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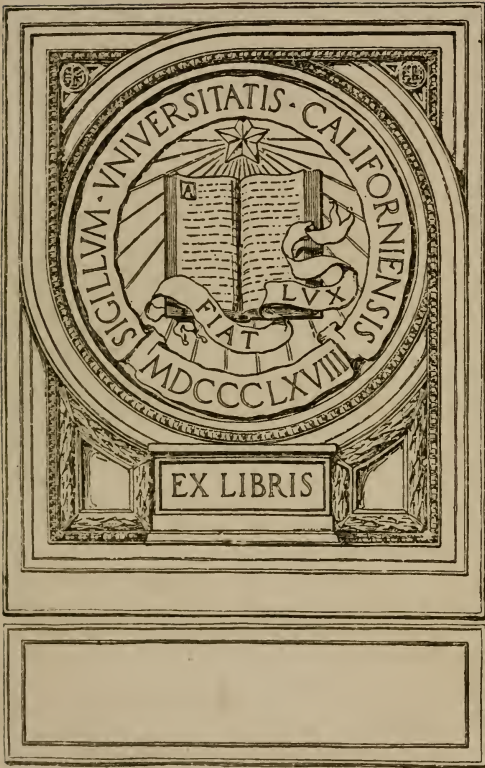
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BEGINNINGS
OR GLIMPSES OF
VANISHED CIVILIZATIONS

MARION McMURROUGH MULHALL



HISTORY I



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BEGINNINGS
OR
GLIMPSES OF VANISHED CIVILIZATIONS

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BY

MARION McMURROUGH MULHALL

MEMBER OF THE ROMAN ARCADIA

AUTHOR OF "EXPLORERS IN THE NEW WORLD: BEFORE AND AFTER COLUMBUS"

"THE STORY OF THE JESUIT MISSIONS OF PARAGUAY," "BETWEEN THE
AMAZON AND ANDES," "THE CELTIC SOURCES OF THE
DIVINE COMMEDIA," ETC.

"The food of the Historian is truth"

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HISTORY

TO THE
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Dedication.

TO ALL MY YOUNG FRIENDS, BOYS AND GIRLS.

THE AUTHOR.

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PREFACE.

THE present little book is devoted to an attempt to simplify the story of the early beginnings of our world, and to trace the origin of the vanished civilizations, remains of which are now being brought to light every day by distinguished archæologists. The treatment of such subjects in so small a compass may well deserve the name of "Glimpses," and only merits consideration from the fact that the author confesses to have annexed without qualm or compunction (but she hopes with care) the writings of learned men, and has tried to re-tell their discoveries in plain language suitable to her youthful readers. It can scarcely be said that there is anything in this book which has not appeared somewhere before, in the vast literature of many lands which has grown up round so many distinguished scientists, some of whose books are so pro-

found as to be outside the range of general readers. They have forgotten that youthful students have to walk before they attempt to run. This accomplishment in the paths of early history the author of this little book has endeavoured to teach, through the medium of others' profundity.

MARION McMURROUGH MULHALL.

ROME, 1911.

BEGINNINGS OR GLIMPSES OF
VANISHED CIVILIZATIONS.

CHAPTER I.

IN essence a mystery is merely something which one cannot understand. The form it takes does not matter at all, and if we begin to realize how strange and various are the many different opinions of distinguished geologists and antiquarians as to the origin of the world and of the wonderful antiquities which remain of its early civilizations, we shall see what a wildly mysterious place the world is after all.

Year after year shows more and more the phenomenal rapidity by which every branch of science moves on; new discoveries in all departments of applied science especially attract distinguished students, and the earth's hidden forces are but now on the threshold of discovery.

Great scientists, however, who have from the earliest ages presumed "God's works to

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scan" in relation to the age of the earth and man's first appearance on it, in opposition to the teaching of the Book of Genesis, are no nearer to the realization of their problems than they ever were.

W. S. Jevons, in his "Principles of Science," says, with truth, "They have tried to prove so much that they succeed in proving nothing. No doubt, in a higher state of intelligence, much that is now obscure may become clear. We perpetually find ourselves in the position of finite minds attempting infinite problems, and can we be sure that where we see contradictions, an infinite intelligence might not discover perfect logical harmony?"

It is very instructive to learn how extremely shadowy are the opinions which sufficed to convince some of the great anti-Christian scientists of the length of man's appearance on the earth, and an enormous collection of matter and ideas have been issued bearing on his early history. Of the value of these theories there is to be said that they show the blind and almost frenzied efforts of different epochs, creeds, and culture, to fathom a yet unfathomable mystery.

There is no crotchet, no "mental fungus," which cannot find a congenial soil in opposition

to the teaching of the Scriptures. Any obscure person who launches forth a devastating idea against authority is sure to find a following, especially as in these days people have no time to think for themselves. Professor Max Müller asks (apropos of man having gradually ascended in the scale of organization—that he has from some unknown period struggled from something lower than the ape, through long centuries, to what he is now), “Where, then, is the difference between brute and man? What is it that man can do, and of which we find no signs, no rudiments, in the whole brute world? I answer without hesitation; the one great barrier between the animal and man is language. Man speaks, and no brute has ever uttered a word. Language is our rubicon, and no brute will dare to cross it. This is our matter-of-fact answer to those who speak of development; who think they discover the rudiments at least of all human faculties in apes, and who would fain keep open the possibility that man is only a more favoured beast, the triumphant conqueror in the primeval struggle for life” (“Science of Language”), Lecture IX, p. 367).

The first indication of man's superiority over beasts is the faculty of speech, the next

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is the faculty of worship. The wild beast, to escape the storm, flies howling to its den ; the savage, awe-stricken, turns and prays. The lowest man perceives a hand behind the lightning, hears a voice abroad upon the storm, for which the highest brute has neither eye nor ear.

The Word of God tells us, " So God created man in His own image, in the image of God created He him ; male and female created He them " (Gen. I. 27).

Professor Bonny, in his "Story of our Planet," said that the materials at the disposal of geologists can never be anything but fragmentary. "These inevitable imperfections arise from various causes which may be summarized under two heads—the one relating to the restrictions which Nature has imposed upon our investigations ; the other to the inherent defects of the record itself, for God has never since the fall of man revealed anything to gratify a mere thirst for knowledge, and the Scriptures avoid all contact with scientific questions, confining themselves exclusively to the moral renovation of humanity." God does not forbid researches so far as can be made into the laws of His universe ; but He utterly refuses to aid or accelerate these studies by revelation.

The nebular and evolution theories are for the moment the favourite ones by which latter-day scientists try to discover the workings of God. In its broadest aspect, evolution undertakes to explain the origin of the universe, of all created things material and immaterial, and more especially the origin of our own planet, together with the plants and animals living and extinct, including man's physical nature; it also pretends to demonstrate his mental nature, but here it ignominiously fails.

No one will presume to doubt but that the same Being who created matter, and governs it by immutable laws, might have formed what was originally a fluid chaotic heterogeneous mass, totally unfit for animal or vegetable life, into a habitable world in a moment of time, had He so pleased. Millions of years are as an instant to the Great Creator Who has existed for all time. Everything is formed slowly, insensibly, with no apparent intervention from without.

St. Augustine (A.D. 354) spoke of the creation of things by a series of causes, and St. Thomas Aquinas (1226-74) expounded and upheld St. Augustine's view, and both the former and Origen expressly state their belief that the

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creative days could not be of the ordinary kind, but were periods of years.

It is remarkable to find after the lapse of so many centuries the following paragraph in "Sumer and Akkad," a book recently published by the learned archæologist, Mr. King. "The general effect of recent research has been to reduce the very early dates which were formerly in vogue . . . it is advisable, as far as possible, to think in periods."

Scientists who argue of the appalling lapse of centuries necessary to raise the highest mountains, which, according to them, were once buried in the sea (for it is shown through a microscope that the dust of a block of marble taken from these peaks when ground is formed of decomposed remains of marine animals) forget the wonderful forces of Nature, some of which are only now being discovered. There is no doubt that force has not been sufficiently considered in the formation of the different strata during the cooling process of the world.

Sir Oliver Lodge, in his book "Man and the Universe," shows us that "a radium atom is an element possessing in itself the seeds of its own destruction. Every now and then it explodes and fires off a portion of itself. This can occur several times in succession, and finally it seems

to become inert and to cease to be radium or anything like it ; it is thought by some to have become lead, while the particles thrown off have become helium, or possibly neon sometimes or even argon. We cannot stop there, we are bound to go on to ask what was the origin of the radium itself. If it explode itself to pieces in the course of a few thousand years, why does any radium still exist? How is it being born? Does it spring into existence out of nothing, or has it some parent? And if it has a parent, what was the origin of that parent?"

Radium has now a rival in polonium five thousand times rarer than radium, and possessing a radio-activity superior to it; but while radium conserves its energy for an indefinite period, polonium disappears rapidly.

What influence radium, polonium, and such like forces, some of which are still unknown, have had on the formation of the different strata of the earth's surface has yet to be discovered. And if it should be, the discovery will probably revolutionize the wonderful theories of distinguished scientists on scientific matters.

In these days of radium and polonium, etc., it is interesting to read what Winsor, in his "Critical History of America," p. 382, writes of the afterwards well-known American scien-

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tist James P. Southall. These ideas are just as true now as they were when written, while new theories have changed continually.

“Three years after publishing his book, ‘The Recent Origin of Man, as Illustrated by Geology and the Modern Science of Prehistoric Archæology’ (Philad., 1875), leaving out some irrelevant matters as touching the antiquity of man, condensing his collations of detail, sparing the men of science an attack for that which in his earlier volume he called their fickleness, he published a more effective book, ‘The Epoch of the Mammoth and the Apparition of Man upon Earth’ (Philad., 1878). Barring its essentially controversial character, and waiving judgment on its scientific decisions, it is one of the best-condensed accumulations of data which has been made. His belief in the literal worth of the Bible narrative is emphatic. He thinks that man, abruptly and fully civilized,¹ appeared in the East, and gave rise to the Egyptian and Babylonian civilization, while the estrays that wandered westward are known to us by their remains, as the early savage denizens of

¹The Sumerian and Akkadian civilization has since been discovered to be earlier than either that of the Babylonian or Egyptian.

Europe. To maintain this existence of the hunter-man of Europe within historic times, he rejects the prevailing opinions of the geologists and archæologists. He reverses the judgment that Sir Charles Lyell expresses ('Student's Elements of Geology,' Am. ed., p. 162) of the historical period as not affording any appreciable measure for calculating the number of centuries necessary to produce so many extinct animals, to deepen and widen valleys, and to lay so deep stalagmite floors, and says it does. He contends that the stone age is not divided into the earlier and later periods with an interval, but that the mingling of the kinds of flints shows but different phases of the same period.¹ And that what others call the palæolithic man was in reality the quaternary man with conditions not much different from now.² The

¹ Dawson also in "Fossil Man," p. 218, says: "I think American archæologists and geologists must refuse to accept the distinction of a palæolithic from a neolithic period until further evidence can be obtained".

² Dawson, in his "Fossil Man," "Nature and the Bible," "The Story of the Earth," and in his address as President of the Geological Section of the British Association in 1876, confronts his opponents' views of the long periods necessary to effect geographical changes by telling them that in historic times "the Hyrcanian Ocean has dried up and Atlantis has gone down".

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time when the ice retreated from the now temperate regions he holds to have been about 2000 years B.C., and he looks to the proofs of the action of which traces are left along the North American great lakes, as observed by Prof. Edmund Andrews of Chicago, to confirm his judgment of the glacial age being from 5300 to 7500 years ago. He claims that force has not been sufficiently recognized as an element in geological action (see Brackman, note), and that a great lapse of time was not necessary to effect geological changes ('Ep. of the M.,' 194). He thinks the then drift of opinion, carrying back the appearance of man anywhere from 20,000 to 9,000,000 years, a mere fashion."¹

The gravel of the Somme has been, he holds, a rapid deposit in valleys already formed and not necessarily old. The peat beds² were a

¹ From Winsor's "Critical History of America".

² Palmer, in his "Migration from Shinar," says: "The formation of peat beds was a burning question with scientists for many years, and it seems incredible that men of Sir Charles Lyell's and his French friend, M. Boucher de Perthes' scientific standing, should have allowed themselves to reason as if they were profoundly ignorant of all these obvious conditions of peat formation". For example, when speaking of an accumulation of peat, in his "Antiquity of Man," of which they make a great deal, they say: "The

deposit from the flood that followed the glacial period, and accumulated rapidly ("Ep. of the M.," chap. x.). The extinct animals found with the tools of man in the caves simply show that such beasts survived to within historic times, as seems everywhere apparent as regards the mastodon when found in America. The stalagmites of the caves are of unequal growth, and it is an assumption to give them uniformly great age. The finely-worked flints found among those called palæolithic; the skilfully free drawings of the cave men; the bits of pottery discovered with the rude flints, and the great similarity of the implements to those in use to-day among the Eskimos; the finding of Roman coin in the Danish shell heaps and an English one in those of America ("Proc. Philad. Acad. Nat. Sci.," 1866, p. 291), are all parts of the argument which satisfies him that the archæologists have been hasty and inconclusive in their deductions.

workmen who cut peat or dredge it up from the bottom of swamps or ponds, declare that in the course of their lives none of the hollows which they have formed, or caused by extracting peat, have ever been refilled, even to a small extent. They deny, therefore, that the peat grows. This, as M. Boucher de Perthes observes, is a mistake, but it implies that the increase in one generation is not very appreciable by the unscientific ("Antiquity of Man," p. 110).

