

THE THEOSOPHICAL PATH

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VOL. XI

NOVEMBER, 1916

NO. 5

ENDURANCE is the crowning quality,
And patience all the passion of great hearts.— *Lowell*

SILENCE, THE KEY TO KNOWLEDGE:

by H. T. Edge, M. A.



WHY do both individuals and communities so often find themselves debarred from the attainment of desired knowledge? It is because of their unfitness to receive it, due to their failure to observe the conditions necessary for its possession.

If a man has in his constitution the seeds of wasting disease, it is no use pumping vitality into him, because the deadly germs will waste it all; nay more, it is worse than useless, because the destructive malady will be fed and its destructive work hastened. People who despoil flowers cannot be allowed in gardens, property has to be guarded against thieves (whereby the honest share in the deprivation), and information is withheld from those who would abuse it.

In the present order of society there is no adequate safeguard against the abuse of knowledge. Our resources of knowledge are at this moment being ransacked for contributions to the service of mutual destruction, and in times of peace the same resources are often utilized to the utmost for purposes purely selfish. We live under an order wherein it is possible for private concerns to send out agents for the purpose of fastening an injurious habit upon a population in order that commercial profit may be reaped. Refraining from discussing the morals of this fact, and regarding it simply as a fact, we make the point that it is enough to explain why knowledge should be withheld.

The position of a teacher, such as H. P. Blavatsky, or any other teacher who might be imagined as coming, can be understood in the light of the above considerations. There have been those who have

sought to pervert Theosophy to personal ends, the result being coterie and cults which mimic Theosophy as the parasitic fungus on the roots of the *yerba santa* mocks the violet blossoms of the real plant.

When the subordinate vital processes of the human body escape from the balancing and controlling power of the central vitality, wasting diseases set in, and the resources of the constitution are burnt up. But these destructive ailments begin in the mind. Our prevalent mental condition today exhibits a predominance of the destructive (or "catabolic") forces, whose symptoms are a tendency to wastage and dissipation of resources. Knowledge, under present conditions, is either public property or the perquisite of a privileged coterie, and neither of these conditions satisfies our ideal of what is desirable.

The divorce of science from religion is hailed by many writers as a triumph for the progress of thought; but it is pertinent to consider what were the causes of that divorce. One or both of the partners must have been unfaithful to the trust, the result being disunion and the determination to try to live apart and pursue separate ends or contract other alliances. The divorce was the first stage of a decomposition, resembling the separation of the synthetic and analytic processes in the body from one another, and resulting in the gradual deterioration of both.

Doubtless there is a boundless ocean of knowledge latent within man himself, and readily available as soon as the requisite conditions can be observed; but man himself, by his own action, shuts off the supply, as a racing engine turns off its own steam.

It may be doubted whether it is possible for a wise teacher, under the conditions of his status as such, to withhold knowledge from a competent inquirer, or to impart it to an incompetent one; which, if so, throws on the inquirer the responsibility of making himself competent. A student, attracted to a certain line of inquiry, might find that certain unfavorable conditions prevailing in his own internal anatomy (mental or otherwise) rendered the further pursuit of that inquiry undesirable; in which case, if wise enough, he would postpone the study in favor of more profitable pursuits. A teacher, responding to an appeal, might feel disposed to give information that was valuable, instead of information that was desired; thus quite undeservedly incurring the resentment of the applicant, unless (as before) that individual happened to have enough wisdom to see the point.

We shall not extort much knowledge either from God or Nature

unless we fulfil the conditions, the first of which, as all wise teachings declare, is to eliminate covetousness from our nature. As long as we harbor the propensity to kill the goose for its golden eggs, or to bleed the cow, or to hang the roc's egg in our dome, we shall have to remain content with what we can get by such behavior. Wastefulness is certainly characteristic of our civilization; though there is constructive work, the total effect probably leans to the destructive side. The same condition is observable in the vitality of civilized communities: there is an increasing preponderance of degenerative diseases. These conditions threaten disaster unless checked and counteracted. The remedy is obviously to build up a stable and well-balanced organism — using the word “organism” both in the individual and the corporate senses. This is what the Universal Brotherhood and Theosophical Society is doing: its Râja-Yoga education does it for the growing generation, and the organization of its student-life does it for the older people. This Theosophical work is to be regarded as a beginning, a seed, a model: it will grow and spread, as its efficacy becomes manifest.

The attainment of knowledge is usually regarded as a process of accretion and accumulation; but another view represents it as the attainment of a position of equilibrium. It is to be compared with the ascending of a mountain, in order to command the view, rather than to the garnering of riches. Not by piling up erudition or multiplying accomplishments, but by simplifying our own nature is knowledge according to this second view to be attained. The process is in some respects a contrast to the other, for it lies in a process of simplification rather than of complication.

The word “silence” is always associated with the Mysteries, and is indeed synonymous, “mystery” being derived from a word meaning to close the eyes or the lips. This silence, though referring principally to the secrecy sealing the lips of the candidates, can also be construed in a wider sense; and then it means the self-restraint which the aspirant for knowledge finds it necessary to observe, not merely in his speech, but in his acts, and even more in his thoughts and emotions. Without such self-restraint, anything he might receive would be frittered away and the gate closed against further reception.

The immense advance in applied science is a favorite theme, but it has failed to make good in the desired sense. This is an instance of knowledge acquired without the previous acquisition of a superior kind

of knowledge that is needed in order to render serviceable our possession of the other kind. It is an instance of Manas under the power of Kâma — that is, of mind led by desire. Great quantities of things are invented simply to employ the active mind of the inventor, and many more are invented with the view of bringing wealth to the inventor. Thus new wants are actually created. This state of affairs is compelling us to attend to more urgent matters, in order to restore the balance. The body politic is like an individual who has over-developed his nerves and muscles and brain until they have depleted his constitution, leaving him weak at the center, unbalanced, and shaky. He needs to go slow and build up his stamina.

That there is urgent need for the knowledge that can enable us to control our affairs cannot be denied; but the urgency seems merely to breed more and more theories and systems. Political economy is largely based on the principle of regulating jarring interests by a system of checks and counter-checks; but ingenuity can get around any such system. Instead of appealing to self-interest, why not appeal to conscience? Why not let public reprobation be the check to transgression? In other words, why not recognize the higher nature of man? This higher nature is the source of knowledge; the kind of knowledge that proceeds from the lower nature misleads us, as we see. The common divinity of man is the basis of universal solidarity and is wider than nationalism. If, then, nations desire the wisdom that shall bless their counsels, they must invoke the God in man and place more reliance on the power of hallowed motives. Similarly an individual seeking wisdom to guide his life must rely on his higher nature as the source of wisdom for him, and must trust in the efficacy of right motives.

Among the various inadequate motives for seeking knowledge, we may enumerate personal aggrandizement and other well-recognized desires, but must speak more particularly of a less easily defined incentive which is variously described as curiosity and the love of knowledge for its own sake. This leads people into side-tracks and wastes their time. The extreme case is that of the crank who spends half his life in the elaboration of some wonderful system, and produces a book about it, which is quite incomprehensible to anyone else. Less aggravated cases, in whom the malady takes acute forms instead of chronic, or the ailment is benign and seasonal, are those who follow these useless pursuits as a hobby. Their efforts are not linked up with

any of the main objects of their life; and to this extent their intellectual faculties can be described as being more or less idly spent or frittered away.

The imagination is a very competent thief of our wealth; habits of day-dreaming are sometimes indulged to the point of a serious disease. To ordinary vision such a condition might seem a harmless eccentricity; but not so to a keener vision. The victim is slowly accumulating a great force — gradually transferring instalments of his vitality to another plane. He is building up the destructive side of his nature at the expense of the constructive side. His case is not unlike that of the man addicted to the use of a narcotic drug. By suchlike inordinate uses of the mind, this function of the mind becomes predatory and acts as a waster of substance and energy.

The mind is often compared to a lake, whose still surface can reflect, but which is quite opaque when ruffled; or to a mirror which may be either burnished or tarnished. The attainment of knowledge is therefore likened to the stilling of ruffled waters or the cleansing of the bronze face of a mirror; and it is said that unruly emotions create the turbidity that blots out vision. Certain it is that trembling is a symptom of emotion, and that calmness is conducive to wholesome reflection. This may stand as a lesson for the individual aspirant to knowledge, but we must not forget the application of the principle to corporate mankind. Man the corporation is truly in a turbid condition at present; and we are afflicted by the presence of that greatest of all possible magpies, the periodical press, which does for the public at large what the gossip over the teacups and pipes does for private coteries. Silence is surely called for, whether in the individual or the community — silence, not only of the tongue, but of those inner gossiping tongues of our minds, and of the emotions.

As said before, knowledge is not to be regarded as the piling up of an accumulation, but as the opening of an eye. The most important thing in education is to equip the pupil with the ability to learn whatever may be necessary; it is better to endow him with a capital digestion than to place large quantities of assorted viands in his interior. It is said that, despite the inordinate distension of the curriculum, the amount of pabulum actually digested by the average pupil is quite small; if this is so, the cause must be non-assimilation and malnutrition, consequent upon the exhibition of excessive doses of food upon a debilitated stomach. The robuster digestions are able to ex-

tract the nutriment from the mass and dispose of the non-assimilable portions; and these are our scholastic successes.

After all, what is knowledge for? Knowledge what to do with our lives is the kind that counts. Since we have minds, we must learn how to use them; life cannot be, for us, a mere drifting, as it might be if we were mindless. Wisdom is the getting rid of delusions, and it is familiar enough that the attainment of wisdom has been compared to a letting out of the imprisoned splendor within the Soul, rather than to the putting in of something from without. *Silence* is the condition of attaining knowledge, and it is the lack of this quality that prevents the attainment.

THE SCHOOL OF PYTHAGORAS AT CROTONA: *

by Dr. Arnaldo Cervesato (Rome, Italy)



ONE of the greatest glories of ancient Italian thought was the School that Pythagoras, leaving the isle of Samos, his mother-country, founded at Crotona, about the year 530 B. C., after his lengthy sojourn in Egypt and at Babylon. Few ruins now remain of this famous city of Magna Graecia. Crotona was built at the western extremity of the Gulf of Taranto, near the Lacinian promontory, and facing the open sea. Together with Sybaris, Crotona was one of the two most flourishing cities of southern Italy, renowned for its temples, for its Doric constitution, for its athletes victorious in the Olympic Games, for its medical schools whose alumni rivaled the Asclepiads. The Sybarites owed their immortality to their reputation for luxury and effeminacy; but the Crotoniates, on the other hand, so rich in moral qualities, would perhaps have been forgotten, if it had not been for the asylum which they had the glory of having offered to the great school of esoteric philosophy known under the name of the Pythagoric Sodality. This School not only may be considered as the mother of the later Platonic School, but also as the archetype of all idealistic fraternities that followed it; yet, however illustrious these latter may have been, they never attained to the greatness of their Mother.

The situation was magnificent: an undulating country; numerous

* This was the ancient city of Magna Graecia, Italy, and has no reference to modern places of that name.

groves of fruitful olives; luxuriant vegetation; and all around in an immense semi-circle, the palpitating waters of the Ionian Sea, across which passed the white-colored triremes.

Pythagoras, upon his arrival at Crotona (perhaps accompanied by numerous disciples who followed him from Samos, as Professor Gianola suggests), began publicly to announce his teachings in discourses such as won for him the immediate sympathy of his hearers, who assembled in crowds to listen to his inspired words; for he taught truths that had never before been heard in that region. Received with marked deference by the people and by the aristocratic party as well, which latter at that time held in its hands the power of the government, his admirers, moved by the enthusiasm aroused by his teaching, erected an ample edifice in white marble—a *homakoeion*, or “common hall”—in which he would be able to set forth his doctrines with dignity, and in which they might assemble to live under his direction. The tradition (as we find it in Iamblichus and in Porphyry) adds other particulars: Pythagoras entering the gymnasium, is said to have so conversed with the young men there exercising as to have excited their profound admiration; and this fact coming to the notice of the magistrates and senators of the city, these latter also are said to have determined to hear him for themselves. Pythagoras, invited to speak before the Council of the Thousand, obtained such emphatic approbation that he was further invited to make his teaching public: upon which multitudes flocked to hear him, moved by the fame of the austerity of countenance, by the sweetness of discourse, and by the exceeding novelty of the reasoning of the foreigner. His authority, by rapid stages, so grew that finally he exercised in the city an actual moral dictatorship; then it extended its influence, spreading over the neighboring countries of Magna Graecia, as far as Paestum and Sicily; it was very strong in Sybaris, Tarentum, Rhegium, Catana, Himera, and at Agrigentum; disciples of the one and of the other sex came to him from the Greek colonies, as well as from the Italic tribes of the Lucani, the Peucetii, the Messapii, and even from the Romans; while the most celebrated legislators of that part of the world: Zaleucus, Charondas, Numa and others, are said to have had Pythagoras for their preceptor. It may therefore be truly said that by his sole influence and merit there were everywhere established order, liberty, morals and laws. In this fashion, says Lenormant, “he was enabled to realize the ideal of a Magna Graecia *welded into a national union*,

under the hegemony of Crotona, and notwithstanding the differences of race of the Italiot Hellenes"—but this is inexact, since, as we shall see, the design of Pythagoras was in his teaching and action neither political nor national, but purely *human*. Perhaps (another writer adds) another person was not stranger to the reception that the great philosopher met with, and to the success obtained by him — another person whom Pythagoras must have met when he was at Samos: the celebrated physician Democedes. But without doubt, the approbation that Pythagoras met with in Crotona and the enthusiasm excited by him throughout all Magna Graecia, were rather the result, on the one hand, of the intrinsic qualities of his teachings and his doctrines; and on the other of the disposition of the peoples among whom he was, to understand and appreciate him — than of merely personal acquaintances. We know that mysticism and every idealistic impulse always found among them general and prompt recognition and large numbers of followers, and this, not only in ancient times, but also during the Middle Ages, and in modern times. It is in this attitude of the peoples of the Southlands that lies the reason for the rapid diffusion of the Pythagoric doctrines, which were accepted almost universally; so much so that many, seized with admiration for the profound science of the Master, allied themselves with him, and, desirous of penetrating further into the deeps of his philosophic system (of which they perceived and sensed the vastness and wide sweep), came few by few to live with him, drawn into his orbit of action and of thought by that spontaneous sympathy which the really great apostles of Humanity have always exercised over others.

Thus was formed the Sodality, whose doors were opened to all of good repute — men and women; and to his philosophical followers the Master gave the same rule that he had seen in operation in the schools of the Orient and of Egypt, in which, as it has been hinted, he himself had received knowledge of the Mysteries. The institution founded by Pythagoras became in time an educational society, a scientific academy, and a model city in miniature, under the direction of a true initiate. It was through theory combined with practice, and through the sciences working with the arts, that the students slowly arrived at the comprehension of that Science of sciences, at that magical harmony of the soul and of the intellect with the universe which the Pythagorics considered as the *arcanum* of philosophy and religion. The Pythagoric School has great interest for us, because it was the

most noteworthy attempt to establish a popular initiation: a synthesis by anticipation of Hellenism and of Christianity, it grafted the fruit of science on the tree of life, and thence drew knowledge of that interior and living operation of Truth which alone awakes a living faith.

II

The situation of the Pythagoric School was a beautiful one. Shining in the sunlight at the summit of a hill, among the cypresses and the olives, as one coasted along the seashore its porticos, gardens and gymnasium caught and held the eye. The Temple of the Muses towered over the two wings of the edifice with its graceful colonnade, giving an impression of beauty and lightness that was almost aerial. From the terrace of its outer gardens, one looked down upon the Prytaneum, the harbor, and the forum of the city; in the distance the gulf melted away along the sharp coast-lines, as in a huge agate bowl, and the Ionian Sea swept the horizon with its line of blue. At times might be seen women clad in robes of shining color leaving the left wing of the edifice, and descending in long files to the sea, through the cypresses: they go to their rites in the Temple of Ceres. Frequently, too, from the right wing, might be seen men clothed in pure white, ascending to Apollo's fane. And certainly, the charm of it all over the curious imagination of the youth was not diminished by the thought that the school of the initiates was placed under the protection of those two divinities, of whom one, the Great Goddess, enwrapped within herself the profound mysteries of Womanhood and of the Earth; and the other, the Sun God, revealed those of Man and of the Heaven.

Thus it lay, mystically smiling in the sunlight, the little city of the Elect, outside of and above populous Crotona. Its tranquil serenity attracted the cultured classes of the youth; but nothing was seen of what went on within; it was alone known that it was difficult to enter therein for residence. A simple hedge of living plants was the only defense against intrusion into the gardens belonging to the institution of Pythagoras, and the entrance-gate remained open during the day. But close by the gate there stood a statue of Hermes, and on its plinth was engraved the following legend: *Eschate bebeloi!*: "Away, ye profane!" And all respected this solemn commandment of the Mysteries.

Those of the youth who desired to enter into the Society were obliged to submit to a period of probation and trial. Presented by their

parents or by one of their teachers, such were readily admitted into the gymnasium, where the novices were seen absorbed in games according to their respective ages. The newcomer would have noticed at the first glance that this gymnasium was much unlike the gymnasium of the city: there were no violent cries, no noisy groups, no horse-play, no vain show of strength on the part of the athletes on the ground challenging one another in turn, and closing, naked muscle against naked muscle; but groups of affable and courteous youths, who, two by two, were walking in the porticos or exercising in the arena. The newcomer was immediately invited to join in the conversation, as if he had been one of themselves, for there was none of that offensive eyeing of the latest comer, accompanied with suspicious or malicious smiles, that we know so well. Others in the arena were exercising themselves in the course, by throwing the javelin and the discus, or were arrayed in sham battles under the form of Doric dances, for Pythagoras had utterly banished from his Institution body-to-body wrestling, saying it was not only superfluous but dangerous to develop pride and hate together with strength and agility; that men destined to practise the virtues of friendship should not begin by falling to the ground together nor by rolling in the dust like ferocious beasts; that a true hero would always fight with courage, but without fury; and that hate renders us inferior to any adversary we may have. The newcomer heard these maxims of the Master repeated by the novices, who were more than glad to communicate to him their precocious wisdom. At the same time, the novices invited the stranger to contradict them freely, if he so desired, and as freely to express his own opinions. Encouraged by these invitations, the ingenuous aspirant very soon showed openly his real nature; happy at being listened to and, as he thought, admired, he perorated at his ease, and swelled with pride. But meanwhile the teachers were observing him from nearby without interrupting him; and Pythagoras himself, coming unobserved, studied his gestures and words, observing with particular attention his manner of walking and of laughing. The laugh, he used to say, manifested the character in indubitable fashion, and no dissimulation can render beautiful the smile of an evil man.

