoughts as those of Sir David Brewster, the famous physicist, who writes :—

“ Those ‘barren spirits’ or ‘base souls,’ as the poet calls them, who might be led to believe that the Earth is the only inhabited body in the universe, would have no difficulty in conceiving the earth also to

have been destitute of inhabitants. What is more, if such minds were acquainted with the deductions of geology, they would admit that it was uninhabited for myriads of years; and here we come to the impossible conclusion that during these myriads of years there was not a single intelligent creature in the vast domains of the Universal King, and that before the protozoic formations there existed neither plant nor animal in all the infinity of space"!*

Flammarion shows, in addition, that all the conditions of life—even as *we* know it—are present on some at least of the planets, and points to the fact that these conditions must be much more favourable on them than they are on our Earth.

Thus scientific reasoning, as well as observed facts, concur with the statements of the seer and the innate voice in man's own heart in declaring that life—intelligent, conscious life—*must* exist on other worlds than ours.

But this is the limit beyond which the ordinary faculties of man cannot carry him. Many are the romances and tales, some purely fanciful, others bristling with scientific knowledge, which have attempted to imagine and describe life on other globes. But one and all, they give but some distorted copy of the drama of life around us. It is either, with Voltaire, the men of our own race under a microscope, or, with de Bergerac, a graceful play of fancy and satire; but we always find that at bottom the new world is but the one we ourselves live in. So strong is this tendency that even great natural, though non-initiated seers, when untrained, fall a victim to it; witness Swedenborg, who goes so far as to dress the inhabitants of Mercury, whom he meets with in the spirit-world, in clothes such as are worn in Europe.

Commenting on this tendency, Flammarion in his work "*Sur la Pluralité des Mondes habités*," says:—"It seems as if in the eyes of those authors who have written on this subject, the Earth were the type of the Universe, and the Man of Earth, the type of the inhabitants of the heavens. It is, on the contrary, much more probable, that, since the nature of other planets is essentially varied, and the surroundings and conditions of existence essentially different, while the forces which preside over the creation of beings and the substances which enter into their mutual constitution are essentially distinct, it would follow that our mode of existence cannot be regarded as in any way applicable to other globes.

* Since no single atom in the entire Kosmos is without life and consciousness, how much more then its mighty globes?—though they remain sealed books to us men who can hardly enter even into the consciousness of the forms of life nearest us?

We do not know *ourselves*, then how can we, if we have never been trained to it and initiated, fancy that we can penetrate the consciousness of the smallest of the animals around us?

Those who have written on this subject have allowed themselves to be dominated by terrestrial ideas, and fell therefore into error." (*"Pluralité des Mondes,"* p. 439.)

But Flammarion himself falls into the very error which he here condemns, for he tacitly takes the conditions of life on earth as the standard by which to determine the degree to which other planets are adapted for habitation by "other Humanities."

Let us, however, leave these profitless and empty speculations, which, though they seem to fill our hearts with a glow of enthusiasm and to enlarge our mental and spiritual grasp, do but in reality cause a factitious stimulation, and blind us more and more to our ignorance not only of the world we inhabit, but even of the infinitude contained within ourselves.

When, therefore, we find in the Bibles of Humanity "other worlds" spoken of, we may safely conclude that they not only refer to other states of our planetary chain and Earth, but also to other inhabited globes—stars and planets; withal, that the latter were never speculated upon. The whole of antiquity believed in the Universality of life. But no really initiated seer of any civilized nation has ever taught that life on other stars could be judged by the standard of terrestrial life. That which is generally meant by "earths" and worlds, relates (*a*) to the "rebirths" of our globe after each manvantara and a long period of "obscuration"; and (*b*) to the periodical and entire changes of the Earth's surface, when Continents disappear, to make room for Oceans, and Oceans and Seas are violently displaced and sent rolling to the poles, to cede their placements to new Continents.

We may begin with the Bible—the youngest of the World-Scriptures. In *Ecclesiastes*, chap. i., we read these words of the King-Initiate:—"One generation passeth away and *another* generation cometh, but *the earth abideth for ever*," and again, "The thing that hath been, it *is* that which shall be; and that which is done, *is* that which shall be done, and there is no new thing under the sun." Under these words it is not easy to see the reference to the successive cataclysms by which the Races of mankind are swept away, or, going further back, to the various transitions of the globe during the process of its formation. But if we are told that this refers only to *our* world *as we now see it*,—then we shall refer the reader to the New Testament, where St. Paul speaks (in *Hebrews i.*) of the Son (the manifested Power) whom (God) hath appointed heir of all things, by *whom also he made the worlds* (plural).*

* This relates to the *Logos* of every Cosmogony. The *unknown* Light—with which he is said to be co-eternal and coeval—is reflected in the "First-Born," the *Protogonos*;

This "Power" is Hokhmah or (Chochmah) the Wisdom and the Word. We shall probably be told that by this term "worlds," the stars, heavenly bodies, etc., were meant. But apart from the fact that "stars" were not known as "worlds" to the ignorant editors of the Epistles, if even they must have been known to Paul, who was an Initiate ("a Master-Builder"), we can quote on this point an eminent theologian, Cardinal Wiseman. In Vol. I, p. 309, of his work treating of the indefinite period of the six days—or shall we say "too definite"—period of the six days of creation and the 6,000 years, he confesses that we are in total darkness upon the meaning of that statement of St. Paul, unless we are permitted to suppose that allusion is made in it, *i.e.*, the period which elapsed between the *first* and *second* verses of chapter i. of *Genesis*—to those primitive revolutions, *i.e.*, the destructions and the re-productions (of the world) indicated in chapter i. of *Ecclesiastes*; or, to accept, with so many others, and in its *literal sense*, the passage (*Hebrews i. 1.*) that speaks of the creation of *worlds*—in plural. . . . It is very singular, he adds, that all the cosmogonies should agree to suggest the same idea, and preserve the tradition of a first series of revolutions, owing to which the world was destroyed and again renewed.

Had the Cardinal studied the *Zohar* his doubts would have changed to certitude. Thus saith *Idra Suta* (in the "Zohar," iii., 292, c.): "There were old worlds which perished as soon as they came into existence; worlds with and without form called *Scintillas*—for they were like the sparks under the smith's hammer, flying in all directions. Some were the primordial worlds which could not continue long, because the 'aged'—his name be sanctified—had not as yet assumed his form,* the workman was not yet the 'Heavenly man.'"[†] Again in the *Midrash*, written long before the *Kabala* of Simeon Ben Iochai, Rabbi Abahu explains:—"The Holy One, blessed be his name, has successively formed and destroyed sundry worlds before this one[‡] . . . Now this refers both to the first races (the "Kings of Edom") and to the worlds *destroyed*."[§] "Destroyed" means here what we call

and the Demiurgos or the Universal Mind directs his Divine Thought into the Chaos that under the fashioning of minor gods will be divided into the seven oceans—*Sapta samudras*. It is Purusha, Ahura Mazda, Osiris, etc., and finally the gnostic Christos, who is in the *Kabala*, *Hokhmah* or Wisdom the "Word."

* The form of *Tikkun* or the *Protogonos*, the "first-born," *i.e.*, the universal form and idea, had not yet been mirrored in *Chaos*.

† The "Heavenly man" is Adam Kadmon—the synthesis of the Sephiroth, as "Manu Swayambhūva" is the synthesis of the *Prajāpatīs*.

‡ Bereshith Rabba, Parsha IX.

§ This refers to the *three Rounds* that preceded our *fourth Round*.

"obscurations." This becomes evident when one reads further on the explanation given:—"Still when it is said that they (the worlds) *perished*, it is only meant thereby that they (their humanities) lacked the true form, till the human (our) form came into being, in which all things are comprised and *which contains all forms*. . . .^{*}—it does not mean *death*, but only denotes a *sinking down from their status* . . ." (that of worlds in activity).†

When, therefore, we read of the destruction of the worlds, this word has many meanings, which are very clear in several of the Commentaries on the *Zohar* and Kabbalistic treatises. As said elsewhere, it means not only the destruction of many worlds which have ended their life-career, but also that of the several continents which have disappeared, as also their decline and geographical change of place.

The mysterious "Kings of Edom" are sometimes referred to as the "Worlds" that had been destroyed; but it is a "cloak." The Kings who reigned in Edom before there reigned a King in Israel, or the "Edomite Kings," could never symbolize the "prior worlds," but only the "attempts at men" on this globe: the "pre-Adamite races," of which the *Zohar* speaks, and which we explain as the *First Root-Race*. For, as, speaking of the six Earths (the six "limbs" of *Microprosopus*) it is said that the Seventh (our Earth) came not into the computation when the Six were created (the six spheres above our globe in the terrestrial chain), so the first seven Kings of Edom are left out of calculation in Genesis. By the law of analogy and permutation, in the "Chaldean Book of Numbers," as also in the "Books of Knowledge" and of "Wisdom," the "seven primordial worlds" mean also the "seven primordial" races (sub-races of the *First Root-Race* of the *Shadows*); and, again, the Kings of Edom are the sons of "Esau the father of the Edomites" (Gen. xxxvi. 43); *i.e.*, Esau represents in the Bible the race which stands between the Fourth and the Fifth, the Atlantean and the Aryan. "Two nations are in thy womb," saith the Lord to Rebekah; and Esau was *red* and *hairy*. From verse 24 to 34, ch. xxv. of *Genesis* contains the allegorical history of the birth of the Fifth Race.