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“Only let us note this,” says Dr. Kirk in his “Age of Man,” “as a specimen of the advanced knowledge and mode of reasoning of distinguished scientists. The workmen were right, and they properly used the language, peat does not grow! The ‘unscientific’ happened, in this case, to have retained their common sense, but the ‘scientific’ were wrong—the ‘educated’ had allowed their wits to go wool-gathering! And yet these are some of the great minds we are invited to follow when we leave the Bible, in order to enjoy the privilege of ‘advanced’ views” (“The Age of Man,” p. 67).

It is but fair to the memory of Sir C. Lyell to state that he candidly acknowledged his error to Prof. Kirk.

In the paper “America” a few months ago there was an interesting account by Father Ahern of lectures delivered in Innsbruck by the distinguished German entomologist Theo. Eric Wasman, S.J., 1908, on the theories of evolution and monism.¹ These lectures were in a manner a repetition of a famous series given by him in Berlin in February, 1907, against the monistic school of evolutionists whose high-priest is Prof. Haeckel. The lec-

¹ F. Ahern, “America”.

tures were under the auspices of the "Keplerbund," a society formed by distinguished Protestant scientists in opposition to the "Monistenbund" of Haeckel and his supporters. The "Keplerbund" includes amongst its members many of the foremost scientists of the German Empire, and it is under the leadership of Dr. Dennert Godesberg. It is not an enemy of the evolutionary theory; quite the contrary. But it brands as a prostitution of science the attempt to use evolutionary or any other scientific theory in order to undermine anyone's religious belief. Science, it holds, is not necessarily atheistic; it cannot, in fact, do without God, since it must demand a first cause if it demands any cause at all. With these foundation principles the "Keplerbund" is naturally not in favour with Prof. Haeckel or his school of thought. Hence the great animus displayed in his attacks on any of the scientists belonging to it. Unfortunately for this great man's reputation, he has been lately charged and proved guilty by Prof. Brass (a German) (for the purpose of bolstering up an hypothesis in a recent work) of falsifying the drawings of a number of embryos so as to make them look more alike (and to show that man was originally an ape). Haeckel was

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obliged to confess that he really altered the figures of the embryos, but defended himself by saying that they were "schematic figures," and that hundreds of German investigators were guilty of similar alterations; a charge which was indignantly denied, especially by a body of forty-six German zoologists.¹ Schematic figures, it is true, are commonly used for many purposes of research, but their schematic character is always noted and explained, and the student is not led to imagine that they represent a reality. This was not the case with Prof. Haeckel's schematic figures.

In the course of his lectures Prof. Wasman says: "Christian scientists cannot accept the biogenetic principle in its entirety, nor can we sanction its application to man in order to prove his descent from beasts. There is not a single genus or species yet discovered that can be regarded as a connecting link. In the course of the palæontological examination of the human race, it has happened again and again that connecting links between man and

¹ The worthlessness of Prof. Haeckel's falsified embryos was not only condemned by the zoologists mentioned above, but also by such distinguished scientists as Koelsch, Kiehel, and Brass, and by almost the entire German press, with the exception of the social, democratic, and radical sheets.

apes have apparently been discovered, but each time the discovery has led to disappointment. The Pithecanthropus erectus found in 1891 in Java made a great stir and was finally pronounced by the highest scientific authorities to be a true ape.

Still more famous than the Pithecanthropus was the so-called Neanderthal man discovered in 1850 or thereabouts. From the commencement Prof. Virchow expressed his doubts as to its antiquity. In 1901 Schwalbe examined it again and declared that he thought the owner of the skull had not been a human being, but had belonged to some species standing midway between ape and man. Not long after, in 1904, the same scientist declared that the Neanderthal creature had not belonged to any intermediate species, but was a man of some pre-historic race.

What were believed to be the oldest human or quasi-human remains ever discovered have been recently unearthed near Chapelle-aux-Saints in the Department of the Corèze, and acquired by the Paris Museum of Natural History. M. Perrier, director of that institution, in a communication to the Academy of Sciences, assigns the remains to the Pleistocene or Glacial Period. From description they ap-

peared to be the long-sought missing link, being neither man nor ape, but having the characteristics of both. The skull more resembles that of a human being, but the shape of the limbs indicate that the creature walked on all fours rather than erect. In close juxtaposition to the skull were found the teeth of a rhinoceros. This fossil is now known by the title "Homo Aurignacensis Hauseri," for, alas! to the disappointment of the anti-Christian scientists it has been pronounced by Prof. Hauser to be the remains of another pre-historic man.

The Department of the Dordogne, where this wonderful pre-historic man was discovered, is suspiciously near the great petrifying springs of Clermont Ferrand, the properties of which are so strong as to change in the short space of three years the bodies of cows, horses, trees, and even those of men into good fossils, so that learned scientists, many of whom jump quickly at conclusions, might readily conclude that these fossils belonged to the glacial period.

Of course it will be a hard saying to many people who believe implicitly in the genius of the scientists, Profs. Huxley, Darwin, Sir C. Lyell, Lubbock, Spencer, Hæckel, etc., that

it is perfectly possible in twenty years or so their work may be considered quite out of date. Dare one say they will be considered (although many will give them credit for their industry if not for their ideas) to have transgressed the usual limitations of serious scientists by having declared as legitimate truths facts for which to this day have never even the semblances of proof been found. One of the great evils of this age is the love of novelty, it does not require even a noted scientist to propound a new theory of the commencement of the world.

CHAPTER II.

ATLANTIS.

MANY distinguished authorities in later days fail to see why Plato's story of the lost continent Atlantis, told as history derived from the Egyptians, a people who it is known preserved most ancient records, and who were able to trace their existence back to a vast antiquity, claiming to be a colony from Atlantis, should have been contemptuously set aside as a fable by Greeks, Romans, and the modern world. "It can only be," says Donnelly ("Atlantis," p. 300), "because our predecessors, with their limited knowledge of the geological history of the world, did not believe it possible that any large part of the earth's surface could have thus suddenly been swallowed up by the sea. It is very probable that it was by a succession of earthquakes that so vast a tract of land was destroyed." So early as 1779, M. Bailly, the celebrated French astronomer, in his letters to Voltaire "Sur l'Atlantide de Plato" (Paris, 1779)

maintains the existence of the Atlantides and their island¹ Atlantis by the authorities of Homer, Sanchoniathon, and Diodorus Siculus in addition to Plato. In proof of the opinion that Plato's account is not a fiction of his own devising, another writer (see Taylor's translation of the *Cratylus*, *Phædo*, *Parmenides*, and *Timæus* of Plato, 1793) alleges the following relation of one Marcellus who wrote a history of Ethiopian affairs according to Proclus in *Timæus*, p. 55. That such and so great an island once existed is evinced by those who have composed histories of things relative to the external sea . . . and besides this that the inhabitants of this island preserved the memory of the prodigious magnitude of the Atlantic island, as related by their ancestors, and of its governing for many periods all the islands of the Atlantic Sea, and such is the relation of Marcellus in his Ethiopic history.

The changes the earth's surface had undergone was a subject of much speculation among the ancients. They sometimes allude to catastrophies as if they were well-known historical events. The story of Atlantis was a good deal discussed and led to much difference of opinion.

¹ The ancients called most lands islands.

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Every year, owing to the discoveries of distinguished archaeologists as Profs. Sayce, Garstang, Delitsch, Naville, Hintal, Petrie, Maspero Layard, Rawlinson, Hall, King, and the Egyptian exploration expedition,¹ shows more and more the truth of Plato's story,

¹ Dr. Max Ohnefalsch Richter, Ph.D., who has made many important excavations in Cyprus lately, on behalf of the Royal Prussian Academy of Sciences in Berlin, has discovered the site of the Altar of Incense of Aphrodite mentioned by Homer. He also found the Zeus inscription at Rantidi which shows that besides being the "Altar Hill of Aphrodite" it was, according to Prof. Meister, who deciphered the inscriptions, also the ancient mount of divinities, a place of worship of many gods and goddesses. This hill has been mentioned both by Euripides and Homer, and has been usually thought to have existed only as a phantasy of the poets.

The gods and goddesses of the Greek and other heathen mythologies were no others than the kings, heroes, and heroines of the lost continents of Atlantis and Lemuria. Zeus was King of the Atlantides and used to feast once a year with the blameless Ethiopians. Probably the remains of a civilization, recently discovered by Prof. Leo Frobenius in Nigeria, may be traced back to these people or to the great Berber race. Prof. Frobenius errs in calling the site where he discovered the remains of civilization the city of Atlantis. Atlantis was a vast continent as America is to-day; that it may be part of the continent is very likely, just as Cyprus, the Canary, Azores, and British Isles all formed part of the great kingdom of the Atlantides.

which he firmly believed, that "when Solon an Athenian visited Egypt the priests of Sais told him that a large island, which had been the seat of a great monarchy, was destroyed by an earthquake, and the adjacent seas rendered unnavigable with the mud, etc. it left behind it". Certain accounts which have been handed down by the early Carthagenian navigators confirm the story told by the priest of Sais, of the submerged land which lay outside the Straits of Gades. Avienus, who was well acquainted with the Carthagenian records, writes of it in his own "Ora Maritima," p. 402.

Bailly says: "There can be no question that Solon visited Egypt. The causes of his departure from Athens for a period of ten years are fully explained by Plutarch. He dwelt, he tells us, 'On the Canopian shore by Nile's deep mouth,' there he conversed upon points of philosophy and history with the most learned of the Egyptian priests. He was a man of extraordinary force and penetration of mind, as his laws and his sayings, which have been preserved, testify, and he commenced a history and description of Atlantis which was unfortunately unfinished at his death. This manuscript reached the hands of his successor and descendant Plato, a scholar, thinker, and his-

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torian like himself, and one of the profoundest minds of the ancient world.¹

“The Egyptian priest from Sais had said to Solon: ‘You Greeks have no antiquity of history, and no history of antiquity!’ and then related the story of Atlantis which to the present time has descended through Plato. Solon, on his return from Egypt, related the story told to him by the priests of Sais to the Greeks. / ‘There existed an ancient and celebrated race of people in Greece, the wisdom of whose laws, and the fame of whose valour, are renowned in the sacred writings and ancient annals of Egypt. This heroic race were as highly celebrated for their exploits by sea as by land, as was evident in their arduous contests with the mighty nation who formerly inhabited the vast island of Atlantis, now

¹ In his popular history of America, W. C. Bryant says: “These speculations, traditions, and supposed fables, though they are not history, yet it is not impossible that in them may be found much aid in putting together the unwritten story of the early human race especially on the Continent of America”. Prof. Short, in his “American Antiquities,” also thinks that the old American or Indian traditions are quite as reliable as those of Egypt, Greece, or Rome, especially as learned men are now turning their attention to the hieroglyphics existing on the ruined temples of Yucatan.

buried in the ocean which bears its name. This island was situated near the Straits of Gades, it exceeded in magnitude all Europe and Asia joined together; it was so called from Atlas the son of Neptune, the first ruler of the land, and its inhabitants extended their sway over all the neighbouring islands and continent, and their armies passing over into Europe and Africa subdued all Libya to the borders of Egypt, and all Europe to Asia Minor. In succeeding ages, owing to prodigious earthquakes and inundations, all the parts of Greece which your ancestors inhabited were desolated and submerged, and the Atlantic island itself, being suddenly absorbed into the bosom of the ocean, entirely disappeared, and for many ages afterwards that sea could not be navigated, owing to the numerous rocks and shelves with which it abounded.'”

That the memory of the lost Atlantis remained through many ages amongst the Greeks, seems to be an undoubted fact, for we read in the condensed history of their great historian Grote, p. 392, of a permanent garrison being planted in the island of Atalanta opposite to the Lokrian coast, in order to restrain privateers from the Lokrian towns in their excursions

against Nubia ; it was further determined to expel the Æginetan inhabitants from Ægina, and to occupy the island with Athenian colonists. This step was partly rendered prudent by the important position of the island midway between Attica and Peloponnesus (beginning of the Peloponnesian War).

The gods and goddesses of the ancient Greeks, the Phœnicians, the Hindoos, 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. The mythology of Egypt and Peru represented the original religion of Atlantis, which was sun worship. The oldest colonies from Atlantis were probably the Akkadians and Sumerians, who are thought (as yet, according to Messrs. King and Hall,) to have been the original founders of the Babylonian and Egyptian civilization. The implements of the "Bronze Age" of Europe were derived from Atlantis. The Atlantians were also the first manufacturers of iron, and we know that Parthelon, when he visited Ireland, came in iron vessels of occidental blackness.

Baldwin says ("Prehistoric Nations"): "What is usually talked of as Greek culture, had its origin in Atlantis and was brought to

Athens from Asia Minor, and was richly developed there long before its light appeared at Athens. The earliest intellectual movement that found expression in the Greek language was wholly Asiatic. It appeared in Ionia, the country of Homer, Thales, Pythagoras, and Herodotus, where during many ages, before the Ionians and their language became predominant, another people had richly brightened the land with their culture. The literature, language, and sway of the older people were superseded or absorbed by the Ionic family of the Greek race, just as in Italy some centuries later, the speech, culture, and dominion of Etruria were superseded by the Romans. The cities of Ionia, and of the whole coast of Asia Minor, were built and occupied originally by the race represented by the Phœnicians, followed by the Pelasgians; and in that beautiful region, whatever culture was known to Arabia, Egypt, Chaldea, and the East, received its most elegant development. The scholars of Ionia itself studied in the schools of Phœnicia and Egypt. They reached a degree of intellectual independence and of progress in science never equalled by any community on the other side of the Ægean.

“Herodotus showed that religion, letters,

and civilization came to the Greeks from the Phœnicians and Egyptians; but in Hellas his statements were severely attacked, Plutarch describing them as 'The Malignity of Herodotus'; and until recently, modern scholars, swayed by Hellenic influence, took a similar tone and treated him as an untrustworthy fabler. It is now understood that no Greek historian was more truthful or more intelligent."