III

What was the real inner working of the School?

Two classes of pupils were known: the first consisting of those who were admitted to a grade of initiation (genuine or familiar disciples), the second consisting of the novices, or simple "hearers" or "Pythagorists"; to the former class, itself divided into various grades, perhaps in correspondence with the different degrees (Pythagorics, Pythagorei, Physici, Sebastici), which class were the direct disciples of the Master, was given the *esoteric* or secret doctrine; the other class could attend only the *exoteric* or open lectures. These latter lectures were essentially moral in character. The second class were never admitted to the presence of Pythagoras, but, as says the tradition, they heard him only, speaking behind a screen which hid him from their eyes.

Before obtaining admission, not merely to the grades of initiation but even to the ranks of the novices, the candidate had to undergo proofs and examinations of the most rigorous kind, for, as Pythagoras said, "Not every piece of wood was fit to become a statue of Hermes"; before everything, as Aulus Gellius relates, there took place a physiognomic study of the candidate which was supposed to give evidence of his moral disposition and intellectual aptitudes; if this examination was favorable and if the knowledge procured concerning his personal conduct and former life was satisfactory, he was admitted without more ado, and there was prescribed for him a determined period of silence (*echemythia*), which varied, according to the individuals, from two to five years. During this period of probation it was lawful for him only to listen to what was said by others, nor was he permitted to ask for explanations or to make observations of any sort. This was called the "novitiate" (*paraskeue*), which also comprised the long periods of meditation and the rigorous and severe discipline of the passions and desires, a discipline which was enforced by means of trials of no small difficulty. They who passed successfully through this period, learning in it the two most difficult things: *to listen* and *to keep silence*, were admitted among the number of the Mathematics (*mathematici*); and then only were they allowed to speak and to ask and even to write on what they had heard, freely expressing their thoughts. Learning to increase the power of their interior faculties, their understanding became step by step more elevated and more extended, even reaching communion with the absolute *Being* immanent in the universe and in man. He who reached this stage, which was

the highest summit of the philosophical training, and which marked the end of all the esoteric teaching, obtained the title corresponding to this initiation, which is that of Perfect (*teleios*) and of Venerable (*sebastikos*); or, perhaps he called himself simply and pithily, Man.

The first conditions that were demanded of the initiates were those of silence and secrecy in their association with all others, without exception of parents or friends. So rigidly was this principle adhered to, that if any one of the initiated had let drop from his mouth or hand anything whatsoever concerning the mystic secrets to one not an initiate, he was expelled as unworthy of belonging to the Society, and was considered as dead by the others, who raised to his memory a cenotaph in the grounds of the Institution. The unwavering firmness with which the Pythagorics guarded all that appertained to the secret things of the School was not only well known, but passed into a proverb. After the same rule was he also considered as dead, who, after having given good hopes of himself and his spiritual possibilities, ultimately showed himself as inferior to the conception of his capacity which he had at first aroused in others. Such cases as this last, however (and it is well to signify the fact) were very rare, since the length of time of probation which preceded the passage from one grade to another had as one of its main objects to render impossible, or to reduce to a minimum, all mistakes or delusion of the kind.

Reception among the number of the novices, or even the passing the gates of initiation, in no wise obligated the individual to follow the cenobitic life. On the contrary, many, whether from their social condition or because they found themselves unable wholly to renounce the world, or yet from other reasons, continued their ordinary life, shaping this last, nevertheless, according to the principles of morals and the knowledge which they had acquired; thus actually diffusing around themselves, by practice and word, the good which it was the object of the teaching to instil. The last were the *active* members, of whom we know something from literary matter that has come down to us; on the other hand, the others, the Speculators (observers, meditants, students) lived in the Institution, where, in perfect accord with all the other practices and laws of the Institution itself, which had for object to destroy all forms of selfishness and individual pride, there was observed full community of goods. And it is not at all wonderful, nor something to be denied as possible offhand, that men whose lives were given to meditation and study on philosophical and

religious grounds, and to moral practices, and who lived together for a single purpose, should put into a common fund their goods in order to forward the teaching and the diffusion of their ideas. What reasonable cause would hinder the disciples within the Institution, no longer held by the chains of the world, from entering into this community of material goods? And as to those of the Society who were not the inner students, but the outer, is it not natural to think that springing from the principles of brotherhood and love they found in their common doctrines, motives of their own impelled them spontaneously to give not only their worldly substance, but indeed, themselves to the common end? And to their brothers? We know that the Pythagorics used particular signs of recognition, such as the pentagon and gnomon, cut on their *tesserae* (tickets, signs), or a characteristic form of salutation; all of which they employed as means of mutual recognition, or as calls for aid in the common pursuits, or to establish their identity as fellow-members of the Sodality in places distant from Crotona; for there were schools, similar to the one we know of at Crotona, in many places both of Magna Graecia and of the East.

The life led by the inner students, *i. e.* those permanently established in the Institution, is sufficiently known to us from the narratives of the Neo-Pythagorics, and from the notices scattered here and there in the works of the most ancient authors. All was governed by precise regulations that no one ever transgressed; and this is easily understood by reflecting that each one of these regulations had its justification in reason, and that, excepting a few which were rigorously prescribed, they were given more in the form of rules of conduct or as counsels than as actual commands.

Early in the morning, after the rising of the sun, the inmates rose and spent some time walking up and down in tranquil and silent places, among temples and through groves, without speaking to anyone before they had well prepared the soul with meditation and self-recollection. Then they united together in the temples or similar places, to learn and to teach — because every inmate was both teacher and learner — while they continually practised especial inner exercises in order to acquire mastery of the passions and command over the senses, developing within themselves in special effort will-power, memory, and the higher and more recondite faculties of the spirit. But there was no vain effort to mortify the flesh, or forced and obligatory renunciation of the normal and innocent pleasures of life, nor other similar ab-

errations from good sense, of the monastic or conventual type: Pythagoras only desired that each one should endeavor to subject the body to the spirit, in order that this latter might be free in its operations and in its inner unfolding; yet the body should be kept healthy and strong and beautiful, because in it the spirit should possess, if possible, a perfect instrument.

To this last end were also instituted the gymnastic exercises of all classes in the open air, and the minute prescriptions regarding hygiene, and more especially regarding food and drink. In general, the meals were very frugal, reduced to what was strictly necessary, and all that could becloud the spirit and prevent the serene workings of it, or that might overload the stomach, was eliminated. Bread and honey in the morning; vegetables cooked or raw, very little or no meat at all, and if taken, then only of specified parts and of certain animals; rarely fish, and no wine, or extremely little, in the evening, during the second meal. This meal must be ended before sunset, and it was preceded by walks, in this case not solitary, but taken by students in groups of two or three; and by the bath. The supper finished, the companions reunited around the tables in groups of ten or less, and conversed quietly with each other, or read those works which the eldest of themselves might prescribe — poetry or prose; or listened to soft music, which disposed their souls to joy and tuned them to a sweet interior harmony. For “Music, by which all the parts of the body are composed into a ceaseless unity of vigor, is also a method of intellectual and moral hygiene, and therefore completes its work in the perfectly disciplined soul of each Pythagoric.” Nor were there lacking, finally, during the day, a few simple ceremonies of a religious character, or, to speak more precisely, of a symbolical character, which served to maintain always living and present in each one the thought of and the reverence for that Essence from Which emanated and to Which must return — according to the mystical doctrine of the Master — the spiritual and substantial principle of every human being.

Other records tell us of total abstention from the chase, and of the use of pure white garments; and that the hair was allowed to grow long. As regards the question of celibacy being obligatory, as Zeller says, not only is this not endorsed by any record, but it is also contrary to the many records which speak of Theano, the wife of Pythagoras, by whom he is said to have had sons, and also contrary to others

wherein are set forth the rules regarding the best times for conjugal relations; it is contrary also — and this is more important — to the spirit of the doctrine of the Philosopher, for whom the Family was sacred, and the duties belonging thereto were indicated with much precision and accuracy, extraordinarily so with regard to the teachings given to the women. But, on the other hand, celibacy was practised by a certain number of the most fervent disciples, who, entirely devoted to the philosophical doctrines of the Sage, probably thought that the chains and occupations of family life would form an obstacle hindering them from the exercise of completest liberty in their studies.

IV

Such are, in brief, the notices that have come down to us of the external history of the Institution of Pythagoras and of its interior conduct. As regards more particularly the teaching, we have seen above that it was dual: and that to be admitted into the *closed* or *secret* portion of it, it was necessary to have demonstrated, through long years of trial, that the aspirant was worthy, and that he had all the required aptitudes for receiving it. He who gave, or rather who could give, no such guaranties, might enjoy only the *exoteric* or *common* teaching, without recondite symbolism, and within the reach of all, and withal of a character essentially ethical. We have also noted that the *esoterics* were initiated gradually into forms of knowledge — theoretic and practical — growing by regular degrees more difficult and more abstruse, which were hidden under the veil of especial symbolic formulae, easy to remember and of a schematic type. This method had the advantage that even if these formulae became known to the profane, they revealed nothing of their secret and metaphorical sense. By this method it was hoped to avoid the peril that knowledge of a superior order might fall into the possession of minds incapable of understanding it, minds which, precisely for that reason, would divulge it with restrictions of sense, with limitations, and with imperfections derived from inadequate intelligence; a possible consequence of which would be that discredit and ridicule might be cast upon not only the fundamental doctrines, but also upon the entire teaching. The criterion used in imparting this knowledge was that “it is not permitted to tell all to everyone,” and such a criterion — aristocratic in the larger and finer sense of the word — *i. e.*, the imparting the knowledge in proportions proper for the individual’s capacity, certain-

ly cannot be called illogical, or considered as a sign of vain ostentation or of intellectual pride. As a matter of fact, is it not true that doctrines intrinsically good have, through too great diffusion, lost little by little a large part of their primal perfection; and have ended either by becoming clothed in all sorts of disguises and defilements, or by losing entirely their real or substantial character, retaining only the outward signs or formal marks of this last? In the second place, the individual never being asked for more than what his natural faculties and his real instruction could bear, and the development of these faculties themselves proceeding according to that scale which Nature herself laid down for their unfoldment, and according to the different grades of their relative superiority in the ordered and harmonious inner economy of the human being, it never happened that the inner equilibrium was disturbed — that equilibrium in which we see duly balanced in perfect harmony the various aptitudes of everyone. Consequently, there was born for the individual and in himself a peace undisturbed, and a faith in himself which utterly closed all the avenues whereby discouragement or distress might have entered into his soul. All one's life was placed under the guidance of a systematic and continual education; and those who had passed further onwards than others, made a diligent, conscientious and unceasing study of the aptitudes of each individual in the Institution.

Love was considered to be the supreme law and guide for the initiated as regards association among themselves; and this applied with equal force to their relations with all other men. Love, in fact, reigned sovereign in their souls, avid only of good, and desirous of bringing into actuality in this life that ideal of justice which is, in all ages, the undying aspiration of all upright men.

The Institution had various trials to meet, even during the life of Pythagoras. New political factions, formed in Crotona, opposed him and his work, and the Master was obliged to endure not a few vicissitudes of this kind, and even persecutions.

But his example lives on: Among the ruins of Crotona there still speaks to us from out of the dust and the wreck a mighty Word, which, from the earliest, taught men the true sense of these three grand things: Religion, Brotherhood, Theosophy.

GOLDEN THREADS IN THE TAPESTRY OF HISTORY: by Kenneth Morris

PART III

CHAPTER VI — THE GOLDEN THREADS OF ESOTERIC ISLAM



IT would not do to claim too much for the Abbassids: ambition brought them into power, and they used their victory cruelly enough. Yet their first sovereigns were for the most part wise and liberal rulers, and better and truer men than the Ommeyyads who had gone before them. The great thing was that they had supplanted the house that supplanted the House of Ali; so their rise seemed to be of good augury for the Alyites: which is to say, for mysticism, enlightenment and Theosophy generally. According to H. P. Blavatsky, who spoke as one having authority in these things, an effort (such as her own) is made by the Masters of the World, in the last quarter of each century, to put forward anew these spiritual teachings. Of these efforts it must be said, that it might easily be impossible to trace their results in any given century; and that this particular cycle may only concern the Fifth Race (Aryans and Semites); also that there are larger cycles besides, each with its own Messiah, which may or may not coincide with these lesser ones. In the history of the Chinese and Japanese, who belong to the Fourth (Atlantean), and not to the Fifth Race, it would appear that the coming of the Teachers generally took place in the earlier halves of the centuries. At any rate, it will be interesting now to note how far the inner history of Islam forms itself upon this pattern.

THE EIGHTH CENTURY:

Jaafar es-Sadiq, the First Sufis, and Wasil.

Ali died in 661; the sack of Medina, when his school was dispersed, took place in 683. In 756 came the final triumph of the Abbassids; and within a few years, the first sign of the recrudescence of the flame of esotericism. This was the reopening of Ali's school by Jaafar es-Sadiq (the Trusty), who taught philosophy at Medina until his death in 765. "He is the real founder of speculative philosophy among the Moslems," says the Syed Ameer Ali; "the thinkers and scholars who flourished later derived their inspiration from him." Jaafar reopened the school, *publicly*, as soon as ever political changes made it possible for him to do so. A very little intuition would suffice, to suggest that it had been in existence, secretly, ever since its founder

left it to go upon his last campaign. Its pupils formed a link between the old cyclic impulse under Mohammed and Ali, and the new one that was to come.

Within a few years that new impulse made its appearance. Fudayl 'Iyad, Ibrahim Adham and Da'ud at-T'ai were its protagonists. Their public teaching was not far from the Koran: began where the latter ended; leaping off from its most mystical texts. All religions were founded upon one central Theosophy; the Divine was to be sought for within the human heart. One of them, at any rate, Da'ud at-Ta'i, was in direct spiritual descent from Ali: the genealogy is preserved. Their immediate disciples and successors became known as *Sufis*, wearers of woollen garments: followers, as we should say, of the simple life — or perhaps the fleece is to be interpreted more mystically. Yahya ibn Mu'adh, of Ray, who died in 821, according to the *Fihrist* of Mohammed ibn Ishâq, was the first to adopt the name. These things may be taken as keynote of this first manifestation of Sufism: incorrigible toleration of all religions; self-effacement; the conquest of the lower by the Higher Self. "Any shrine is better than self-worship," says Hafiz: a statement as expressive of their teachings as of his own. "As the human soul is an emanation from God, the highest joy would consist in its fusion with the Universal Soul; while the greatest pain would be in a state of separation from the Divine Essence." ¹

There was yet another manifestation of the activity of the Messengers in that last quarter of the eighth century: the founding of the Mutazalite sect by Wasil, who died in 785. This was the broadest and most philosophic of all Moslem schools of thought that rose to be orthodox; its basis of belief was the teaching of Karma: "that man is the creative efficient of his own actions, good and bad." ² Al-Mamun adopted Mutazalaism, and under its liberal and beneficent influence the glories of the great age of the Abbassids were multiplied. Not to be called mystical itself, except in so far as it taught positively that man's fate lies in his own hands, its general breadth and enlightenment created an atmosphere in which mysticism had room and leave to flourish. The Mutazalite Caliphs were all vigorous patrons of philosophic inquiry and freedom of thought. The Golden Age of Bagdad ended in 847, when al-Mutawakkil discarded Mutazalaism for the

1. *Islam*, by Ameer Ali, Syed, P.C., M.A., C.I.E., etc.

2. *Ibid.*

narrowest of the four sects that have since been orthodox, and began to repress and persecute the liberal. He was a man no less evil of life than strict and bigoted in religion.

So then, I think, we have this picture from an esoteric standpoint: Mohammed battering on the door that leads into spiritual worlds; and with the strength of ten giants, opening it a very little; Ali, a figure that stands for all time for self-abnegation, throwing himself into the gap made, and holding it open; his disciples after him doing the same service during a century in which the very existence of the door seems forgotten of the world; but in which breaths of the pure ozone are still drifting through unnoticed; then Jaafar the Trusty appears in the gap, to say that it is still there; and Da'ud at-Ta'i and his companions come to push the door open a little wider. They carry farther the esoteric work of Ali; and Wasil, a more intellectual and less mystical thinker than they, and therefore able to wield a larger and more immediate power, carries farther the exoteric work of Mohammed; neither of which offices could have been performed, if Ali's school had not kept the door from slamming on its hinges, and being resealed utterly during the Ommeyad century. The result was the inspiration and inner value, the saving health we may call it, of the Great Age of Bagdad.

THE NINTH CENTURY: The Esotericists of al-Qaddah and
the Sufis of Junayd

After the death of Jaafar the Trusty his followers, the Alyites, divided into two sects: that of the Twelve and that of the Seven. It is needless to go into the questions that divided them; the Sect of the Twelve (Imams) is the established church of Persia to this day. The other, the Ismailis or Sect of the Seven, was apparently a languishing body of no importance until 874, when one Abdallah ibn Maymun al-Qaddah arose to start a vigorous propaganda of esotericism within its limits. The Ismailis have obtained an evil name, both among Moslem and Christian writers, owing to the excesses of extremist sects that afterwards broke off from them: as the Carmathians, who came to be mere caravan robbers, and the notorious Assassins. In reality, the very vileness of these is evidence of the spiritual standing of the body they left; action and reaction in these matters being equal and opposite. Their doctrines should not be confounded with those of the Teacher al-Qaddah; nor their activities with those of his true followers; although the same names, Ismailis, Sabis and Batinis, are applied

to all. *Ismailis*, because they followed Ismail the son of Jaafar es-Sadiq; *Sabis* or *Sevenites* because they taught a sevenfold classification of the principles of the universe and man; *Batini* means simply *Esotericist*.