"And the Kings of ancient days died and their chiefs (crowns) were found no more," says *Siphrah Dzenioutha* (3). . . . "The Head of a nation that has not been formed at the beginning in the likeness of the

* This sentence contains a dual sense and a profound mystery in the occult sciences the secret of which *if*, and *when*, known—confers tremendous powers on the Adept to *change his visible form*.

† *Idra Suta*, *Zohar*, iii. 136, c. "A sinking down from their status"—is plain; from active worlds they have fallen into a temporary obscurity—they rest, and hence are entirely changed.

White Head: its people is not from this Form," states the *Zohar* (iii.). . . . "Before it (the White Head, the Fifth Race or Ancient of the Ancients) arranged itself in its (own, or present) Form . . . all *worlds* have been destroyed; therefore it is written: And Bela, the Son of Beor, reigned in Edom" (Gen. xxxvi.). Here the "worlds" stand for races. "And he (such or another King of Edom) died, and another reigned in his stead" (*ibid* 31 *et seq.*).

No Kabalist who has hitherto treated of the symbolism and allegory hidden under these "Kings of Edom" seems to have perceived more than one aspect of it. They are neither the "*worlds* that were destroyed," nor the "Kings that died"—alone; but both, and much more, to treat of which there is no space at present. Therefore, leaving the mystic parables of the *Zohar*, we will return to the hard facts of materialistic science; first, however, citing a few from the long list of great thinkers who have believed in the plurality of inhabited worlds in general, and in worlds that preceded our own. These are, the great mathematicians Leibnitz and Bernouilli, Isaac Newton himself, as can be read in his "Optics"; Buffon, the naturalist; Condillac, the sceptic; Bailly, Lavater, Bernardin de St. Pierre, and, as a contrast to the two last named—suspected at least of mysticism—Diderot and most of the writers of the Encyclopædia. Following these come Kant, the founder of modern philosophy; the poet philosophers, Goethe, Krause, Schelling; and many astronomers, from Bode, Fergusson and Herschell to Lalande and Laplace, with their many disciples in more recent years.

A brilliant list of honoured names indeed; but the facts of physical astronomy speak even more strongly in favour of the presence of life, even organised life, on other planets. Thus in four meteorites which fell respectively at Alais in France, the Cape of Good Hope, in Hungary, and again in France, there was found, on analysis, graphite, a form of carbon known to be invariably associated with organic life on this earth of ours. And that the presence of this carbon is not due to any action occurring within our atmosphere is shown by the fact that carbon has been found in the very centre of a meteorite; while in one which fell at Argueil, in the south of France, in 1857, there was found water and turf, the latter being always formed by the decomposition of vegetable substances.

And further, examining the astronomical conditions of the other planets, it is easy to show that several are far better adapted for the development of life and intelligence—even under the conditions with which men are acquainted—than is our earth. For instance, on the planet Jupiter the seasons, instead of varying between wide limits as do ours, change by almost imperceptible degrees, and last twelve times

as long as ours. Owing to the inclination of its axis the seasons on Jupiter are due almost entirely to the eccentricity of its orbit, and hence change slowly and regularly. We shall be told, that no life is possible on Jupiter, as it is in an incandescent state. But not all astronomers agree with this. For instance what we say, is said by M. Flammarion : and *he* ought to know.

On the other hand Venus would be less adapted for human life such as exists on earth, since its seasons are more extreme and its changes of temperature more sudden ; though it is curious that the duration of the *day* is nearly the same on the four inner planets, Mercury, Venus, the Earth and Mars.

On Mercury, the Sun's heat and light are seven times what they are on the Earth, and astronomy teaches that it is enveloped in a very dense atmosphere. And as we see that life appears more active on earth in proportion to the light and heat of the sun, it would seem more than probable that its intensity is far, far greater on Mercury than here.

Venus, like Mercury, has a very dense atmosphere, as also has Mars and the snows which cover their poles, the clouds which hide their surface, the geographical configuration of their seas and continents, the variations of seasons and climates, are all closely analogous—at least to the eye of the physical astronomer. But such facts and the considerations to which they give rise, have reference only to the possibility of the existence on these planets of human life as known on earth. That some forms of life such as we know are *possible* on these planets, has been long since abundantly demonstrated, and it seems perfectly useless to go into detailed questions of the physiology, etc., etc., of these hypothetical inhabitants, since after all the reader can arrive only at an imaginary extension of his familiar surroundings. It is better to rest content with the three conclusions which M. C. Flammarion, whom we have so largely quoted, formulates as rigorous and exact deductions from the known *facts* and laws of science.

I. The various forces which were active in the beginning of evolution gave birth to a great variety of beings on the several worlds ; both in the organic and inorganic kingdoms.

II. The animated beings were constituted from the first according to forms and organisms in correlation with the physiological state of each inhabited globe.

III. The humanities of other worlds differ from us, as much in their inner organization as in their external physical type.

Finally the reader who may be disposed to question the validity of these conclusions as being opposed to the Bible, may be referred to an Appendix in M. Flammarion's work dealing in detail with this question ; since in a work like the present it seems unnecessary to point out the

logical absurdity of those churchmen, who deny the plurality of worlds on such grounds.

In this connection we may well recall those days when the burning zeal of the Primitive Church opposed the doctrine of the earth's rotundity, on the ground that the nations at the Antipodes would be outside the pale of salvation; and again how long it took for a nascent science to break down the idea of a solid firmament, in whose grooves the stars moved for the special edification of terrestrial humanity.

The theory of the earth's rotation was met by a like opposition—even to the martyrdom of its discoverers—because, besides depriving our orb of its dignified central position in space, this theory produced an appalling confusion of ideas as to the Ascension—the terms “up” and “down” being proved to be merely relative, thus complicating not a little the question of the precise locality of heaven.*

According to the best modern calculations, there are no less than 500,000,000 of stars of various magnitudes, within the range of the best telescopes. As to the distances between them, they are incalculable. Is, then, our microscopical Earth—a “grain of sand on an infinite sea-shore”—the only centre of intelligent life? Our own Sun, itself 1,300 times larger than our planet, sinks into insignificance beside that giant Sun—Sirius,—and the latter in its turn is dwarfed by other luminaries in infinite Space. The self-centred conception of Jehovah as the special guardian of a small and obscure semi-nomadic tribe, is tolerable beside that which confines sentient existence to our microscopical globe. The primary reasons were without doubt: (1) Astronomical ignorance on the part of the early Christians, coupled with an exaggerated appreciation of man's own importance—a crude form of selfishness; and (2) the dread that, if the hypothesis of millions of other inhabited globes was accepted, the crushing rejoinder would ensue—“Was there then a Revelation to each world?” involving the idea of the Son of God eternally “going the rounds” as it were. Happily it is now unnecessary to waste time and energy in proving the possibility of the existence of such worlds. All intelligent persons admit it. That which now remains to be demonstrated is, that if it is once proven that there are inhabited worlds besides our own with humanities entirely different from each other as from our own—as maintained in the Occult

* In that learned and witty work, “God and his Book,” by the redoubtable “Saladin” of Agnostic repute, the amusing calculation that, if Christ had ascended with the rapidity of a cannon ball, he would not have reached even Sirius yet, reminds one vividly of the past. It raises, perhaps, a not ill-founded suspicion that even our age of scientific enlightenment may be as grossly absurd in its materialistic negations, as the men of the middle ages were absurd and materialistic in their religious affirmations.

Sciences—then the evolution of the preceding races is half proved. For where is that physicist or geologist who is prepared to maintain that the Earth has not changed scores of times, in the millions of years which have elapsed in the course of its existence; and changing its “skin,” as it is called in Occultism, that the Earth has not had each time her special humanities adapted to such atmospheric and climatic conditions as were entailed. And if so, why should not our preceding four and entirely different mankind have existed and thrived before our Adamic (Fifth Root) Race?

Before closing our debates, however, we have to examine the so-called organic evolution more closely. Let us search well and see whether it is quite impossible to make our Occult data and chronology agree up to a certain point with those of Science.

C.

SUPPLEMENTARY REMARKS ON ESOTERIC GEOLOGICAL CHRONOLOGY.