The story of the submerged continent Atlantis was known from earliest times to the Egyptians, who claimed to be a colony of the Atlantides; and Bailly says, in his letters to Voltaire, the same people were the ancestors of the Phœnicians and the Britons.

The lands swallowed up by the waters were, perhaps, those which united Ireland to the Azores and the Azores to the continent of America, for in Ireland there are the same fossils, the same shells, and the same seabodies as appear in America, and some of them are found in no other part of Europe.

The old Irish to this day relate "that a great part of Ireland was swallowed up by the sea on the horizon from the northern coast"

In the North-West of Ireland they call a

city of this enchanted island Tir Hud, or the City of Hud, believing one stands there which once possessed all the riches of the world. This island is called O'Breasil or O'Brazil which signifies "Royal Island," and this island is supposed to have given its name to the country of Brazil of South America. It is evidently the lost city of Arabian story visited by their Houd, namely the city and paradise of Irem.

The following account of the sinking of Atlantis is taken from Plongeon's translation of the famous Troano MS., which may be seen in the British Museum. The Troano MS. appears to have been written about 3500 years ago, among the Mayas of Yucatan, and the following is its description of the catastrophe that submerged the island of Poseidonis or Atlantis. "In the year 6 Kan, on the 11th Mulac in the month Zac, there occurred terrible earthquakes, which continued without interruption until the 13th Chuen. The country of the hills of Mud, the land of Mu, was sacrificed; being twice upheaved it suddenly disappeared during one night, the basin being continually shaken by volcanic forces. Being confined, these caused the land to sink and to rise several times and in various places. At

last the surface gave way and ten countries were torn asunder and scattered; unable to stand the force of the convulsions, they sank with their 64,000,000 inhabitants."

"Ancient Egypt is full of the memory of the Atlantides, and the names of their chiefs. If this people came from the Canaries, we should expect to find in those isles some usages similar or analogous to those of Egypt. This is precisely what has been observed at Teneriffe—a people named Guanch, a branch of the Berber race of Africa, still inhabit it. They have certain subterraneous vaults which they employ as sepulchres. Those vaults are entirely shut up, and the entrance to them is a secret, entrusted to a succession of old men who transmit it one to another. There the dead have been preserved under the form of mummies for an unknown course of time. The Guanch have the secret of embalming them as well as the Egyptians, with this difference, that the latter wrapped up their mummies in bands charged with hieroglyphics, which no doubt contained the history of the dead. While the Guanch, stripping the bodies naked, sewed them up in skins, they never thought of inscribing history, as in all probability they had not the art of writing. M. le Chevalier

de Borde brought home two of these mummies, one male the other female, both in good preservation, and found in the island of Teneriffe. They are deposited in the king's cabinet."¹

Recent discoveries by Profs. Garstang and Sayce at Merve, show the intimate connexion which formerly existed between the Atlantes and the Ethiopians. The famous temple found in the suburbs of the capital was where cooked meats were set each night. There is no doubt, say learned men, that this building is the one referred to in the Homeric legend that Zeus, King of the Atlantides, and the other gods feasted every year for twelve days among the blameless Ethiopians. Many other buildings were also explored, and the Temples of the Sun and the Kenisa were discovered. It may be noted that the lion emblem was of frequent occurrence, and may probably have been the totem of the district. Many beautiful objects were dug up by the expedition, including forty inscriptions in the hieroglyphics of Merve, two royal statues, and a great many vases of a new kind of pottery, objects of wood and glass, tiles and pottery.

Pritchard says : " The extension of the Berber

¹ Bailly, p. 70.

race through the Canary Islands is a curious and interesting discovery of modern times," and probably forms a stepping-stone to the New World in very early days by either the Carthagenians or by the Berbers, for there is every probability that they found their way, whether by accident or design or perhaps both, to South America and the Antilles.

Dr. Barth remarks that the Berbers are clearly recognized as the Tañhū of the Egyptian monuments. They were of a light colour and wore ear-rings.

Proclus reports that Crantor, the first commentator upon Plato (*circa* 300 B.C.), asserted that the Egyptian priests said that the story of Atlantis was written on pillars which were still preserved (Taylor, p. 64), and he likewise quotes, from the Ethiopic History of Marcellus, a statement that according to certain historians there were seven islands in the external sea sacred to Proserpine, and also three others of great size, one sacred to Pluto, one to Ammon, and another, the middle one, a thousand stadia in size, sacred to Neptune.¹ The inhabitants of it preserved the remembrance, from their

¹ Procl. in Tim. (Schneider), p. 126; Taylor, i. p. 148; also in *Fragmenta Historicorum Graecorum* ed Mueller (Paris, 1852, Vol. IV, p. 445).

ancestors, of the Atlantic island which existed there, and was truly prodigiously great, which for many periods had dominion over all the islands in the Atlantic sea, and was itself sacred to Neptune. These two passages are the strongest evidence of knowledge of Atlantis outside of Plato that is preserved.

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

"Science has but commenced its work of reconstructing the past and rehabilitating the

ancient peoples, and surely there is no study which appeals more strongly to the imagination than that of the drowned nation, the Atlantians. They were the founders of nearly all our arts and science; they were the first colonizers of the earth; their civilization was old when Egypt was young, and they had passed away thousands of years before Babylon, Rome, or London were thought of.

“Perhaps some day the idle navies of the world may be employed in bringing to the light of day some of the relics of this buried people. Portions of Atlantis lie but a few hundred fathoms beneath the sea; and if expeditions have been sent out from time to time in the past to resurrect from the depth of the ocean sunken treasure ships, with a few thousand doubloons hidden in their cabins, why should not an attempt be made to reach the buried wonders of Atlantis? What would more strike the imagination of mankind, than an engraved tablet dredged up from Plato’s island.”¹

¹It may be that the idle navies of the world, when searching for the treasures of the lost Atlantis, may find evidences that the printing press, and the inventions in which steam, electricity, and magnetism are used, were not unknown to the Atlantides, who were the inventors of everything in the world after the Deluge.

Atlantis.—“The farther we go back in time toward the era of Atlantis, the more evidences multiply that we are approaching the presence of a great, wise, civilized race”.

After the earth was divided, the Atlantians dwelt upon a great island, near which were other smaller islands, probably east and west of them, forming stepping-stones, as it were, toward Europe and Africa in one direction, and the West India Islands and America in the other. There were volcanic mountains upon the mainland, rising to a height of fifteen hundred feet, with their tops covered with perpetual snow. Below these were elevated table-lands, upon which were the royal establishments. Below these again was “the great plain of Atlantis”. There were four rivers flowing north, south, east, and west from a central point. The climate was like that of the Azores, mild and pleasant ; the soil volcanic and fertile, and suitable at its different elevations for the growth of the productions of the tropical and temperate zones.

“The Atlantians possessed an established order of priests ; their religious worship was pure and simple. They lived under a kingly government ; they had their courts, their judges, their records, their monuments covered with

inscriptions, their mines, their foundries, their workshops, their looms, their grist mills, their boats and sailing-vessels, their highways, aqueducts, wharves, docks, and canals. They had processions, banners and triumphal arches for their kings and heroes; they built pyramids, temples, round towers, and obelisks; they practised religious ablutions; they knew the use of the magnet and of gunpowder. In short, they were in the enjoyment of a civilization nearly as high as our own, lacking only the printing press, and perhaps those inventions in which steam, electricity, and magnetism are used.

“An empire which reached from the Andes to Hindustan must have been magnificent indeed. In its markets must have met the maize of the Mississippi valley; the copper of Lake Superior; the gold and silver of Africa, Peru, and Mexico; the spices of India; the tin and copper of Cornwall, Wales, and Ireland; the bronze of Iberia; the amber of the Baltic, and the wheat and barley of Greece, Italy, and Switzerland.”¹

The Duke of Argyll, in his book “Unity of Nature”, says: “All we can see with certainty is that the earliest inventions of mankind are

¹ Donnelly.

the most wonderful that the race has ever made. . . . The first use of fire, and the discovery of the methods by which it may be kindled ; the domestication of wild animals, and above all the processes by which the various cereals were first developed out of some wild grasses—these are all discoveries with which, in ingenuity and in importance, no subsequent discoveries may compare. They are all unknown to history—all lost in the light of an effulgent dawn.”

It was probably in Atlantis that Monotheism was first preached. The proverbs of “Ptah-hatep,” the oldest book of the Egyptians, show that this most ancient colony from Atlantis received the pure faith from the motherland at the very dawn of history : this book preached the doctrine of one God, the rewarder of the good and the punisher of the wicked ! (“Atlantis,” Donnelly).

Reginald S. Poole, “Contemporary Review,” Aug., 1881, p. 38, mentions : “In the early days the Egyptians worshipped one only God, the maker of all things, without beginning and without end. To the last the priests preserved this doctrine and taught it privately to a select few” (“Amer. Encycl.,” Vol. VI, p. 463). The Jews took up this great truth where the

Egyptians dropped it, and over the heads and over the ruins of Egypt, Chaldea, Phœnicia, Greece, Rome, and India this handful of poor shepherds—ignorant, debased, and despised—have carried down to our own times a conception which could only have originated in the highest possible state of human society.

Atlantis is said to have been inhabited by red, yellow, white, and black races, and the Almighty gave to each family a different language or three distinct offshoots from the original tongue in which they had spoken. The researches of learned philologists confirm this, showing that in course of years branch dialects issued from these three, and although they class them under different names, all agree that the human race sprang from the three branches of one parent stock.

Distinguished ethnologists who have for so many years been groping in the dark in the science of comparative philology, because they have endeavoured to harmonize race migrations with the configuration of the earth in existence at the present time, may in the mystic past of the lost Atlantis find the clue to what the distinguished Prof. Max Müller (in his lectures on the Science of Language) calls the “Aryan race,” “an Aryan family,” and asserts that

there was a time "when the first ancestors of the Indians, the Persians, the Greeks, the Romans, the Slavs, the Celts, and the Germans were living together within the same enclosures, nay under the same roof," and he argues that because the same forms of speech are "preserved by all the members of the Aryan family, it follows that before the ancestors of the Indians and Persians started for the South, and the leaders of the Greek, Roman, Celtic, Teutonic, and Slavonic colonies marched towards the shores of Europe, there was a small clan of Aryans, settled probably on the highest elevation of Central Asia, speaking a language not yet Sanskrit or Greek or German, but containing the dialectical germs of all."

The following two paragraphs are from the learned literary notes of the "Tablet". "It was well said by the late Abbé de Broglie in his excellent but too little known work on 'Le Positivisme et les Sciences Experimentales,' that even the erroneous views of early science are often but an imperfect expression of a true fact. And we are by no means sure that there are not some cases in which the old mistaken theories contain elements of truth forgotten or overlooked in more enlightened days. Thus, the primitive pre-scientific philologist who

hastily identified Celtic with Hebrew or Phœnician, or other Eastern tongues, is superseded by the modern comparative philologist who puts the language in its proper place in the Indo-European system. Yet it may be that the latter, though right in the main, has overlooked certain facts which were seen by his predecessor, who only erred by exaggerating their significance."

"More recent research has modified some of the views put forth somewhat too dogmatically by the comparative philologists of the early nineteenth century. And the Aryan group is no longer isolated from other families of speech. It has been recognized, moreover, that even the earliest form of Celtic has in its grammatical structure some traces of the influence of a non-Aryan tongue with which it came in contact. This fact may serve in some sort as a defence for the theories of our old philologists. And, what is more, it lends support to the suggestion that there may be some substratum of historical truth in the curious myths and legends that fill the first pages of Keating's 'History of Ireland'."

The author of the "Origin of the Aryans" calls the opinions of Prof. Max Müller antiquated, and cites the labours of some French

and German scholars. He, however, confesses sadly, that the opinions held by Prof. Max Müller are still held by writers of great repute. Thus in Canon Cook's "Origins of Religion and Language" we find it is a fact scientifically demonstrated, that the ancestors of all the families belonging to this (the Aryan) race must have dwelt together as one community after their separation from the Semitic and Hamitic branches. Surely this community must have been in Atlantis.

The eruption of Atlantis was a great and interesting event; from thence had come an ancient race of men who it was said commanded the earth. They triumphed over their enemies, and erected trophies of victory after having preserved from slavery those whom it menaced, and restored to all security and freedom. No prince ever had or ever will have such riches as (according to the Athenian Solon and related by Plato) were possessed by the kings of the Atlantides. The island furnished in abundance all the necessaries of life. It abounded in metals. The forests supplied all sorts of timber for building. The soil maintained numerous tribes of animals, domestic as well as wild; it fed also a vast number of elephants. Plato styled the island

fertile, beautiful, holy, and wonderful; and gives a detailed account of the magnificence of its palaces, temples, and its kings; he also describes its wonderful canals. "The circular ditch whose depth and width were so incredible that it gave the impression that such a work (in addition to so many other works) could hardly have been wrought by the hand of man, received the streams which came down from the mountains; also the waters of innumerable straight canals which were cut in the plain for the purpose of bringing down the wood from the mountains to the cities. Twice in the year the Atlantians gathered the fruits of the earth—in winter having the benefit of the rains, and in summer using the water of the canals."

Plato also tells us that "in Atlantis there was a great and wonderful empire, which aggressed wantonly against the whole of Europe and Asia, thus testifying to the extent of its dominion". Moreover he tells us that "this vast power was gathered into one, that is to say, from Egypt to Peru it was one consolidated empire".

It is interesting to know that the Atlantians, according to Ignatius Donnelly, were the first to domesticate the horse; and Poseidon (Nep-

tune) their first ruler is represented in Greek mythology as a sea-god, but he is figured as standing in a war-chariot drawn by horses, a fact which Donnelly says is inexplicable except with the light given by Plato. Poseidon was a sea-god because he ruled over a great land in the sea, and was the national god of a maritime people ; he is associated with horses, because the Atlantians had great race-courses for the development of speed in horses ; and Poseidon is represented as standing in a war-chariot, because doubtless wheeled vehicles were first invented by the same people who tamed the horse ; and they transmitted these war-chariots to their descendants in Egypt and Britain.