Esotericists . . . they sought in all things the hidden meanings; beholding men and religions and the world as but visible signs of truths spiritual, archetypal, flaming. For them, every text of the Koran had its inner meaning. "God propounds unto mankind parables, that perchance they may reflect thereon,"¹ said Mohammed; the Batini reflected, and found the parables in the morning and the evening skies; in the nights of flaming stars: the Mesopotamian and Syrian and Arabian nights, so thick-sown over with their white glories. "There are signs on the earth and in yourselves, for those who believe with a true faith; will ye not then consider?"² Signs of what, but of those lambent hierarchies whose presence inflames created things: of that secret, vital and arcane architecture whose mere carven gargoyles and latticed ornamentation are the stars and the seas and all this flowing panorama of things visible; and the naves and the aisles, cupolas and minarets, and their proportions and relations, are the unseen forces, intuition and imagination, soul and spirit, intellection, creative energy, will and desire? What if we could solve the riddle of existence, and read things spiritual shadowed dimly or clearly in every aspect of the material world? What if every tree that grows, every blossom, does indeed reflect some profound wizard secret out of the arcana celestia; and every cloud, mountain and man is a symbol of some eternal principle; as definitely so as a word is symbol of the idea behind it, but far more absolute in its correspondence than are these? "We will show unto them our signs in the horizon and in themselves, that it may become clear unto them that this is the truth."³ They beheld such signs, and the pattern of all inward law, in the architecture of the human body and of the solar system; in the seven planets, the seven apertures of the head, the seven cervical vertebrae,* they saw types and correspondences of the seven planes of existence and the seven principles of man. "Whosoever is blind in respect to the things of this life, is blind also in respect to things of the other life, and follows a misleading path."⁴

1. *Koran*, xiv, 30

2. *Koran*, li, 20, 21

3. *Koran*, xli, 53

4. *Koran*, xvii, 74

So they heard Mohammed from of old, oppressed with the blazing splendor of the Truth he knew, cry out as it were dumbly to his deaf people; proclaiming that all he had taught openly was but nothing, nothing, nothing: husks of truth, poor dead symbols of what the stars and the illimitable sands were shouting, had you but the ears to hear them, had you but the heart to comprehend their noble language: proclaiming the spiritual life that should be opened to none, save to him that had mastered the physical and understood it: who had learned to look for vital meanings; who was literate of all objects of sense; for whom all things and circumstances were a Koran wherein he might read the very mind of God, the archetypal plan. . . .

So at least the Batinis understood Mohammed; believing that his "Religion of Abraham the Orthodox" was something infinitely deeper than the mere letter of the Koran or of any Bible. On fire with such understanding and belief, the emissaries of al-Qaddah made their way over Moslem Asia and carried on their astounding propaganda. It was perilous work; with orthodox Hanbalites on the throne at Bagdad, eager for the blood of heretics. There must be no public preaching; no revelations of any kind, except under pledge and after tests had been applied. They were trained men, these missionaries of Esotericism; we see the hand of a Master behind their methods. In the bazar at Merv, at Ray; in some city of Yemen or the Hejaz or Iraq; in remote suburbs of vast Bagdad itself: a hermit would pitch his tent, or a tailor, a cobbler, a saddle-maker, would open his little shop; and live his life there in public for the world to see. And the world would not fail to note that his life was not as other men's: there was elusive yet glowing purpose in it. This man was the helper of the afflicted, the comforter of those who might be in trouble: to be trusted with your wealth, your honor or your life. The world would drift into his shop of an evening, man by man, and sit cross-legged, sipping coffee perhaps, and communing with one whom it was so good to know, in long silences and little drifts and puffs of conversation. The stars and the Koran were at hand to supply texts. I believe you should find secret propagandas, akin, going forward in the East today; where life glides silently behind lattices and in cool shadows, and all that is known is not grist for the cheap press and the lecture hall. The stars and the Koran were at hand to supply texts: what were the signs that had been written on the horizon and in yourself; and of what mysterious glories, not lightly to be revealed? One

would nibble at the bait; nine would turn away, and never guess that a bait had been there. It was a long and slow process; the influence of holy and helpful lives, and the magical power of Esotericism to quicken imagination, mind, speculative thought, were the instruments. There were seven degrees of initiation, later nine; in the higher grades the candidate stood creedless, and confessed that there was No Religion Higher than Truth.

Naturally enough, their teachings, especially those given in these higher degrees, were esoteric: we have to judge of them by what the historian al-Nuwayri tells — an authority by no means friendly. But their methods of thought and doctrine of correspondences, and their sevenfold constitution of the universe, proclaim their access to realities; so too, on the whole, do the great things they accomplished. Here are a few of their Theosophical teachings: As there are seven grades or planes of existence, so there are seven cycles of time; each of these has its Natiq or avatar, the last of whom was to reveal the Secret Doctrine in its completeness to the world. According to al-Nuwayri, they held that this seventh Natiq had already appeared, in the person of Muhammad ibn Ismail ibn Jaafar es-Sadiq; perhaps, indeed, they told him so, seeing him unsympathetically inquisitive. The statement is important thus far, however: it shows a line of descent, spiritual, traced through Ali to Mohammed. But that human evolution is carried forward through seven great manifestations of humanity, Races or Race Periods, is undoubtedly a teaching of the Custodians of the Wisdom-Religion. H. P. Blavatsky sketches the history of the past, as known to those Custodians: speaks of the first two Races, shadowy and mindless; the Third, or Lemurian, in which the Lords of Mind incarnated; the Fourth or Atlantean; and the rising of the Fifth, our own Caucasian Race: of whose course, she says, rather more than half has been run since its inception over a million years ago. Only to the Seventh Race, a perfect and divine humanity to be evolved at last, will the Esoteric Wisdom be fully revealed. — So we see that these old Batinis of al-Qaddah possessed doctrines dipped from the same mystic well of life whose waters H. P. Blavatsky drew for the nineteenth and twentieth centuries. As for their Seven Grades of Existence, al-Nuwayri names them as follows: God; the Universal Reason; the Universal Soul; Primal Matter; Pleroma or Space; Kenoma or Time; and Man. Like all the Alyite mystics, or most of them, they were Reincarnationists.

Nor was this the only manifestation of the Theosophic impulse in the last quarter of the ninth century. Sufism also, at that time, took on a new lease of life; and from a quietism Theosophically inclined, became definitely pantheistic, mystical and Theosophic. It was thus a progressive movement (never organized), advancing century by century towards deeper truth. It appears that there was no society, nor membership in any body corporate; nor, so far as we can tell, any universally acknowledged Leader at any time. It was simply that the mystics who saw deepest in each age, shone brightest and wielded most influence; they gathered their disciples, and taught and wrote; and what new truths they might reveal, became indefinitely a part of Sufism, to mold the thought and vision of all future Sufis. Two great Teachers appeared among the Sufis at this period: Abu Yazid of Bistam and Junayd of Bagdad: it was they who put the new life into the movement, and gave it its surer trend towards Theosophy; their teaching marks an epoch in its history. Here we have the spiritual genealogy of this Junayd; and incidentally of one of the Teachers of the previous century as well: he (Junayd) was the disciple of Sirri, who was the disciple of Maruf of Kerkh, who was the disciple of Da'ud at-Ta'i, who was the disciple of Habib the Persian, who was the disciple of the Imam Hasan of Basra, who was the disciple of Ali, the disciple of Mohammed. Thus both schools of Moslem esotericists trace their doctrine to Mohammed through the Lion of God: the Ismailis by al-Qaddah, Ismail ibn Jaafar, and Jaafar es-Sadiq; the Sufis through Junayd and Da'ud at-Ta'i. The West, of course, holds that it knows better.

SILENCE: by H. T. Patterson



NOW that the ETERNAL knows no change." Know that "before the soul can comprehend and may remember, she must unto the *Silent* Speaker be united." For "The mind which follows the rambling senses, makes the Soul as helpless as the boat which the wind wafts astray upon the waters." Therefore, "thou shalt not let thy senses make a playground of thy mind"; thou shalt "desire nothing"; thou shalt "chafe not at Karma, nor at nature's changeless laws"; but thou shalt "struggle only with the personal, the transitory, the evanescent and the perishable." Thou shalt "kill out sensation"; thou shalt "look alike on

pleasure and pain, gain and loss, victory and defeat"; and shalt "seek shelter in the Eternal alone." For this thou must "seek for that which is to give thee birth in the Hall of Wisdom. . ."; for "that which is uncreate abides in thee . . . as it abides in that Hall." Know that "the Self is *eternal*, indestructible"; that "It kills not nor is it killed"; and that "to reach knowledge of . . . Self, thou hast to give up Self to Non-Self, Being to Non-Being. . . ." Then "when to the Permanent is sacrificed the Mutable, the prize is thine."

What is silence? What does the phrase "the Silent Speaker" indicate? What is the peculiar merit of "The Book of the Golden Precepts"—*The Voice of the Silence*? Indeed, is it not absurd to use such an expression as "The Voice of the Silence"? How can the silence have a voice? Is not this a contradiction in terms? How can there be such a thing as a silent speaker? Is not, in fact, the word "silence" nothing more than a word of negation? Does its significance not come from a consideration of the absence of sound? How can we know silence of itself? Are we not aware of it only through the abstraction of the idea of this known something — sound? Is not silence a phase of nothingness, as, by some, Nirvâna is supposed to be? Is it not cognate with such other negative words as "infinite," not finite; "eternal," not temporary; "absolute," not soluble (a definition, perhaps, not admitted by formal etymologists); "immutable," not changeable; "immortal," not mortal?

Between the years 582 and 500 B. C. Pythagoras founded and carried on his School at Crotona. Though this was nearly two milleniums and a half ago, yet so great was the fame of the school that its name still resounds in our ears. But we know almost nothing of it or of its curriculum. However, this much we know: that Pythagoras was regarded by his contemporaries as not only one of the wisest men of his own times, but as one of the wisest of all time. Furthermore, of his system of training, we are told that silence of several years duration after pupilship began was a *sine qua non*. Some imagine this statement to have been founded upon a metaphorical rather than upon a real fact. Others aver that it is a statement of an actuality. Some of these assert that there was ample reason for its being so; reason which not only justified it in its day, but which would justify it now, if a school founded for like purposes existed. How shall we come to a decision?

Pythagoras constructed a system — or, mayhap, took it from his

predecessors — founded his School. Why should we not reconstruct his system? Why should we not, in imagination, found a School similar to his? Many clever stories have been written by taking situations and then endeavoring to surmise what could have brought them about. In similar fashion may we not assume the situation of the Pythagorean School, with silence a vital factor, and then try to surmise what may have been the *raison d'être* of that silence? Let us do so. This brings us back to a consideration of the meaning of silence. Why! — silence? — as already asked, that is just the cessation of noise — is it not? Is it? It is, to be sure, in so far as the objective aspect alone is regarded. But are there not other aspects? Pause a moment and reflect upon the operations of your own consciousness. Do they ever cease during your waking moments? Is there not a continuous current of thought? Is it not so continuous as, at times, to be utterly wearying and wearisome? Can you stop it? No, you cannot. You may divert it, but not stop it. Does not this current of thought express itself in words? — not spoken words, of course, but words of thought? Yes! the thought is always going on, and the thought does express itself in unspoken words — thought-words — silent words. Ah! but is not this current of thought the very basis of consciousness? Of existence? Is it? If so, how about our existence during sleep? How about our existence in a state of anaesthesia? There are no thoughts then, yet our existence has not been severed. It has been interrupted in so far as its manifestations go, that is all. But if it has not been severed, only interrupted, then there is some state of existence other than that of the waking thought-conscious state. We see, then, that the thought-consciousness is only a portion of the whole.

We referred to the infinite, the eternal, the immortal, the absolute, Nirvâna, the immutable — all these being, as said, words of negation. Yet, though words of negation, they represent the highest phase of existence appreciable. They express a higher state of existence than do such words as “omnipotent,” “omnipresent,” “omniscient” — all states which may be defined as being one grade lower. These express the All. The negative words express that from which the All emanates. Then there are those which express a still lower grade of existence; such words as “creator,” “redeemer,” and their ilk — the All in its activity. Is there not silence in the highest of these gradations — the terms of negation, of which “silence” is one?

In that great work of Madame Blavatsky's, *The Secret Doctrine*,

in which she gives forth much of the profoundest exposition of truth, she tells us of the early Races — the First, the Second, and the Third. From what she says we are justified in supposing that the first two of these — the immortal races; the races which have not died — communicated without spoken language — the First Race without even sound; for spoken language was only developed in the early life of the Third Race. How then did the first two communicate? How do they now communicate—for, if immortal, they are even now existent?

The Second Race, she tells us, used chant-like vowel sounds. This is the highest form of vocal harmony. Vowels are unlimited in their nature — their expiration being only bounded by the exhaustion of the breath. Consonants are inherently limited. Do we need to understand the words of a singer to catch the highest expression of the song? The spirit of the song is in the melody, not in the words. The words are only concomitant; a sort of shell. What do harmonious sounds convey? Is it not a mood, rather than a thought? Or, rather, is it not a succession of moods, rather than a succession of thoughts? A sort of mood-transference, just as words produce thought-transference? And is not this pre-eminently true of melodious vowel-sounds? Do they not convey mood? With the Second Race, then, there was emergence from silence, though words had not been then evolved.

But, if this chant-like communication of mood was only evolved during the life of the Second Race, how about communication during the life of the First Race? Its component entities must have communicated, surely! May not this silent communication have been soul-transference? Through color, perchance? Verily, color is a higher form of manifestation, in one sense, than is sound, for color is produced by finer and more rapid vibrations.

Admitting, then, if only for the moment, the correctness of these assumptions, we have soul-transference, through color: the method of communication for the First Race; mood-transference, through melodious vowel-sounds: the method of communication for the Second Race; thought-transference, through the spoken word: the method of communication for the Third Race. In the First Race the souls were as “pellucid as mountain lakes.” So must these souls (our souls, our Higher Selves) become again. How little sound or speech has to do with the higher conditions!

The Logos, the Word, is the manifestation of the soul of the Second Race; embodied for the uplifting of the later races. The Second

Race is the manifestation of the First Race, whose soul is the SILENT WATCHER. Every great world-reformer is a direct emanation from the Logos, from the soul of the Second Race. When we are raised we shall comprehend in the silence, we shall understand the Voice of the Silence.

When in the Bible it is said that God spake to Elijah in "a still small voice," does it mean that he whispered to him? Was it not, in reality, the divine Soul of Elijah which spake to the terrestrial self? Was it not the Voice of the Silence — of the Higher Self?

Now let us return to Pythagoras and his School at Crotona. Crotona was in the southern part of the Italian peninsula. Picture the environment — the purple sea; the hills; the verdure; the song of the uncaged birds; the sunshine; the ripple of the waves; the perfume of the flowers; the oranges and the lemons in bloom and in fruitage; the noble buildings, of the highest style of antique architecture; the music, an imperative feature of the life; the companionship; the serious study; the freedom from turmoil and anxiety; the simple elegance — the sandaled feet, the light silk garments — cotton and wool being inadmissible; the wholesome, plain, nutritious diet — nuts, fresh and dried fruits, grains, clear water — meat interdicted. Everything provided for health and the truly beautiful, nothing for luxury or ostentation. Picture the early hours of rising and of retiring — the bright sunrise, and the cool of the evening! What could not be developed in such an environment!

There has been much said, in all ages, about gardens, paradises and Edens. What are they? Turning again to *The Secret Doctrine*, that exhaustless fount of information, what are we told? Substantially it is this: There have been many Edens — some historical, some legendary, some metaphysical. China, over 2000 years before the Christian era, now almost four millenniums past, had such a garden — one of the primitive gardens — located in Central Asia, inhabited by the Dragons of Wisdom — the Initiates. In the Japanese book of *Fo-Koue Ki* the Garden of Wisdom is placed on the plateau of Pamir between the highest peaks of the Himalaya ranges; and described as the culminating point of Central Asia, where the four rivers — the Oxus, the Indus, the Ganges and the Silo — flowed from a common source, the "Lake of the Dragons."

What is a garden? Of old certain gardens were sacred — the most sacred of places — the most sacred part of the temple and its

precincts. The most sacred places are the most secret of places. Therefore the Edens, being secret places, were silent places.

The fane in the garden and the garden around the fane are necessary concomitants for an ideal condition. How significant is every detail of these! The interior illumination of the true fane, which is emblematic of that inner illumination which is the heritage of the redeemed man, and also contributive to that inner human illumination. The balance and the records kept therein, as in man's own inner nature they are kept — everything that ever comes within the sphere of his consciousness, noted or not noted consciously. He is the sphinx to himself. He is the judge. He is the meter-out of Karmic retribution to himself. How significant is the lotus tank which was in the garden of the Egyptian and the Indian, and of other fanes! Bear in mind the phrase "the Lady of the Lotus Tank," one of the most honorable titles given to Egyptian divinity! Remember that the lotus is, in some form, a universal symbol. The seed of the lotus bears in little the whole flower. Dropped in the soil beneath the water, surrounded by its ethereal envelope, it germinates there like the chick in the egg. In rising through the water and blooming in the air and sunshine it has passed through the *primum mobile* and in the realm of the fixed stars is active under the planetary influence. The Lady is the spirit brooding. The tank is the universe. The lotus, also, indicates the *chakra*, that whirling center of force, referred to by Ezekiel when describing the fiery wheels; and by John, as well. We have a slight physiological manifestation of it in the nerve-centers; but this does not throw much light on the subject, as very little is known of these centers and of their most potent functions.

Where now are the fanes and temples? Alas! they have vanished! And worse than all vices whatsoever, all crimes whatsoever, is this lack; for this is the root of the inundation of wrong.

The Indian initiates — Abram and others, passing into Chaldaea, there established their schools, their Edens, their guarded places of initiation and instruction, for the inception of a higher civilization amongst the indigenous inhabitants; then passed on to Asia Minor. It is thus that the Hebrew Eden is found to be a replica of the Babylonian; it, in its turn, having been a replica of the more ancient and more eastern ones. The current has been ever westward since the downfall of Atlantis and the planting of the seeds of wisdom in Central Asia. But, older than the Edens of Asia, western or eastern, were

those of the Atlantean continent. Some claim that they passed, with other arcane knowledge, from Peru to India; from Central America to Egypt. De Soto, the Spanish explorer, who sought the spring of eternal life and the land of flowers, may not have had direct information as to the ancient beliefs in regard to the occidental seat of civilization, with its mysteries of life and beauty, and its Edens, but from the views of his time, something must have been infiltrated into his consciousness of this nature. The El Dorado was a part of this general view.

So much for terrestrial Edens — historical, semi-historical, or legendary. Is there a metaphysical Eden, in addition to the historical Edens? If so, what are its characteristics, and what has silence to do with it?

In the Garden of Eden story in Genesis, man is said to have eaten of the tree of knowledge. What was this tree of knowledge, metaphysically considered? It was the material universe — represented as a tree in most if not all the great religions — the Vedic, the Norse, and the others. For self-knowledge, man (*i. e.*, the intelligent portion of the not-as-yet-incarnated conscious entity) entered into embodiment, or manifestation in objectivity. His consciousness thus functioning in the substantial elements gradually ceased to be operative in the unsubstantial ones. This was the so-called "Fall." The three highest cosmical, as well as the three highest human principles, are the creative, the omnipotent and the infinite — the infinite being the highest, as before claimed. Generation lies in these; but when it becomes operative it passes outwards, manifesting as the four lower principles. In the three higher there is silence. This is the garden fenced in with the flaming swords — the garden out of which the four rivers flow. They are the soil, in which the seed germinates. The manifestation is above the soil, in the sunlight. The generation is in darkness and silence. The manifestation is the tree, whether it be cosmical, micro-cosmical or literal. After the "Fall," when consciousness began functioning in the material elements, the spoken word gradually came into use; thought became an operation of consciousness in limitation. Man no longer was divine, but he had passed a step further than the gods, though, in a sense, he was fallen. It was the downward arc of the advancing cycle which he was following. The downward arc has been followed to its lowest point. It is now for man to regain the attributes of his original condition, retaining those which he has so

laboriously and with such sorrow acquired. Men are incarnated gods, and the gods desire to be men, that they may advance, as men, onward to the cycle beyond that of man as at present. For the regaining of the pristine attributes a Garden of Eden must be established — the guarded place — the land of silence — where the voice of discord is unheard; where harmony reigns; where mood-transference and soul-transference are actualities; not fine theses for disquisitions; where minds are as pellucid as mountain lakes. The Master Gardener in these gardens, though unseen and unknown, is the Silent Watcher, the Guardian of the entire human race — both incarnated and unincarnated humanity.

