

# PART IV.

## THE MYTHOLOGIES OF THE OLD WORLD A RECOLLECTION OF ATLANTIS.

### CHAPTER I. TRADITIONS OF ATLANTIS.

WE find allusions to the Atlanteans in the most ancient traditions of many different races.

The great *antediluvian* king of the Mussulman was Shedd-Ad-Ben-Ad, or Shed-Ad, the son of Ad, or Atlantis.

Among the Arabians the first inhabitants of that country are known as the Adites, from their progenitor, who is called Ad, the grandson of Ham. These Adites were probably the people of Atlantis or Ad-lantis. "They are personified by a monarch *to whom everything is ascribed*, and to whom is assigned several centuries of life." ("Ancient History of the East," Lenormant and Chevallier, vol. ii., p. 295.), Ad came from the northeast. "He married a thousand wives, had four thousand sons, and lived twelve hundred years. His descendants multiplied considerably. After his death his sons Shadid and Shedad reigned in succession over the Adites. In the time of the latter the people of Ad were a thousand tribes, each composed of several thousands of men. Great conquests are attributed to Shedad; he subdued, it is said, all Arabia and Irak. The migration of the Canaanites, their establishment in Syria, and the Shepherd invasion of Egypt are, by many Arab writers, attributed to an expedition of Shedad." (*Ibid.*, p. 296.)

Shedad built a palace ornamented with superb columns, and surrounded by a magnificent garden. It was called Irem. "It was a paradise that Shedad had built in imitation of the celestial Paradise, of whose delights he had heard." ("Ancient History of the East," p. 296.) In other words, an ancient, sun-worshipping, powerful, and conquering race overran Arabia at the very dawn of history; they were the sons of Adlantis: their king tried to create a palace and garden of Eden like that of Atlantis.

The Adites are remembered by the Arabians as a great and civilized race. "They are depicted as men of gigantic stature; their strength was equal to their size, and they easily moved enormous blocks of stone." (*Ibid.*) They were architects and builders. "They raised many monuments of their power; and hence, among the Arabs, arose the custom of calling great ruins "buildings of the Adites." To this day the Arabs say "as old as Ad." In the Koran allusion is made to the edifices they built on "high places for vain uses;" expressions proving that their "idolatry was considered to have been tainted with Sabæism or star-worship." (*Ibid.*) "In these legends," says Lenormant, "we find traces of a wealthy nation, constructors of great buildings, with an advanced civilization, analogous to that of Chaldea, professing a religion similar to the Babylonian; a nation, in short, with whom material progress was allied to great moral depravity and obscene rites. These facts must be true and strictly historical, for they are everywhere met with among the Cushites, as among the Canaanites, their brothers by origin."

Nor is there wanting a great catastrophe which destroys the whole Adite nation, except a very few who escape because they had renounced idolatry. A black cloud assails their

country, from which proceeds a terrible hurricane (the water-spout?) which sweeps away everything.

The first Adites were followed by a second Adite race; probably the colonists who had escaped the Deluge. The centre of its power was the country of Sheba proper. This empire endured for a thousand years. The Adites are represented upon the Egyptian monuments as very much like the Egyptians themselves; in other words, they were a red or sunburnt race: their great temples were pyramidal, surmounted by buildings. ("Ancient History of the East," p. 321.) "The Sabæans," says Agatharchides ("De Mari Erythræo," p. 102), "have in their houses an incredible number of vases, and utensils of all sorts, of gold and silver, beds and tripods of silver, and all the furniture of astonishing richness. Their buildings have porticos with columns sheathed with gold, or surmounted by capitals of silver. On the friezes, ornaments, and the framework of the doors they place plates of gold incrustated with precious stones."

All this reminds one of the descriptions given by the Spaniards of the temples of the sun in Peru.

The Adites worshipped the gods of the Phœnicians under names but slightly changed; "their religion was especially solar... It was originally a religion without images, without idolatry, and without a priesthood." (*Ibid.*, p. 325.) They "worshipped the sun from the tops of pyramids." (*Ibid.*) They believed in the immortality of the soul.