Several authorities think that the garden of Eden was situated in either Atlantis or Lemuria, and there is nothing improbable in this idea, when we recollect that before the division of the earth all the continents were joined together.

The Atlantians at first had pure and gentle manners, but their incomparable discipline was of short duration. They fancied they should be happy in proportion to their accumulation of unlawful gain ; they thought to become great in proportion as they became powerful. The

thirst for luxury and power led them to plunder nations, and they spread themselves abroad upon the earth with the idea of gaining happiness, which according to philosophers is surer to be found in the field one cultivates in peace, and by the hearth of one's fathers.

Diodorus Siculus and Sanchoniathon, the most ancient historians after Moses, both have preserved the genealogies and exploits of the heroes of Atlantis; and the Egyptians, as already stated, claim to be the descendants of this famous people.

Recent researches show more clearly the indisputable facts of ancient history that, long before Greece became the world's intellectual leader, the eastern Mediterranean was settled by maritime races whose adventurous enterprise led them to navigate the Atlantic.

The learned De Costa, in his "Voyages of the Northmen to America," says (p. 10):—

"In early times the Atlantic Ocean, like all things without known bounds, was viewed by man with mixed feelings of fear and awe. It was called the Sea of Darkness. Yet nevertheless, there were those who professed to have some knowledge of its extent, and of what lay beyond. The earliest reference to this sea is that by Theopompus, in the fourth century

before the Christian era, given in a fragment of Ælian, where a vast island is described, lying far to the west and peopled by strange races." To this we may add the reference of Plato¹ to the island called Atlantis which lay west of the Pillars of Hercules, and which was estimated to be larger than Asia and Africa combined (Aristotle).²

The theory of the lost Atlantis has also been supported by de Novo y Colsov, who went so far as to predict the ultimate recovery of some Atlantian manuscripts from submarine grottos of some of the Atlantic islands. "It is indeed wonderful how the secret sources and springs of ancient knowledge have been traced out and laid bare to the gaze of all."

History records the destruction of the inhabitants of Atlantis and its submersion, and historians represent it as the effect of a just retribution for the wickedness which had spread over the land. The divine justice destroyed the den whence had issued such a multitude of robbers and conquerors for the misfortune of the world.

"Homer, who appeared six centuries before Plato, and who was well versed in the know-

¹ See Plato's "Critias and Timæus".

² De Mundo, cap. III. See Prince Henry the Navigator.

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² De Mundo, cap. III. See Prince Henry the Navigator.

ledge of geography, mentions the Atlantides, and their name was also echoed by Sanchoniaton, Strabo, Diodorus Siculus, Pliny, Solon, Eurypides, and others."

One of the strongest testimonies to the truth of Solon's story as related by his relation Plato is the deep-sea soundings made in expeditions of the British and American gun-boats "Challenger" and "Dolphin". The bed of the whole Atlantic Ocean is now mapped out, with the result that an immense bank or ridge of great elevation is shown to exist in mid-Atlantic. The ridge stretches in a south-westerly direction from about fifty degrees north towards the coast of South America, then in a south-easterly direction towards the coast of Africa, changing its direction again about Ascension Island, and running due south to Tristan da Cunha. The ridge rises about 9000 feet from the ocean depths around it, while the Azores, St. Paul, Ascension, and Tristan da Cunha are the peaks of this land which still remain above water. A line of 3000 fathoms, or say 21,000 feet, is required to sound the deepest parts of the Atlantic, but the higher parts of the ridge are only a hundred to a few hundred fathoms beneath the sea.

The soundings, too, showed that the ridge is covered with volcanic debris of which traces are to be found right across the ocean to the American coasts. Indeed the fact that the ocean bed, particularly about the Azores, has been the scene of volcanic disturbance on a gigantic scale, and that within a quite measurable period of geologic time, is conclusively proved by the investigations made during the above-named expeditions.

In the "Scientific American," 28 July, 1877, a member of the "Challenger" staff, in a lecture delivered in London soon after the termination of the expedition, expressed the fullest confidence that the great submarine plateau found both by the "Dolphin" and "Challenger" is the remains of the "lost Atlantis," citing as proof the fact that the inequalities, the mountains and valleys of its surface, could never have been produced in accordance with any laws for the deposition of sediment nor by submarine elevation, but, on the contrary, must have been caused by agencies acting above the water level.

Sir C. Wyville Thomson found that the fauna of the coast of Brazil brought up in his dredging machine were similar to that of the western coast of South Europe. This is of

particular interest since, at a short distance north of the Amazon, an arm of the central ridge connects the sunken plateau with the coast of South America. Mr. J. Stacke Gardner, the eminent English geologist, with other distinguished authorities, is of the opinion that in the Eocene period a great extension of land existed to the west of Cornwall. The extraordinary mingling of American, Asiatic, Australian, and African genera in all European floras of the Tertiary period leads him to the conviction that at a remote time they were all connected.¹

Referring to the locations of the Dolphin and Challenger ridges, he asserts that a great tract of land formerly existed where the sea now is, and that Cornwall, the Scilly and Channel Islands, Ireland and Brittany are the

¹An important geological discovery was made during Sir Ernest Shackleton's expedition to the South Pole. Mr. Priestley, who is now engaged with Captain Scott's Antarctic Expedition, states that he discovered a small piece of rock on the Beardmore glacier which has now upon full examination turned out to belong to the archæocyathimal or Cambrian limestone. It appears a similar formation has in recent years been discovered in Australia. The fossils found in the latter and in the Antarctic are identical, and the inference is that the Antarctic was once united to Australia at a not very distant past.

remains of its highest summits. Why, it may be asked, can we say that the great Atlantic ridges ever occupied a higher altitude than at present? According to the following theory of Prof. Joseph le Coute, the answer is found: "Any increase in the height and extent of the whole amount of land on the globe must be attended with a corresponding depression of the sea bottoms."

Major Wilford remarks, in the 8th vol. "Asiatic Researches," that "it is well known to the learned that at a very remote period Europe and Africa were considered as but one of the grand divisions of the world, and that the appellation Africa was even extended to the western parts of Europe, all along the shores of the Atlantic." He also points out the almost forgotten tradition, that the word Africa comes from Apher, a term used in times gone by to signify "The West". Just as we now, continuing the ancient method of designation, call most of the Asiatic World "The East". It is only since the time of the Romans that the word Africa has become a name for one of the grand divisions of the globe.

Major Wilford gives an interesting account of the ancient knowledge of the two old San-

this intercourse was interrupted by political changes throughout the Mediterranean world, of which history can give no explanation. All this was very much older than Assyria. Traces of it remain in the oldest myths and records of Greece, India, and Egypt, which, however, do not fully reveal their significance to those who cannot see the antiquity and importance of the Cushite civilization of Arabia. Its origin and history were doubtless fully described in the ancient Phœnician records, but the language in which these records were written must have become a dead language before the Assyrian Empire appeared.

Sun and fire worship became the cult of the Atlantians, for the celebration of which magnificent temples were built throughout the length and breadth of the continent of Atlantis, but more especially in the great "City of the Golden Gates"—the temple service being performed by retinues of priests endowed by the State for that purpose.

"For some time religion was comparatively pure and the priests did their utmost to keep alive in the hearts of the people the spiritual life. Evil days, however, were drawing near when no altruistic idea should remain to redeem the race from the abyss of selfishness

in which it was destined to be overwhelmed. The decay of the ethical idea was the necessary prelude to the perversion of the spiritual. The hand of every man fought for himself alone, and his knowledge was used for purely selfish ends, till it became an established belief that there was nothing in the universe greater or higher than themselves. Each man was his own "Law, and Lord, and God," and the very worship of the temples ceased to be the worship of any ideal, but became the mere adoration of man as he was known and seen to be. Shrines were placed in temples in which the statue of each man, wrought in gold or silver, or carved in stone or wood, was adored by himself.

"The richer men kept whole trains of priests in their employ for the cult and care of their shrines, and offerings were made to these statues as to gods. The apotheosis of self could go no further.¹

"Another terrible development of these times was the practice of sorcery; many of the inhabitants, had of course become aware of the existence of powerful elementary creatures, who had been called into being, or at least

¹ Elliott's "Atlantis".

animated by their own powerful wills, which, being directed towards maleficent ends, naturally produced the elementals of power and malignity. So degraded had then become man's feelings of reverence and worship that they actually began to adore the semi-conscious creations of their own malignant thought. The ritual with which these beings worshipped was blood-stained from the very start, and of course every sacrifice offered at their shrine gave vitality and persistence to these vampire-like creations, so much so that even to the present day in various parts of the world, the elementals formed by the powerful will of these old Atlantian sorcerers still continue to exact their tribute from unoffending village communities.

“The Akkadians though they became eventually supreme rulers of Atlantis, owed their birthplace to the neighbouring continent, that part occupied by the basin of the Mediterranean about the present Island of Sardinia being their special home. From this centre they spread eastwards, occupying what eventually became the shores of the Levant and reaching as far as Persia and Arabia. They also helped to people Egypt. The early Etruscans, the Phoenicians, including the Carthagen-

ians and the Shumero-Akkads were branches of this race, while the Basques of to-day have probably more of the Akkadian than of any other blood which flows in their veins. It is supposed that it was the Akkadians who founded Stonehenge and other Druidical remains in the British Isles. The rude simplicity of Stonehenge and other stone circles like that on the grounds of Killiney Park near Dublin were intended as a protest against the extravagant ornament and over-decoration of the existing temples in Atlantis, where the debased worship of their own images was being carried on by the inhabitants.

“The Mongolians never had any touch with the mother-country. Born on the wide plains of Tartary, their emigrations for long found ample scope within those regions. The presence of Mongolian blood in some tribes of North American Indians has also been recognized by various writers on ethnology. The Hungarians and Malays are both known to be off-shoots of this race, ennobled in the one case by a strain of Aryan blood, degraded in the other by mixture with the effete Lemurians. But the interesting fact about the Mongolians is that its last family race is still in full force, it has not in fact yet reached its zenith, and

the Japanese nation has still got history to give to the world.

“For the practice of sun worship, the Atlantians repaired to the hill-tops. There they built great circles of upright monoliths. They were intended to be symbolical of the sun’s yearly course, but they were also used for astronomical purposes, being so that, to one standing at the high altar, the sun would rise at the winter solstice behind one of these monoliths, at the vernal equinox behind another, and so on throughout the year. Astronomical observations of a still more complex character, connected with the more distant constellations, were also helped by those stone circles.”

Says Donnelly: “We must acknowledge that the Atlantides have had a mighty influence over the old world. If those names of fable be merely allegorical, everything ingenious in them belongs to the Atlantides; if the fable be a real tradition, but has been altered in its descent, ancient history is entirely theirs; they have executed, they have produced everything in Phœnicia, Asia Minor, Greece, Egypt, and their traces subsist in the ruins of monuments consecrated to the usages which this people prescribed. Facts, then, as they accumulate,

render them still more interesting. However, this people is lost, as well as they who were the authors of the sciences ; they have no longer an asylum on earth ; everything whispers their memory, except the country which they left for the conquest of a part of the universe. This silence of their country surprises one ; it must have remained desert, or it must have disappeared, as Plato informs us."

The same great mind, speaking of the traditions of the Greeks ("Dialogues, Laws," 104, p. 713), says : "There is a tradition of the happy life of mankind in the days when all things were spontaneous and abundant. . . . Chronos, however, knew that no human nature, invested with supreme power, is able to order human affairs and not overflow with insolence and wrong". Chronos of the Chronian Sea (the Atlantic) King of Atlantis.

CHAPTER III.

A FEW years ago writers dated North American history from the discoveries made by Columbus and his immediate successors. Now they go back to the Irish Danes and Northmen for a starting-point. But the beginning may be pushed much farther back, even to the time mentioned in the tenth chapter of Genesis, v. 25, "He was called Phaleg, etc., for in his days was the earth divided". McCulloch, in his "Researches on America," proceeds to examine the different evidence and circumstances which appear to support the opinion as to the division of the earth and the submerged land. He says "that the manner this verse is explained in the different commentaries on the Bible is certainly incorrect, for they confounded it with the events related of the confusion of language at Babel".

The learned historian, W. Cullen Bryant, was the first to show there was an evident distinction to be made between the event related of Phaleg and that of the confusion and con-

sequent dispersion of man from the Plain of Shinar.

To show the difference between the event which was said to have happened in Phaleg's days and that of the confusion of Babel, he remarks, after mentioning from Genesis, chapter ten: "In the days of Phaleg was the earth divided, and the sons of Noah were distinguished in their generations, in their nations, and by these were the nations divided in the earth, after the flood". But in the history of the confusion of Babel, it is translated, "So the Lord scattered them abroad, from hence (that is from the city and tower) did the Lord scatter them abroad". Certainly two different events.

"In Phaleg's days it is the earth which is said to have been divided; in the history of the Tower of Babel it is the people who were confounded and scattered, two very different relations, the one of human beings, the other of the earth. The word Babel means confusion, the word Phaleg is translated sever and divide."

As the significance of the word Phaleg is of very considerable importance, McCulloch makes a minute investigation of it. According to M. Bryant the explanation is to sever and divide.

From the etymology of this word, and the

general signification of the expression, are we not to conclude, says McCulloch, that there is no reference to a division of men, but to the division of land.