In this astounding age of ours the world is making great strides — incalculable strides. What is their nature? Are they towards redemption, bliss, the regaining of the pristine state of purity, the establishment of a new Garden of Eden? Or are they towards destruction? It depends. It depends upon what the world now does. It depends upon the re-establishment of the Garden of Eden, the recognition of it by the world, the profiting by its potentialities. Awake ye people of Adam! Now is the time of your redemption, or your fall; a fall more awful than was ever that of your Atlantean forefathers — yourselves in your former incarnations! The gorgeousness of your lives — your satins, your silks, your exquisite crystal, your china of inestimable value, your massive architecture, your plutonic homes, your vast enterprises, your mines, your agriculture, your overflowing wealth, your mercantile marine, your airships, your gems, your submarines, your science, your art, your literature, your music, your sculpture — these, all of them, are good, *per se*, but damnable if selfishly used. Be not immersed in their external expression, but seek that higher of which they are the manifestation and garb. Rather cast them aside than retain them as means of self-gratification; for they are then the snares of the tempter, the voice of the lower self, whispering in the ear the lure of the tormentor! “The mind which follows the rambling senses makes the Soul as helpless as the boat which the wind wafts astray upon the waters. “Thou shalt not let thy senses make a playground of thy mind”; for “When to the Permanent is sacrificed the Mutable, the prize is thine.” Give up thy life that thou mayst live! Humanity, awake! Arise! Build the fane! Fling open wide the temple doors!

THE MAORI AND NEW ZEALAND: by Rev. S. J. Neill



IN those days" the wireless was not even thought of and there were no steamships from Europe to New Zealand, though there was a little steamer that made trips from Sydney to Auckland in about a week or more, generally more. Ninety-eight days was then considered a quick passage from London to Auckland; and there is no need to dwell upon the delight at "sight of land," or at the taste of fresh vegetables, and cream. In those days the "hello-girl" was unknown, and college professors spoke of the telephone as a scientific toy, and felt sure it would never be more than that. As the evening shades fell on towns the lamplighter was seen hurrying from one gas lamp to another. Inventors talked of having an electric wire suspended over the burners of street gas lamps so as to save labor by turning on the gas and the electric current from one central station. Then there were no submarines to create terror from below, nor aeroplanes to shower death from above. It is true Tennyson had "dipt into the future," and seen "the nations' airy navies grappling in the central blue"; but nobody took him seriously. In those days Darwin and Tyndall and Huxley were the prophets; and H. P. Blavatsky had not founded the Theosophical Society, but she had arrived in America. It was about that time that the writer reached New Zealand. He had not chosen the antipodes: India had been chosen as the result of many years teaching and friendship of a professor who had been long in India, and who was a walking cyclopedia of Indian lore. But at the last moment, without being consulted, he was appointed for New Zealand, "A country on the other side of the world, inhabited by savages — cannibals at that"! Fate, however, was determined that we should get there, for the ship for which we were booked, and our boxes labeled, was at the last moment chartered by the New Zealand Government for emigrants, and so we had to wait for another ship. The vessel by which we had expected to sail never reached New Zealand, having perished miserably by fire off the Cape of Good Hope.

Arriving in New Zealand with the current ideas of the natives, as savages, it was with keen interest, but not without a certain feeling of risk, that the writer started to discover some Maoris. For a long time the search was fruitless, but at last a real "savage" was discovered — asleep in the shed of a timber-yard. He looked very much like other men, only a little brown; and he lay there sleeping soundly with his head resting on his arm, just as if he were a white man.

Still he was a *savage*, and it would not be polite nor wise to rouse a man who was asleep.

It was not long after the last Maori War; and a considerable portion of the land in the Waikato had been confiscated after the defeat of the tribes. It was to this part that we were invited by the settlers. The "Charge" was about thirty miles by twenty: there were several towns, and a fertile country district rapidly becoming laid down in grass. The farmsteads were far apart, and one lived a good deal in saddle. The war had left a certain portion of the heart of the North Island as native country—"King-Country," it was called. Our residence was at Cambridge, a small town a few miles from the confiscated boundary: and the Government was very strict in preventing any European from crossing the line without native permission. It should be remembered that in those days the Maoris still talked of "driving all the white people into the sea." Our residence, which had been built by the military, was beautifully situated, in several acres of grounds on the terraced bank of the Waikato River. On the other side of the fence our next neighbor was a European officer who had married a Maori chieftainess, and he consequently had great influence among the natives.

Having lived all those years in the country, one need not be a *pakeha maori*, nor yet a politician, to know something of the Maori and of New Zealand.

For the sake of those who may not have seen, or may have forgotten, some articles on New Zealand which appeared in THE THEOSOPHICAL PATH several years ago, a few words may be said to give a general idea of the country before speaking of the natives.

If one could look down on New Zealand from an aeroplane, the pilot might point out a few things as follows: You will notice that there are two large islands, besides several small ones. The official boundaries of New Zealand have been altered from time to time. Captain Hobson, who proclaimed it a British possession on January 30th, 1840, gave the limits of the colony as 34° 30' S. lat. to 47° 10' S. lat., and 179° 0' E. long. to 166° 5' E. long. In 1842, by Royal Letters Patent, and again by the Imperial Government Act 26 and 27 Vic. 1863, the boundaries were altered so as to extend from 33° to 53° of south lat. and from 162° of east long. to 173° of west long.

In July 1887 the Kermadec Islands were added. And in June

1901 a large portion of the Pacific, including the Cook group, was added. It will be seen that the North Island is in part semitropical, and that it has a very broken coastline, which measures 2200 miles. The South Island, which is considerably larger, has a coastline of 2000 miles, but it is not so much indented. The extent of the South Island is 58,525 square miles. The North Island is 44,468 square miles. These, together with the smaller islands, form an area about one seventh less than the area of England, Scotland, Wales and Ireland.

Looking down on the North Island we can see three little islands to the extreme north; these are the "Three Kings," and they are generally the first land seen on a voyage from Australia, or from England. A little south is the mainland. That narrow strip of sandy country, ending in a lonely broken headland, is the route of all departing spirits, according to Maori teaching. Still farther south the island widens considerably from east to west. That beautiful harbor studded with islands is known as the Bay of Islands. There is the town of Russell, and the station of the electric cable that connects New Zealand with the Pacific and with America. In the early days many interesting things happened here, which affected the future course of New Zealand. Farther south is the Hauraki Gulf, on the shores of which Auckland, like a modern Corinth, is situated — for the land here is only about six miles across to the Manukau harbor on the west. Round about the city of Auckland, as far as the eye can reach, may be seen the cones of extinct volcanoes. Part of the Hauraki Gulf extends up to the Thames and Piako Rivers. Here Captain Cook came on one of his voyages. Here also the goldfields of Coromandel and Thames, at one time among the richest in the world. Along the East Coast are the spots where the early Maori settlers landed from Hawaii, according to their traditions, about five hundred years ago. Along this district, known as the province of Hawkes Bay, thousands upon thousands of sheep are raised, and much of the wool was sent to America before the war, and also to Europe. Inland, toward the center of the North Island, are the Hot Lakes, active volcanoes, vast forests, and the large and beautiful Lake Taupo. On the west coast is the province of Taranaki, with Mount Egmont, over 8000 feet high and covered with perpetual snow, standing like a sentinel to guard it, and visible from afar by land and sea. To the extreme south is the province of Wellington, whose chief city of the same name is the capital of New Zealand, though not the largest city.

As we turn to the South Island, across Cook's Straits, a very strange thing claims our attention. Nearly the whole way down the west coast, and quite near to the sea, runs a huge ridge of mountains, the "Southern Alps," which rise to a height of ten and twelve thousand feet. Somewhere here was laid the scene of Bulwer's *Erewhon*. These lofty mountains are not only covered with perpetual snow, but some of the largest glaciers in the world are found here. The interesting fact is that on the west or ocean side of this lofty range, the winds, charged with moisture from the sea, beat against the snowy barrier and lose nearly all their humidity, the rainfall on this side being from 150 to 200 inches a year; while on the other side of the range is a vast plain, and over this the wind "now hot by compression, and dry because it gave off its moisture," is almost like a desert wind. Anyone who has been on the Canterbury Plains when one of these "nor'westers" was blowing will remember it. Mr. Bates, Director of the Meteorological Office, has compared these nor'westers to the "well-known *Foehn* winds such as are experienced in Austria, Switzerland and Italy." Along the eastern side of the South Island the rainfall is only from twenty to forty inches, and this is chiefly owing to east winds. The two provinces situated at the north of this island are Marlborough and Nelson. The latter has been called the garden of New Zealand, and has been noted as an educational center. Here, in 1871, Rutherford was born, who is now a great authority on radio-activity.

Once when the writer was on a visit to Christchurch, and to Professor Bickerton, Mr. Rutherford was probably one of Professor Bickerton's pupils, as he was explaining the "new astronomy"; and also a very scientific machine for extracting cream from milk. Now the pupil writes a preface to his former teacher's recent work entitled *The New Astronomy*. The province of Canterbury was an English settlement, and is still the most English part of New Zealand. Its chief town, Christchurch, is several miles inland, and a ridge of hills shuts it from the harbor of Lyttelton. This was pierced by a tunnel, and now access to the sea is easy. Lyttelton harbor is in an extinct volcano. Those taking an interest in antarctic exploration have noted that Lyttelton was often a port of departure or arrival. To the extreme south are provinces of Otago and Southland, settled from Scotland and still largely Presbyterian.

New Zealand was discovered by Tasman, the Dutch navigator, in

1642. He coasted along the west side of the South Island, and up to the Three Kings on the extreme north. While anchored in "Massacre Bay" four of his men were attacked and slain without provocation; but he does not seem to have set foot in the country. From then till Captain Cook's first arrival in October 1769 at Poverty Bay, east coast of North Island, nothing seems to be known of New Zealand. He again visited the country in 1773, 1774 and 1777, and introduced the dog, the pig, etc., for which the natives have ever since been grateful. Captain Cook annexed the country, but the British Government disavowed the act! Indeed, it is not a little remarkable how averse the Government has been on several occasions to recognize New Zealand as a part of the British dominions. Even as late as the latter part of the nineteenth century it was the teaching of some that colonies were a burden and should be cut loose!

Anyway, it was not till 1840 that the British Government officially recognized New Zealand, when Captain Hobson, at the Bay of Islands, January 22, 1840, pulled out of his pocket a proclamation which he held in reserve, read it, and hoisted the Union Jack. Between Captain Cook's voyages and this hoisting of the British flag, a period of about sixty-two years, history was being made in a fitful way in this far-off land. Whalers called at various places, especially at the Bay of Islands. Various islands in the vicinity of New Zealand were discovered. In 1792 a party in search of seal skins was left by the *Britannia* (Captain Raven) on the west coast of the South Island. On the return of the ship, December 1793, the men were still there and in good health. "So far as known," says the Government record, "this was the first instance of Europeans being left in New Zealand to their own resources." Ships belonging to Spain, France and Russia are known to have visited the country. One result of Cook's reports of his voyages to New Zealand was that several enterprising men planned to form colonies or trading stations there. In 1771 Alexander Dalrymple issued a pamphlet—"Scheme of a voyage to convey the Conveniences of Life, Domestic Animals, Corn, Iron, etc., to New Zealand (*sic*) with Benjamin Franklin's Sentiments on the Subject." It would take too long to tell of all the various efforts made by individuals, such as Edward Gibbon, Wakefield, Baron Charles de Thierry, the New Zealand Company, and others, to form colonies in this country: and of how the British Government threw cold water on them all. In spite of Government opposition some attempts at colonization were

made. A company was formed, the New Zealand Company, the second of that name. It issued 4000 shares of twenty-five pounds each; and land was purchased from the natives, and colonists were sent to the places now known as Wellington (the capital), Nelson and New Plymouth. About the same time it became known that a French company was getting ready to annex New Zealand. Then the English Government sent out Captain Hobson with the tentative mission above mentioned. He reached the country only a few days before the French, and with the consent of the natives, proclaimed New Zealand a British colony. Auckland was made the capital. But now the trouble began. The British Government refused to recognize the purchases which had been made, or were claimed to have been made in good faith and paid for. These purchases were at various places: Wellington, Nelson, Wanganui and New Plymouth. Years of ruinous delay and official investigation followed. Governor Hobson died, and under his successor, Gov. Fitzroy, the country drifted into war with the natives. The British Government sent Captain Grey (Sir George Grey), the strongest man at its disposal, to save New Zealand. He had already shown remarkable genius in saving South Australia. Afterwards he was the successful governor of South Africa; and he was largely the means of saving India, by sending troops there at the time of the Mutiny when he learned of it, before the British Government knew of what was taking place in India. Afterwards he became known as the "Great British Proconsul." He arrived in New Zealand and immediately went about matters in the right way. He determined to see, hear and know for himself. To this end he called to him the native chiefs, and did his best to understand their position. In order to do this he found it necessary to understand their language, their customs, their lore, and everything about them. He tells us he spent over eight years in doing this. One result was his great work on *Polynesian Mythology* in Maori and English. Another result was that he brought order out of chaos, hope out of despair, and some degree of harmony between the various elements of strife. The natives soon felt that they had to do with a man who sympathized with them, but who was strong enough to uphold the right. Still there was fighting at times. And had not Grey occasionally strained a little his position, it is said, there would not have been so many natives as there are.

It should be noted that quite a number of the native tribes remained

loyal to the Government, and fought on the side of the colonists. But a number of tribes took up arms against the colonists, and these were chiefly about the central portion of the North Island. These opposed the selling of land, and if some of their people did sell any, and surveyors came to map it out, they were driven off or slain. This led to fighting. The enemy group of tribes made an effort to combine against the white settlers. They chose a leader whom they named their king. Thus arose the phrases "King-Country" and "Maori King" hitherto unknown, each tribe being ruled by its own tribal head or chief. According to an authority well acquainted with New Zealand, "their kings were incompetent, their chiefs jealous and their tribes divided."

The Treaty of Waitangi (1840) had confirmed to all the natives signing it British protection, and also possession of their lands, fisheries, etc. Indeed, in some respects they were put in a better position than the Europeans, whose lands were taxed, and whose improvements, of course, increased the value of Maori lands. Therefore, when in after years the Maoris were granted parliamentary representation, like the white people, they showed great cleverness in trying to hold on to both positions — their special position under the old treaty, and their new position of parliamentary rights. Anyhow, the Government, about 1875, did everything it could think of — not always too wisely, perhaps — to care for the natives, so that the world might be able to say: "Here is a native race that has been treated well and kept alive." The phrase "killed by kindness" has some illustration here. The flour and sugar and blanket policy was not an unmixed blessing. The missionaries had taught the natives to be active and to do things. They raised grain and supplied flour, even to the colonists, before the war. The war destroyed all this, and in the coddling policy that followed, the natives, getting so many supplies from the Government, did little more than raise a few sweet potatoes and do a little fishing: somewhat later, to live on the rents of the lands leased to Europeans. This was not very invigorating, and the Maori was a man of vigor. But there were things worse in some respects. The blanket was not a blessing. Anyone who has seen the natives sitting on the damp earth before a big fire, steaming under a wet blanket wrapped around them, and perhaps going to sleep in the same wet blanket, and going out in the cold, knows that the coughs and consumption that followed among the natives were almost as deadly as the rifles of

Hongi — Hongi got firearms in the early days and slew tribe after tribe, perhaps half the Maori people.

In the meantime settlement had been going on slowly at various parts of the country. A group of Scotch had taken possession of the two provinces to the extreme south Southland and Otago. English settlements were formed at Canterbury, farther north, and at Nelson. There were no native troubles in the South Island. The population of the North Island, about Auckland, was more cosmopolitan, and quite a considerable proportion of the settlers were Irish, Danish, French, German, Scandinavian and Austrian.

It is impossible to give even a bare outline of the course of the colony, but one or two things must be noticed. Self-government in 1852, and a fully responsible ministry in 1856, were granted after some discussion. The British Government appoints the Governor, after consultation with the government of New Zealand, and retains the power of veto, but this power is rarely used. The "Dominion" of New Zealand, but for this, is entirely independent. There is an Upper House, known as the Legislative Council, and a Lower House, known as the House of Representatives, which includes the Maori members.

In May 1903 "Mahuta Tawhiao Potatau te Wherowhero (formerly known as the Maori King) was summoned to the Legislative Council, and also sworn in as a member of the Executive Council." Thus the "King Movement" passed into history. The Maoris are said to make very good members of Parliament, saying very little, but what they do say, very much to the point — thus setting a good example to many.

At first New Zealand was divided into two provinces called New Ulster and New Munster, the former including nearly the whole of the North Island and the latter including the remainder of the North Island and the whole of the South Island. In 1853 these were divided into six new provinces: Auckland, New Plymouth, Wellington, Nelson, Canterbury and Otago. At present the division is slightly different: Southland, Westland and Marlborough have been added in the South Island, while Hawkes Bay has been added in the North Island, and the name Taranaki has been substituted for New Plymouth, that name being reserved for the chief town of the province. These provinces, for a time, were governed in a manner somewhat

similar to the States in America, but in 1876 the provinces, as self-governing states, were abolished, and the government was entrusted to the General Assembly, representing the Colony as a united whole. The old names of the provinces remain, and the districts have been divided into counties for the purpose of local self-government. Americans can picture to themselves how things would look if the States were abolished and the capital changed from Washington to some other place. That was the condition of things in New Zealand in 1876, and the people of Auckland did not like it.