It seems, however, possible to calculate the *approximate* duration of the geological periods from the combined data of Science and Occultism now before us. Geology is, of course, able to determine almost with certainty one thing—the thickness of the several deposits. Now, it also stands to reason that the time required for the deposition of any stratum on a sea-bottom must bear a strict proportion to the thickness of the mass thus formed. Doubtless the *rate* of erosion of land and the sorting out of matter on to ocean beds has varied from age to age, and cataclysmic changes of various kinds break the “uniformity” of ordinary geological processes. *Provided, however, we have some definite numerical basis on which to work*, our task is rendered less difficult than it might at first sight appear to be. Making due allowance for variations in the rate of deposit, Professor Lefèvre gives us the *relative* figures which sum up geological time. He does not attempt to calculate the lapse of years since the first bed of the Laurentian rocks was deposited, but postulating that time as = X, he presents us with the relative proportions in which the various periods stand to it. Let us premise our estimate by stating that, roughly speaking, the Primordial rocks are 70,000ft., the Primary 42,000ft., the Secondary 15,000ft., the Tertiary 5,000ft., and the Quaternary some 500ft. in thickness:—

“Dividing into an hundred parts the time, *whatever its actual length*, that has passed since the dawn of life on this earth (lower Laurentian strata), we shall be led to attribute to the primordial age more than half of the whole duration, say 53·5; to the Primary 32·2; to the

Secondary 11·5; to the Tertiary 2·3; to the Quaternary 0·5 or one-half per cent." ("Philosophy," p. 481.)

Now, as it is certain, on occult data, that the time which has elapsed since the first sedimentary deposits = 320,000,000 years, we are able to infer that the :—

ROUGH APPROXIMATIONS.

Primordial	{ Laurentian..... Cambrian Silurian	lasted	171,200,000 yrs.
Primary	{ Devonian Coal..... Permian	„	103,040,000 „
Secondary	{ Triassic Jurassic Cretaceous.....	„	36,800,000 „
Tertiary	{ Eocene Miocene Pliocene	„	7,360,000 „ (probably in excess).
Quaternary	.....	„	1,600,000 „ (probably in excess).

Such estimates harmonise with the statements of Esoteric Ethnology in almost every particular. The *Tertiary* Atlantean part-cycle, from the "apex of glory" of that Race in the early Eocene to the great mid-Miocene cataclysm, would appear to have lasted some 3½ to four million years. If the duration of the Quaternary is not rather (as seems likely) overestimated, the sinking of Ruta and Daitya would be post-Tertiary. It is probable that the results here given allow somewhat too long a period to both the Tertiary and Quaternary, as the *Third Race* goes very far back into the Secondary Age. Nevertheless, the figures are most suggestive.

But the argument from *geological evidence* being only in favour of 100,000,000 years, let us compare *our* claims and teachings with those of *exact science*.

Mr. Edward Clodd,* in reviewing M. de Mortillet's work "*Matériaux pour l'Histoire de l'Homme*," which places man in the mid-Miocene period,† remarks that "it would be in defiance of all that the doctrine of evolu-

* *Knowledge*, March 31, 1882.

† And who yet, in another work, "*La Préhistorique Antiquité de l'Homme*," some twenty years ago, generously allowed only 230,000 years to our mankind. Since we learn now that he places man "in the mid-Miocene period," we must say that the much respected Professor of Prehistoric Anthropology (in Paris) is somewhat contradictory and inconsistent, if not naïf in his views.

tion teaches, and moreover, win no support from believers in special creation and the fixity of species, to seek for so highly specialized a mammalian as man at an early stage in the life-history of the globe." To this, one could answer: (a) the doctrine of evolution, as inaugurated by Darwin and developed by later evolutionists, is not only the reverse of *infallible*, but it is repudiated by several great men of science, e.g., de Quatrefages, in France, and Dr. Weismann, an *ex*-evolutionist in Germany, and many others, the ranks of the *anti*-Darwinists growing stronger with every year;* and (b) truth to be worthy of its name, and remain truth and fact, hardly needs to beg for support from any class or sect. For were it to *win support* from believers in special creation, it would never gain the favour of the evolutionists, and *vice versa*. Truth must rest upon its own firm foundations of facts, and take its chances for recognition, when every prejudice in the way is disposed of. Though the question has been already fully considered in its main aspects, it is, nevertheless, advisable to combat every so-called "*scientific*" objection as we go along, when making what are regarded as heretical and "anti-scientific" statements.

Let us briefly glance at the divergences between orthodox and esoteric science, on the question of the age of the globe and of man. With the two respective synchronistic tables before him, the reader will be enabled to see at a glance the importance of these divergences; and to perceive, at the same time, that it is not impossible—nay, it is most likely—that further discoveries in geology and the finding of fossil remains of man will force science to confess that it is esoteric philosophy which is right after all, or, at any rate, nearer to the truth.

PARALLELISM OF LIFE.

SCIENTIFIC HYPOTHESES.

Science divides the period of the globe's history, since the beginning of life on earth (or the Azoic age), into five main divisions or periods, according to Hæckel.†

ESOTERIC THEORY.

Leaving the classification of the geological periods to Western Science, esoteric philosophy divides only the life-periods on the globe. In the present *Manvantara* the actual period is separated into seven Kalpas and seven great human races. Its first Kalpa, answering to the "Primordial Epoch," is the age of the —

* The root and basic idea of the origin and transformation of species—the *heredity* (of acquired faculties) seems to have found lately very serious opponents in Germany. Du Bois Raymond and Dr. Pflüger, the physiologists, besides other men of science as eminent as any, find insuperable difficulties and even impossibilities in the doctrine.

† *History of Creation*, p. 20.

PRIMORDIAL { Laurentian System
Epoch { Cambrian "
 Silurian "

The Primordial Epoch is, science tells us, by no means devoid of vegetable and animal life. In the Laurentian deposits are found specimens of the *Eozoon Canadense*—a chambered shell. In the Silurian are discovered sea-weeds (*algæ*), molluscs, crustacea, and lower marine organisms, also the first trace of fishes. The primordial Epoch shows *algæ*, molluscs, crustacea, polyps, and marine organisms, etc., etc. Science teaches, therefore, that marine life was present from the very beginnings of time, leaving us, however, to speculate for ourselves as to *how* life appeared on earth. If it rejects the Biblical "Creation" (as we do), why does it not give us another, approximately plausible hypothesis?

"PRIMEVAL"* { *Deva* or Divine men,
 the "Creators"
 and Progenitors.†

The Esoteric Philosophy agrees with the statement made by science (see parallel column), demurring, however, in one particular. The 300,000,000 years of vegetable life (see "Brahminical Chronology") preceded the "Divine Men," or Progenitors. Also, no teaching denies that there were traces of life *within* the Earth besides the *Eozoon Canadense* in the Primordial Epoch. Only, whereas the said vegetation belonged to this Round, the zoological relics now found in the Laurentian, Cambrian, and Silurian systems, so called, *are the relics of the Third Round*. At first *astral* like the rest, they consolidated and materialized *pari passu* with the NEW vegetation.

PRIMARY { Devonian‡
 Coal
 Permian

"PRIMARY."

Divine Progenitors, SECONDARY GROUPS, and the $2\frac{1}{2}$ races. "Fern-forests, Sigillaria, Coniferæ, fishes, first trace of reptiles." Thus saith modern science; the esoteric doctrine repeats that which was said above. These are all relics of the preceding Round. §

Once, however, the prototypes are projected out of the astral envelope of the earth, an indefinite amount of modification ensues.

* The same names are retained as those given by science, to make the parallels clearer. Our terms are quite different.

† Let the student remember that the Doctrine teaches that there are seven degrees of *Devas* or "Progenitors," or seven classes, from the most perfect to the less exalted.

‡ It may be said that we are inconsistent in not introducing into this table a

SECONDARY { Triassic.
Jurassic.
Chalk or Cretaceous.

SECONDARY { According to every calculation the Third Race had already made its appearance, as during the Triassic there were already a few mammals, and it must have separated.

This is the age of Reptiles, of the gigantic Megalosauri, Ichthyosauri, Plesiosauri, etc., etc. Science denies the presence of man in that period. If so, it has to explain how men came to know of these monsters and describe them *before* the age of Cuvier? The old annals of China, India, Egypt, and even of Judea are full of them, as demonstrated elsewhere. In this period also appear the first (marsupial) mammals—insectivorous, carnivorous, phytophagous; and (as Prof. Owen thinks) an herbivorous hoofed mammal.

Science does not admit the appearance of man before *the close* of the

This, then, is the age of the Third Race, in which the origins of the early Fourth may be perhaps also discoverable. We are, however, here left entirely to conjecture, as no definite data are yet given out by the Initiates.

