

Tucholsky Wagner Zola Scott  
Turgenev Wallace Fonatne Sydow Freud Schlegel  
Twain Walther von der Vogelweide Fouqué Friedrich II. von Preußen  
Weber Freiligrath Frey  
Fechner Fichte Weiße Rose von Fallersleben Kant Ernst Richthofen Frommel  
Engels Fielding Hölderlin Eichendorff Tacitus Dumas  
Fehrs Faber Flaubert Eliasberg Eliot Zweig Ebner Eschenbach  
Feuerbach Maximilian I. von Habsburg Fock Ewald Vergil  
Goethe Elisabeth von Österreich London  
Mendelssohn Balzac Shakespeare Lichtenberg Rathenau Dostojewski Ganghofer  
Trackl Stevenson Lenz Hambroch Doyle Gjellerup  
Mommssen Thoma Tolstoi Hanrieder Droste-Hülshoff  
Dach Thoma Verne Hägele Hauptmann Humboldt  
Karrillon Reuter Rousseau Hagen Hauff Baudelaire Gautier  
Garschin Defoe Hebbel Hegel Kussmaul Herder  
Damaschke Descartes Schopenhauer Bebel Proust  
Wolfram von Eschenbach Darwin Dickens Grimm Jerome Rilke George  
Bronner Campe Horváth Aristoteles Voltaire Federer Herodot  
Bismarck Vigny Gengenbach Barlach Heine Grillparzer Georgy  
Storm Casanova Lessing Langbein Gilm Gryphius  
Chamberlain Schiller Lafontaine Iffland Sokrates  
Brentano Strachwitz Katharina II. von Rußland Bellamy Schilling Kralik Gibbon Tschchow  
Löns Hesse Hoffmann Gogol Wilde Gleim Vulpius  
Luther Heym Hofmannsthal Klee Hölty Morgenstern Goedicke  
Roth Heyse Klopstock Puschkin Homer Kleist Mörike Musil  
Luxemburg La Roche Horaz Kraus  
Machiavelli Kierkegaard Kraft Kraus  
Navarra Aurel Musset Lamprecht Kind Kirchhoff Hugo Moltke  
Nestroy Marie de France  
Nietzsche Nansen Laotse Ipsen Liebknecht Ringelnatz  
Marx Lassalle Gorki Klett Leibniz  
von Ossietzky May vom Stein Lawrence Irving  
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# **The Story of Atlantis and the Lost Lemuria**

W. Scott-Elliot

# Imprint

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## PREFACE.

For readers unacquainted with the progress that has been made in recent years by earnest students of occultism attached to the Theosophical Society, the significance of the statement embodied in the following pages would be misapprehended without some preliminary explanation. Historical research has depended for western civilisation hitherto, on written records of one kind or another. When literary memoranda have fallen short, stone monuments have sometimes been available, and fossil remains have given us a few unequivocal, though inarticulate assurances concerning the antiquity of the human race; but modern culture has lost sight of or has overlooked possibilities connected with the investigation of past events, which are independent of fallible evidence transmitted to us by ancient writers. The world at large is thus at present so imperfectly alive to the resources of human faculty, that by most people as yet, the very existence, even as a potentiality, of psychic powers, which some of us all the while are consciously exercising every day, is scornfully denied and derided. The situation is sadly ludicrous from the point of view of those who appreciate the prospects of evolution, because mankind is thus wilfully holding at arm's length, the knowledge that is essential to its own ulterior progress. The maximum cultivation of which the human intellect is susceptible while it denies itself all the resources of its higher spiritual consciousness, can never be more than a preparatory process as compared with that which may set in when the faculties are sufficiently enlarged to enter into conscious relationship with the super-physical planes or aspects of Nature.

For anyone who will have the patience to study the published results of psychic investigation during the last fifty years, the reality of clairvoyance as an occasional phenomenon of human intelligence must establish itself on an immovable foundation. For those who, without being occultists—students that is to say of Nature's loftier aspects, in a position to obtain better teaching than that which any written books can give—for those who merely avail themselves of recorded evidence, a declaration on the part of others of a disbelief