For a time New Zealand made slow progress. It was a long way from everywhere, and few people in Great Britain or Europe cared to exile themselves, and the few who did so were not very rich. Then a system of making public improvements was set on foot. Settlers were brought out free or almost so. Roads, railroads, etc. were constructed; and to do this money was borrowed in England. The interest and the sinking fund were met by New Zealand products, chiefly wool, gold, kauri-gum, and afterwards frozen meat, butter, cheese, etc. The interest is heavy, no doubt, but the assets are also large and productive, in the shape of railways, lands, telegraph and telephone, coal, and other things. Education has been fostered. The New Zealand University has a high standing. It is not a teaching body, but several Government Colleges are affiliated with it, and a system of high schools is somewhat closely related to it, and to the civil service. Education in the ordinary government schools is free, unsectarian, and compulsory up to a certain age. There are a number of private schools, chiefly belonging to the Roman Catholics. Efforts have been made to introduce religious teaching into the schools, but so far without success. The legislation in New Zealand has been of the kind known as "Progressive." There are not many of the very rich, and but few of the very poor. Those over sixty-five years of age, and in need of it, get a yearly pension from the Government. There has been a more or less successful attempt made to harmonize the relations between the workman and the employer of labor; and where strikes have not been entirely prevented, they have, as a rule, been short and of little importance. There has been a growing movement, both among the white people and among the natives, towards temperance; this is partly seen in the results of the polling "for reduction" of licenses, and for "no licenses"; but the three-fifths majority required to effect a change has been hard to reach. The Government provides life as-

surance and fire insurance. It also advances money to settlers for improvements on reasonable terms. In the matter of religion, the four principal denominations stand thus: Church of England 41 per cent, Presbyterian 23 per cent, Roman Catholic 13 per cent, and Methodist 9 per cent. The numbers are English Church 413,842, Presbyterian 234,662, Roman Catholic 140,523, Methodist 94,827. An increasing number of people object to state their religions, the number of these in 1891 being 15,342, while in 1911 it was 35,905. The Government report states that, "In spite of the fact that the birthrate in New Zealand is low compared with other countries, yet so low in the Dominion is the deathrate that New Zealand has actually the highest rate of natural increase among the principal countries of the world."

The natives of New Zealand are called *maoris* and the Europeans *pakehas* — the former word meaning native, or indigenous, and the latter word stranger. In other parts of the Pacific we find the word *maoi* or *maoli*, having the same meaning. The Maoris have a striking resemblance to several Polynesians, such as the inhabitants of Samoa and Raratonga. Their speech is also very much alike, the people of Samoa and Raratonga, it is said, being able to understand the Maoris. The Raratongans call themselves Maoris. The rough sound of the letter *r* in use by the natives of New Zealand is avoided by some of the other Polynesians, and the letter *l* is used instead, *e. g.*, *Aroha* and *Aloha*, *Maori* and *Maoli*. Those islanders using the softer sound appear to be milder and gentler than the natives of New Zealand. The New Zealanders were always fighters — like the Irish, they were "never at peace but when they were fighting." Many speculations have been made as to the original home of the Maoris. Their own traditions say that they came from *Hawaiki*; and they distinguish between a larger and more distant *Hawaiki* and a smaller and nearer. It is now generally held that Samoa and Raratonga were the two *Hawaikis*. It is supposed that long ago some of the Samoans migrated to Raratonga, and at a later time some of these ventured across the Pacific to New Zealand. The Maori story is that a Great Chief named Te Kupe made up his mind to try and find out new lands, and having reached New Zealand, liked it so well that he returned and persuaded some of the people of *Hawaiki* to fit out seven large war canoes, each capable of holding one hundred warriors, and priests, idols, sacred weapons, animals and plants. They set sail, and in course of time

reached Aotearoa, New Zealand. In some forms of the story there are six canoes; and it is said that there is evidence that there was more than one migration to New Zealand. It is also held that when these canoes landed they found the country inhabited by a race, supposed to be Papuan, and that for a time there must have been a good deal of fighting between the original inhabitants and Te Kupe's new colonists.

In the end the Maoris got the upper hand and either exterminated the original inhabitants or drove them to seek refuge in Chatham Island, the Morioris of that island possibly being the descendants of the ancient Papuan population of New Zealand. The Maori traditions are fairly explicit as to the names and number of the canoes in which they came to New Zealand; also, when they landed, and the number of generations ago—about eighteen or nineteen now, say about 525 years. The distance is about 2000 miles from Raratonga. One wonders how Te Kupe found New Zealand. How could he have known there was such a place such a long distance away? How could he have provisioned himself for such a journey, and especially, how could he have had enough for the return journey? It is also a matter for wonder how the six hundred or seven hundred people could have accomplished the long journey, taking enough provisions, not only for the journey, but sufficient to last them until crops grew in the new land. Somehow they must have managed it, for they are there! Those who have studied the matter say that with the help of trade winds and a favorable time of year, a month would have been ample time for the journey. Some recent authorities are of opinion that all the Polynesians originally came from Southern India by the north of Australia, and found their way from island to island across the calm water of the Pacific. It is even held that the Maoris, and those related to them, belong to a branch of the great Aryan family. Physically they are a fine type of men, being tall, erect, well-built, and with strong faces, like old Romans.

Their legends tell how they landed in New Zealand, and how the occupants of the two big war canoes, the *Arawa* and the *Tanui*, had a dispute shortly after landing as to which had reached the shore first, and therefore which had the right to a stranded whale! The dispute was decided in favor of the *Tanui*, for it was seen that the stakes which they had put in the ground in making a hut were older than those of the *Arawa*. Then follows an account of the exploration

of the east coast, the discovery of Hauraki Gulf and the narrow neck of land between the Hauraki and the Manakau at Tamaki. The legend tells of the labor they had in dragging the *Arawa* across, and the great assistance from magic which they received. Having explored the west coast for some distance southward, they came to Maketu, where they drew the *Arawa* upon the beach, and having covered it with reeds and branches, set out to explore the island as far as the Hot Lakes. When they returned they found their canoe had been burned by one of the chiefs of the *Tanui* named Raumati. They naturally were very angry, and held a great meeting to consider vengeance. At this meeting they called to mind the advice given them by their father on leaving Hawaiki, which is well worthy of recording:

“O my children, O Maku, O Tia, O Hei, hearken to these my words. . . . Do you my dear children depart in peace, and when you reach the place you are going to, do not follow the deeds of ‘Tu’, the god of war; if you do you will perish as if swept off by winds; but rather follow quiet and useful occupations, and then you will die tranquilly a natural death. Depart and dwell in peace with all, leave war and strife behind you here. Depart and dwell in peace. It is war and its evils which is driving you from hence; dwell in peace where you are going, conduct yourselves like men, let there be no quarreling among you, but build up a great people.”

This gives some idea of the old Maori teaching; and it would be well for nations today could they lay it to heart and follow it. It would have been well for the Maoris if they had followed it, but they did not; and every now and then war broke out, preventing them from “building up a great people.”

As the place-names are well known in New Zealand today, the Maori legends appear to bear the stamp of truth — unless we suppose the legends were concocted after the various places had got their present names. The story incidentally mentions that when the colonists from Hawaiki reached New Zealand the *Pohutukarua* tree was in blossom, and as this is known in New Zealand as the Christmas tree, it gives an idea as to the time they landed.

It is quite possible that the first white men, whalers, who came in contact with the natives of New Zealand, did not impress them very favorably; but Captain Cook and some others were notable exceptions. For a time the native tribes which possessed a *pakeha* treated him

as a specially privileged person, especially if he were a very strong man and could help them in war. An ax or a sword, or any tool of iron was, of course, a very much valued possession. The introduction of firearms was, naturally, a terrible calamity. When one of the chiefs, Hongi, who had been on a visit to England, and had returned laden with useful gifts, reached Australia, he bartered the useful gifts for firearms and ammunition. When he reached New Zealand his course over the country was like that of another Attila. *Pa* after *pa* fell into his hands, and tribe after tribe was decimated, or nearly wiped out. Thus, from July 1821 till 1828, when Hongi died of wounds, did this terrible scourge blot out a large portion of the Maori race.

For a time the Maoris were cannibals. While in the Waikato, the writer heard from those who had witnessed the sight, of a victorious tribe returning across that district carrying sixty kits of the flesh of their enemies. And it used to be conclusive evidence at a court of law that the members of a tribe were the rightful owners of land when they could prove that their ancestors had eaten the ancestors of the other tribe. This was a "quieting of title," as the lawyers say.

The missionaries, and the influence of the white people generally, put a stop to that, besides introducing many useful arts among the natives, such as planting corn and wheat, and making flour. After a time the Maoris became, nominally, Christians, and some of them, according to report, were very exemplary Christians, before the war broke out. But the war wrecked everything. The Maori was never quite ready to turn the left cheek when the right was smitten. In the recent edition of the *Encyclopaedia Britannica* it is stated that, "the Maori rebellion, fomented by French Catholics, was an outbreak against everything foreign, and the strange religion called Hau-hauism, a blend of Old Testament history, Roman Catholic dogmas, pagan rites and ventriloquism, found many adherents." The Maori by nature had a much greater affinity with the Old Testament than with the New, so the cult grew for a time. One element of it was sure to make it popular: the initiate of Hau-hauism was supposed to be proof against the weapons of the white man. An officer in the last Maori war told the writer of a case in point. During the storming of a Maori *pa* one of the warriors leaped on the ramparts and shouted defiance to the white troops: "He defied them; they could not touch him, etc." The officer took aim, fired, and down went the boaster.

The Mormons have found their way to New Zealand, and live among the Maoris and adopted their ways: consequently, it is said, many of the natives have adopted Mormonism. Bishop Selwyn, English Church, saw the wisdom of educating and training native clergymen, and a large portion of the Maoris belong to that denomination; a number are Roman Catholic, some Presbyterian, and others Wesleyans and Baptists.

A few words will be of interest to show what is being done by the Government towards Maori education. In 1913 there were 107 native village schools in operation, and also thirteen private schools; of these ten were supported by incomes from land held in trust for that purpose by various denominations. In the native schools the teaching includes English, arithmetic, handwork, nature-study, morals, singing and physical drill. Also, in the private schools, there is instruction in practical dressmaking, plain cookery, etc. There are various scholarships as an assistance to higher education. Some boys are trained to be blacksmiths, others to be engineers, and others to building, boot-making and farming. Some Maori girls are trained as hospital nurses, and this is said to have given much satisfaction to the Maori people. Altogether there are 4132 Maori children attending native schools and 4791 attending the public schools, or nearly 9000, which, out of a total Maori population of less than 50,000, is fairly satisfactory.

The lore and legends of the Maoris have been discussed already, some years ago, in this magazine. Both were very extensive. The priests were long and carefully prepared and trained, and were reputed to possess wonderful powers through incantations. Fasting was nearly always connected with wonder-working. It is very likely that there was a pre-New Zealand lore and an added element connected with New Zealand. The stories about New Zealand being fished up out of the ocean, and about volcanic fire being brought by the power of magic from Hawaiki to New Zealand would appear to be samples of the latter; while the teaching about the ten orders of priests; the ten heavens; and about the Supreme Eternal God Uli of Hawaii, known in Aotearoa (New Zealand) as Io, the Dark One (perhaps the Unseen, Incomprehensible) may be taken as illustrations of the most ancient lore. The ancient teaching about evolution was very elaborate. *Kore* was the primal void, ethereal space, the absolute nothingness, which nevertheless, contained all the elements of future evolution.

There were ten *kore*. There were also a like number of abstract divisions of Time. Indeed, the Maori teaching about Time and Space, and the course of evolution, and the gods, would compare with the philosophical teachings of India. *Ao* was the personification of Light, of the Upper World, while *Po* was darkness. One of the manifestations of *Ao* was in human form. But the teaching was too elaborate for any attempt to give it here. Coming down to things more objective, we are told that *Reinga* and *Papa*, heaven and earth, were for a long time united, and it was with great difficulty that they were forced apart. An artist who visited New Zealand some years ago, Mr. Dittmer, has given pictorial representations of Maori ideas which remind one of the drawings by Blake.

The old Maori wisdom is fast passing away. It is said there are but few now who know much of the Ancient Teaching. The power of *tapu* is also becoming a thing of the past. When one considers that the Maoris had no written language, and that everything was handed down orally, the wonder is that so much has survived. But then, a similar state of things once existed in India.

Coming now to more mundane things, the Maoris were always democratic. The rule was tribal, and there was no idea of a monarch or king, except during a short time, and then only among the hostile tribes during the war. Tribal lands were held in common. There were few slaves, and those were captives taken in war, as was the case also among the Greeks. The Maoris were polygamous, and there does not seem to have been any fixed marriage ceremony, as may be inferred from the legend of Hinemoa. The wife was tattooed, and the power of the husband was absolute; but the women ate with the men, and in some of the tribes the descent was counted in the female line.

It is rather a strange thing that the homes of the ancient Maoris, Raratonga and Samoa, should have come recently under the rule of New Zealand.

CLASSICAL AUTHORS AND ATLANTIS:

by F. S. Darrow, A. M., Ph. D.

The time will come, as lapsing ages flee,
When every land shall yield its hidden treasure;
When men no more shall unknown courses measure,
For round the world no "farthest land" shall be.

— Seneca, *Medea*, vv. 376-379



ATLANTIS, a submerged continent or archipelago of islands, which once existed in the mid-Atlantic, is first mentioned among the extant classical authors by Plato. Much further information in regard to this continent, which according to the Theosophical teachings was the home of the Fourth Root-Race of the human family, has been given by Madame H. P. Blavatsky in that treasury of knowledge, *The Secret Doctrine*. The name Atlantis signifies the island of Atlas, the island of the giant who, according to Greek mythology, upholds the heavens on his shoulders. The inhabitants of Atlantis were called by the Greeks Atlantines, but, as common English usage has established the ethnical name Atlantean, the ordinary Anglicized form will be adopted throughout this paper.

Plato refers to Atlantis in the *Timæus*, and what he there recounts is amplified by him in the *Critias*, although the *Critias* is itself fragmentary because the dialog apparently was never completed by its author. First, the reference to Atlantis in the *Timæus* will be given in full. The speaker is the younger Critias, a relative of Plato's, and he is represented as retelling an ancient tradition which he had heard in childhood from his paternal grandfather, after whom he had been named.

CRITIAS: Listen, Socrates, to a strange tale which is, however, certainly true, as Solon, who was the wisest of the seven sages, declared. He was a relative and a great friend of my great-grandfather, Dropidas, as he himself says in several of his poems; and Dropidas told Critias, my grandfather, who remembered and told us: That there were of old great and marvelous actions of the Athenians, which have passed into oblivion through time and the destruction of the human race, and one in particular, which was the greatest of them all, the recital of which will be a suitable testimony of our gratitude to you, and also a hymn of praise true and worthy of the goddess, which may be sung by us at the festival in her honor.

SOCRATES: Very good. And what is this ancient famous action of which Critias spoke not as a mere legend but as a veritable action of the Athenian State, which Solon recounted?

CRITIAS: I will tell you an old-world story which I heard from an aged man; for Critias was, as he said, at that time nearly ninety years of age, and I was about ten years of age. Now the day was the day of Apaturia, which is called the registration of youth, at which, according to custom, our parents gave prizes for recitations, and the poems of several poets were recited by us boys and many of us sang the poems of Solon, which were new at the time. One of our tribe, either because this was his real opinion, or because he thought that he would please Critias, said that in his judgment Solon was not only the wisest of men but also the noblest of poets. The old man, as I very well remember, brightened up at this and said, smiling: Yes, Amynder, if Solon had only, like other poets, made poetry the business of his life and had completed the tale which he brought with him from Egypt and had not been compelled, by reason of the factions and troubles which he found stirring in this country when he came home, to attend to other matters, in my opinion he would have been as famous as Homer or Hesiod or any poet.

And what was the poem about, Critias? said the person who addressed him.

About the greatest action which the Athenians ever did, and which ought to have been the most famous, but which, through the lapse of time and the destruction of the actors, has not come down to us.

Tell us, said the other, the whole story, and how and from whom Solon heard this veritable tradition.

He replied: At the head of the Egyptian Delta, where the river Nile divides, there is a certain district which is called the district of Saïs, and the great city of the district is also called Saïs, and is the city from which Amasis the king was sprung. And the citizens have a deity who is their foundress; she is called in the Egyptian tongue Neith, and is asserted by them to be the same whom the Hellenes call Athene. Now the citizens of this city are great lovers of the Athenians, and say that they are in some way related to them. Thither came Solon, who was received by them with great honor; and he asked the priests, who were the most skilful in such matters, about antiquity, and made the discovery that neither he nor any other Hellene knew anything worth mentioning about the times of old. On one occasion, when he was drawing them on to speak of antiquity, he began to tell about the most ancient things in our part of the world — about Phoroneus, who is called “the first,” and about Niobe; and after the Deluge, to tell of the lives of Deucalion and Pyrrha; and he traced the genealogy of their descendants, and attempted to reckon how many years old were the events of which he was speaking and to give the dates. Thereupon one of the priests, who was of a very great age, said: O Solon, Solon, you Hellenes are but children and there is never an old man who is an Hellene. Solon, hearing this, said, What do you mean? I mean to say, he replied, that in mind you are all young; there is no old opinion handed down among you by ancient tradition; nor any science which is hoary with age. And I will tell you the reason of this. There have been and will be again, many destructions of mankind arising out of many causes; the greatest have been brought about by the agencies of fire and water, and other lesser ones by innumerable other causes. There is a story which even you have preserved:

that once upon a time Phaëthon, the son of Helios, having yoked the steeds to his father's chariot, because he was not able to drive them in the path of his father, burned up all that was upon the earth and was himself destroyed by a thunder-bolt. Now, this has the form of a myth, but really signifies a declination of the bodies moving around the earth and in the heavens, and a great conflagration of things upon the earth recurring at long intervals of time; when this happens, those who live upon the mountains and in dry and lofty places are more liable to destruction than those who dwell by rivers or on the seashore. And from this calamity the Nile, which is our never-failing savior, saves and delivers us. When, on the other hand, the gods purge the earth with a deluge of water, among you, herdsmen and shepherds on the mountains, are the survivors; whereas those of you who live in cities are carried by the rivers into the sea. But in this country, neither at that time nor at any other, does the water come from above on the fields, having always a tendency to come up from below, for which reason the things preserved here are said to be the oldest. The fact is, that wherever the extremity of winter frost or of summer sun does not prevent, the human race is always increasing at times, at other times diminishing in numbers. And whatever happened either in your country or in ours, or in any other region of which we are informed — if any action which is noble or great or in any other way remarkable has taken place, all that has been written down of old and is preserved in our temples; whereas you and other nations are just being provided with letters and the other things which states require; and then, at the usual period, the stream from heaven descends like a pestilence and leaves only those of you who are destitute of letters and education; and thus you have to begin all over again as children and know nothing of what happened in ancient times, either among us or among yourselves. As for these genealogies of yours which you have recounted to us, Solon, they are no better than the tales of children; for in the first place you remember one deluge only, whereas there have been many of them; and in the next place, you do not know that there dwelt in your land the fairest and noblest race of men which ever lived, of whom you and your whole city are but a seed and a remnant. And this was unknown to you, because for many generations the survivors of that destruction died and made no sign. For there was a time, Solon, before the great deluge of all, when the city which now is Athens, was first in war and was pre-eminent for the excellence of her laws, and is said to have performed the noblest deeds and to have had the fairest constitution of any of which tradition tells under the face of heaven. Solon marveled at this and earnestly requested the priest to inform him exactly and in order about these former citizens. You are welcome to hear about them, Solon, said the priest, both for your own sake and for that of the city, and above all for the sake of the goddess who is the common patron and protector and educator of both our cities. She founded your city a thousand years before ours, receiving from the Earth and Hephaestus the seed of your race, and then she founded ours, the constitution of which is set down in our sacred registers as 8000 years old. As touching the citizens of 9000 years ago, I will briefly inform you of their laws and of the noblest of their actions, and the exact particulars of the whole

we will hereafter go through at our leisure in the sacred registers themselves. If you compare these very laws with your own you will find that many of ours are the counterpart of yours as they were in the olden time. In the first place, there is the caste of priests, which is separated from all the others; next there are the artificers, who exercise their several crafts by themselves and without admixture of any other; and also there is the class of shepherds and that of hunters, as well as that of husbandmen; and you will observe, too, that the warriors in Egypt are separated from all the other classes and are commanded by the law only to engage in war; moreover, the weapons with which they are equipped are shields and spears, and this the goddess taught first among you, and then in Asiatic countries and we among the Asiatics first adopted it. Then as to wisdom, do you observe what care the law took from the very first, searching out and comprehending the whole order of things down to prophecy and medicine (the latter with a view to health); and out of these divine elements drawing what was needful for human life and adding every sort of knowledge which was connected with them. All this order and arrangement the goddess first imparted to you when establishing your city; and she chose the spot of earth in which you were born, because she saw that the happy temperament of the seasons in that land would produce the wisest of men. Wherefore the goddess who was a lover both of war and of wisdom, selected and first of all settled that spot which was the most likely to produce men like herself. And there you dwelt, having such laws as these and still better ones, and excelled all mankind in all virtue, as became the children and disciples of the gods.