The analogy is but a poor one, still it may be argued that, as the early Mammalia and pre-mammalia are shown in their evolution merging from one kind into a higher one, anatomically, so are the human races in their procreative processes. A parallel might certainly be found between the Monotremata, the Didelphia (or Marsupialia) and the placental Mammals, divided in their turn into three orders¶

Primary-Age Man. The parallelism of Races and geological periods here adopted, is, so far as the origin of 1st and 2nd are concerned, purely tentative, no direct information being available. Having previously discussed the question of a possible Race in the *Carboniferous Age*, it is needless to renew the debate.

§ During the *interim* from one Round to another, the globe and everything on it remains *in statu quo*. Remember, Vegetation began in its ethereal form before what is called the Primordial, running through the Primary, and condensing in it, and reaching its full physical life in the Secondary.

¶ Geologists tell us that “in the secondary epoch, the only mammals which have been (hitherto) discovered in *Europe* are the fossil remains of a small marsupial or pouch-bearer.” (*Knowledge*, March 31, 1882, p. 464.) Surely the marsupial or didelphis (the only surviving animal of the family of those who were on earth during the presence on it of androgyne man) cannot be the only animal that was then on earth? Its presence speaks loudly for that of other (though unknown) mammals, besides the monotremes and marsupials, and thus shows the appellation of “mammalian age” given only to the Tertiary period to be misleading and erroneous; as it allows one to infer that there were no mammals, but reptiles, birds, amphibians, and fishes alone in the Mesozoic times—the Secondary.

¶ These *Placentalia* of the third sub-class are divided, it appears, into Villiplacentalia (placenta composed of many separate scattered tufts), the Zonoplacentalia (girdle-shaped placenta), and the discoplacentalia (or discoid). Hæckel sees in the Marsupialia *Didelphia*, one of the connecting links *genealogically* between man and the Moneron !!

Tertiary period.* Why? Because man has to be shown younger than the higher mammals. But Esoteric philosophy teaches us the reverse. And as science is quite unable to come to anything like an approximate conclusion as to the age of man, or even the geological periods, therefore, even accepted only as a hypothesis, the occult teaching is more logical and reasonable.

No man is yet allowed to have lived during this period:—

‡ Tertiary { Eocene.
 { Miocene.
 { Pliocene.

Says Mr. E. Clodd, in *Knowledge*:—
 “Although the placental mammals and the order of Primates to which man is related, appear in Tertiary times and the climate, tropical in the Eocene age, warm in the Miocene and temperate in the Pliocene, was favourable to his presence, the proofs of his existence in Europe before the close of the Tertiary epoch . . . are not generally accepted here.”

like the First, Second, and Third Root-Races of men.† But this would require more space than can be now allotted to the subject.

The Third race has now almost utterly disappeared, carried away by the fearful geological cataclysms of the Secondary age, leaving behind it but a few hybrid races.

The Fourth, born millions of years before§ the said cataclysm took place, perishes during the Miocene period,|| when the Fifth (our Aryan race) had one million years of independent existence. (See “*Esoteric Buddhism*,” pp. 53-55. Fourth Ed.) How much older it is from its origin—who knows? As the “Historical” Period has begun, with the Indian Aryans, with their *Vedas*, for their multitudes,¶ and far earlier in the Esoteric Records, it is useless to establish here any parallels.

Tertiary age.

* Those who feel inclined to sneer at that doctrine of Esoteric Ethnology, which pre-supposes the existence of Man in the Secondary Age, will do well to note the fact that one of the most distinguished anthropologists of the day, M. de Quatrefages, seriously argues in that direction. He writes: “There is nothing impossible in the supposition that he (Man) may have appeared on the globe with the first representatives of the type to which he belongs in virtue of his organism.” This statement approximates most closely to our fundamental assertion that man preceded the other mammalia.

Professor Lefèvre admits that the “labours of Boucher de Perthes, Dart, Christy, Bourgeois, Desnoyers, Broca, de Mortillet, Hamy, Gaudry, Capellini, and a hundred others, have overcome all doubts and clearly established the progressive development of the human organism and industries from the *Miocene epoch of the Tertiary age*.” (“Philosophy,” p. 499, chapter on Organic Evolution.) Why does he reject the possibility of a Secondary-Age man? Simply because he is involved in the meshes of the Darwinian Anthropology!! “The origin of man is bound up with that of the higher mammals;” he appeared “only with the last types of his class”!! This is not

Geology has now divided the periods and placed man in the—

Quaternary	Palæolithic man.	{ If the Quaternary period is allowed 1,500,000 years, then only does our Fifth Race belong to it.
	Neolithic man, and	
	Historical Period.	

Yet, *mirabile dictu*!—while the *non-cannibal* Palæolithic man, who must have certainly antedated cannibal Neolithic man by hundreds of thousands of years** is shown to be a remarkable artist, neolithic

argument, but dogmatism. *Theory* can never excommunicate *fact*! Must everything give place to the mere working-hypotheses of Western Evolutionists? Surely not.

† This inclusion of the First Race in the Secondary is necessarily only a provisional working-hypothesis—the actual chronology of the First, Second, and Early Third Races being closely veiled by the Initiates. For all that can be said on the subject, the First Root-Race may have been Pre-Secondary, as is, indeed, taught. (*Vide supra*.)

‡ The above parallels stand good only if Professor Croll's earlier calculations are adopted, namely, of 15,000,000 years since the beginning of the Eocene period (see Charles Gould's "Mythical Monsters," p. 84), not those in his "Climate and Time," which allow only $2\frac{1}{2}$ million years', or at the utmost three million years' duration to the Tertiary age. This, however, would make the whole duration of the incrustated age of the world only 131,600,000 years according to Professor Winchell, whereas in the Esoteric doctrine, sedimentation began in *this Round* approximately over 320 million years ago. Yet his calculations do not clash much with ours with regard to the epochs of glacial periods in the Tertiary age, which is called in our Esoteric books the age of the "Pigmies." With regard to the 320 millions of years assigned to sedimentation, it must be noted that even a greater time elapsed during the preparation of this globe for the Fourth Round *previous to stratification*.

§ Though we apply the term "*truly human*," only to the Fourth Atlantean Root-Race, yet the Third Race is almost human in its latest portion, since it is during its fifth sub-race that mankind *separated* sexually, and that the *first man was born* according to the now normal process. This "first man" answers in the Bible (*Genesis*) to Enos or Henoch, son of Seth (ch. iv.).

|| Geology records the former existence of a universal ocean, sheets of marine sediments uniformly present everywhere testifying to it; but, it is not even the epoch referred to in the allegory of Vaivasvata Manu. The latter is a *Deva-Man* (or Manu) saving in an ark (the *female* principle) the germs of humanity, and also the seven Rishis—who stand here as the symbols for the seven human principles—of which allegory we have spoken elsewhere. The "Universal Deluge" is the watery abyss of the Primordial Principle of Berosus. (*See Stanzas from 2 to 8 in Part I.*) How, if Croll allowed fifteen million years to have elapsed since the Eocene period (which we state on the authority of a Geologist, Mr. Ch. Gould) only 60 millions are assigned by him "since the beginning of the Cambrian period, in the *Primordial Age*"—passes comprehension. The Secondary strata are twice the thickness of the Tertiary, and Geology thus shows the Secondary age alone to be of twice the length of the Tertiary. Shall we then accept only 15 million years for both the Primary and the Primordial? No wonder Darwin rejected the calculation.

¶ We hope that we have furnished all the Scientific data for it elsewhere.

* * It is conceded by Geology to be "beyond doubt that a considerable period must have supervened after the departure of Palæolithic man and before the arrival of his Neolithic successor." (See James Geikie's "Prehistoric Europe," and Ch. Gould's "Mythical Monsters," p. 98).

man is made out almost an abject savage, his lake dwellings notwithstanding.* For see what a learned geologist, Mr. Charles Gould, tells the reader in his "Mythical Monsters":—

"Palæolithic men were unacquainted with pottery and the art of weaving, and apparently had no domesticated animals or system of cultivation; but the Neolithic lake-dwellers of Switzerland had looms, pottery, cereals, sheep, horses," etc., etc.

Yet, though "Implements of horn, bone, and wood were in common use among both races . . . those of the older are frequently distinguished by *their being sculptured with great ability, or ornamented with life-like engravings of the various animals living at the period*; whereas there appears to have been *a marked absence of any similar artistic ability*† on the part of Neolithic man." Let us give the reasons for it.

(1) The oldest fossil man, the primitive cave-men of the old Palæolithic period, and of the Pre-glacial period (of whatever length, and however far back), is always the same genus man, and there are no fossil remains proving for him "what the Hipparion and Anchitherium have proved for the genus horse—that is, gradual progressive specialization from a simple ancestral type to more complex existing forms" (*"Modern Science,"* p. 181).