“The building of the Tower of Babel took place about 500 years after the Deluge, and as there were then many thousand persons in existence, it is not difficult to believe they had made some advancement in the arts and even the sciences. We read that the descendants of Cain, before the Deluge, had discovered the art of working metals, that they invented instruments of music, that they built and lived in cities, a fact which alone must establish the possession of a great degree of knowledge; for what a number of arts, etc., must have necessarily existed to build and support a city. Considering these circumstances, we cannot suppose that arts like these so useful and so necessary to mankind would be forgotten and disregarded in after times. Before entering the ark Noah and his sons must have had frequent opportunities of seeing and judging of the inventions, etc., of the antediluvians, and of course must have retained many of them.”

Sacred history mentions nothing useless or superfluous, its object was religion, and therefore it only glances at other subjects.

“Several very learned men have supposed the antediluvians to have had a system of astronomy, a trade, commerce, etc., and to have made much more advancement in the arts and sciences than is generally attributed to them; thus satisfactorily accounting for the great progress made by the Chaldeans, Sumerians, Egyptians, Babylonians, Hindoos, Phœnicians, Celts, etc., so shortly after the Deluge.

“The most unequivocal proof, however, of the state of antediluvian science is found in the celebrated work of Noah, the building of the ark. This vessel, reckoning 18 inches only to the cubit, by which it is described, would be of the enormous burden of 42,413 tons. Now, though the command to construct such a vessel in the heart of a continent might well be, as it was, divine, and some directions were appended to the command respecting its size and structure, we apprehend that no person who has not been professionally accustomed to shipbuilding in our times would very successfully engage in the task of the patriarch, upon his instructions; and we have no reason to suppose there was anything supernatural in his skill.”

Adam died in the year of the world (i.e. in the renovation of the earth from its chaotic state) (Gen. I.-II.) 930, and would consequently

be contemporary with Lamech, the father of Noah, for a period of fifty-six years. In like manner, Shem, the son of Noah, would be contemporary with Isaac for fifty years. Whatever knowledge God communicated direct to Adam was transmitted to Noah by his father Lamech.

The traditions of the Deluge and the building of the Tower of Babel are to be found among all the ancient nations.

According to Smith's "Ancient History," based on the biblical account, the material civilization of the world was begun by the race of Ham, put to the highest uses by the race of Shem, "and, if the phrase may be allowed, popularized and made the handmaid of energetic progress, by the race of Japhet, to whom Noah's prophecy gave the highest development of worldly greatness".

The post-diluvians were not to confine themselves to any one particular district, as they evidently wished to do. Thus the Almighty, to frustrate their intention, gave to each family a different language, or three distinct offshoots from the original tongue in which they had spoken.

The researches of learned philologists¹ con-

¹ Including Cuvier, Pritchard, Prof. Rask, Max Müller, Sir William Jones, Fr. Hogan, S.J., etc.

firm this, showing that, in course of years, branch dialects issued from these three. And although they class them under different names, all agree that the human race sprang from the three branches of one parent stock.

Those primitive languages are clearly traced to the Chaldean.

The ark of Noah having continued upon the bosom of the watery element during a complete year, and the flood having universally subsided, Holy Scripture informs us that it rested upon the mountains of Ararat. By Ararat is generally understood Armenia, as translated by the Vulgate.

Sacred text does not say that the ark rested upon Mount Ararat, but uses the word in the plural number, which, in the opinion of many learned writers, including Maurice and H. Bancroft, only implies that it rested upon one of the mountains of that vast chain which was distinguished by different appellations in the various countries through which it passed, and which near its western rise was known to the inhabitants of ancient Syria by that of Ararat. This conjecture, says Maurice, will appear less improbable when it is considered how customary it has been for high and extensive ridges of mountains, by whatever name in particular

regions demonstrated, to be distinguished by one general appellation. Thus in Africa the immense chain of mountains extending from the great western ocean as far as Egypt is called Atlas, and thus in South America the still more stupendous chain running from north to south for above four thousand miles together along the coast of the Pacific Ocean is called the Andes.

“The Semitic and Japhetic (i.e. Aryan) families moved off to the north, west, and east, following the rivers and valleys, gradually getting separated by increasing numbers in course of years, and radiating from their respective centres. New dialects were rapidly developed as they became lost to one another by the screen of the great mountain ranges and their ever-increasing distance.”¹

The Babylonian and Egyptian civilization was formerly considered the earliest in the world, but now, thanks to the wonderful excavations made by M. de Larzac at Lello between 1877 and 1900, and continued for some months by Captain Gaston Cros, preceded by Messrs. Loftus and Taylor (who did not achieve so complete results), we have, as shown by Messrs.

¹ Palmer's "Shinar".

King, Department of Assyrian Antiquities, British Museum, and Hall, in Egypt and Western Asia, in the light of recent discoveries, and Mr. King's learned and fascinating book recently published, "Sumer and Akkad," an account of the Sumerians, founders of that Babylonian and Egyptian civilization, perhaps the same people who built the wonderful temples in Central and South America, and who probably crossed Europe even as far as Britain and Ireland, for in this latter country graves have been found with the same characteristics as those of the Sumerians. "The Sumerian practice of burial has been proved," says King, "that the corpse was regularly arranged for burial in the contracted position, in a sitting posture or lying on its side, while the Egyptian corpses were always placed at full length" (see "Irish Burials"). One of the earliest Sumerian rulers, Lugal-Zaggisi, boasts that he reached beyond what is now the Mediterranean coast, and his expedition merely formed the prelude to the conquest of Syria by Shar-Gani-Sharri of Akkad.

"The book 'Egypt and Western Asia' tells us that the Sumerians, as they are called, are thought as yet to have been the aboriginal inhabitants of Babylonia. The Babylonian elements of culture, which the early Semitic

invaders brought with them to Egypt, were ultimately of Sumerian origin. Sumerian civilization had profoundly influenced the Semitic tribes for centuries before the Semitic conquest of Babylonia, and the Sumerians were conquered by an alien race but not by an alien culture. For the culture of the Semites was Sumerian, the Semitic races owing their civilization to the Sumerians. According to Mr. H. M. Hall, bodies in crouched positions have been found in Farah and in Southern Babylonia and in Egypt. Also, evidently, it was the earliest mode of burial, and was brought to Ireland by the earliest migrations from the East."

In "Sumer and Akkad," Mr. King says: "Perhaps the most important achievement of the Sumerians was the invention of cuneiform writing, for this in time was adopted as a common script throughout the East, and became the parent of other systems of the same character.

"But scarcely less important were their legacies in other spheres of activity. In the arts of sculpture and seal engraving, their own achievements were notable enough, and they inspired the Semitic work of later times.

“The great code of Hammurabi’s laws, which is claimed to have influenced Western codes, is now definitely known to have been of Sumerian origin, and Urukagina’s legislative effort was the direct forerunner of Hammurabi’s more successful appeal to past tradition. The literature of Babylon and Assyria is based almost throughout on Sumerian originals, and the ancient ritual of the Sumerian cults survived in the later temples of both countries.

“Sumer in fact was the principal source of Babylonian civilization, and a study of its culture supplies a key to that of the whole world, especially that of Western Asia.

“The excavations carried out in Babylonia and Assyria during the last few years have added immensely to our knowledge of the early history of those countries, and have revolutionized many of the ideas current with regard to the age and character of Babylonian civilization.”

The same interesting and learned book also shows how the primitive conditions of life were gradually modified, and how from rude beginnings there was developed the comparatively advanced civilization which was inherited by the later Babylonians and Assyrians

and exerted a remarkable influence upon other races of the ancient world.

Sumerian culture was carried far beyond the limits of Babylonia.

The original home of the race is to be sought beyond the mountains to the east of the Babylonian plain. The excavations conducted at Anan near Askhabad by the second Pumpelly Expedition have revealed traces of pre-historic culture in that region, which present some striking parallels to other early culture west of the Iranian Plateau. Moreover, the physiological evidence collected by the first Pumpelly Expedition affords an adequate explanation of the racial unrest in Central Asia, which probably gave rise to the Sumerian immigration and to other subsequent migration from the East.

Mr. King also suggests that contact may have taken place between the Sumerians and the pre-historic peoples of North Africa and Western Asia. But far closer were the ties which connected Sumer with Elam, the next neighbour of Chaldea, the great centre of civilization which lay upon the eastern border; and recent excavations in Persia have disclosed the extent to which each civilization was of independent development.

“It was only after the Semitic conquest that Sumerian culture had a marked effect on that of Elam, and Semitic influence persisted in the country even under Sumerian domination. It was also through the Semitic inhabitants of Northern Babylonia that cultural elements from both Sumer and Elam passed beyond the Taurus, and after being assimilated by the Hittites, reached the western and south-western coasts of Asia Minor.

“An attempt has therefore been made to estimate, in the light of recent discoveries, the manner in which Babylonian culture affected the early civilizations of Egypt, Asia, and the West. Whether through direct or indirect channels, the cultural influence of Sumer and Akkad was felt in varying degrees throughout an area extending from Elam to the Ægean.”

The honour of first peopling America has frequently been given to Noah and his immediate descendants.

“Noah’s Ark,” says Ulloa, “gave rise to a number of such constructions, and the experience gained during the patriarch’s voyage emboldened his descendants to seek strange lands in the same manner.” Driven to America and the neighbouring islands by winds and

currents, they found it difficult to return, and so remained and peopled the land.

Many learned authorities, on the contrary, think it more probable that Noah's sons came to America by land; and believe that the continents were not disconnected until some time after the Flood, by which time America was peopled from the old world.

So far from being a dreary waste, the past of the vast American continent is full of interest, and the charm surrounding the events and people of the days gone by is ever increased by the lapse of time. The past would in truth be a desert if the people who preceded us had not left their records upon hill and plain and stone to mark their glories, their woes, and the struggles to gain that for which men still strive.

The Americas afford a rich field for antiquaries as well as geologists; some of the most distinguished of the latter (foremost amongst whom may be mentioned Profs. Louis Agassiz and Alexander Humboldt) say, that before the plains of Europe rose above the primeval seas, the continent which is now called America emerged from the watery waste that they think encircled the whole globe, and they give abundant proof of its hoary age, though not of its early civilization.

Savants who have occupied themselves seriously with the American antiquities know that these last rival in importance and grandeur the most celebrated monuments of Babylonia, Egypt, Assyria, Hindustan, Greece, and Rome.

When the Almighty confounded the language of mankind at Babel, and obliged them to scatter over the earth, the same ideas of religion, the same arts, knowledge, manners, etc., were common to all; and these were carried to the different parts of the world, which Providence had assigned to particular tribes and families.

Notwithstanding the desire of several American scientists, who claim for the early inhabitants of their country an indigenous origin, the researches of learned men in latter days, whose writings cannot be gainsaid, testify that all races of men are brethren; that we are of "one blood," and that our common father was made in the "likeness of God," "a little lower than the angels"; and instead of being created in a low savage state he was, on the contrary, endowed with the greatest intelligence, moulded in perfect symmetry and physical beauty: in fact, the last, and certainly the most wonderful, of the Creator's handiwork.

According to the Bible, the period which the

antediluvians possessed the earth was 2232 years; and by the authority of the fourth chapter of Genesis they had made no inconsiderable progress in the arts and sciences, as has been already mentioned. This will account for the great progress made by Chaldeans, Egyptians, Phœnicians, Greeks, Hindoos, etc., so shortly after the Deluge.

The resemblance of nation to nation has seemed inexplicable. Authors, to explain it, have formed theories, giving all the inventions, knowledge, etc., to the one people, the Atlantes, and deriving the information of other nations from them.

Hence Lord Bacon's idea (since confirmed by many learned historians, including Sir William Jones, see "Asiatic Researches") that the ancient nations, etc., had received their knowledge from some nation more ancient than their own, and he believed that all learning, etc., emanated from Chaldea.

It may be asked, why then do nations differ so much in their religious systems if having one common origin with those of other people? It is answered that as idolatrous worship is taken almost wholly from objects before our eyes, when we remove to other situations where we have not those appearances and objects that

gave rise to particular custom we endeavour to suit them to the present face of things, or some would drop them entirely, others would retain them, though they forgot what superstition they arose from.

CHAPTER IV.

ACCORDING to the Pentateuch, the descendants of Noah were destined by God to overspread the whole earth. The most ancient genealogical tree of the human race is found in the fifth chapter of Genesis—the generations of Adam—and the next that is given is in the tenth chapter. Sacred history gives the first accounts of the original formation of nations; these are the most ancient, and serve as the only infallible guide in the knowledge of antiquity.

Astronomical legends of Oriental empires are those which gave rise to the wildest fables in the whole range of ancient mythology, and all the early Eastern records, including the Persian, etc., according to M. Bailly and Sir William Jones (“Asiatic Researches”), are equally unreliable.

It is very remarkable that in all the ancient chronology the age of the world is divided into four grand periods, but, according to wild

Eastern ideas, of astonishing duration. Maurice, in his "History of Hindustan," says: "The Hindoos called each of these periods Yugs—the first, the Latya Yug, the age of purity, is said to have lasted 3,200,000 years; and they say in this age men lived to the age of 100,000 years.

"The second is called the Treta Yug—that is the age in which one-third part of mankind became reprobate. This Yug consisted of 2,400,000 years, and that men in this period lived to the age of 10,000 years. The third is styled the Dwaper Yug, or the age in which half of the human race became depraved. This lasted 1,600,000 years, and in this Yug the life of man was reduced to 1000 years. The name of the fourth or present age is Cah-Yug, in which all mankind are depraved, or rather lessened, according to the derivation of the word Cah given by Mr. Holwell. The Hindoos say that Cah-Yug is to last 400,000 years, of which they say more than 5000 years have already passed, and judiciously remark that in this age the life of man has been reduced to the very contracted period of 100 years, and the Brahmins predict every species of wickedness to take place before the expiration of it" (from Maurice's "History of Hindustan").