In all these things we see resemblances to the Atlanteans.

The great Ethiopian or Cushite Empire, which in the earliest ages prevailed, as Mr. Rawlinson says, "from the Caucasus to the Indian Ocean, from the shores of the Mediterranean to the mouth of the Ganges," was the empire of Dionysos, the empire of "Ad," the empire of Atlantis. El Eldrisi called the language spoken to this day by the Arabs of Mahrah, in Eastern Arabia, "the language of the people of Ad," and Dr. J. H. Carter, in the *Bombay Journal* of July, 1847, says, "It is the softest and sweetest language I have ever heard." It would be interesting to compare this primitive tongue with the languages of Central America.

The god Thoth of the Egyptians, who was the god of a foreign country, and who invented letters, was called At-hothes.

We turn now to another ancient race, the Indo-European family--the Aryan race.

In Sanscrit *Adim*, means first. Among the Hindoos the first man was *Ad-ima*, his wife was Heva. They dwelt upon an island, said to be Ceylon; they left the island and reached the main-land, when, by a great convulsion of nature, their communication with the parent land was forever cut off. (See "Bible in India.")

Here we seem to have a recollection of the destruction of Atlantis.

Mr. Bryant says, "Ad and Ada signify *the first*." The Persians called the first man "Ad-amah." "Adon" was one of the names of the Supreme God of the Phœnicians; from it was derived the name of the Greek god "Ad-onis." The Arv-*ad* of Genesis was the Ar-*Ad* of the Cushites; it is now known as Ru-*Ad*. It is a series of connected cities twelve miles in length, along the coast, full of the most massive and gigantic ruins.

Sir William Jones gives the tradition of the Persians as to the earliest ages. He says: "Moshan assures us that in the opinion of the best informed Persians the first monarch of

Iran, *and of the whole earth*, was Mashab-Ad; that he received from the Creator, and promulgated among men a sacred book, *in a heavenly language*, to which the Mussulman author gives the Arabic title of 'Desatir,' or 'Regulations.' Mashab-Ad was, in the opinion of the ancient Persians, the person left at the end of the last great cycle, and consequently the father of the present world. He and his wife having survived the former cycle, were blessed with a numerous progeny; he planted gardens, invented ornaments, forged weapons, taught men to take the fleece from sheep and make clothing; he built cities, constructed palaces, fortified towns, and introduced arts and commerce."

We have already seen that the primal gods of this people are identical with the gods of the Greek mythology, and were originally kings of Atlantis. But it seems that these ancient divinities are grouped together as "*the Aditya*;" and in this name "Ad-itya" we find a strong likeness to the Semitic "Adites," and another reminiscence of Atlantis, or Adlantis. In corroboration of this view we find,

1. The gods who are grouped together as the Aditya are the most ancient in the Hindoo mythology.
2. They are all gods of light, or solar gods. (Whitney's *Oriental and Linguistic Studies*," p. 39.)
3. There are twelve of them. (*Ibid.*)
4. These twelve gods presided over twelve months in the year.
5. They are a dim recollection of a very remote past. Says Whitney, "It seems as if here was an attempt on the part of the Indian religion to take a new development in a moral direction, which a change in the character and circumstances of the people has caused to fail in the midst, and fall back again into forgetfulness, while yet half finished and indistinct." (*Ibid.*)
6. These gods are called "the sons of Aditi," just as in the Bible we have allusions to "the sons of Adab," who were the first metallurgists and musicians. "Aditi is not a goddess. She is addressed as a queen's daughter, she of fair children."
7. The Aditya "are elevated above all imperfections; they do not sleep or wink." The Greeks represented their gods as equally wakeful and omniscient. "Their character is all truth; they hate and punish guilt." We have seen the same traits ascribed by the Greeks to the Atlantean kings.
8. The sun is sometimes addressed as an Aditya.
9. Among the Aditya is Varuna, the equivalent of Uranos, whose identification with Atlantis I have shown. In the vedas Varuna is "the god of the ocean."
10. The Aditya represent an earlier and purer form of religion: "While in hymns to the other deities long: life, wealth, power, are the objects commonly prayed for, of the Aditya is craved purity, forgiveness of sin, freedom from guilt, and repentance." ("*Oriental and Linguistic Studies*," p. 43.)
11. The Aditya, like the Adites, are identified with the doctrine of the immortality of the soul. Yama is the god of the abode beyond the grave. In the Persian story he appears as Yima, and "*is made ruler of the golden age and founder of the Paradise.*" (*Ibid.*, p. 45.) (See "*Zamna*," p. 167 *ante.*)