Many great and wonderful deeds are recorded of your state in our histories. But one of them exceeds all the rest in greatness and valor. For these histories tell of a mighty power which was aggressing wantonly against the whole of Europe and Asia, a power to which your city put an end. This came forth out of the Atlantic Ocean, for in those days the Atlantic was navigable; and there was an island situated in front of the straits which you call the Pillars of Heracles [that is, the Straits of Gibraltar]; the island was larger than Libya and Asia put together, and was the way to other islands, and from the island you might pass through the whole of the opposite continent which surrounded the true ocean; for this sea which is within the Straits of Heracles is only a harbor, having a narrow entrance, but the other is a real sea, and the surrounding land may be most truly called a continent. Now in this island of Atlantis there was a great and wonderful empire which had rule over the whole island and several others, as well as over parts of the continent, and, besides these, they subjected the parts of Libya within the Pillars of Heracles as far as Egypt, and of Europe as far as Tyrrhenia. The vast power thus gathered into one endeavored to subdue at one blow our country and yours and the whole of the land which is within the Straits; and then, Solon, your country shone forth in the excellence of her virtue and strength among all mankind; for she was the first in courage and military skill, and was the leader of the Hellenes. And when the rest fell off from her, being compelled to stand alone, after having undergone the extremity of danger, she defeated and triumphed over the invaders, and preserved from slavery those who were not yet subjected, and freely liberated all the others who

dwell within the limits of Heracles. But afterwards there occurred violent earthquakes and floods; and in a single day and night of rain all your warlike men in a body sank into the earth, and the island of Atlantis in like manner disappeared and was sunk beneath the sea. And that is the reason why the sea in those parts is impassable and impenetrable, because there is such a quantity of shallow mud in the way, and this was caused by the subsidence of the island. (Plato, *Timaeus*, 20d-25, Jowett's translation).

H. P. Blavatsky makes the following comments on these statements of Plato:

Aiming more to instruct as a moralist than as a geographer and ethnologist or historian, the Greek philosopher merged the history of Atlantis, which covered several million years, into one event which he located on one comparatively small island 3000 stadia long by 2000 wide (or about 350 miles by 200, which is about the size of Ireland), whereas the priests spoke of Atlantis as a continent vast as "all Asia and Libya" put together. But, however altered in its general aspect, Plato's narrative bears the impress of truth upon it. (*The Secret Doctrine*, II, pp. 760-761)

"First of all," we read in the *Critias* that "one must remember that 9000 years have elapsed *since the war of the nations* which lived above and outside the Pillars of Heracles and those which peopled the lands on this side."

In the *Timaeus* Plato says the same. The Secret Doctrine declaring that most of the later islander Atlanteans perished in the interval between 850,000 and 700,000 years ago, and that the Aryans were 200,000 years old when the first great "island" or continent was submerged, there hardly seems any reconciliation possible between the figures.

But there is, in truth. . . . Thus, when saying 9000 years, the Initiates will read 900,000 years, during which space of time — *i. e.*, from the first appearance of the Aryan race, when the Pliocene portions of the once great Atlantis began gradually sinking (the main continent perished in the Miocene times, as already stated) and other continents to appear on the surface, down to the final disappearance of Plato's small island of Atlantis, the Aryan races have never ceased to fight with the descendants of the first giant races. . . . Such blending of the events and epochs and the bringing down of hundreds of thousands into thousands of years, does not interfere with the numbers of years that had elapsed, according to the statement made by the Egyptian priests to Solon, since the destruction of the last portion of Atlantis. The 9000 years were the correct figures. The latter event has never been kept a secret and had only faded out of the memory of the Greeks. The Egyptians had their records complete, because isolated; for being surrounded by sea and desert, they had been left untrammelled by other nations, till about a few millenniums before our era. (*The Secret Doctrine*, II, pp. 394-395)

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

priests and initiates, no one seems to have preserved any distinct recollection of the preceding races. The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an alien race and had settled in Egypt some 400,000 years before, but their Initiates had preserved *all the records*. (*The Secret Doctrine*, II, 749-750)

In regard to the early, prehistoric inhabitants of Greek lands the attention of those who are interested is directed to the study of "The Prehistoric Aegean Civilization," published as No. 4 of the Papers of the School of Antiquity, International Theosophical Headquarters, Point Loma, California.

Although some modern scholars have maintained that Atlantis was merely a fabrication of Plato's imagination, despite that philosopher's declaration that his account, however strange, is nevertheless certainly true, even these sceptics have been unable to deny such noteworthy corroboration of Plato's words as the fact that the ancients believed before and after his time that the Atlantic Ocean was "a muddy, shallow, dark and misty sea, a *Mare tenebrosum*." (*Cosmos*, Vol. II, page 15) Thus also, Aristotle says that "the sea outside the Pillars of Heracles is shallow, muddy and windless." (*Meteorologica*, II, i, 354a-22) And Scylax, in his *Circumnavigation* (1), speaks of "many trading stations of the Carthaginians and much mud and high tides and open seas, outside the Pillars of Heracles." (*cf.* Bunbury, *History of Ancient Geography*, I, pages 385-386)

Likewise, further particulars in regard to Solon's visit to Egypt, and the names of the principal Egyptian priests by whom he was instructed while residing in Egypt, are given in several classical authors other than Plato, and surely Plato — since he was a descendant of Solon — would have known many details of family history unknown to others. We read the following in Plutarch:

Solon's first voyage was for Egypt, and he lived as he himself says:

"Near the Nile's mouth by the shore of fair Canopus."

And he spent some time in study with Psenophis of Heliopolis and Sonchis of Saïs, the most learned of all the priests; from whom, as Plato says, getting knowledge of the story of Atlantis, he put it in a poem and proposed to bring it to the knowledge of the Greeks. . . . (Chap. 26)

Solon began in verse an extensive description or rather a legendary account of the Atlantic Island, which he learned from the wise men of Saïs, and which particularly concerned the Athenians. But by reason of his age, not want of leisure (as Plato says) he was discouraged by the greatness of the task. These verses prove that business cares were not the cause of Solon's failure to complete the work, which he had begun:

“ I grow in learning as I grow in age.”

And again:

“ Wine, wit, beauty still their charms bestow,
Light all the shades of life and cheer us as we go.”

Plato, ambitious to cultivate and adorn the subject of the Atlantic Island, as a delightful spot in some fair unoccupied field, to which also he had some claims by reason of his relationship to Solon, laid out magnificent courts and enclosures and erected a grand entrance to it, such as no other story, fable or poem ever had. But as he began it late, he ended his life before completing his work (namely, the *Critias*), so that the more the reader is delighted with that part which he has written, the greater his regret at finding it unfinished. (*Life of Solon*, Chap. 31)

Plutarch also repeats the statement that Solon was taught by Sonchis of Saïs in his *Treatise on Isis and Osiris* (Chapter 10).

Plato's last words in regard to Atlantis in the *Timæus*, spoken by Critias, are as follows:

I have told you shortly, Socrates, the traditions which the aged Critias heard from Solon. . . . I listened to the old man telling them, when a child, with great interest at the time; he was very ready to teach me, and I asked him about them a great many times, so that they were branded into my mind in ineffaceable letters. . . . And now, Socrates, I am ready to tell you the whole tale of which this is the introduction. I will give you not only the general heads but the details exactly as I heard them. (*Timæus*, 25-26)

These details are not given by Plato in the *Timæus*, but are to be found in the dialog named after the younger Critias. Unfortunately, as stated in the quotation from Plutarch, this dialog apparently was never completed by its author and has reached us only in a fragmentary condition. Such of it as deals with Atlantis is quoted below. The speaker is the younger Critias.

Let me begin by observing first of all that nine thousand was the sum of years which had elapsed since the war which was said to have taken place between all those who dwelt outside the Pillars of Heracles and those who dwelt within them; this war I am now to describe. Of the combatants on the one side, the city of Athens was reported to have been the ruler and to have directed the contest; the combatants on the other side were led by the kings of the islands of Atlantis, which as I was saying, once had an extent greater than that of Libya and Asia; and when afterwards sunk by an earthquake, became an impassable barrier of mud to voyagers sailing hence to the ocean. The progress of the history will unfold the various tribes of barbarians and Hellenes which then existed, as they successively appear on the scene; but I must begin by describing first of all the Athenians, as they were in that day, and their enemies who fought with them, and I shall have to tell of the power and form of government of both of them. Let us give the precedence to Athens: [The account of the prehistoric Athenians

given by Plato is here omitted and Critias continues:] . . . Yet, before proceeding further in the narrative I ought to warn you that you must not be surprised if you should hear Hellenic names given to foreigners. I will tell you the reason for this: Solon, who was intending to use the tale for his poem, made an investigation into the meaning of the names and found that the early Egyptians in writing them down had translated them into their own language, and he recovered the meaning of several names and re-translated them and copied them out again in our own language. My great-grandfather, Dropidas, had the original writing, which is still in my possession, and this was carefully studied by me when I was a child. Therefore, if you hear names such as are used in this country, you must not be surprised, for I have told you the reason of them. The tale, which was of great length, began as follows:

I have before remarked in speaking of the allotments of the gods that they distributed the whole earth into portions differing in extent, and made themselves temples and sacrifices. And Poseidon, receiving for his lot the island of Atlantis, begat children by a mortal woman and settled them in a part of the island which I will proceed to describe. On the side towards the sea and in the center of the whole island there was a plain which is said to have been the fairest of all plains and very fertile. Near the plain again, and also in the center of the island at a distance of about fifty stadia, there was a mountain not very high on any side. In this mountain there dwelt one of the earth-born primeval men of that country whose name was Evenor, and he had a wife named Leucippe and they had an only daughter who was named Cleito. The maiden was growing up to womanhood when her father and mother died; Poseidon fell in love with her and had intercourse with her, and breaking the ground, enclosed the hill in which she dwelt all around, making alternate zones of sea and land, larger and smaller, encircling one another; there were two of land and three of water, which he turned as with a lathe out of the center of the island, for ships and voyages were not as yet heard of. He himself, as he was a god, found no difficulty in making special arrangements for the center island, bringing two streams of water under the earth, which he caused to ascend as springs, one of warm water and the other of cold, and making every variety of food to spring up abundantly in the earth. He also begat and brought up five pairs of male children, dividing the island of Atlantis into ten portions; he gave to the first-born of the eldest pair his mother's dwelling and the surrounding allotment, which was the largest and best, and made him king over the rest; the others he made princes and gave them rule over many men and a large territory. And he named them all; the eldest, who was king, he named Atlas, and from him the name Atlantic was applied to the whole island and the neighboring ocean. To his twin brother, who was born after him and who obtained as his lot the extremity of the island towards the Pillars of Heracles as far as the country which is still called the region of Gades in that part of the world, he gave the name which in the Hellenic language is Eumelus, in the language of the country which is named after him, Gadeirus. Of the second pair of twins, he named one Ampheres and the other Evaemon. To the third pair of twins he gave the name Mneseus to the elder and Autochthon to the one who followed him. Of the fourth pair of twins he called the elder Elasippus and the

younger Mestor. And of the fifth pair he gave to the leader the name of Azaes, and to the younger that of Diaprepes. All these and their descendants were the inhabitants and rulers of divers islands in the open sea; and also, as has been already said, they held sway in the other direction over the country within the Pillars as far as Egypt and Tyrrhenia. Now Atlas had a numerous and honorable family, and his eldest branch always retained the kingdom, which the eldest son handed on to his eldest for many generations; and they had such an amount of wealth as was never before possessed by kings and potentates, and is not likely ever to be again, and they were furnished with everything they could have both in city and in country. For because of the greatness of their empire many things were brought to them from foreign countries, and the island itself provided much of what was required by them for the uses of life. In the first place, they dug out of the earth whatever was to be found there, mineral as well as metal, and that which is now only a name and was then something more than a name, orichalcum, was dug out of the earth in many parts of the island, and with the exception of gold was esteemed the most precious of metals among the men of those days. There was an abundance of wood for carpenter's work and sufficient maintenance for tame and wild animals. Moreover, there were a great number of elephants in the island, and there was provision for animals of every kind, both for those which live in lakes and marshes and rivers, and also for those which live in mountains and on plains, and therefore for the animal which is the largest and most voracious of them. Also whatever fragrant things there are in the earth, whether roots, or herbage, or woods, or distilling drops of flowers or fruits, grew and thrived in that land; and again, the cultivated fruit of the earth, both the dry edible fruit and other species of food, which we call by the general name of legumes, and the fruits having a hard rind, affording drinks and meats and ointments [does this refer to the cocoanut?] and many chestnuts and the like, which may be used to play with and are fruits which spoil with keeping, and the pleasant kinds of dessert, which console us after dinner, when we are full and tired of eating—all these that sacred island lying beneath the sun brought forth fair and wondrous in infinite abundance. All these things they received from the earth, and they employed themselves in constructing their temples and palaces and harbors and docks; and they arranged the whole country in the following manner:

First of all they bridged over the zones of sea which surrounded the ancient metropolis and made a passage into and out of the royal palace; and they began to build the palace in the habitation of the god and of their ancestors. This they continued to ornament in successive generations, every king surpassing the one who came before him to the utmost of his power, until they made the building a marvel to behold for size and for beauty. And beginning from the sea they dug a canal of three hundred feet in width and one hundred feet in depth and fifty stadia in length, which they carried through to the outermost zone, making a passage from the sea up to this, which became a harbor, and leaving an opening sufficient to enable the largest vessels to find ingress. Moreover, they divided the zones of land which parted the zones of sea, constructing bridges of such a

width as would leave a passage for a single trireme to pass out of one into another and roofed them over; and there was a way underneath for the ships; for the banks of the zones were raised considerably above the water. Now the largest of the zones into which a passage was cut from the sea was three stadia in breadth and the zone of land which came next was of equal breadth; but the next two, as well the zone of water as of land, were two stadia, and the one which surrounded the central island was a stadium only in width. The island in which the palace was situated had a diameter of five stadia. This and the zones and the bridge, which was the sixth part of a stadium in width, they surrounded by a stone wall, on either side placing towers and gates on the bridges where the sea passed in. The stone which was used in the work they quarried from underneath the center island, and from underneath the zones, on the outer as well as the inner side. One kind of stone was white, another black, and a third red, and as they quarried, they at the same time hollowed out docks, double within, having roofs formed out of the native rock. Some of the buildings were simple, but in others they put together different stones which they intermingled for the sake of ornament, to be a natural source of delight. The entire circuit of the wall which went around the outermost one they covered with a coating of brass, and the circuit of the next wall they coated with tin, and the third, which encompassed the citadel, flashed with the red light of orichalcum. The palaces in the interior of the citadel were constructed in this wise: In the center was a holy temple dedicated to Cleito and Poseidon, which remained inaccessible, and was surrounded by an enclosure of gold; this was the spot in which they originally begat the race of ten princes, and thither the people annually brought the fruits of the earth in their season from all the ten portions, and performed sacrifices to each of them. Here, too, was Poseidon's own temple of a stadium in length and half a stadium in width, and of a proportionate height, having a sort of barbaric splendor. All the outside of the temple, with the exception of the pinnacles, they covered with silver, and the pinnacles with gold. In the interior of the temple the roof was of ivory, adorned everywhere with gold and silver and orichalcum; all the other parts of the walls and pillars and floor they lined with orichalcum. In the temple they placed statues of gold; there was the god himself standing in a chariot — the charioteer of six winged horses — and of such size that he touched the roof of the buildings with his head; around him there were a hundred Nereïds riding on dolphins, for such was thought to be the number of them in that day. There were also in the interior of the temple other images which had been dedicated by private individuals. And around the temple on the outside were placed statues of gold of all the ten kings and of their wives, and there were many other great offerings both of kings and of private individuals, coming both from the city itself and the foreign cities over which they held sway. There was an altar, too, which in size and workmanship corresponded to the rest of the work, and there were palaces, in like manner, which answered to the greatness of the kingdom and the glory of the temple.