Certain it is that of all the sciences astronomy appears to have been early known in great perfection, and, according to Maurice and most learned astronomers, first reared its head, not in Egypt, Persia, or Greece, but in the earliest region tenanted by the renovated race of man. It was necessary for the pursuits of husbandry that the Chaldean shepherds should diligently observe the orbs of heaven; their alternate rising and setting; their opposition and conjunction; their emersion and setting. In its original outline simple and rude, by degrees it became vast, a profound and complicated science. The principles and practice of astronomy, thus commencing in Chaldea, were extended and amplified by the daring navigators of Phœnicia, and in succeeding ages by the philosophers of Persia, India, Greece, and Egypt were carried to the utmost point of perfection attainable in these remote periods.

Costard, who is considered one of the most profound Oriental astronomers that ever flourished, supports Maurice in his opinions with regard to the wonderful imaginations of the "presumptuous Brahmins," as he called them, who claimed for India as being the first civilization of the world, and for their country an unfathomable antiquity. M. Costard found

that their assertions relative to the earth's antiquity had no foundation but in the great solar and lunar cycles, or planetary revolutions, and that Chaldea, and not India, was the parent country of mankind.

In proof of this assertion a few remarkable instances are there produced, upon the authority of Sir William Jones, which evince the primitive languages of Chaldea and India not to be greatly dissimilar, that the name of Adam may be traced to the Sanskrit root, Adim, or the first. Nuh may be recognized for the patriarch Noah, and that their great hero, Bali, is the Bel or Baal of their neighbours, from whence the Irish word for the month of May is derived—Bels Fire—probably because the sun was commencing in that month to show himself in Ireland.

The Egyptians and Greeks both claim for their respective countries the honour of being the first astronomers, but Costard points out the high improbability of the Egyptians or Greeks being the inventors of a form and order of the constellations which are, in many respects, totally inapplicable to the climate of Egypt. The consequence is that their ancestors must have brought a sphere fabricated, for the use of agriculture and navigation, from some

primeval country inhabited by them before their migration to the banks of the Nile; and "that primeval country, we are informed," says Maurice, "from the most sacred authority, was Chaldea".

It was the fashion for many years for antiquarians to try to prove the wonderful ages of the civilization of various countries—millions of years were as nothing to them—according to many learned men the Bible was only a beautiful poem whose dates were not to be relied upon, and, alas! much harm was done by the writings of these distinguished authorities which will take time to eradicate, for all are not so honest as the great Hindu scholar, Mr. Halhed, the translator of the code of Hindu laws, a work whose preface, says Maurice in his "History of Hindustan," p. 88, "shows the deepest Oriental erudition, and who is considered perhaps the most learned of writers on Hindu chronology".

Before minutely investigating the principles upon which that chronology is founded, Halhed exclaimed:—

"Computation is lost and conjecture overwhelmed, in the attempt to adjust such astonishing spaces of time, to our confined notion of the world's epoch; to such antiquity the

Mosaic creation is but as yesterday, and to such ages the life of Methuselah is no more than a span." "But Mr. Halhed," says Maurice, "was soon on further investigations convinced of the futility of the claims to unfathomable antiquity of the presumptuous Brahmins," and requested Maurice to announce to the public his altered sentiments on this point; and, says Maurice, "one cannot fail to honour an author who thus voluntarily stands forth in so decided and manly a manner, to prevent the further circulation of a dangerous error under the sanction of his distinguished name". Every sceptical hypothesis, therefore, raised upon this basis of conjecture, relative to the immense period of the world's duration, and the antiquity of the Indian nation, promulgated in his work, of necessity falls to the ground; and one source of infidelity is thus happily annihilated.

All great authorities consider that the wonderful dates of the Hindus and the Brahmins and also other Eastern records owe their origin to the astronomical reveries of the ancient founders of Babel, whose blind veneration for the great regal patriarchs early introduced the belief that their souls were translated into certain of the heavenly bodies, from which lofty stations they still continued

to overlook the affairs of mortals. Hence the Cuthic Phœnicians were accustomed to style the celestial luminaries, "Speculators of the Heavens".

The stories of the lost countries, Atlantis in the north, and Lemuria in the south, which joined the old world with the new, serve, in the opinion of most learned men of the present day, to account for the origin of the American Indians, and the different animals of that vast continent.

Many of the inhabitants and animals of Atlantis were engulfed in the great catastrophe which sunk that great island, but many others escaped and remained separated from the rest of the world, and from this fact the earliest writers, including the celebrated d'Acosta, account for the origin of the American Indians and the variety of the animals found on that continent. He says that the people and animals saved in the ark spread gradually by these routes over the whole world.

Clavigero shows that upheavals, engulfings, and separations of land have been quite common in Central America, and thinks that American traditions of destructions refer to such disasters. He also shows that certain animals could have passed only by a tropical,

others only by an arctic road ; that there remains no other solution to this intricate question than by admitting an ancient union between the equinoctial countries of America and those of Africa by the submerged continent Lemuria, or the dead country, and a connexion of the northern countries of America with Europe on the east and Asia on the west, by the lost Atlantis ; so that he says there has been probably a period since the Flood when there was but one continent, thus agreeing with other great authorities as to the truth of what is called the myth of Atlantis of the submerging of a vast tract of land in early times. In these days it is not impossible for us to suppose the occurrence of an earthquake, or possibly a succession of shocks, so violent as to submerge a tract of land 1500 miles in length which, according to Clavigero, united Africa and South America (Brazil). It is well known that these convulsions are common in the climates where this land is supposed to have been. History even at the present day shows many examples of effects produced by earthquakes. The earthquake that was felt in Canada in 1663 overturned a chain of mountains upwards of 300 miles in length, converting the whole of that immense tract into one entire plain. How

prodigious must have been the convulsions occasioned by those extraordinary earthquakes recorded in the histories of America, when the world was thought to be on the verge of dissolution !

Again in later times we have the great earthquake in Lisbon, in which 70,000 lives were lost, the destruction of the cities of San Francisco, Valparaiso, Messina, and that of Krakatoa in the Straits of Sunda, in which thousands perished.

On 20 December, 1910, Prof. Milne, F.R.S., the eminent seismologist, of Shide, Isle of Wight, states :—

“After a long period of rest we have had a succession of large earthquakes.

“On the 13th inst. there was one on the west coast of Africa, which broke several cables, and on the 14th inst. one in Scotland. On the 16th inst. one occurred as far off as New Guinea.

“On the 17th inst., at 7.30 a.m., one reached us from a place as far distant as the West Indies. Next day, at 4 a.m., one came from Java, and in less than two hours, namely at 5.49 a.m., there was another disturbance in the West Indies. There was a third at 4.50 P.M.

“With the exception of the disturbance in Scotland they were all very large and shook quite half the world.”

Hurricanes and earthquakes were common in America. One hundred and fifty-eight years after the great hurricane which is said to have taken place 1715 years after the Flood, there was another destruction of this land, which was of the Guinamentin giants who lived in New Spain; this destruction was a great trembling of the earth which swallowed up and killed them, the mountains and volcanoes burst upon them, that for a certainty none should escape.¹

Veytia and Clavigero are convinced that this name Guinamentin is not to be accepted literally. While some early writers refer to them in terms which indicate that they were disposed to accept the existence of a race of giants as a fact, all agree, however, that they were the first inhabitants of the country. These cruel monsters, addicted to the most disgusting vices, the terror of migrating peoples, at last met their fate in a great convulsion of Nature, which shook the earth and caused the mountains and volcanoes to swallow up and kill

¹ Short's "Antiquities".

them (Ixtlilochitl)—evidently the division of the earth mentioned in Genesis x.

The more one reads, the more we are convinced of the resemblances between the ancient Eastern peoples and the book of Genesis.

Even the Bible mentions the giants: "There were giants in those days," says the Bible. A great deal of Central American history is taken up with the doings of an ancient race of giants called Guinames; these are supposed to have got their name from their strength and prowess in war, and also from their superiority of intellect over their fellows.

The earliest records yet found of the primitive inhabitants of America remain principally in the valleys of the Mississippi and Ohio and probably may yet be found in quarters yet unknown. These are the remains of the mound builders, the remains of the works of an extinct race; these burrows and ramparts resemble those of Europe and Asia and the huge mounds of Mesopotamia. There are also numbers of them to be found in the British Isles, especially in Ireland. Messrs. Squier and Davis, in their Smithsonian contributions, accurately describe them. In the light of recent researches it is interesting to read what

Latrobe says in his work, "The Rambler in North America"¹ :—

"It is impossible to contemplate the mounds which are to be met with throughout this vast region—relics of a people, and of a time of which no recollection or tradition has been preserved—without interest and feeling. That the hands which raised them should long ago have mingled with the clay of which they formed those simple but enduring monuments, excites no wonder. Generation departs after generation, a nation perishes, and its place is filled by another; but it is seldom that all memory, all tradition, is lost of a whole people. A name alone may remain without any other distinctive feature; but that is yet a name, and under it the existence of a distinct division of the human race may yet stand recorded in the book of the world's history. But here in this vast continent, dispersed over a great extent of territory, we find the relics of utterly forgotten races. They must have been numerous; for the variety and magnitude of the works they have left behind them attest it. We behold mounds raised upon the rich level plains of the West, which will ever remain a

¹ "Tumuli and other antiquities in the Valley of the Mississippi."

marvel. It is in vain we would pry into the secret of their deeds, their time of existence, their history. We dig into their places of sepulture but to throw up surmises. We handle their bones, but they are silent. Eternal darkness has closed upon their memory."

These mound builders are supposed to have possessed one distinctive feature, the whistling or bird language. By a curious graded scale of shrill whistlings they were able to converse over great distances. It was their need of a means of communication across long distances over the great ravines which caused the development of a system of crude signalling by whistling into a complete language. The art is still employed in the Atlas Mountains and in Gomera, one of the smallest of the Canaries.

The language is made up like a sort of Morse code, with high calls and low, short calls and long, with rising and falling inflexions, and with a curiously articulated utterance, something similar to triple-tonguing on a cornet. Quaint and impressive as this whistling language is, it seems a pity that it should die out. It is, however, surely passing, and a few years more will witness its extinction.

In the preceding chapter the writer of this little book has given the testimony of the oldest

writers and of modern scientific research to the fact of the former existence of an ancient continent occupying the site of the lost Atlantis.

Mr. King in his book "Sumer and Akkad," says: "There is a peculiar fascination in tracking any highly-developed civilization to its source". He traces the origin of Greek and Egyptian civilizations through the different stages of Ægean culture, and says that recent excavations have not only yielded remains of the early dynastic kings who lived before the Pyramid builders, but they have also revealed the existence of Egyptians dating from a period long anterior to the earliest written records that have been recovered. He also says: "Archæologists have been enabled to trace the civilization of Assyria and Babylon back to an earlier and more primitive race, which in the remote past occupied the lower plains of the Tigris and Euphrates, while the more recent digging in Persia and Turkestan has thrown light upon other primitive inhabitants of Western Asia, and has raised problems with regard to their cultural connexions with the West which were undreamed of a few years ago. Probably," he says, "the first settlement of the Sumerians and Akkadians was made in the neighbourhood of the Persian Gulf, as the

lands of Sumer and Akkad were situated in the lower valley of the Euphrates and Tigris." The early history of Sumer and Akkad is dominated by the racial conflict between Semites and Sumerians, it was the racial unrest in Central Asia which gave rise to the Sumerian immigration and to other subsequent migrations from the East. Atlantis seems to have been the goal for these uneasy spirits, for we find the Akkadians mentioned as a colony of the favoured land, that for centuries exercised so great a sway over its neighbours as to excite their envy and fear.

CHAPTER V.

SHORT, in his "American Antiquities," says: "We are fully aware of the uncertainty which attaches itself to tradition in general, and of the caution with which it should be accepted in treating of the foundations of history; but still, with reference to the origin and growth of old world nations, nothing better offers itself in many instances than suspicious legends.

"The histories of the Egyptians, the Trojans, the Greeks, and of even ancient Rome rests on no surer footing. It is certain that while the legendary history of any nation may be confused, exaggerated, and besides full of breaks, still there are some main and fundamental facts out of which it has grown, and this, we think, is especially true of the new world traditions.

"They say that Votan, the grandson of Noah, who was supposed to have been one of those who undertook the building of that lofty edifice which was to reach to heaven, went by express command of the Lord to people the new world

or that land. They say also that the first people came from the quarter of the north, and when they arrived at Socomusco, they separated, some going to inhabit the country of Nicaragua and others remaining in Chiapas." The tradition of Votan, the founder of the Maya culture, the first civilization in America, though somewhat warped, probably by having passed through many hands, is nevertheless one of the most valuable pieces of information which we have concerning the ancient Americans. Without it our knowledge of the origin of the Mayas would be a hopeless blank, and the ruins of Palenque would be more a mystery than ever. According to this tradition, Votan came from the east, from Valum Chivim, by the way of Valum Votan, from across the sea by Divine command, to apportion the land of the new continent to seven families which he brought with him. From the plain of Shinar, Votan set out for the new world with the seven families who accompanied him. As has already been stated in this little book, it is almost certain that they came over the vast continent Atlantis before the Earth was divided according to the tenth chapter of Genesis. Votan's achievements in the new world were as great as those of any of the heroes of antiquity.

His great city was named "Nachan" (City of the Serpents), from his own race, which was named "Chan," a serpent. This Nachan is unquestionably identified with Palenque. The date of his journey is placed at 1000 years B.C. Peláez, in his "Memorias para la Historia del Antiquo Regno de Guatemala," states that Votan founded the ancient Nachan or Culhuacan, now known as Palenque, in the year 3000 of the world, and in the tenth century B.C. One of the great works of this hero was the excavation of the first tunnel or snake hole, as it was called in those days, made in the new world from Zuqui to Tzequil. He also knew the value of the so-called weaker sex, for he deposited a great treasure at Huehuetan in Socomusco, which he left under the vigilant care of a guard, commanded by one of the most honourable women of the land.