(2) As to the so-called Palæolithic *hâches* . . . "when placed side by side with the rudest forms of stone hatchets actually used by the Australian and other savages, it is difficult to detect any difference" (*Ibid*, p. 112). This goes to prove that there have been savages *at all times*; and the inference would be that there might have been civilized people in those days as well, cultured nations contemporary with those rude savages. We see such a thing in Egypt 7,000 years ago.

* Resembling in a manner the *pile-villages* of Northern Borneo.

† "The most clever sculptor of modern times would probably not succeed very much better, if his graver were a splinter of flint and stone and bone were the materials to be engraved"!! (Prof. Boyd Dawkins' "Cave-Hunting," p. 344.) It is needless after such a concession to further insist on Huxley's, Schmidt's, Laing's, and others' statements to the effect that Palæolithic man cannot be considered to lead us back in any way to a pithecoïd human race; thus demolishing the fantasies of many superficial evolutionists. The relic of artistic merit here *re-appearing* in the Chipped-Stone-Age men, is traceable to their *Atlantean* ancestry. Neolithic man was a fore-runner of the great *Aryan* invasion, and immigrated from quite another quarter—Asia, and in a measure Northern Africa. (The tribes peopling the latter towards the North-West, were certainly of an Atlantean origin—dating back hundreds of thousands of years before the Neolithic Period in Europe,—but they had so diverged from the parent type as to present no longer any marked characteristic peculiar to it.) As to the contrast between Neolithic and Palæolithic Man, it is a remarkable fact that, as Carl Vogt remarks, the former was a cannibal, the much earlier man of the Mammoth era not. Human manners and customs do not seem to improve with time, then? Not in this instance at any rate.

(3) An obstacle which is the direct consequence of the two preceding: Man, if no older than the Palæolithic period, could not possibly have had the actual time to get transformed from the "missing link" into what he is known to have been even during that remote geological time, *i.e.*, even a *finer specimen than many of the now existing races*.

The above lends itself naturally to the following syllogism: (1) The *primitive* man (known to Science) was, in some respects, even a finer man of his genus than he is now. (2) The earliest monkey known, the *lemur*, was *less* anthropoid than the modern pithecoïd species. (3) *Conclusion*: even though a *missing link* were found, the balance of evidence would remain more in favour of the ape *being a degenerated man* made dumb by some fortuitous circumstances,* than tending to show that man descends from a pithecoïd ancestor. The theory cuts both way.

On the other hand, if the existence of Atlantis is accepted, and the statement is believed that in the Eocene Age "even in its very first part, the great cycle of the fourth race men, the Atlanteans had already reached its highest point . . ." (Esoteric Buddhism, p. 64) then some of the present difficulties of science might be easily made to disappear. The rude workmanship of the Palæolithic tools proves nothing against the idea that, side by side with their makers, there lived nations highly civilized. We are told that "only a very small portion of the earth's surface has been explored, and of this a very small portion consists of ancient land surfaces or fresh water formations, where alone we can expect to meet with traces of the higher forms of animal life," . . . and that "even these have been so imperfectly explored, that where we now meet with thousands and tens of thousands of undoubted human remains lying almost under our feet, it is only within the last thirty years that their existence has even been suspected" (p. 98). It is very suggestive also that along with the rude *hâches* of the lowest savage, explorers meet with specimens of workmanship of such artistic merit as could hardly be found, or expected, in a modern peasant belonging to any European country—unless in exceptional cases. The "portrait" of the "Reindeer feeding," from the Thayngin grotto in Switzerland, and those of the man running, with two horse's heads sketched close to him—a work of the Reindeer period, *i.e.*, at least 50,000 years ago—are pronounced by Mr. Laing not only exceedingly well done, but, especially the reindeer feeding, as one that "*would do credit to any modern animal painter*"

* On the data furnished by modern science, physiology, and natural selection, and without resorting to any miraculous creation, two negro human specimens of the lowest intelligence—say idiots born dumb—might by breeding produce a dumb *Pastrana* species, which would start a new modified race, and thus produce in the course of geological time the regular anthropoid ape.

—by no means exaggerated praise, as anyone may see (*Vide infra*). Now, since side by side with the modern Esquimaux, who also have a tendency, like their Palæolithic ancestors of the Reindeer period, *the rude and savage human species*, to be constantly drawing with the point of their knives sketches of animals, scenes of the chase, etc., we have our greatest painters of Europe, why could not the same have happened in those days? Compared with the specimens of Egyptian drawing and sketching—“7,000 years ago”—the “*earliest portraits*” of men, horses’ heads, and reindeer, made 50,000 years ago, *are certainly superior*. Nevertheless, the Egyptians of those periods are known to have been a highly civilized nation, whereas the Palæolithic men are called *savages* of the lower type. This is a small matter seemingly, yet extremely suggestive as showing that every new geological discovery is made to fit in with current theories, instead of the reverse. Yes; Mr. Huxley is right in saying, “Time will show.” It will, and must vindicate Occultism.

Meanwhile, the most uncompromising materialists are driven by necessity into the most *occult-like* admissions. Strange to say, it is the most materialistic—those of the German school—who, with regard to *physical* development, come the nearest to the teachings of the Occultists. Thus, Professor Baumgärtner, who believes that “the germs for the higher animals could only be the eggs of the lower animals”; who thinks that “besides the advance of the vegetable and animal world in development, there occurred in that period the formation of *new original germs*,” which formed the basis of new metamorphoses, etc.—thinks also that “the first men who proceeded from the germs of animals beneath them, lived first in a *larva* state.”

Just so, in a *larva* state, we say, too; only from no “animal” germ, and that “larva” was the soulless astral form of the pre-physical Races. And we believe, as the German professor does, with several other men of Science in Europe now, that the human races “have not descended from one pair, but appeared immediately in numerous races”; (*Anfänge zu einer Physiologischen Schöpfungs-geschichte der Pflanzen und Thierwelt*, 1885). Therefore, when we read “Force and Matter,” and find that Emperor of Materialists, Büchner, repeating after Manu and Hermes, that “the plant passes imperceptibly into the animal, and the animal into man” (p. 85), we need only add “and man into a spirit,” to complete the Kabalistic axiom. The more so, since on page 82 of the same work we read the following admission: . . . “Produced in the way of spontaneous generation . . . it is by the aid of intense natural forces and *endless periods of time* (that) there has progressively arisen that rich and infinitely modified organic world by which we are at present surrounded.” . . . And (page 84) “Spontaneous generation played, no doubt,

*a more important part in the primeval epoch than at present ; nor can it be denied that in this way beings of a higher organization were produced than now,"** for this is the claim of Occultism.

The whole difference lies in this: Modern Science places her materialistic theory of primordial germs on earth, and the *last germ of life* on this globe, of man, and everything else, between *two voids*. Whence the *first* germ, if both spontaneous generation and the interference of external forces, are absolutely rejected now? Germs of organic life, we are told, by Sir W. Thomson, *came to our earth in some meteor*? This helps in no way and only shifts the difficulty from this earth to the supposed meteor.

These are our agreements and disagreements with Science. About the *endless periods* we are, of course, at one even with materialistic speculation; for we believe in Evolution, though on different lines. Professor Huxley very wisely says: "If *any form* of progressive development is correct, we must extend by long epochs the most liberal estimate that has yet been made of the antiquity of man." But when we are told that this man is a product of the natural forces inherent in matter, *force*, according to modern views, being but a quality of matter, a "mode of motion," etc.; and when we find Sir W. Thomson repeating in 1885 what was asserted by Büchner and *his* school thirty years ago, we fear all our reverence for real Science is vanishing into thin air! One can hardly help thinking that materialism is, in certain cases, a *disease*. For when men of Science, in the face of the magnetic phenomena and the attraction of iron particles through insulating substances, like glass, maintain that the said attraction is due to "molecular motion," or to the "rotation of the molecules of the magnet," then, whether the teaching comes from a "credulous" Theosophist innocent of any notion of physics, or from an eminent man of Science, it is equally ridiculous. The individual who asserts such a theory in the teeth of *fact*, is only one more proof that "When people have not a niche in their minds in which to shoot facts, so much the worse for the facts."