in the possibility of clairvoyance, is on a level with the proverbial African's disbelief in ice. But the experiences of clairvoyance that have accumulated on the hands of those who have studied it in connection with mesmerism, do no more than prove the existence in human nature of a capacity for cognizing physical phenomena distant either in space or time, in some way which has nothing to do with the physical senses. Those who have studied the mysteries of clairvoyance in connection with theosophic teaching have been enabled to realize that the ultimate resources of that faculty range as far beyond its humbler manifestations, dealt with by unassisted enquirers, as the resources of the higher mathematics exceed those of the abacus. Clairvoyance, indeed, is of many[v] kinds, all of which fall easily into their places when we appreciate the manner in which human consciousness functions on different planes of Nature. The faculty of reading the pages of a closed book, or of discerning objects blindfold, or at a distance from the observer, is quite a different faculty from that employed on the cognition of past events. That last is the kind of which it is necessary to say something here, in order that the true character of the present treatise on Atlantis may be understood, but I allude to the others merely that the explanation I have to give may not be mistaken for a complete theory of clairvoyance in all its varieties.

We may best be helped to a comprehension of clairvoyance as related to past events, by considering in the first instance the phenomena of memory. The theory of memory which relates it to an imaginary rearrangement of physical molecules of brain matter, going on at every instant of our lives, is one that presents itself as plausible to no one who can ascend one degree above the thinking level of the uncompromising atheistical materialist. To every one who accepts, as even a reasonable hypothesis, the idea that a man is something more than a carcase in a state of animation, it must be a reasonable hypothesis that memory has to do with that principle in man which is super-physical. His memory in short, is a function of some other than the physical plane. The pictures of memory are imprinted, it is clear, on some non-physical medium, and are accessible to the embodied thinker in ordinary cases by virtue of some effort he makes in as[vi] much unconsciousness as to its precise character, as he is unconscious of the brain impulse which actuates

the muscles of his heart. The events with which he has had to do in the past are photographed by Nature on some imperishable page of super-physical matter, and by making an appropriate interior effort, he is capable of bringing them again, when he requires them, within the area of some interior sense which reflects its perception on the physical brain. We are not all of us able to make this effort equally well, so that memory is sometimes dim, but even in the experience of mesmeric research, the occasional super-excitation of memory under mesmerism is a familiar fact. The circumstances plainly show that the record of Nature is accessible if we know how to recover it, or even if our own capacity to make an effort for its recovery is somehow improved without our having an improved knowledge of the method employed. And from this thought we may arrive by an easy transition at the idea, that in truth the records of Nature are not separate collections of individual property, but constitute the all-embracing memory of Nature herself, on which different people are in a position to make drafts according to their several capacities.

I do not say that the one thought necessarily ensues as a logical consequence of the other. Occultists know that what I have stated is the fact, but my present purpose is to show the reader who is not an Occultist, how the accomplished Occultist arrives at his results, without hoping to epitomize all the stages of his mental progress in this brief explanation. Theosophical[vii] literature at large must be consulted by those who would seek a fuller elucidation of the magnificent prospects and practical demonstrations of its teaching in many directions, which, in the course of the Theosophical development, have been laid before the world for the benefit of all who are competent to profit by them.

The memory of Nature is in reality a stupendous unity, just as in another way all mankind is found to constitute a spiritual unity if we ascend to a sufficiently elevated plane of Nature in search of the wonderful convergence where unity is reached without the loss of individuality. For ordinary humanity, however, at the early stage of its evolution represented at present by the majority, the interior spiritual capacities ranging beyond those which the brain is an instrument for expressing, are as yet too imperfectly developed to enable them to get touch with any other records in the vast archives of Nature's memory, except those with which they have individual-

ly been in contact at their creation. The blindfold interior effort they are competent to make, will not, as a rule, call up any others. But in a flickering fashion we have experience in ordinary life of efforts that are a little more effectual. "Thought Transference" is a humble example. In that case "impressions on the mind" of one person—Nature's memory pictures, with which he is in normal relationship, are caught up by someone else who is just able, however unconscious of the method he uses—to range Nature's memory under favourable conditions, a little beyond the area with which he himself is in normal relationship. Such a person has begun, however slightly,[viii] to exercise the faculty of astral clairvoyance. That term may be conveniently used to denote the kind of clairvoyance I am now endeavouring to elucidate, the kind which, in some of its more magnificent developments, has been employed to carry out the investigations on the basis of which the present account of Atlantis has been compiled.