The most interesting traditionary history which has been discovered is that of the Guiches of Guatemala. The Guiches, although amalgamated with the Nahuatl nations from Central Mexico, were a branch of the great Maya monarchy. Signor Pimental, on the authority of an ancient author, states that the name Guiche was applied to the first empire of Palenque and signified many trees, and it is a

remarkable fact that one of the most fertile valleys in Patagonia at the present day is called the Guichauri by the Pampa Indians, which means in their language, "Refuge from the winds".

The great Maya family with its numerous branches, each in time developing its own dialect if not its own peculiar language, at an early date fixed itself in the fertile valley of the River Usumasuita and produced a civilization which was old and ripe when the Toltecs came in contact with it. Here in this picturesque valley region in Labasco and Chiapas we may look for the cradle of American civilization. Under the shadow of the magnificent and mysterious ruins of Palenque a people grew to power who spread into Guatemala and Honduras, northward to Anabuac and southward into Yucatan. This kingdom of the serpent, as Votan's was called, flourished so rapidly that he founded three tributary monarchies, whose capitals were Talau, Mayapau, and Chiquimala. The former is supposed to have been situated about two leagues east of the town of Ocoznigo. Mayapau is well known to have been the capital of Yucatan, and Chiquimala is thought to have been Copau in Honduras.

Learned ethnologists, including Dr. Le Plongeon, say there is no doubt that the Maya language is one of the most ancient on earth. It was used by a people that lived at least 6000 years ago, as proved by the Katuus, to record the history of their rulers, the dogmas of their religion, on the walls of their palaces, on the façades of their temples. The Mexican scholar Melgar is convinced that he sees resemblances between the names employed by the Mayas (Chiapeuca) in their calendar, and the Hebrew philologists also say that the Maya language is not devoid of words from the Assyrian. To the Maya, or rather, the Maya-Guiche stock no doubt belongs the greatest antiquity assignable to any language or languages on the Continent, all other Indian languages being offshoots from the mother-tongue, and which in its turn, according to undoubted authorities, has sprung from Noah's tongue, the Hebrew.

The pyramids of Egypt, the ruined cities, the temples, the palaces, and the cisterns of Hindustan (Ceylon), the great wall of China, do not attest a more advanced civilization than the antiquities discovered in many parts of America. Until late years these monuments were neglected even by men of science, and Stephens, who rediscovered the cities of Central

America, says : " The hieroglyphic inscriptions of the new world have not yet excited in sufficient degree the ardour of savants in deciphering the mysterious vestiges of a past civilization.

However, in later years American and other savants are occupying themselves with these studies, among whom may be named the learned archæologist Edward D. Thompson (American), M. Bancroft, M. Hyde Clarke, the Abbé Brasseur de Bourbourg, M. Desiré Charney, Count Periquy, the German Profs. Seler, T. Maur, K. Sapper and Prof. Forstman, who is most assiduous in his attempts to decipher the Mayan inscriptions. An interesting book has just been published by two English travellers, M. M. Channing Arnold and Frederick J. Tabor Frost, who claim for it that it is the first book ever written by Englishmen on Yucatan, " The Egypt of the New World ". They, however, differ as to the age ascribed by learned scientists to the ruined buildings, and seem to think that the art and architecture were introduced by Buddhist emigrants and the Buddhistic designs were modified by native artists, thus unknowingly proving that there must have been a much earlier civilization than could have been brought to America by the sons of Buddha.

Desiré Charney says in an article on Central America ("North American Review," January, 1881, p. 48): "The ocean of ruins all around are not inferior in size to those of Egypt." At Leotihucan he measured one building two thousand feet wide on each side, and fifteen pyramids each nearly as large as Cheops. "The city is indeed of vast extent . . . the whole ground, over a space of five or six miles in diameter, is covered with heaps of ruins—ruins which at first make no impression, so complete is their dilapidation." He asserts the great antiquity of these ruins, because he found the very highways of the ancient city to be composed of broken bricks and pottery, the debris left by earlier populations. "This continent," he says (p. 43), "is the land of mysteries. We here enter an infinity whose limits we cannot estimate. . . . I shall soon have to quit work in this place. The long avenue on which I stand is lined with ruins of public buildings and palaces, forming continuous lines, as in the streets of modern cities. Still, all these edifices and halls were as nothing compared with the vast substructures which strengthened their foundations.

"We find the strongest resemblance to the works of the ancient European races, the

masonry is similar, the cement is the same, the sculptures are alike ; both peoples used the arch ; in both continents we find bricks, glass-ware, and even porcelain ("North American Review," December, 1880, pp. 524, 525) with blue figures on a white ground" ; also bronze composed of the same elements of copper and tin in like proportions ; coins made of copper, round and T-shaped, and even metallic candlesticks.

// McCulloch, in his "Researches in America," also believes in the submerged Atlantis, and shows that the American Indians must have been descended from some of the original wanderers from the Plain of Shinar, and while possessing much of the knowledge of the early Eastern nations, they were disconnected from them at a very early period, in proof of which he says :—

"We find our Indians have very correct traditions of the Flood and confusion of languages ; but after this latter event, the chain which connected them with the old world is broken. Cush, Belus, Nimrod, and others may be found in most of the mythologies of the old world when carefully analysed ; but the American Indians relate nothing of these mysterious mighty personages, a proof of their

very early separation from the old world, before the greatness of these men had spread over the different parts of the world."

That the Mexicans, Peruvians, and other American peoples were highly cultivated their ancient monuments show; they possessed a very considerable degree of knowledge of both arts and sciences; which knowledge they have preserved through so many centuries that the sources whence it is derived have long since been forgotten. This knowledge is, however, radically and positively the same with much of the learning of ancient Egypt, Hindustan, and Chaldea.

Their rites of sun and fire worship closely resemble those of the early Celts of Britain and Ireland, and like the latter they claim to be the "Children of the Sun". An ark or argha was one of the universal sacred symbols which are found alike in India, Chaldea, Assyria, Egypt, Greece, and amongst the Celtic peoples.

As to religious architecture, it is found on both sides of the Atlantic that one of the earliest sacred buildings is the pyramid.

It seems clear that they were closely connected with some religious idea or group of ideas. The identity of designs in the pyramids

of Egypt and those of Mexico and Central America is too striking to be a mere coincidence. True, some—the greater number—of the American pyramids are of the truncated or flattened form, yet, according to Bancroft and others, many of those found in the Yucatan, and notably those near Palenque, are pointed at the top in true Egyptian fashion; while, on the other hand, we have some of the Egyptian pyramids of the stepped and flattened type. Cholula has been compared to the groups of Dachour, Sakhara, and the Stepped Pyramid of Medourn. Alike in orientation, in structure, and even in their internal galleries and chambers, these mysterious monuments of the East and West stand as witnesses to some common source whence the builders drew their plan.

The excavations lately made by Mr. L. Hewitt Myring in Peru and his collection of prehistoric pottery, found by him in Chimu Cemetery in that country, to which some antiquarian gave a doubtful antiquity of 7000 years, and which has so strong a resemblance to the pottery of other Eastern nations, clearly show the immemorial connexion between the Americans and their Eastern brethren.

The discovery of the pottery proved that there existed in the western slopes of the

Andes one of the first civilizations in the world, and corroborated the opinion of many learned authorities that it was brought to Peru by Ophir, also the grandson of Noah, the great old man from whom all antediluvian knowledge descended. There seems no doubt that as Votan, another of the patriarch's grandsons, crossed by Atlantis with his seven families and civilized North and Central America, so Ophir crossed by the sunken continent, Lemuria, to Southern America, carrying with him the same civilization derived from the same source.

The gold and silver of Peru largely contributed to form the metallic currency upon which Europe has carried on her commerce during the last 300 years.

The Peruvians called gold "the tears wept by the sun". It was not used among the people for ornament or money.

The great Temple of the Sun at Cuzco was called "The Place of Gold". It was literally a mine of gold—walls, cornices, statuary, plate, ornaments: all were of gold; the very ewers, pipes, and aqueducts, even the agricultural implements used in the garden of the temple, were of gold and silver. The value of the jewels which adorned the temple was equal to 180,000,000 dollars! The riches of the king-

dom can be conceived when we remember that from a pyramid in Chimu a Spanish explorer named Toledo took, in the year 1577, 4,450,284 dollars in gold and silver ("New American Cyclopædia": art. "American Antiquities").

CHAPTER VI.

As already stated, the story of the submerged tract of land, formerly considered a myth, has been steadily gaining ground with serious scientists within the last few years, and the French work, "Histoires des Hommes," gives the honour of all the great discoveries and inventions of the time to the race called Atlantians, the inhabitants of the lost Atlantis, survivors from the catastrophe first bringing their civilization to America.

Whitehurst says so much in his learned works to strengthen this hypothesis of this catastrophe that the author gives the extract in his own words. He was treating of the Giant's Causeway in Ireland, which he asserts is of volcanic origin. "Whoever attentively views and considers these romantic cliffs, together with their exterior appearance, will, I presume, soon discover sufficient cause to conclude that the crater whence that melted matter flowed, together with an immense tract of land

toward the north, has been absolutely sunk and swallowed up into the earth, at some remote period of time, and became the bottom of the Atlantic Ocean." He also makes an observation that he was almost persuaded Ireland was originally a part of the island Atlantis.

In 1590 Edmund Spenser crossed the Irish Channel, bringing with him the first three books of his "Faerie Queene," in the introduction to the second of which he thus defends the verisimilitude of that land of fancy in which the scenes of his "famous antique history" are laid :—

Who ever heard of th' Indian Peru ?

Or who in venturous vessel measured
The Amazon, huge river, now found true ?

Or fruitfulest Virginia who did ever view ?
Yet all these were, where no man did them know,
Yet have from wisest ages hidden been,
And later times things more unknowne shall show,

Why then should witless man so much misween
That nothing is but that which he hath seen ?

What if within the moon's fair shining sphere :

What if in every other star unseen
Of other worlds he happily should hear ?

He wonder would much more ; yet such to some appear.

That Ireland had connexion with the early emigrants from the Plain of Shinar is proved by the most undoubted authorities. Even

Camden (who was no friend of the Irish) says : "Ireland is justly called Ogygia (that is according to Plutarch), for the Irish date their history from the first eras of the world, so that in comparison with them the antiquity of all other countries is modern, and almost in its infancy". Those that deny Ireland to have been Plutarch's Ogygia, assign this reason only, that the distance of Ogygia from Britain does not agree with Ireland, but Camden supposes that "Plutarch was more inaccurate in describing the distance than in the name of the island, whose situation to the west of Britain undoubtedly proves it to be Ireland and to which the name is applied with the greatest propriety. Slater, the English poet, makes use of Ogygia for Ireland in his "Palæ Albion," when deducing the origin of James King of England from thence. Aeria and Ogygia were given in common to Egypt and Ireland, as also that other most ancient and universally allowed tradition of our historians of the marriage of Scota the daughter of Pharaoh with a predecessor of the Scots, which is evidence that there had been an ancient commerce and an alliance of very ancient date, carried on and mutually maintained, between the Egyptians and our ancestors the Irish, and

which if they had not subsisted when Pharaoh was immersed in the Red Sea, or when Moses flourished, at least might have been commenced with some other of the succeeding Pharaohs.

The first colonization of Ireland after the Deluge, according to ancient records quoted by O'Flaherty and Keating, was made by Ninus (the son and successor of Belus) the supposed founder of the Assyrian Empire and the husband of the famous Queen Semiramis. He sent a warrior to "spy out Ireland"; a fact which proved that the ancients must have had an early knowledge of that country. The pagan Irish worshipped the sun under the name of Bell or Belus. Hence comes Beltain, interpreted Teinn Bheil or Bels Fire, the Irish name of the month of May. Belus was also worshipped as a god by the Phœnicians, Babylonians, Greeks, etc. Apollo, however, was the principal god of the pagan Irish, hence the harp in the armorial bearings of Ireland.

From the Psalter of Cashel the following verses are taken :—

Adna son of Bith the Wise,
 A warrior sent by Nin MacPheil (Ninus
 the Assyrian Emperor)
 First came our Eri to explore
 And pull the grass of Fidh-Inis.

Some of this grass he bore away
 And homeward went to tell his tale,
 This was the conquest full complete
 Of shortest spell that Eri knew.

The custom of pulling a tuft of grass, or carrying away a portion of the soil, is still one of the customs observed in taking possession of lands in Ireland.

The old Irish manuscript, "The Book of Lecan," says that after the return of Adna from spying out Ireland, Ninus the Emperor sent Parthelon with a large expedition to take possession of the island. He set out from Migdonia, a territory of ancient Macedonia, and according to the same manuscript knew many arts.

And the construction of the Finian vessels.
 The iron vessels of occidental blackness.

"Ireland was supposed to have remained desert for 300 years after the Flood, but when Parthelon arrived with his expedition he found Ireland already occupied by an earlier people supposed to have been of Finnish type, traces of which have been found—they it was that probably left those stone implements improperly called Celts; they lived by fishing and fowling, and they had dwelt for over 200

years before the coming of Parthelon, upon whose arrival these previous possessors gave him battle on the plain of Magh Ita in County Donegal and were defeated.'

Parthelon's arrival in Ireland was in the two-and-twentieth year before the birth of Abraham, that is in the year of the world 1978.

Many of the nations of Northern Asia are sprung from Japhet, say learned historians, and from him are descended most of the inhabitants of Europe. Parthelon was a Scythian of the race of Magog the son of Japhet, and was one of the early colonizers sent forth from the East in the heroic ages, who first disseminated letters and commerce and agriculture throughout southern Europe, and for these Ireland owes its knowledge to Parthelon and his followers previous to the arrival of the sons of Miledh.