In the next place, they used fountains both of cold and hot springs; these were very abundant and both kinds wonderfully adapted to use by reason of the

sweetness and excellence of their waters. They constructed buildings about them and planted suitable trees; also cisterns, some open to the heaven, others which they roofed over, to be used in winter as warm baths; there were the king's baths and the baths of private persons, which were kept apart; also separate baths for women, and others again for horses and cattle, and to each of them they gave as much adornment as was suitable for them. The water which ran off they carried, some to the grove of Poseidon, where were growing all manner of trees of wonderful height and beauty, owing to the excellence of the soil; the remainder was conveyed by aqueducts which passed over the bridges to the outer circles; and there were many temples built and dedicated to many gods; also gardens and places of exercise, some for men, and some set apart for horses, in both of the two islands formed by the zones; and in the center of the larger of the two there was a race-course of a stadium in width, and in length allowed to extend all round the island, for the horses to race in. Also there were guard-houses at intervals for the bodyguard, the more trusted of whom had their duties appointed to them in the lesser zone, which was nearer the Acropolis; whilst the most trusted of all had houses given them within the citadel about the persons of the kings. The docks were full of triremes and naval stores, and all things were quite ready for use. Enough of the plan of the royal palace. Crossing the outer harbors, which were three in number, you would come to a wall which began at the sea and went all around; this was everywhere distant fifty stadia from the largest zone and harbor and inclosed the whole, meeting at the mouth of the channel towards the sea. The entire area was densely crowded with habitations, and the canal and the largest of the harbors were full of vessels and merchants coming from all parts, who, from their numbers, kept up a multitudinous sound of human voices and din of all sorts, night and day.

I have repeated the descriptions of the city and the parts about the ancient palace nearly as he gave them, and now I must endeavor to describe the nature and arrangement of the rest of the country. The whole country was described as being very lofty and precipitous on the side towards the sea; . . . it was smooth and even, but of an oblong shape, extending in one direction three thousand stadia, and going up the country from the sea, through the center of the island, two thousand stadia; the whole region of the island lay towards the south and was sheltered from the north. The surrounding mountains were celebrated for their number and size and beauty, in which they exceeded all that are now to be seen anywhere; having in them also many wealthy inhabited villages, and rivers, and lakes, and meadows supplying food enough for every animal, wild or tame, and wood of various sorts, abundant for every kind of work.

I will now describe the plain, which had been cultivated during many ages by many generations of kings. It was rectangular and for the most part straight and oblong; and what it wanted of the straight line followed the line of the circular ditch. The depth and width and length of this ditch were incredible, and gave the impression that such a work, in addition to so many other works, could hardly have been wrought by the hand of man. But I must say what I have heard. It was excavated to the depth of one hundred feet, and its breadth was a stadium

everywhere; it was carried round the whole of the plain and was ten thousand stadia in length. It received the streams which came down from the mountains, and winding round the plain and touching the city at various points, was there let off into the sea. From above, likewise, straight canals of a hundred feet in width were cut in the plain and again let off into the ditch towards the sea: these canals were at intervals of an hundred stadia and by them they brought down the wood from the mountains to the city, and conveyed the fruits of the earth in ships, cutting transverse passages from one canal into another, and to the city. Twice in the year they gathered the fruits of the earth—in winter having the benefits of the rains, in summer introducing the water of the canals.

As to the population, each of the lots in the plain had an appointed chief of men who were fit for military service, and the size of the lot was to be a square of ten stadia each way, and the total number of all the lots was sixty thousand. And of the inhabitants of the mountains and of the rest of the country there was also a vast multitude having leaders, to whom they were assigned according to their dwellings and villages. The leader was required to furnish for the war the sixth portion of a war-chariot, so as to make up a total of ten thousand chariots; also two horses and riders upon them and a light chariot without a seat, accompanied by a fighting man on foot carrying a small shield, and having a charioteer mounted to guide the horses; also, he was bound to furnish two heavy-armed soldiers, two archers, two slingers, three stone-shooters, and three javelin-men, who were skirmishers, and four sailors to make up a complement of twelve hundred ships. Such was the order of war in the royal city—that of the other nine governments was different in each of them, and would be wearisome to narrate.

As to offices and honors, the following was the arrangement from the first. Each of the ten kings in his own division and in his own city had the absolute control of the citizens, and in many cases, of the laws, punishing and slaying whomsoever he would. Now the relations of their governments to one another were regulated by the injunctions of Poseidon, . . . in the middle of the island . . . the people were gathered together every fifth and sixth years alternately, thus giving equal honor to the odd and to the even number. And when they were gathered together they consulted about public affairs and inquired if anyone had transgressed in anything, and passed judgment on him accordingly, and before they passed judgment they gave their pledges to one another in this wise. There were bulls who had the range of the temple of Poseidon; and the ten who were left alone in the temple, after they had offered prayers to the gods that they might take the sacrifices which were acceptable to them, hunted the bulls, without weapons, but with staves and nooses; and the bull which they caught they led up to the column. The victim was then struck on the head by them and slain over the sacred inscription. Now on the column, besides the law, there was inscribed an oath invoking mighty curses on the disobedient. When therefore, after offering sacrifice according to their customs, they had burnt the limbs of the bull, they mingled a cup and cast in a clot of blood for each of them; the rest of the victim they took to the fire, after having made a purification of the column all around. Then they drew from the cup in golden vessels, and pouring a libation on the fire,

they swore that they would judge according to the laws on the column and would punish anyone who had previously transgressed, and that for the future they would not if they could help, transgress any of the inscriptions, and would not command, or obey any ruler who commanded them, to act otherwise than according to the laws of their father Poseidon. This was the prayer which each of them offered up for himself and for his family, at the same time drinking and dedicating the vessel in the temple of the god, and after spending some necessary time at supper, when darkness came on and the fire about the sacrifice was cool, all of them put on the most beautiful azure robes, and sitting on the ground at night near the embers of the sacrifices on which they had sworn, and extinguishing all the fire about the temple, they received and gave judgment, if any of them had any accusation to bring against anyone; and when they had given judgment at daybreak they wrote down their sentences on a golden tablet and deposited the tablets as memorials with their robes.

There were many special laws which the several kings had inscribed about the temples, but the most important was the following: That they were not to take up arms against one another, and they were all to come to the rescue if anyone in any city attempted to overthrow the royal house; like their ancestors they were to deliberate in common about war and other matters, giving the supremacy to the family of Atlas. And the king was not to have the power of life and death over any of his kinsmen unless he had the assent of the majority of the ten kings.

Such was the vast power which the god settled in the lost island of Atlantis; and this he afterwards directed against our land on the following pretext, as traditions tell: For many generations, as long as the divine nature lasted in them, they were obedient to the laws, and well-affectioned towards the gods, who were their kinsmen; for they possessed true and in every way great spirits, practising gentleness and wisdom in the various chances of life and in their intercourse with one another. They despised everything but virtue, not caring for their present state of life, and thinking lightly of the possession of gold and other property, which seemed only a burden to them; neither were they intoxicated by luxury; nor did wealth deprive them of their self-control; but they were sober, and saw clearly that all these goods are increased by virtuous friendship with one another, and that by excessive zeal for them, and honor of them, the good of them is lost and friendship perishes with them. By such reflections and by the continuance in them of a divine nature, all that which we have described waxed and increased in them; but when this divine portion began to fade away in them and became diluted too often and with too much of the mortal admixture, and the human nature got the upper hand, then they, being unable to bear their fortune, became unseemly, and to him who had an eye to see, they began to appear base, and had lost the fairest of their precious gifts; but to those who had no eye to see the true happiness, they still appeared glorious and blessed at the very time when they were filled with unrighteous avarice and power. Zeus, the god of the gods, who rules with law and is able to see into such things, perceiving that an honorable race was in a most wretched state and wanting to inflict punishment on them, that they might be chastened and improved, collected all the gods

into his most holy habitation, which being placed in the center of the world, sees all things that partake of generation.

And when he had called them together, he spoke as follows. (*Critias*, 108, 113-120; Jowett's translation.)

With this sentence the *Critias* ends, so far as it has been transmitted to us.

Proclus, in his Commentary on the *Timaeus*, makes the following remarks about Plato's description of Atlantis and the Atlanteans:

Some say that the whole of Plato's account of the Atlanteans is purely historical. This was the opinion of Crantor, the first interpreter of Plato, who says that Plato was ridiculed by his contemporaries, not because he had invented his Republic but because he had transcribed what the Egyptians had written on the subject. Crantor so far agrees with these critics in reference to the account of the Athenians and the Atlanteans as to believe that the Athenians once lived in accordance with the scheme of government as outlined by Plato in the Republic. Crantor adds that this is proved by priests of the Egyptians, who declare that the particulars (narrated by Plato) are written on pillars of stone, which are still preserved. Others again say that Plato's account is fabulous and fictitious. . . . but in doing so they disregard Plato's own statement, which is as follows:

"Listen, Socrates, to a strange tale, which is, however, certainly true."
(*Commentary to "Timaeus,"* page 20)

In another note Proclus adds:

That such a large island once existed is evident from what is said by some historians in regard to the external sea (that is, the Atlantic Ocean). For according to them, there were in their time seven islands in that sea, which were sacred to Persephone, and also there were others of an immense extent, one of which was sacred to Pluto, another to Ammon, and the central one, which was one thousand stadia in extent, to Poseidon. They also add that the inhabitants preserved the memory of their ancestors, who dwelt on the Atlantis which once existed there and was truly prodigiously great, and for many ages held sway over all the islands in the Atlantic Ocean, and was itself likewise sacred to Poseidon. *These things, therefore, Marcellus writes in his Ethiopian History.* (*Commentary to "Timaeus,"* page 25)

Brief references to Plato's statements about Atlantis are also made by Arnobius (*adversus Gentes*, I, 5), Pliny the Elder (VI, 31s. 36) and Strabo (II, page 102). The Scholiast to Plato's *Republic* (page 327) says that the victory of the Athenians over the Atlanteans was represented on one of the *pepli* dedicated at the Panathenaea. His exact statement is:

The Lesser Panathenaea are celebrated at the Piraeus. In these a second

peplus was dedicated to the goddess, on which was represented the Athenians, as her foster children, conquering in the war against the Atlanteans.

It has been suggested that this note arose from a misunderstanding of a passage in the commentary of Proclus on the *Timæus*, in which Callias is said to have woven a myth worthy of Athena, but thus to explain away the explicit statement of the Scholiast seems unjustifiable, since the suggested "explanation" is itself purely conjectural.

Donnelly has pointed out that:

Plato tells us that Atlantis abounded in both cold and hot springs. It is a singular confirmation of the story that hot springs abound in the Azores, which are the surviving fragments of Atlantis, and hot springs are a common feature of regions subject to volcanic convulsions.

Plato says: "The whole country was very lofty and precipitous on the side towards the sea, but the country immediately about and surrounding the city was a level plain, itself surrounded by mountains which descended toward the sea." One has but to look at the profile of the "Dolphin's Ridge" as revealed by the deep-sea soundings of the *Challenger* . . . to see that this is a faithful description of that precipitous elevation. "The surrounding mountains" which sheltered the plain from the north are represented in the present towering peaks of the Azores. (Ignatius Donnelly's *Atlantis*, page 123)

In explanation of Plato's statement about the first earth-born inhabitants of Atlantis, Evenor and his wife, Leucippe, H. P. Blavatsky says that the philosopher —

describes the *first couple*, from whom the whole island was peopled, as being formed of the Earth. In saying so, he means neither Adam and Eve, nor yet his own Hellenic forefathers. His language is simply allegorical, and by alluding to "Earth" he means "matter," as the Atlanteans were really the first purely *human* and *terrestrial* race — those that preceded it being more divine and etherial than human and solid. (*The Secret Doctrine*, II, 266)

Attention is also called to Madame Blavatsky's declaration that:

Many a time Atlantis is spoken of under another name, one unknown to our commentators. *The power of names* is great, and was known since the first men were instructed by the divine masters. And as Solon had studied it, he translated the "Atlantean" names into names devised by himself. In connection with the continent of Atlantis, it is desirable to bear in mind that the accounts which have come down to us from the old Greek writers contain a confusion of statements, some referring to the great continent and others to the last small island.

Plutarch in his treatise "on the Face appearing in the Orb of the Moon," has the following interesting passage:

"An island Ogygia lies in Ocean's arms" [*Odyssey*, VII, 244], distant about five days' sail westward from Britain, and before it there are three others, of an

equal distance from one another and also from that, bearing northwest, where the sun sets in summer. In one of these the barbarians feign that Cronus is detained prisoner by Zeus, who, as his son, having the guard or keeping of those islands and the adjacent sea, named the Cronian, has his seat a little below; and that the continent by which the great sea is circularly environed is distant from Ogygia about five thousand stadia, but from the others not so far, men rowing thither in galleys, the sea being there low and ebb and difficult to be passed through by great vessels because of the mud brought thither by a multitude of rivers, which, coming from the mainland, discharge themselves into it and raise there great bars and shelves which choke up the river and render it hardly navigable; whence anciently there arose an opinion of its being frozen. Moreover, the coasts of this continent lying on the sea are inhabited by Greeks about a bay not much smaller than the Maeotic, the mouth of which lies in a direct line over against that of the Caspian Sea. These name and esteem themselves the inhabitants of the firm land, calling all us others islanders, as dwelling in a land encompassed round about and washed by the sea. And they think that those who heretofore came thither with Heracles and were left there by him, mixing themselves with the people of Cronus, raised up again the Greek nation, which was well near extinguished, brought under and supplanted by the language, laws and manners of the barbarians, and made it again flourish and recover its pristine vigor. And therefore in that place they give the first honor to Heracles and the second to Cronus. Now when the star of Cronus, by us called Phaenon and by them Nycturus, comes to the sign of Taurus, as it does once in the time of thirty years, they, having been a long time preparing what is necessary for a solemn sacrifice and a long voyage or navigation, send forth those on whom the lots fall to row in that vast sea and make their abode for a great while in foreign countries. These men then, being embarked and departed, meet with different adventures, some in one manner, others in another. Now such as have in safety passed the danger of the sea go first ashore in those opposite islands, which are inhabited by the Greeks, where they see that the sun is scarce hidden one full hour during the space of thirty days and that this is their night, of which the darkness is but small, as having twilight from the going down of the sun not unlike the dawning of the day; that having continued there ninety days, during which they are highly cherished and honored, as being reputed and termed holy men, they are afterwards conducted by the winds and transported into the isle of Cronus, where there are no other inhabitants but themselves and such as have been sent thither before them. For though it is lawful for them, after they have served Cronus for thirty years, to return home to their own countries and houses, yet most of them choose rather to remain quietly there; some, because they are already accustomed to the place; others, because without any labor and trouble they have abundance of all things, as well for the offering of sacrifices and holding festival solemnities, as to support the ordinary expenses of those who are perpetually conversant in the study of learning and philosophy. For they affirm the nature of the island and the mildness of the air which environs it to be admirable; and that there have been some persons who, intending to depart thence, have been hindered by the Divinity or Genius of the place showing himself to them, as to his familiar friends

and acquaintances, not only in dreams and exterior signs, but also visibly appearing to them by the means of familiar spirits discoursing and conversing with them. For they say that Cronus himself is personally there, lying asleep in the deep cave of a hollow rock, shining like fine gold, Zeus having prepared sleep instead of fetters and shackles to keep him from stirring; but that there are on the top of this rock certain birds, which fly down and carry to him ambrosia; that the whole island is filled with an admirable fragrancy and perfume, which is spread all over it, arising from this cave, as from an odoriferous fountain; and that these Daemons serve and minister to Cronus, having been his courtiers and nearest attendants when he held the empire and exercised regal authority over men and gods; and that having the science of divining future occurrences, they of themselves foretell many things; but the greatest and of the highest importance, when they return from assisting Cronus and reveal his dreams; for whatever Zeus premeditates, Cronus dreams, but his awakenings are Titanical passions or perturbations of the soul in him, which sleep altogether controls in order that the royal and divine nature may be pure and uncontaminate in itself.

In Homer Ogygia is described as —

a sea-girt island, the navel of the sea. Woody the island is and there Calypso, a goddess, dwells, daughter of wizard Atlas, who knows the depth of every sea and through his power holds the tall pillars which keep earth and sky asunder. (*Odyssey*, I, 50-54)

Since Calypso was the daughter of Atlas it would seem natural to connect Ogygia, in some ways at least, with Atlantis, although some scholars have identified Ogygia with Ireland and others with Iceland, because, according to Plutarch, it lies directly west of Britain. The statement that the barbarians claimed that Cronus was confined on one of the three islands lying near Ogygia is noteworthy because ordinarily the realm of Cronus was identified with the Islands of the Blessed, although originally, according to H. P. Blavatsky, the kingdom of Cronus (or Saturn) was Lemuria, the Third Continent. This, however (she adds) was confused even several thousand years before our era with Atlantis, the Fourth Continent. (*The Secret Doctrine*, II, 768) She also calls attention to the following distinction in regard to the use of the term "Atlantis":

To make a difference between Lemuria and Atlantis, the ancient writers referred to the latter as the northern or Hyperborean Atlantis and to the former as the southern. Thus Apollodorus says (*Mythology*, Book II): "The golden apples carried away by Heracles are not, as some think, in Libya; they are in the Hyperborean Atlantis." (*The Secret Doctrine*, II, 770)

Also in this connection the following quotation from Baldwin's *Prehistoric Nations* is of interest:

Cronus, or Saturn, Dionysus, Hyperion, Atlas, Heracles, were all connected with a "great Saturnian continent": they were kings that ruled over countries on the western shores of the Mediterranean, Africa and Spain. One account says: "Hyperion, Atlas and Saturn, or Cronus, were sons of Uranus, who reigned over a great kingdom composed of countries around the western part of the Mediterranean, with certain islands in the Atlantic. Hyperion succeeded his father and was killed by the Titans. The kingdom was then divided between Atlas and Saturn — Atlas taking Northern Africa with the Atlantic islands and Saturn the countries on the opposite shore of the Mediterranean to Italy and Sicily." (Page 357)

Since Plutarch says that on the three islands near Ogygia the sun sets only for a single hour in the space of thirty days, they must be thought of as lying considerably nearer to the Pole than the Azores. Therefore, Bailly supposed that Ogygia and Atlantis were one and the same, namely, according to his belief, the island of Iceland, and believed that the three other islands nearby were Greenland, Spitzbergen and Nova Zembla — the last of which lies close to a large bay formed by the river Obi and situated directly opposite to the Caspian Sea, thus fitting with Plutarch's description. Against the identification of Ogygia with Atlantis is the fact that Poseidonis, the island described by Plato, was submerged 9000 years before the age of Solon, who was born about 638 B. C. and died about 558 B. C., but Plutarch speaks of Ogygia as actually existing in his own days. Ogygia was a famous oracular island and was celebrated for the worship of Hyperborean Apollo. Faber writes:

I am persuaded that the tradition of the sinking of the Phlegyan Isle is the very same as that of the sinking of the island of Atlantis. They both appear to me to allude to the one great event, the sinking of the old world beneath the waters of the Deluge. (*A Dissertation on the Mysteries of the Cabiri*, 1803; II, page 283)