There is no limit really to the resources of astral clairvoyance in investigations concerning the past history of the earth, whether we are concerned with the events that have befallen the human race in prehistoric epochs, or with the growth of the planet itself through geological periods which antedated the advent of man, or with more recent events, current narrations of which have been distorted by careless or perverse historians. The memory of Nature is infallibly accurate and inexhaustibly minute. A time will come as certainly as the precession of the equinoxes, when the literary method of historical research will be laid aside as out of date, in the case of all original work. People among us who are capable of exercising astral clairvoyance in full perfection—but have not yet been called away to higher functions in connexion with the promotion of human progress, of which ordinary humanity at present knows even less than an Indian ryot knows of cabinet councils—are still very few. Those who know what the few can do, and through what processes of training and self-discipline they have passed in pursuit of interior ideals, of which when attained astral clairvoyance is but an individual circumstance, are many, but still a small minority as compared with[ix] the modern cultivated world. But as time goes on, and within a measurable future, some of us have reason to feel sure that the numbers of those who are competent to exercise astral clairvoy-

ance will increase sufficiently to extend the circle of those who are aware of their capacities, till it comes to embrace all the intelligence and culture of civilised mankind only a few generations hence. Meanwhile the present volume is the first that has been put forward as the pioneer essay of the new method of historical research. It is amusing to all who are concerned with it, to think how inevitably it will be mistaken—for some little while as yet, by materialistic readers, unable to accept the frank explanation here given of the principle on which it has been prepared—for a work of imagination.

For the benefit of others who may be more intuitive it may be well to say a word or two that may guard them from supposing that because historical research by means of astral clairvoyance is not impeded by having to deal with periods removed from our own by hundreds of thousands of years, it is on that account a process which involves no trouble. Every fact stated in the present volume has been picked up bit by bit with watchful and attentive care, in the course of an investigation on which more than one qualified person has been engaged, in the intervals of other activity, for some years past. And to promote the success of their work they have been allowed access to some maps and other records physically preserved from the remote periods concerned—though in safer keeping than in that of the turbulent races occupied in Europe with the[x] development of civilisation in brief intervals of leisure from warfare, and hard pressed by the fanaticism that so long treated science as sacrilegious during the middle ages of Europe.

Laborious as the task has been however, it will be recognized as amply repaying the trouble taken, by everyone who is able to perceive how absolutely necessary to a proper comprehension of the world as we find it, is a proper comprehension of its preceding Atlantean phase. Without this knowledge all speculations concerning ethnology are futile and misleading. The course of race development is chaos and confusion without the key furnished by the character of Atlantean civilization and the configuration of the earth at Atlantean periods. Geologists know that land and ocean surfaces must have repeatedly changed places during the period at which they also know—from the situation of human remains in the various strata—that the lands were inhabited. And yet for want of accurate knowledge as to the dates at which the changes took place, they

discard the whole theory from their practical thinking, and except for certain hypotheses started by naturalists dealing with the southern hemisphere, have generally endeavoured to harmonize race migrations with the configuration of the earth in existence at the present time.

In this way nonsense is made of the whole retrospect; and the ethnological scheme remains so vague and shadowy that it fails to displace crude conceptions of mankind's beginning which still dominate religious thinking, and keep back the spiritual progress of the age. The decadence and ultimate disappearance[xi] of Atlantean civilisation is in turn as instructive as its rise and glory; but I have now accomplished the main purpose with which I sought leave to introduce the work now before the world, with a brief prefatory explanation, and if its contents fail to convey a sense of its importance to any listeners I am now addressing, that result could hardly be accomplished by further recommendations of mine.

A. P. SINNETT.

## The Story of Atlantis

### A Geographical, Historical and Ethnological Sketch.

The general scope of the subject before us will best be realized by considering the amount of information that is obtainable about the various nations who compose our great Fifth or Aryan Race.

From the time of the Greeks and the Romans onwards volumes have been written about every people who in their turn have filled the stage of history. The political institutions, the religious beliefs, the social and domestic manners and customs have all been analyzed and catalogued, and countless works in many tongues record for our benefit the march of progress.

Further, it must be remembered that of the history of this Fifth Race we possess but a fragment—the record merely of the last family races of the Keltic sub-race, and the first family races of our own Teutonic stock.