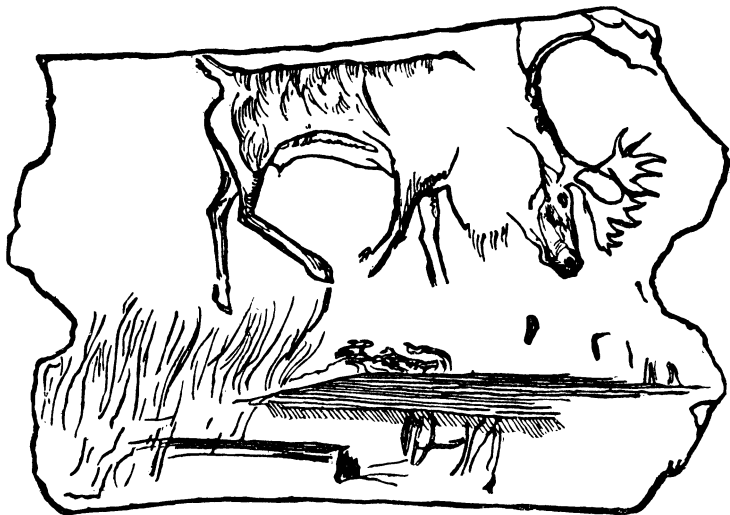
As present the dispute between the spontaneous generationists and their opponents is at rest, having ended in the provisional victory of the latter. But even they are forced to admit, as Büchner did, and Messrs. Tyndall and Huxley still do—that spontaneous generation *must have occurred once*, under "special thermal conditions." Virchow refuses even to argue the question; it *must* have taken place sometime in the history of our planet: and there's an end of it. This seems to look more natural than Sir W. Thomson's hypothesis just quoted, that the germs of organic life fell on our earth in some meteor; or that other

* "Force and Matter," by Dr. Louis Büchner, translated and edited by J. Frederick Collingwood, F.R.S., F.G.S., 1864.

scientific hypothesis coupled to the recently adopted belief that there exists *no* "Vital principle" whatever, but only vital phenomena, which can all be traced to the molecular forces of the original protoplasm. But this does not help Science to solve the still greater problem—the origin and *the descent* of Man, for here is a still worse plaint and lamentation.

"While we can trace the skeletons of Eocene mammals through several directions of specialization in succeeding Tertiary times, man presents the phenomenon of an *unspecialized* skeleton which cannot fairly be connected with any of these lines." ("Origin of the World," p. 39, by Sir W. Dawson, LL.D., F.R.S.)

The secret could be soon told, not only from the esoteric but even



REINDEER ENGRAVED ON ANTLER BY PALÆOLITHIC MAN. (After Geikie.)

from the standpoint of every religion the world over, without mentioning the Occultists. The "specialized skeleton" is sought for in the wrong place, where it can never be found. It is expected to be discovered in the physical remains of man, in some pithecoïd "missing link," with a skull larger than that of the ape's, and with a cranial capacity smaller than in man, *instead of looking for that specialization in the super-physical essence of his inner astral constitution, which can hardly be excavated from any geological strata!* Such a tenacious, hopeful clinging to a self-degrading theory is the most wonderful feature of the day.

Meanwhile, this is a specimen of an engraving made by a *Palæolithic* "savage": Palæolithic meaning the "earlier Stone-age" man, one supposed to have been as savage and brutal as the brutes he lived with.

Leaving the modern South Sea Islander, or even any Asiatic race, aside, we defy any grown-up schoolboy, or even a European youth, one who has never studied drawing, to execute such an engraving or even a pencil sketch. Here we have the true artistic *raccourci*, and correct lights and shadows without any *plane* model before the artist, who copied direct from nature, thus exhibiting a knowledge of anatomy and proportion. The artist who engraved this reindeer belonged, we are asked to believe, to the primitive "semi-animal" savages (contemporaneous with the mammoth and the woolly rhinoceros), whom some over-zealous Evolutionists once sought to picture to us as distinct approximations to the type of their hypothetical "pithecoïd man" !

This engraved antler proves as eloquently as any fact can that the evolution of the races has ever proceeded in a series of rises and falls, that man, perhaps, is as old as incrustated Earth, and—if we can call his Divine ancestor "Man"—far older still.

Even de Mortillet himself seems to experience a vague distrust of the conclusions of modern archæologists, when he writes:—"The prehistoric is a new science, *far, very far*, from having said its last word." (*"Prehist. Antiq. of Man,"* 1883.) According to Lyell, one of the highest authorities on the subject, and the "Father" of Geology:—"The expectation of always meeting with a lower type of human skull, the older the formation in which it occurs, *is based on the theory of progressive development*, and it *may* prove to be sound; nevertheless we must remember that as yet *we have no distinct geological evidence that the appearance of what are called the inferior races of mankind has always preceded in chronological order that of the higher races.*" (*"Antiq. of Man,"* p. 25.) Nor has such evidence been found to this day. Science is thus offering for sale the skin of a bear, which has hitherto never been seen by mortal eye !

This concession of Lyell's reads most suggestively with the subjoined utterance of Professor Max Müller, whose attack on the Darwinian Anthropology from the standpoint of LANGUAGE has, by the way, never been satisfactorily answered:—

"What do we know of savage tribes beyond the *last chapter of their history?*" (Cf. this with the esoteric view of the Australians, Bushmen, as well as of Palæolithic European man, the Atlantean offshoots retaining a relic of a lost culture, which thrived when the parent Root-Race was in its prime.) "Do we ever get an insight into their antecedents. . . . *How have they come to be what they are?* Their language proves, indeed, that these so-called heathens, with their complicated systems of mythology, their artificial customs, their unintelligible whims and savageries, are not the creatures of to-day or yesterday. Unless we admit a special creation for these savages, they must be as old as the Hindus, the Greeks and Romans (far older). . . .

They may have passed through ever so many vicissitudes, and *what we consider as primitive, may be, for all we know, a RELAPSE INTO SAVAGERY* or a corruption of something that was more rational and intelligible in former stages." ("India," 1883, F. Max Müller.)

"The primeval savage is a familiar term in modern literature," remarks Professor Rawlinson, "but there is no evidence that the primeval savage ever existed. Rather *all the evidence looks the other way.*" (*"Antiq. of Man Historically Considered."*) In his "Origin of Nations," pp. 10-11, he rightly adds: "*The mythical traditions of almost all nations place at the beginning of human history a time of happiness and perfection, a 'golden age' which has no features of savagery or barbarism, but many of civilization and refinement.*" How is the modern evolutionist to meet this consensus of evidence?

We repeat the question asked in "Isis Unveiled": "Does the finding of the remains in the cave of Devon prove that there were no contemporary races then who were highly civilized? When the present population of the earth have disappeared, and some archæologist belonging to the 'coming race' of the distant future shall excavate the domestic implements of one of our Indian or Andaman Island tribes, will he be justified in concluding that mankind in the nineteenth century was 'just emerging from the Stone Age'?"

Another strange inconsistency in scientific knowledge is that *Neolithic* man is shown as being far more of a primitive savage than the *Palæolithic* one. Either Lubbock's "Pre-historic Man," or Evans' "Ancient Stone Implements" must be at fault, or—both. For this is what we learn from these works and others:—

(1) As we pass from *Neolithic* to *Palæolithic* Man, the stone implements become, from gracefully shaped and polished instruments, rude lumbering makeshifts. Pottery, etc., disappear as we descend the scale. And yet the latter could engrave such a reindeer!

(2) *Palæolithic* Man lived in caves which he shared with hyænas and lions also,* whereas *Neolithic* man dwelt in lake-villages and buildings.

Every one who has followed even superficially the geological discoveries of our day, knows that a gradual improvement in workmanship is found, from the clumsy chipping and rude chopping of the early *Palæolithic* *hâches*, to the relatively graceful stone celts of that part of the *Neolithic* period immediately preceding the use of metals. But this is in *Europe*, a few portions only of which were barely rising from the waters in the days

* In such a case *Palæolithic* man must have been endowed in his day with thrice Herculean force and magic invulnerability, or else the lion was as weak as a lamb at that period, for both to share the same dwelling. We may as well be asked to believe next that it is that lion or hyæna which has engraved the deer on the antler, as be told that this bit of workmanship was done by a savage of such a kind.

of the highest Atlantean civilizations. There were rude savages and highly civilized people then, as there are now. If 50,000 years hence, pigmy Bushmen are exhumed from some African cavern together with far earlier pigmy elephants, such as were found in the cave deposits of Malta by Milne Edwards, will that be a reason to maintain that in our age all men and all elephants were pigmies? Or if the weapons of the Vedddhas of Ceylon are found, will our descendants be justified in setting us all down as Palæolithic savages? All the articles which geologists now excavate in Europe can certainly never date earlier than from the close of the Eocene age, since the lands of Europe were not even above water before that period. Nor can what we have said be in the least invalidated by theorists telling us that these quaint sketches of animals and men by Palæolithic man, were executed only *toward the close of the Reindeer period*—for this explanation would be a very lame one indeed, in view of the geologists' ignorance of even the approximate duration of periods.

The Esoteric Doctrine teaches distinctly the *dogma* of the risings and falls of civilization; and now we learn that: "It is a remarkable fact that cannibalism seems to have become more frequent as man advanced in civilization, and that while its traces are frequent in *neolithic* times they . . . altogether disappear in the age of the mammoth and the reindeer." (*Mod. Science and Mod. Thought*,* p. 164.)

Another evidence of the cyclic law and the truth of our teachings. Esoteric history teaches that idols and their worship died out with the Fourth Race, until the survivors of the hybrid races of the latter (Chinamen, African negroes, &c.) gradually brought the worship back. The Vedas countenance no idols; all the modern Hindu writings do.