This statement of Faber's seems doubtful, to say the least, for the people of Phlegyas were, according to Pausanias, Boeotian Greeks, who originally associated with the people of Orchomenus, but who later —

in their folly and audacity withdrew from the Orchomenians and attracted about themselves the neighboring peoples, and eventually led an army against Delphi to plunder the temple, but when Philammon with some picked Argives came against them, he and they were slain in the ensuing battle. . . . And the people of Phlegyas were entirely overthrown by frequent flashes of lightning and violent earthquakes and the survivors were destroyed by an epidemic, all except a few who escaped to Phocis. (IX, 36, 1)

Faber was led to his belief in the identity of the Phlegyan isle with Atlantis by the similarity which exists between the names Phlegra and Phlegyas. Phlegra was the ancient name of Pallene, the most westerly of the three headlands of the Chalcidice, which, according to mythology, was the scene of the battle between the gods and the earth-born giants; and, in the words of H. P. Blavatsky, "the Atlanteans were the same as the Titans and the Giants." (*The Secret Doctrine*, Vol. II, page 264)

Also, it seems wrong to connect the mythical floating island upon which Apollo and Artemis were born, later identified with the island of Delos among the Cyclades, with Atlantis; apparently this tradition refers rather to the first continent or perhaps the second or Hyperborean continent, for H. P. Blavatsky says:

The island of Delos, the Asteria of Greek mythology, was never in Greece, a country which, in its day, was not yet in existence, not even in molecular form. Several writers have shown that it represented a country or an island, far larger than the small dot of land which became Greece. Both Pliny and Diodorus Siculus place it in the northern seas. One calls it Basilea or "royal" (Vol. II, p. 25 of Diodorus): the other, Pliny, names it Osericta (Book XXXVII, c. 20), a word, according to Rudbeck (Vol. I, pp. 462-464) having had "a significance in the northern languages, equivalent to the island of the *divine* Kings or God-Kings," or again the "royal island of the gods," because the gods were born there, *i. e.*, the divine dynasties of the kings of Atlantis proceeded from that place. Let geographers and geologists seek for it among the group of islands discovered by Nordenskiöld on his Vega voyage in the Arctic regions. (*The Secret Doctrine*, II, 773)

Atlantean traditions are preserved not only in the legends which are recounted by various of the classical authors regarding a lost continent and islands in the mid-Atlantic, but also in the Greek myths concerning the Titans, and in particular in those dealing with Atlas and his family (Atlas is usually represented as the son of the Titan Iapetus), and in the story of the Battle of the Gods and Giants. In the words of H. P. Blavatsky:

The myth of Atlas is an allegory easily understood. Atlas is the old continents of Lemuria and Atlantis, combined and personified in one symbol. The poets attribute to Atlas, as to Proteus, a superior wisdom and a universal knowledge, and especially a thorough acquaintance with the depths of the ocean; because both continents bore races instructed by divine masters and because both were transferred to the bottom of the seas, where they now slumber until their next reappearance above the waters. Atlas is the son of an ocean nymph and his daughter is Calypso, "the watery deep" (See Hesiod's *Theogony*, 507-509, and

Odyssey, I, 51); Atlantis has been submerged beneath the waters of the ocean and its progeny is now sleeping its eternal sleep on the ocean floors. The *Odyssey* makes of him the guardian and "sustainer" of huge pillars that separate the heavens from the earth (I, 52-53). He is their "supporter." And as both Lemuria, destroyed by submarine fires, and Atlantis, submerged by the waves, perished in the ocean deeps, Atlas is said to have been compelled to leave the surface of the earth and join his father Iapetos in the depths of Tartarus. (*The Secret Doctrine*, II, 762)

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

This does not mean that Atlas is the locality where it fell, for this took place in Northern and Central Asia; but that Atlas formed part of the continent. (*The Secret Doctrine*, II, 763)

In regard to Mount Atlas, Proclus in his Commentary on Plato's *Timæus* has the following note:

According to Heracleitus, he who passes through a region very difficult of access, will arrive at the Atlantic Mountain, the magnitude of which is said to be so great by the Ethiopian historians that it reaches the aether and sends forth a shadow as far as five thousand stadia. For the sun is concealed by it from the ninth hour of the day [that is, 3 o'clock in the afternoon] until it entirely sets. . . . And Marcellus, who wrote the Ethiopian History, not only relates that the Atlantic Mountain was of such a great height, but Ptolemy also says that the Lunar Mountains are immensely high. (Commentary on page 25)

The genealogy of Atlas differs, as given by various classical authors. According to Sanchoniathon, Atlas was one of the four sons of Uranus and Gaea — Heaven and Earth — while the Scholiast upon Aratus represents him as the son of Uranus by Clymene, a daughter of Oceanus. Prometheus and Epimetheus are his brothers. Apollodorus, on the other hand, makes Atlas not a brother of the Titan

Cronus but his nephew, and gives as the father of Atlas, Japetus, and as the mother, Asia, a daughter of Oceanus. Proclus describes Atlas and his two brothers as the children of Iapetus either by Asope or Clymene or Themis, the last of whom was one of the seven Titanides.

Sanchoniathon says that Atlas was thrown by his brother Cronus into a deep pit. He is said to have had at least three wives: namely, Pleione, a daughter of Oceanus and the mother of the Pleiades; Aethra, the mother of the Hyades; and Hesperis, the mother of the Hesperides. It should be noted that the parents of all three of these classes of nymphs are variously given, although in this article only the commoner forms of the myths are mentioned. The Pleiades, originally seven in number, are thus explained by H. P. Blavatsky:

The Greek allegories give to Atlas or Atlantis seven daughters (seven sub-races), whose respective names are Maia, Electra, Taygeta, Sterope, Merope, Alcyone and Celaeno. This ethnologically, as they are credited with having married gods and with having become the mothers of famous heroes, the founders of many nations and cities. Astronomically, the Atlantides have become the seven Pleiades (?). In occult science the two are connected with the destinies of nations, those destinies being shaped by the past events of their early lives according to Karmic law. (*The Secret Doctrine*, II, 768)

The Pleiades are said to have killed themselves because of grief at the death of their sisters, the Hyades, or because of grief at the fate of their father Atlas; or, according to another myth, they were nymphs in the train of Artemis, and when pursued by the hunter Orion they were metamorphosed into doves (*πελέϊαδες*). Both stories agree that they were finally placed as stars at the back of Taurus, where they form a cluster resembling a bunch of grapes; but only six of them are now visible because either Sterope became invisible from shame at having loved a mortal man, or Electra, the mother of Dardanus, the first king of Troy, because of her grief at the fall of that city.

The name of the Hyades is obviously connected with a Greek root indicating "to rain." Their number, individual names and descent are given variously by different authors, but commonly, like the Pleiades, the Hyades are said to have been seven and to have been transformed into a constellation, and their names are given as Ambrosia, Eudora, Pedile, Coronis, Polyxo, Phyto, and Thyene or Dione. Phercydes, the logographer, mentions only six, and says that they were appointed by Zeus as nurses to the infant Dionysus. The story which declares that they were the daughters of Atlas relates that their number was twelve or fifteen, and that at first only five of them were

placed among the stars as Hyades, and that the remaining seven or ten were later transformed into the constellation of the Pleiades as a reward for their sisterly love displayed at the death of their brother Hyas, who had been killed in Libya by a wild beast.

The Hesperides, variously given as three, four or seven in number, were the famous guardians of the golden apples which Gaea or Earth had given to Hera at the time of her marriage with Zeus. Their names are usually given as Aegle, Erytheia, Hesperia and Arethusa. They are said to have possessed the power of sweet song and to have lived on the Ocean Stream in the extreme west. They were assisted in their watch over the golden apples by the dragon Ladon.

Atlas, the son of Iapetus, like his father (because he had assisted Cronus against Zeus) was doomed to stand in the far west and bear the heavens upon his shoulders. He was first regarded as a divinity of the sea and later as a mountain. Heracles' eleventh labor was to fetch the golden apples from the Garden of the Hesperides. This the hero did by temporarily relieving Atlas of his burden of the heavens and sending the Titan to get the apples for him. Perseus also, after he had slain the Gorgon, reached the realm of Atlas by the help of his winged sandals, and when Atlas tried to drive him away, Perseus, by exposing Medusa's head, changed the giant into a mountain of stone. The Atreidae, Theseus, and the kings of Troy were said to be descended from Atlas. The myth of Niobe is also explained by H. P. Blavatsky as connected with Atlantis, for she says:

The quarrel of Latona with Niobe (the Atlantean race) — the mother of seven sons and seven daughters personifying the seven sub-races of the Fourth Race and their seven branches (see Apollodorus for this number) — allegorizes the history of the two continents [that is, Lemuria and Atlantis]. (*Secret Doctrine*, II, 771)

Other myths also doubtless are connected with Atlantis, and Donnelly even goes so far as to declare that "the history of Atlantis is the key of Greek mythology." (page 285) He further believes that Atlantis is the original of which the Garden of Eden, the Garden of the Hesperides, the Elysian Fields, the Mesomphalus, the Gardens of Alcinoüs, Olympus and Asgard are only copies. And among the ancients, Diodorus Siculus records that the Atlanteans boasted of possessing the land in which all the gods had been born, as also of having Uranus, who taught them astronomy, for their first king. (III, 53; cf. 54ff and V, 19-20) Therefore, apparently basing his belief upon this statement of Diodorus Siculus, Donnelly further maintains that —

The gods and goddesses of the ancient Greeks, the Phoenicians and Hindus and the Scandinavians were simply the kings, queens and heroes of Atlantis, and the acts attributed to them in mythology are a confused recollection of real historical events. (Page 2)

Although the sinking of Atlantis is not the only deluge that has occurred in the course of the ages, it seems reasonable to infer that the legends of world-floods, which are related with many points of striking similarity by practically all the peoples of the Old and New Worlds, refer in part at least to the destruction of Atlantis.

Thus, H. P. Blavatsky declares :

It is very curious that Cosmas Indicopleustes, who lived in the sixth century A. D., should have always maintained that man was born and dwelt at first in a country *beyond the Ocean*, a proof of which had been given him in India by a learned Chaldaean (Cosmas Indicopleustes in *Collect. nova patrum*, T. II, p. 188; also see *Journ. des Savants*, Suppl. 1707, p. 20). He says: "The lands we live in are surrounded by the Ocean, but beyond that ocean there is another land which touches the walls of the sky; and it is in this land that man was created and lived in paradise. During the deluge, Noah was carried in his ark into the land his posterity now inhabits."—*Ibid.* (*The Secret Doctrine*, II, 399)

No occultist would ever think of dispossessing Noah of his prerogatives, if he claimed to be an Atlantean; for this would simply show that the Israelites repeated the story of Vaivasvata Manu, Xisuthrus, and so many others, and that they only changed the name, to do which they had the same right as any other nation or tribe. What we object to is the literal acceptance of Biblical chronology, as it is absurd, and in accord with neither geological data nor reason. Moreover, if Noah was an Atlantean, then he was a Titan, a giant, as Faber shows; and if a giant, then why is he not shown as a giant in Genesis? (II, 265)

The common Greek account of the Flood runs thus: In the Age of Iron crime filled the world with its horrors, while modesty, truth and honor were forced to flee to the heavens. The gifts of the earth were misapplied to wicked uses, and slaughter reddened all the lands, until the gods, one by one, abandoned the world. The last to do so was Astraea, the goddess of innocence and purity. Therefore, Zeus summoned the gods in council and they traveled along the Milky Way to the Palace of Heaven, where Zeus announced to them the necessity of destroying mankind and of starting to repopulate the world with a new race. To accomplish this he decided to flood the earth, fearing that fire might destroy even heaven itself. Not satisfied with his own waters, the rains of the sky, Zeus called also upon his brother Poseidon to aid him by placing the waters of the world at his disposal. Thus

the race of men was quickly destroyed and Mount Parnassus alone of all the mountains of the earth overtopped the waves. There Deucalion, a son of Prometheus, and Deucalion's wife, Pyrrha, a daughter of Epimetheus, found refuge in a ship filled with provisions, or an ark or coffer, which Deucalion built upon the advice of Prometheus. Deucalion and Pyrrha were saved because the one was a just man and the other a faithful worshiper of the gods. After the waters subsided these two disembarked and entered a temple, where they prayed for help and guidance; whereupon an oracle bade them to depart with their heads veiled and their garments unbound, and to cast behind them the bones of their mother. At first they were in dismay and did not understand the meaning of the oracle's command, until finally Deucalion remembered that the earth is the common parent of all and that the stones are her bones. Therefore, he and his wife did as they were bidden, and the stones became soft and assumed the outlines of humanity; those thrown by Deucalion became men and those cast by Pyrrha women. Thus was born a new race: hardy and well adapted to labor. One form of the tradition says that Deucalion had lived at Athens, and that the sanctuary of the Olympian Zeus was there established by him, and within this sacred precinct in later times was shown a fissure in the ground through which tradition declared the water of the flood had been swallowed up, and every year on the third day of the spring festival of the Anthesteria — the day of mourning devoted to the dead, a day which occurred on the thirteenth of the month named Anthesterion, that is to say, about the beginning of March — water was poured into this fissure; and flour and honey was poured into the trench which was dug to the west of the nearby tomb of Deucalion.

The author of the treatise, probably falsely attributed to Lucian, *On the Syrian Goddess*, gives the following account of this Greek tradition regarding the Flood:

The generality of people tell us that the founder of the temple was Deucalion Sisythes — that Deucalion in whose time the great inundation occurred. I have also heard the account given by the Greeks themselves of Deucalion; the myth runs thus: The actual race of men is not the first, for there was a previous one, all the members of which perished. We belong to a second race, descended from Deucalion and multiplied in the course of time. As to the former men, they are said to have been full of insolence and pride, committing many crimes, disregarding their oath, neglecting the rights of hospitality, unsparing to suppliants; accordingly, they were punished by an immense disaster. All on a sudden enormous

volumes of water issued from the earth and rains of extraordinary abundance began to fall; the rivers left their beds and the sea overflowed its shores; the whole earth was covered with water and all men perished. Deucalion alone, because of his virtue and piety, was preserved to give birth to a new race. This is how he was saved: he placed himself, his children and his wife in a great coffer (or ark) that he had, in which pigs, horses, lions, serpents, and all other terrestrial animals came to seek refuge with him. He received them all and while they were in the ark Zeus inspired them with reciprocal amity, which prevented their devouring one another. In this manner, shut up within the ark, they floated as long as the waters remained in force. Such is the account given by the Greeks of Deucalion.

A variant Greek legend represents the Greek Noah not as Deucalion but as Ogyges, who is sometimes said to be a mythical king of Boeotia and sometimes of Attica. Everywhere — among the Hebrews, the Aryans, the Phoenicians, the Cushites and the inhabitants of America — are found traditions of a world-deluge. Therefore, after reviewing these legends comparatively, François Lenormant says:

The result authorizes us to affirm the story of the Deluge to be a universal tradition among all branches of the human race, with the one exception, however, of the black. Now, a recollection thus precise and concordant cannot be a myth voluntarily invented. . . . It must arise from the reminiscence of a real and terrible event, so powerfully impressing the imagination of the first ancestors of our race as never to have been forgotten by their descendants. This cataclysm must have occurred near the first cradle of mankind and before the dispersion of the families from which the principal races were to spring; for it would be at once improbable and uncritical to admit that, at as many different points of the globe as we should have to assume in order to explain the widespread character of these traditions, local phenomena so exactly alike should have occurred, their memory having assumed an identical form and presenting circumstances that need not necessarily have occurred to the mind in such cases. . . . (Therefore) we do not hesitate to declare that, far from being a myth, the Biblical Deluge is a *real and historical fact*, having, to say the least, left its impress on the ancestors of three races — the Aryan or Indo-European, the Semitic or Syro-Arabian, the Chamitic or Cushite — that is to say, on the *three great civilized* races of the ancient world, those which constitute the higher humanity — before the ancestors of those races had as yet separated and in the part of Asia they together inhabited. (*Contemporary Review*, Nov. 1879)

Three points of parallelism between the Biblical account of the Flood, as given in *Genesis* (Chapters six to eight, inclusive), and Plato's description of Atlantis, should be noted, namely, Firstly, that the land submerged was that in which the civilization of the human race is said to have begun; secondly, that the reason for the

destruction of mankind is said to have been the wickedness of the antediluvians, who were originally noble, a divine race, "sons of God," but who intermarried with an inferior stock, "the daughters of men"; and, thirdly, in both accounts the destruction was brought about by means of a flood. Also, in connection with the ten kingdoms into which Atlantis was divided, according to Plato, the following remarks of Lenormant and Chevallier are of interest:

In the number given in the Bible for the antediluvian patriarchs we have the first instance of a striking agreement with the traditions of various nations. Ten are mentioned in the Book of Genesis. Other nations, to whatever epoch they carry back their ancestors, whether before or after the Deluge, whether the mythical or historical character prevail, they are constant to this sacred number ten, which some have vainly attempted to connect with the speculations of later religious philosophers on the mystical value of numbers. In Chaldaea, Berosus enumerates ten antediluvian kings whose fabulous reign extended to thousands of years. The legends of the Iranian race commence with the reign of ten Peisdadien (Poseidon?) kings, "men of the ancient law, who lived on pure Homa (water of life) (nectar?), and who preserved their sanctity." In India we meet with nine Brahmâdikâs, who with Brahmâ, their founder, make ten, and who are called the Ten Pitris or Fathers. The Chinese count ten emperors, partakers of the divine nature, before the dawn of historical times. The Germans believed in the ten ancestors of Odin, and the Arabs in the ten mythical kings of the Adites. (Lenormant and Chevallier, *Ancient History of the East*, I, 13)

Professor Alexander Winchell writes:

The Gauls possessed traditions upon the subject of Atlantis which were collected by the Roman historian Timagenes, who lived in the first century before Christ. He represents that three distinct people dwelt in Gaul: (1) The indigenous population, which I suppose to be Mongoloids, who had long dwelt in Europe; (2) The invaders from a distant island, which I understand to be Atlantis; (3) The Aryan Gauls. (*Adamites and Pre-Adamites*, Syracuse, 1878, page 380)

As the subject of this paper is the classical authors and Atlantis, no attempt has been made to adduce all the known evidence proving Atlantis to have once existed. Such evidence falls chiefly under four heads, namely: (1) the testimony of deep-sea soundings; (2) the distribution of similar fauna and flora in Europe and America; (3) the similarity in religious beliefs in the native races both of Europe and America; and (4) the testimony of ancient writers, ancient traditions and flood-legends. Those desiring to study the evidence falling under the first three heads are referred to Madame Blavatsky's *Secret Doctrine*, especially to the second volume, pages 778, 781-782, 789-793, *et passim*.