But the hundreds of thousands of years which elapsed from the time when the earliest Aryans left their home on the shores of the central Asian Sea to the time of the Greeks and Romans, bore witness to the rise and fall of innumerable civilizations. Of the 1st sub-race of our Aryan Race who inhabited India and colonial Egypt in prehistoric times we know practically nothing, and the same may be said of the Chaldean, Babylonian, and Assyrian nations who composed the 2nd sub-race—for the fragments of knowledge obtained from the recently deciphered[2] hieroglyphs or cuneiform inscriptions on Egyptian tombs or Babylonian tablets can scarcely be said to constitute history. The Persians who belonged to the 3rd or Iranian sub-race have it is true, left a few more traces, but of the earlier civilizations of the Keltic or 4th sub-race we have no records at all. It is only with the rise of the last family shoots of this Keltic stock, *viz.*, the Greek and Roman peoples, that we come upon historic times.

In addition also to the blank period in the past, there is the blank period in the future. For of the seven sub-races required to complete the history of a great Root Race, five only have so far come into existence. Our own Teutonic or 5th sub-race has already developed many nations, but has not yet run its course, while the 6th and 7th

sub-races, who will be developed on the continents of North and South America, will have thousands of years of history to give to the world.

In attempting, therefore, to summarize in a few pages information about the world's progress during a period which must have occupied at least as great a stretch of years as that above referred to, it must be realized how slight a sketch this must inevitably be.

A record of the world's progress during the period of the Fourth or Atlantean Race must embrace the history of many nations, and register the rise and fall of many civilizations.

Catastrophes, too, on a scale such as have not yet been experienced during the life of our present Fifth Race, took place on more than one occasion during the progress of the Fourth. The destruction of Atlantis was accomplished by a series of catastrophes varying in character from great cataclysms in which whole territories and populations perished, to comparatively unimportant landslips such as occur on our own coasts to-day. When the destruction was once inaugurated by the first great catastrophe there was no intermission of the minor[3] landslips which continued slowly but steadily to eat away the continent. Four of the great catastrophes stand out above the rest in magnitude. The first took place in the Miocene age, about 800,000 years ago. The second, which was of minor importance, occurred about 200,000 years ago. The third—about 80,000 years ago—was a very great one. It destroyed all that remained of the Atlantean continent, with the exception of the island to which Plato gave the name of Poseidonis, which in its turn was submerged in the fourth and final great catastrophe of 9,564 b.c.

Now the testimony of the oldest writers and of modern scientific research alike bear witness to the existence of an ancient continent occupying the site of the lost Atlantis.

Before proceeding to the consideration of the subject itself, it is proposed cursorily to glance at the generally known sources which supply corroborative evidence. These may be grouped into the five following classes:

First, the testimony of the deep-sea soundings.

Second, the distribution of fauna and flora.

Third, the similarity of language and of ethnological type.

Fourth, the similarity of religious belief, ritual, and architecture.

Fifth, the testimony of ancient writers, of early race traditions, and of archaic flood-legends.

In the first place, then, the testimony of the deep-sea soundings may be summarized in a few words. Thanks chiefly to the expeditions of the British and American gunboats, "Challenger" and "Dolphin" (though Germany also was associated in this scientific exploration) the bed of the whole Atlantic Ocean is now mapped out, with the result that an immense bank or ridge of great elevation is shewn to exist in mid-Atlantic. This ridge stretches in a south-westerly direction from about fifty degrees north towards the coast of South[4] 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 d'Acunha. The ridge rises almost sheer about 9,000 feet from the ocean depths around it, while the Azores, St. Paul, Ascension, and Tristan d'Acunha are the peaks of this land which still remain above water. A line of 3,500 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 *débris* 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.

Mr. Starkie Gardner is of opinion that in the Eocene times the British Islands formed part of a larger island or continent stretching into the Atlantic, and "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 remains of its highest summits" (*Pop. Sc. Review*, July, 1878).

*Second.*—The proved existence on continents separated by great oceans of similar or identical species of fauna and flora is the stand-

ing puzzle to biologists and botanists alike. But if a link between these continents once existed allowing for the natural migration of such animals and plants, the puzzle is solved. Now the fossil remains of the camel are found in India, Africa, South America and Kansas: but it is one of the generally accepted hypotheses of naturalists that every species of animal and plant originated in but one part of the globe, from[5] which centre it gradually overran the other portions. How then can the facts of such fossil remains be accounted for without the existence of land communication in some remote age? Recent discoveries in the fossil beds of Nebraska seem also to prove that the horse originated in the Western Hemisphere, for that is the only part of the world where fossil remains have been discovered, showing the various intermediate forms which have been identified as the precursors of the true horse. It would therefore be difficult to account for the presence of the horse in Europe except on the hypothesis of continuous land communication between the two continents, seeing that it is certain that the horse existed in a wild state in Europe and Asia before his domestication by man, which may be traced back almost to the stone age. Cattle and sheep as we now know them have an equally remote ancestry. Darwin finds domesticated cattle in Europe in the earliest part of the stone age, having long before developed out of wild forms akin to the buffalo of America. Remains of the cave-lion of Europe are also found in North America.