"In the early Egyptian tombs, and in the remains of the pre-historic cities excavated by Dr. Schliemann, images of owl and ox-headed goddesses, and other symbolical figures, or idols, are found in abundance. But when we ascend into Neolithic times, such idols are no longer found . . . the only ones which may be said with some certainty to have been idols are one or two discovered by M. de Braye in some artificial caves of the Neolithic period . . . which appear to be intended for female figures of life size" . . . (p. 199 *Ibid.*)

And these may have been simply statues. Anyhow, all this is one among the many proofs of the cyclic rise and fall of civilization and religion. The fact that no traces of human relics or skeletons are so far found beyond post-tertiary or "Quaternary" times—though Abbé Bourgeois' flints may serve as a warning*—seems to point to the truth of another esoteric statement,

* More than twenty specimens of fossil monkeys have been found in one locality alone, in Miocene strata (Pikermi, near Athens). If man was not then, the period is

which runs thus: "Seek for the remains of thy forefathers in the high places. The vales have grown into mountains and the mountains have crumbled to the bottom of the seas." . . . Fourth Race mankind, thinned after the last cataclysm by two-thirds of its population, instead of settling on the new continents and islands that *reappeared* while their predecessors formed the floors of new Oceans—deserted that which is now Europe and parts of Asia and Africa for the summits of gigantic mountains, the seas that surrounded some of the latter having since "retreated" and made room for the table lands of Central Asia.

The most interesting example of this progressive march is perhaps afforded by the celebrated Kent's Cavern at Torquay. In that strange recess, excavated by water out of the Devonian limestone, we find a most curious record preserved for us in the geological memoirs of the earth. Under the blocks of limestone, which heaped the floor of the cavern, were discovered, embedded in a deposit of black earth, many implements of the Neolithic period of *fairly excellent workmanship*, with a few fragments of pottery—possibly traceable to the era of the Roman colonization. There is no trace of Palæolithic man here. No flints or traces of the extinct animals of the Quaternary period. When, however, we penetrate still deeper through the dense layer of stalagmite beneath the mould into the red earth, which, of course, itself once formed the pavement of the retreat, things assume a very different aspect. *Not one implement fit to bear comparison with the finely-chipped weapons found in the overlying stratum is to be seen*; only a host of the rude and lumbering little hatchets (with which the monstrous giants of the animal world were subdued and killed by little man, we have to think?) and scrapers of the Palæolithic age, mixed up confusedly with the bones of species now either extinct or emigrated, driven away by change of climate. It is the artificer of these ugly little hatchets, you see, who sculptured the reindeer over the brook, on the antler as shown above. In all cases we meet with the same evidence that, from historic to Neolithic and from Neolithic to Palæolithic man, things slope downwards on an inclined plane from the rudiments of civilization to the most abject barbarism—in *Europe again*. We are made also to face the "mammoth age"—the extreme or earliest division of the Palæolithic age—in which the great rudeness of implements reaches its maximum, and the *brutal* (?) appearance of contemporary skulls, such as the Neanderthal, point to a very low type of Humanity. But they may sometimes point also to something besides; to a race of men quite distinct from our (Fifth Race) Humanity.

too short for him to have been *transformed*—stretch it as you may. And if he was, and if no monkey is found earlier, what follows?

As said by an anthropologist in "*Modern Thought*" (art. "The *Genesis of Man*"): "The theory, scientifically based or not, of Peyrère may be considered to be equivalent to that which divided man in two species. Broca, Virey, and a number of the French anthropologists have recognised that the lower race of man, comprising the Australian, Tasmanian, and Negro race, excluding the Kaffirs and the Northern Africans, *should be placed apart*. The fact that in this species, or rather sub-species, the third lower molars are usually larger than the second, and the squamosal and frontal bones are generally united by suture, places the *Homo Afer* on the level of being as good a distinct species as many of the kinds of finches. I shall abstain on the present occasion from mentioning the facts of hybridity, whereon the late Professor Broca has so exhaustively commented. The history, in the past ages of the world, of this race is peculiar. It has *never originated a system of architecture or a religion of its own*" (Dr. C. Carter Blake). It is peculiar, indeed, as we have shown in the case of the Tasmanians. However it may be, *fossil* man in Europe can neither prove nor disprove the antiquity of man on this Earth nor the age of his earliest civilizations.

It is time the Occultists should disregard any attempts to laugh at them, scorning the heavy guns of the satire of the men of science as much as the pop-guns of the profane, since it is impossible, so far, to obtain either proof or disproof, while their theories can stand the test better than the hypotheses of the Scientists at any rate. As to the proof for the antiquity which they claim for man, they have, moreover, Darwin himself and Lyell. The latter confesses that they (the naturalists) "have already obtained evidence of the existence of man at so remote a period that there has been time for many conspicuous mammalia, once his contemporaries, to die out, and *this even before the era of the earliest historical records.*" * This is a statement made by one of England's great authorities upon the question. The two sentences that follow are as suggestive, and may well be remembered by the students of Occultism, for with all others he says: "In spite of the long lapse of prehistoric ages during which he (Man) must have flourished on Earth, *there is no proof of any perceptible change in his bodily structure.* If, therefore, he ever diverged from some unreasoning brute ancestor, we must suppose him to have existed at a far more distant epoch, *possibly on some continents or islands now submerged beneath the Ocean.*"

Thus lost continents are officially suspected. That worlds (also Races) are periodically destroyed by fire (volcanoes and earthquakes) and water, in turn, and renewed, is a doctrine as old as man. Manu, Hermes, the Chaldees, all antiquity believed in this. Twice already

* "*Antiquity of Man*," p. 530.

has the face of the globe been changed by fire, and twice by water, since man appeared on it. As land needs rest and renovation, new forces, and a change for its soil, so does water. Thence arises a periodical redistribution of land and water, change of climates, etc., all brought on by geological revolution, and ending in a final change in the axis. Astronomers may pooh-pooh the idea of a periodical change in the behaviour of the globe's axis, and smile at the conversation given in the Book of Enoch between Noah and his "grandfather" Enoch; the allegory is, nevertheless, a geological and an astronomical fact: there is a secular change in the inclination of the earth's axis, and its appointed time is recorded in one of the great Secret Cycles. As in many other questions, Science is gradually moving toward our way of thinking. Dr. Henry Woodward, F.R.S., F.G.S., writes in the *Popular Science Review* (New Series in Vol. I. p. 115), Art.: "Evidences of the Age of Ice." . . . "If it be necessary to call in extramundane causes to explain the great increase of ice at this glacial period, I would prefer the theory propounded by Dr. Robert Hooke in 1688; since, by Sir Richard Phillips and others; and lastly by Mr. Thomas Belt, C.E., F.G.S.; namely, a slight increase in the present obliquity of the ecliptic, a proposal in perfect accord with other known astronomical facts, and the introduction of which is essential to our cosmical condition as a unit in the great solar system."

The following, quoted from a Lecture by W. Pengelly, F.R.S., F.G.S., delivered in March, 1885, on "The extinct Lake of Bovey Tracey" shows the hesitation, in the face of every evidence in favour of Atlantis, to accept the fact. It is a quotation in the body of the Lecture:—

"Evergreen Figs, Laurels, Palms, and Ferns having gigantic rhizomes have their existing congeners in a sub-tropical climate, such, it cannot be doubted, as prevailed in Devonshire in Miocene times, and are thus calculated to suggest caution when the present climate of any district is regarded as normal.

"When, moreover, Miocene plants are found in Disco Island, on the west coast of Greenland, lying between 69° 20' and 70° 30' N. lat.; when we learn that among them were two species found also at Bovey (*Sequoia couttsiae*, *Quercus Lyelli*); when, to quote Professor Heer, we find that "the 'splendid evergreen' (*Magnolia Inglefieldi*) 'ripened its fruits so far north as on the parallel of 70°'" (*Phil. Trans.* clix., 457, 1869); when also the number, variety, and luxuriance of the Greenland Miocene plants are found to have been such that, had land continued so far, some of them would in all probability have flourished at the Pole itself, the problem of changes of climate is brought prominently into view, but only to be dismissed apparently with the feeling that the time for its solution has not yet arrived.