Historians say that the Keltic country (Keltke) from the depth of the district and its extent stretches from the outer sea and the Arctic regions, and reaches to the Pontic Scythia, and that this people emigrating thence, not at one single movement nor in a continuous stream, but always pushing forwards every year at the proper season, overran the Continent in hostile fashion at many different times; wherefore though they had in turn many ap-

pellations, the army was called by a common name Kelto-Skuthai.

Plutarch maintains that the Kimmerio penetrated slowly from the Pontic Scythia, that is from the neighbourhood of the Euxine, to the Western Ocean, each tribe and family driving out their neighbours and seizing their lands as opportunity presented itself.

With the invasion of the Romans into Britain, she lost many of her historical traditions and sources of history of the Celts, and it is owing to that nation never having gained a footing in Ireland that so many of Ireland's ancient manuscripts have been preserved. They are veritable mines of historical lore for British students of the first colonizations of our islands before divisions occurred amongst us. Scotland must have been separated by a very narrow channel; we read in the "Scots Magazine" for 1807 of the Scots paying a curious tribute to the Irish as follows:—

"Loch Ur was originally a navigable arm of Solway Firth, but, in a great sea storm, a moss was driven over from Ireland, which choked it up and formed the present moss. The inhabitants of that part of the country for a long time paid a yearly tribute to the Irish for it, but in process of time their de-

scendants becoming more shrewd and self-interested, sent the Irish word to come and take this moss home again, for they would pay tribute no longer for it ; and the Irish, finding this alternative impracticable, dropt the matter.”

A map made by Sir Henry de la Beche nearly a hundred years ago shows the wonderful changes made by the encroaching of the sea, and the old coast-lines which the mariner finds beneath its waves (far in advance of the present shores), are now being understood in all their wonderful significance.

R. A. Smith Godwin Austin, F.R.S., has identified the trees which comprise the old sunk forests at present existing under the channels which separate England from Ireland, as belonging to those which could not live along the seaboard, and says they belong to an old and extensive land which is now submerged beneath the sea.

This takes us back to the time when the European mainland, instead of terminating, as it does to-day, with the coasts of Norway and France, stretched far westward in one unbroken area far beyond the present coast of Ireland ; a fact which further strengthens the opinions of so many distinguished authorities that

Ireland once formed part of the lost Atlantis, the Utopia of that great Englishman Sir Thomas More.¹

“There is convincing proof,” says Sir R. Sibbald, “that the Scots or Northern Irish were the people from whom all expeditions passed into Britain, and the Horesti, that is the Highlanders, were called Hybernici as being a colony from Ireland.” Prof. Kuno Meyer, in his learned lectures at the Alexandra College, Dublin, last season promulgated the same theory, although some antiquarians, including the Welsh Prof. Rhys, advocate the contrary opinion, namely, that the early migrations came from Britain into Ireland; but for these theories they have no foundation.

It was a received opinion in the time of Propertius, who lived under Augustus Cæsar, that the Irish were descended from the Scythians (lib. 4, El. 3). Whence it appears that the Irish were descended from the Getæ (Goths), a branch of the Scythians, the common origin of all the Celtic tribes who inhabited Europe.

No countries in Europe can furnish better materials for the knowledge attainable from ancient languages, than our own isles of Britain and Ireland.

¹ Blessed Thomas More.

All Irish historians assert that their ancestors received the use of letters directly from the Phœnicians, and all concur in affirming that several colonies from Africa settled in Ireland, and General Vallancy and other learned philologists have compared and asserted the affinity of the Bearli Feni of the Irish with the Punic or language of the Carthagenians.

Diodorus Siculus says, and this opinion is confirmed by the philologist Angelus Rocca, that the Phœnicians received their letters from the Syrians, and that the primitive Phœnician letters were the same as the ancient Samaritan. Irish may therefore, say learned philologists, be deemed a Punic-Celtic compound. They also say: "The Punic tongue, without doubt, was the Canaanitish or old Hebrew language, and that Carthage and other cities of Africa were colonies of the Phœnicians.

"Irish is the most copious language extant; as from the Hebrew proceeded the Phœnician, Carthagenian or Punic, Aeolian, Dorian, and Etruscan, and from those was formed the Latin; Irish is therefore a language of the utmost importance, and it would be a reproach to all Irish men and women, that so valuable a part of ancient learning should be lost."

Irish was not neglected in Ireland till the

reign of Charles II. The last school for the study of it was kept in the County Tipperary under the professorship of Boethius MacEgan in the reign of Charles I, and it was in that seminary that the celebrated Duaid MacFurbis got his knowledge of it and closed the line of Phenian learning until the Renaissance within the last few years, thanks to the devoted members of the Gaelic League under its distinguished founder Dr. Douglas Hyde.

Prof. Rask, the great Danish philologist, in his book "Samlede Afhandlinger," shows the wonderful similarity between the Hyberno-Celtic and American-Indian dialects, thus strengthening the assumption of many learned men as to the truth of the story of the submerged continent which once united America to Europe and of which Ireland is generally supposed to have been a part.

CHAPTER VII.

“It has long been suspected,” says King in “Sumar and Akkad,” “that a marked change in natural conditions must have taken place during historic times throughout considerable areas of the world.”

The excavations made in recent times in Crete, which changed the so-called Minoan myths into historical fact and revealed the existence of a great island empire that existed in the Ægean long before Greek civilization began, serves to prove the truth of what was called by many writers, including the distinguished American historian, Justin Winsor, “Plato’s fable of the Lost Continent of Atlantis”.

There have been few discoveries of greater interest and importance than those which have recently been made, and are still being made, by Prof. Garstang at Merve in the Soudan. Prof. Sayce in 1909 located the site of the city of Merve on the east bank of the Nile,

between the fifth and sixth cataracts, and the excavations carried on by Prof. Garstang at the end of 1909 enabled the details of the Ethiopian capital to become known. The Temple of Ammon, where the Ethiopian kings were crowned, was also discovered. Even more interesting is the excavation of the beautiful Sun Temple which was discovered at the edge of the Khor, or meadow, thus confirming the account of Herodotus, who tells us that Cambyses sent to the Ethiopian king to inquire about "The Table of the Sun".

In his books, "New Light on Ancient Egypt," and "Egypt; Ancient Sights and Scenes," Maspero has the following (speaking on the excavations made in that country): "It is to be noted that most of the names mentioned in the Old Testament or by classical geographers are mentioned in the newly found inscriptions, Tyre, Sidon, Berytis, Accho, Damascus, Gaza, even Jerusalem, etc."

And again he says in the former (p. 12):—

"The most ancient explorers of Africa have recently risen from their graves. They are Egyptians, who belong to one of the most powerful families of the country, to that of the lords of Assouan and Elephantine. They lived somewhere about 3500 years B.C.; two or

three centuries are of no consequence in dealing with dates in the history of ancient Eastern empires."

Justin Winsor although differing from the author as to the truth of the story, says that the best book on the subject of Atlantis is that by Ignatius Donnelly, "Atlantis or the Antediluvian World". Winsor (in his "Critical History of America"), with many other learned writers, totally denied that there ever existed a continent which joined America with the other continents of the world; but even in very early times the truth of Plato's story as related by Solon had its advocates, and is every year receiving stronger and stronger confirmation, not only by the discoveries of learned antiquarians but also by the accounts published of the voyages of the "Dolphin" and "Challenger," of the discovered ridges under the Atlantic, which show unmistakably that they formerly connected the so-called old and new world.

Following the example of the great Hindu scholar M. Halhed, who, in the eighteenth century, so honestly confessed his mistake as to the wonderful antiquity of Hindu civilization, Mr. King in his learned book "Sumer and Akkad," says:—

“The general effect of recent research has been to reduce the very early dates which were formerly in vogue. It must be admitted that all dates anterior to the foundation of the Babylonian monarchy are necessarily approximate, and while we are without definite points of contact between the earlier and later chronology of Babylonia, it is advisable, as far as possible, to think in periods.”

What a pity learned men were not more cautious in former times. How much infidelity might have been prevented.

The American writer John C. Heaviside, in his book “Antiquities of the New World,” thinks that civilization came first from the West to the East; that it was simultaneous, there is no doubt, as has already been shown. Noah’s family all had the same ideas and civilization, and when his sons were dispersed they carried these ideas with them, civilization being modified in each different country according to circumstances. Ophir and his following probably made their way to Peru by the lost continent Lemuria; Australia and the Pacific Islands are generally thought to have been the tops of the mountains belonging to the submerged continent Lemuria. It is certain, as Prof. Dana has shown in his study of

the atolls and barriers of the Pacific, that if not a continent at least an archipelago measuring 6000 miles in length by from 1000 to 2000 miles in breadth, has subsided to a depth ranging from 3000 to 6000 feet. Prof. Le Coute estimates the loss of land to equal 20,000,000 square miles, and defines its boundaries by the Hawaiian and Fiji groups north and south, and the Paumotu group and Pelews east and west. Prof. Dana is of the opinion that this vast area has subsided since the Tertiary age. To show that a high civilization once prevailed throughout Polynesia, we need only cite the remains found on Easter Island by Captain Cook, two of which statues are now in the British Museum, one presented to Her Majesty Queen Victoria by Captain Barclay of Her Majesty's ship "Topaz". Mr. Baldwin, in the Appendix of his work, refers also to ruins of a high order existing on Ascension, Marshall, Gilbert, Kingsmill, Sachones, Swallow, Strong's, Navigators', and Hawaiian Islands.

A quadrangular tower forty feet high, and several stone-lined canals, are to be seen at the harbour at Strong's Island. On the adjoining Isle of Sele, cyclopean walls forming large enclosures are overgrown by forests,

“These walls are twelve feet thick, and within are vaults, artificial caverns, and secret passages.” Not more than 500 people now inhabit these islands, their tradition is that an ancient city formerly stood round this harbour, mostly on Sele, occupied by a powerful people whom they called “Anut,” and who had large vessels in which they made long voyages east and west, many moons being required for these voyages.

A recent number of the “London Magazine” contains a most interesting article on the Mammoth Statues found a few years since on Easter Island in the Pacific Ocean. The island is but twenty-nine miles in circumference, and contains a number of craters of vast dimensions. The writer of the article says all who have visited the place have expressed unbounded amazement at the vast and mysterious pre-historic remains which abound. The island contains no less than 550 statues similar in design to those presented to the British Museum; one and all were exactly like in features. In size they range from a Colossus seventy feet in height to a pigmy standing three feet. The statues invariably consist of a head and bust almost to the hips; they are carved from very hard stone found on the

island. The statues were not placed simply on the soil. They rested on large platforms and were really tombs; some of the stones used in the building frequently weigh 500 tons each.

Human remains have generally been found in the chambers. Captain Barclay, R.N., who brought back the statues to the British Museum, says in a paper read to the South Australian branch of the Royal Geographical Society, April, 1898, "The whole island is one vast sepulchre; look where you may, dig where you like, human remains are sure to be found". In other words Easter Island was a sacred spot, the burial ground of some long past pre-historic race of people who used the same triangle on its tombs on Easter Island as those mysterious far-distant peoples of pyramids, triangles, and sun worship.

The writer of the article says, apropos of the immense weight of the stone: "Since these blocks weigh anything up to 250 tons, it becomes a puzzle indeed to form any idea how they were moved. Even to-day a big engineering firm would find great difficulty in lifting and placing a monolith weighing 30 tons—let alone 250! What implements had their makers for moving them and placing them *in situ*?"

The statue-workers were interrupted in their work by some awful calamity—no doubt an earthquake. These statues were found in all stages of completion, some being attached to the native rock in the quarry, surrounded by the chips of the workmen, others lying where they were left on the way to the platforms they were intended to adorn." Who were these people who made the statues ?

Turn to Genesis and read about the race of wicked giants for whose punishment the Flood was brought about. They are the people. In short, these works are probably one of the few survivals of the inhabited world prior to the time of Noah. Concluding his most interesting article, "Alpha" writes :—

"Whether the giants were particularly sinful or not we cannot know. Judging from the austere expression on the faces of their statues on Easter Island, probably they have been libelled."

But what is interesting is that the book of Genesis should coincide so completely with the American legends, not only as to the giants and their destruction, but as to their very failings. And it is additionally interesting because this cataclysm—the Flood of the Bible—is doubtless also the same terrible catastrophe,

noted in all American annals, when volcanoes sprang into being and the whole surface of the earth was altered.

The American continent was rent in twain. Volcanoes, earthquakes, and floods exterminated most of her inhabitants, and threw the few survivors back from the high state of civilization they then enjoyed. It was then that the once great continent Atlantis, from which radiated the first civilization of the world, finally sank beneath the waves of the ocean in a day and a night.

“You may look to Atlantis as the mother-country whose colonists and missionaries travelled far and wide, the ancestors of Egypt and Peru, Easter Island and Mexico. And you may also assume that Easter Island, far in the west, was not only one of the most hallowed places for the rest of the bones of a long-forgotten people, but that in its isolated position, far out of reach of the ravages of man, those statues have stood from the most remote period, a testimony to the truth of the Scriptures of the time when the world was inhabited by giants.”

The vast sunken continent of Lemuria probably owes its name to the great festival which the Romans held on 9 May annually

in honour of the dead—Lemures, or, which seems more likely, the Lemures were the inhabitants of the lost Lemuria. Some day or other much more may be discovered as to who and what these people were. Nothing once cast into the wide abyss of time is ever lost. It not infrequently happens that the remains of ancient civilizations lie for a long lapse of ages unhonoured and neglected until they find favour in the eyes of some distinguished antiquarian, who digs and collects the scattered dry bones of antiquity, and breathes into them the breath of life, sometimes quoting authority only to deny it. However, history issues no sentence that history may not repeal. Time fights the battle of truth, an unimpassioned but unwearied ally.

The author concludes this little book by a sentence from the “Shastah,” one of the four great Indian books, which contains a most important truth, namely, that it is insanity in man to sound the depths of the Divine Essence.

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