Turning now from the animal to the vegetable kingdom it appears that the greater part of the flora of the Miocene age in Europe—found chiefly in the fossil beds of Switzerland—exist at the present day in America, some of them in Africa. But the noteworthy fact about America is that while the greater proportion are to be found in the Eastern States, very many are wanting on the Pacific coast. This seems to show that it was from the Atlantic side that they entered the continent. Professor Asa Gray says that out of 66 genera and 155 species found in the forest east of the Rocky Mountains, only 31 genera and 78 species are found west of these heights.

But the greatest problem of all is the plantain or banana. Professor Kuntze, an eminent German botanist, asks, "In what way was this plant" (a native of tropical Asia and Africa)[6] "which cannot stand a voyage through the temperate zone, carried to America?" As he

points out, the plant is seedless, it cannot be propagated by cuttings, neither has it a tuber which could be easily transported. Its root is tree-like. To transport it special care would be required, nor could it stand a long transit. The only way in which he can account for its appearance in America is to suppose that it must have been transported by civilized man at a time when the polar regions had a tropical climate! He adds, "a cultivated plant which does not possess seeds must have been under culture for a *very long period* ... it is perhaps fair to infer that these plants were cultivated as early as the beginning of the Diluvial period." Why, it may be asked, should not this inference take us back to still earlier times, and where did the civilization necessary for the plant's cultivation exist, or the climate and circumstances requisite for its transportation, unless there were at some time a link between the old world and the new?

Professor Wallace in his delightful *Island Life* as well as other writers in many important works, have put forward ingenious hypotheses to account for the identity of flora and fauna on widely separated lands, and for their transit across the ocean, but all are unconvincing, and all break down at different points.

It is well known that wheat as we know it has never existed in a truly wild state, nor is there any evidence tracing its descent from fossil species. Five varieties of wheat were *already cultivated* in Europe in the stone age—one variety found in the "Lake dwellings" being known as Egyptian wheat, from which Darwin argues that the Lake dwellers "either still kept up commercial intercourse with some southern people, or had originally proceeded as colonists from the south." He concludes that wheat, barley, oats, etc., are descended from various *species now extinct*, or so widely different as to escape identifica[7]tion in which case he says: "Man must have cultivated cereals from an enormously remote period." The regions where these extinct species flourished, and the civilization under which they were cultivated by intelligent selection, are both supplied by the lost continent whose colonists carried them east and west.

*Third.*—From the fauna and flora we now turn to man.

*Language.*—The Basque language stands alone amongst European tongues, having affinity with none of them. According to Farrar,

"there never has been any doubt that this isolated language, preserving its identity in a western corner of Europe, between two mighty kingdoms, resembles in its structure the aboriginal languages of the vast opposite continent (America) and those alone" (*Families of Speech*, p. 132).

The Phœnicians apparently were the first nation in the Eastern Hemisphere to use a phonetic alphabet, the characters being regarded as mere signs for sounds. It is a curious fact that at an equally early date we find a phonetic alphabet in Central America amongst the Mayas of Yucatan, whose traditions ascribe the origin of their civilization to a land across the sea to the east. Le Plongeon, the great authority on this subject, writes: "One-third of this tongue (the Maya) is pure Greek. Who brought the dialect of Homer to America? or who took to Greece that of the Mayas? Greek is the offspring of the Sanscrit. Is Maya? or are they coeval?" Still more surprising is it to find thirteen letters out of the Maya alphabet bearing most distinct relation to the Egyptian hieroglyphic signs for the same letters. It is probable that the earliest form of alphabet was hieroglyphic, "the writing of the Gods," as the Egyptians called it, and that it developed later in Atlantis into the phonetic. It would be natural to assume that the Egyptians were an early colony from Atlantis (as they actually were) and that they carried away with them the primitive type of writing which has thus left its traces on both[8] hemispheres, while the Phœnicians, who were a sea-going people, obtained and assimilated the later form of alphabet during their trading voyages with the people of the west.