"It seems to be admitted on all hands that the Miocene plants of Europe have their nearest and most numerous existing analogues in North America, and hence arises the question; How was the migration from one area to the other effected? Was there, as some have believed, an Atlantis?—a continent, or an archipelago of large islands, occupying the area of the North Atlantic. There is perhaps nothing unphilosophical in this 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 period' (Lyell's *Principles*, 11th ed., p. 256, 1872), a Post-Miocene (?) depression might have carried the hypothetical Atlantis into almost abysmal depths. But an Atlantis is apparently unnecessary and uncalled for. According to Professor Oliver, 'A close and very peculiar analogy subsists between the Flora of Tertiary Central Europe and the recent Floras of the American States and of the Japanese region; an analogy much closer and more intimate than is to be traced between the Tertiary and Recent Floras of Europe. We find the Tertiary element of the Old World to be intensified towards its extreme eastern margin. . . . This accession of the Tertiary element is rather gradual and not abruptly assumed in the Japan islands only. Although it there attains a maximum, we may trace it from the Mediterranean, Levant, Caucasus, and Persia . . . then along the Himalaya and through China. . . . We learn also that during the Tertiary epoch, counterparts of Central European Miocene genera certainly grew in North-West America. . . . We note further that the present Atlantic Islands' Flora affords no substantial evidence of a former direct communication with the mainland of the New World. . . . The consideration of these facts leads me to the opinion that botanical evidence does not favour the hypothesis of an Atlantis. On the other hand, it strongly favours the view that at some period of the Tertiary epoch North-Eastern Asia was united to North-western America, perhaps by the line where the Aleutian chain of islands now extends.'" (*Nat. Hist. Rev.* ii. 164, 1862.) See, however, "Scientific and Geological Proofs of the Reality of Several Submerged Continents."

But nothing short of a pithecoïd man, will ever satisfy the luckless searchers after the thrice hypothetical "missing link." Yet, if beneath the vast floors of the Atlantic, from the Teneriffe Pic to Gibraltar, the ancient emplacement of the lost Atlantis, all the submarine strata were to be broken up miles deep, no such skull as would satisfy the Darwinists would be found. As Dr. C. R. Bree remarks ("*Fallacies of Darwinism*"), no missing links between man and ape having been discovered in various gravels and formations above the tertiaries, if they had gone down with the continents now covered with the sea, they

might still be found "in those beds of contemporary geological strata which have *not* gone down to the bottom of the sea." Yet they are as fatally absent from the latter as from the former. Were not preconceptions to fasten vampire-like on man's mind, the author of "*Antiquity of Man*" would have found a clue to the difficulty in that same work of his, by going ten pages back (530) and reading over a quotation of his own from Professor G. Rolleston's work. This physiologist, he says, suggests that as there is considerable plasticity in the human frame, not only in youth and during growth, but even in the adult, we ought not always to take for granted, as some advocates of the development theory seem to do, that each advance in physical power depends on an improvement in bodily structure, for why may not *the soul, or the higher intellectual and moral faculties play the first instead of the second part in a progressive scheme.*

This hypothesis is made in relation to Evolution *not being entirely due to "natural selection"*; but it applies as well to our case in hand. For we, too, claim that it is the "Soul," or the *inner* man, that descends on Earth first, the psychic *astral*, the mould on which physical man is gradually built—his Spirit, intellectual and moral faculties awakening later on as that physical stature grows and develops.

"Thus incorporeal Spirits to smaller forms reduced their shapes immense," . . . and became the men of the Third and the Fourth Races. Still later, ages after, appeared the men of our Fifth Race, reduced from the still gigantic (in our modern sense) stature of their primeval ancestors, to about half of that size at present.

Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the "Eternal Pilgrim," the Protean differentiation in space and time of the One Absolute "unknowable."

In his "*Antiquity of Man*," Sir C. Lyell quotes—perhaps in rather a mocking spirit—what Hallam says (in Vol. iv., p. 162) in his "*Introduction to the Literature of Europe*" :—

"If man was made in the image of God, he was also made in the image of an ape. The framework of the body of him who has weighed the stars and made the lightning his slave, approaches to that of a speechless brute who wanders in the forest of Sumatra. Thus standing on the frontier land between animal and angelic natures, what wonder that he should partake of both?"

An Occultist would have put it otherwise. He would say that man was indeed made in the image of a type projected by his progenitor, the creating *Angel-Force*, or Dhyan Chohan; while the wanderer of the forest of Sumatra was made *in the image of man*, since the frame-

work of the ape, we say again, is the revival, the resuscitation by abnormal means of the actual form of the Third-Round, and of the Fourth-Round *Man* as well, later on. Nothing is lost in nature, *not an atom*: this latter is at least certain on scientific data. Analogy would appear to demand that *form* should be equally endowed with permanency.

And yet what do we find:—

"It is significant," says Sir W. Dawson, F.R.S., "that Professor Huxley in his lectures in New York, while resting his case as to the lower animals, mainly on the supposed genealogy of the horse, which has often been shown to amount to no certain evidence, *avoided altogether the discussion of the origin of men from the apes*, now obviously complicated with so many difficulties that both Wallace and Mivart are staggered by them. Professor Thomas in his recent lectures ('Nature,' 1876), admits that there is no lower man known than the Australian, and that there is no known link of connection with the monkeys; and that Hæckel has to admit that the penultimate link in his phylogeny, the ape-like man, is *absolutely unknown* ('History of Creation:') The so-called '*nallies*' found with the bones of Palæocosmic men in European caves, and illustrated in the admirable works of Christy and Lartet, show that the *rudiments even of writings were already in possession of the oldest race of men known to archæology or geology.*" (See Wilson's "*Prehistoric Man*," *op. cit.*, vol. ii., p. 54. "*Origin of the World*," p. 393.)

Again in Dr. C. R. Bree's "*Fallacies of Darwinism*," on page 160, we read:—

"Mr. Darwin justly says that the difference physically and, more especially mentally, between the lowest form of man and the highest anthropomorphous ape, is enormous. Therefore, *the time*—which in Darwinian evolution must be almost inconceivably slow—must have been *enormous* also during man's development from the monkey.* The chance, therefore, of some of these variations being found in the different gravels or fresh-water formations above the tertiaries, must be very great. And yet *not one single variation, not one single specimen of a being between a monkey and a man has ever been found.* Neither in the gravel, nor the drift-clay, nor the fresh-water beds, nor in the tertiaries below them has there ever been discovered the remains of any member of the missing families between the monkey and the man, as *assumed* to have existed by Mr. Darwin. Have they gone down with the depression of the earth's surface and are they now covered with the sea? If so, it is beyond all probability that they should not, also be found in those beds of contemporary geological strata which have *not* gone down to the bottom of the sea; still more improbable that some portions should not be dredged from the ocean bed like the remains of the mammoth and the rhinoceros which are also found in fresh-water beds and gravels and drift! the celebrated Neanderthal skull, about which so much has been said, belongs confessedly to this remote epoch (bronze and stone ages), and yet presents, although it may have been the skull of an idiot, immense differences from the highest known anthropomorphous ape."

* And how much more "enormous" if we reverse the subjects and say during the monkey's development from the Third Race Man

Our globe being convulsed each time that it *reawakens* for a new period of activity, like a field which has to be ploughed and furrowed before fresh seed for its new crop is thrown into it—it does seem quite hopeless that fossils belonging to its previous Rounds should be found in the beds of either its oldest or its latest geological strata. Every new Manvantara brings along with it the renovation of forms, types and species; every type of the preceding organic forms—vegetable, animal and human—changes and is perfected in the next, even to the mineral, which has received in this Round its final opacity and hardness; its softer portions having formed the present vegetation; the astral relics of previous vegetation and fauna having been utilized in the formation of the lower animals, and determining the structure of the primeval Root-Types of the highest mammalia. And, finally, the form of the gigantic Ape-Man of the former Round has been reproduced in this one by human bestiality and transfigured into the *parent* form in the modern Anthropoid.

This doctrine, even imperfectly delineated as it is under our inefficient pen, is assuredly more logical, more consistent with facts, and *far more* probable than many “scientific” theories; that, for instance, of the first organic germ descending on a meteor to our Earth—like Ain Soph on his Vehicle, Adam Kadmon. Only, the latter descent is allegorical, as every one knows, and the Kabalists have never offered this figure of speech for acceptance in its dead-letter garb. But the germ on the meteor theory, as coming from such high scientific quarters, is an eligible candidate for axiomatic truth and law, a theory people are in honour bound to accept, if they would be on a right level with modern Science. What the next theory necessitated by the materialistic premises will be—no one can tell. Meanwhile, the *present* theories, as any one can see, clash together far more discordantly among themselves than even those of the Occultists outside the *sacred* precincts of learning. For what is there, next in order, now that exact Science has made even of the Life-principle an empty word, a meaningless term; and now insists that life is an effect *due to the molecular action of the primordial protoplasm!* The new doctrine of the Darwinists may be defined and summarized in a few words, in which Mr. Herbert Spencer has defined “special creation” . . . “it is worthless. Worthless, by its derivation; worthless, in its intrinsic incoherence; worthless, as absolutely without evidence; worthless, as not supplying an intellectual need; worthless, as not satisfying a moral want. We must, therefore, *consider it as counting for nothing in opposition to any other hypothesis respecting the origin of organic beings.*” (*Principles of Biology*, Vol. I., p. 345.)