One more point may be noticed, *viz.*, the extraordinary resemblance between many words in the Hebrew language and words bearing precisely the same meaning in the tongue of the Chiapencs—a branch of the Maya race, and amongst the most ancient in Central America. A list of these words is given in *North Americans of Antiquity*, p. 475.

The similarity of language among the various savages races of the Pacific islands has been used as an argument by writers on this subject. The existence of similar languages among races separated by leagues of ocean, across which in historic time they are known to have had no means of transport, is certainly an argument in favour

of their descent from a single race occupying a single continent, but the argument cannot be used here, for the continent in question was not Atlantis, but the still earlier Lemuria.

*Ethnological Types.*—Atlantis as we shall see is said to have been inhabited by red, yellow, white and black races. It is now proved by the researches of Le Plongeon, De Quatrefages, Bancroft and others that black populations of negroid type existed even up to recent times in America. Many of the monuments of Central America are decorated with negro faces, and some of the idols found there are clearly intended to represent negroes, with small skulls, short woolly hair and thick lips. The Popul Vuh, speaking of the first home of the Guatemalan race, says that "black and white men together" lived in this happy land "in great peace," speaking "one language." (See Bancroft's *Native Races*, p. 547.) The Popul Vuh goes on to relate how the people migrated from their ancestral home, how their language became altered, and how some went to the east, while other travelled west (to Central America).[9]

Professor Retzius, in his *Smithsonian Report*, considers that the primitive dolichocephalæ of America are nearly related to the Guanches of the Canary Islands, and to the population on the Atlantic seaboard of Africa, which Latham comprises under the name of Egyptian-Atlantidæ. The same form of skull is found in the Canary Islands off the African coast and the Carib Islands off the American coast, while the colour of the skin in both is that of a reddish-brown.

The ancient Egyptians depicted themselves as red men of much the same complexion as exists to-day among some tribes of American Indians.

"The ancient Peruvians," says Short, "appear from numerous examples of hair found in their tombs to have been an auburn-haired race."

A remarkable fact about the American Indians, and one which is a standing puzzle to ethnologists, is the wide range of colour and complexion to be found among them. From the white tint of the Menominee, Dakota, Mandan and Zuni tribes, many of whom have auburn hair and blue eyes, to the almost negro blackness of the Karos of Kansas and the now extinct tribes of California, the Indian races run through every shade of red-brown, copper, olive, cinna-

mon, and bronze. (See Short's *North Americans of Antiquity*, Winchell's *Pre-Adamites*, and Catlin's *Indians of North America*; see also *Atlantis*, by Ignatius Donnelly who has collected a great mass of evidence under this and other heads.) We shall see by and by how the diversity of complexion on the American continent is accounted for by the original race-tints on the parent continent of Atlantis.

*Fourth.*—Nothing seems to have surprised the first Spanish adventurers in Mexico and Peru more than the extraordinary similarity to those of the old world, of the religious beliefs, rites, and emblems which they found established in the new. The Spanish priests regarded this similarity as the work of the devil.[10] The worship of the cross by the natives, and its constant presence in all religious buildings and ceremonies, was the principal subject of their amazement; and indeed nowhere—not even in India and Egypt—was this symbol held in more profound veneration than amongst the primitive tribes of the American continents, while the meaning underlying its worship was identical. In the west, as in the east, the cross was the symbol of life—sometimes of life physical, more often of life eternal.

In like manner in both hemispheres the worship of the sun-disk or circle, and of the serpent, was universal, and more surprising still is the similarity of the word signifying "God" in the principal languages of east and west. Compare the Sanscrit "Dyaus" or "Dyauspitar," the Greek "Theos" and Zeus, the Latin "Deus" and "Jupiter," the Keltic "Dia" and "Ta," pronounced "Thyah" (seeming to bear affinity to the Egyptian Tau), the Jewish "Jah" or "Yah" and lastly the Mexican "Teo" or "Zeo."

Baptismal rites were practised by all nations. In Babylon and Egypt the candidates for initiation into the Mysteries were first baptized. Tertullian in his *De Baptismo* says that they were promised in consequence "regeneration and the pardon of all their perjuries." The Scandinavian nations practised baptism of new-born children; and when we turn to Mexico and Peru we find infant baptism there as a solemn ceremonial, consisting of water sprinkling, the sign of the cross, and prayers for the washing away of sin (see Humboldt's *Mexican Researches* and Prescott's *Mexico*).