In view of all these facts, one cannot doubt that the legends of the "sons of Ad," "the Adites," and "the Aditya," all refer to Atlantis.

Mr. George Smith, in the Chaldean account of the Creation (p. 78), deciphered from the Babylonian tablets, shows that there was an original race of men at the beginning of Chaldean history, a dark race, the *Zalmat-qaqadi*, who were called *Ad-mi*, or *Ad-ami*; they were the race "who had fallen," and were contradistinguished from "the *Sarku*, or light race." The "fall" probably refers to their destruction by a deluge, in consequence of their moral degradation and the indignation of the gods. The name Adam is used in these legends, but as the name of a race, not of a man.

Genesis (chap. v., 2) distinctly says that God created man male and female, and "called *their* name Adam." That is to say, the people were the Ad-ami, the people of "Ad," or Atlantis. "The author of the Book of Genesis," says M. Schœbel, "in speaking of the men who were swallowed up by the Deluge, always describes them as 'Haadam,' 'Adamite humanity.'" The race of Cain lived and multiplied far away from the land of Seth; in other words, far from the land destroyed by the Deluge. Josephus, who gives us the primitive traditions of the Jews, tells us (chap. ii., p. 42) that "Cain travelled over many countries" before he came to the land of Nod. The Bible does not tell us that the race of Cain perished in the Deluge. "Cain went out from the presence of Jehovah;" he did not call on his name; the people that were destroyed were the "sons of Jehovah." All this indicates that large colonies had been sent out by the mother-land before it sunk in the sea.

Across the ocean we find the people of Guatemala claiming their descent from a goddess called *At-tit*, or grandmother, who lived for four hundred years, and first taught the worship of the true God, which they afterward forgot. (Bancroft's "Native Races," vol. iii., p. 75.) While the famous Mexican calendar stone shows that the sun was commonly called *tonatiuh* but when it was referred to as the god of the Deluge it was then called *Atl-tona-ti-uh*, or *At-onatiuh*. (Valentini's "Mexican Calendar Stone," art. *Maya Archæology*, p. 15.)

We thus find the sons of *Ad* at the base of all the most ancient races of men, to wit, the Hebrews, the Arabians, the Chaldeans, the Hindoos, the Persians, the Egyptians, the Ethiopians, the Mexicans, and the Central Americans; testimony that all these races traced their beginning back to a dimly remembered Ad-lantis.

## CHAPTER II

### THE KINGS OF ATLANTIS BECOME THE GODS OF THE GREEKS.

LORD BACON said:

"The mythology of the Greeks, which their oldest writers do not pretend to have invented, was no more than a light air, which had passed from a more ancient people into the flutes of the Greeks, which they modulated to such descants as best suited their fancies."

This profoundly wise and great man, who has illuminated every subject which he has touched, guessed very close to the truth in this utterance.

The Hon. W. E. Gladstone has had quite a debate of late with Mr. Cox as to whether the Greek mythology was underlaid by a nature worship, or a planetary or solar worship.

Peru, worshipping the sun and moon and planets, probably represents very closely the simple and primitive religion of Atlantis, with its sacrifices of fruits and flowers. This passed directly to their colony in Egypt. We find the Egyptians in their early ages sun and planet worshippers. Ptah was the object of their highest adoration. He is the father of the god of the sun, the ruler of the region of light. Ra was the sun-god. He was the supreme divinity at On, or Heliopolis, near Memphis. His symbol was the solar disk, supported by two rings. He created all that exists below the heavens.

The Babylonian trinity was composed of Idea, Anu, and Bel. Bel represented the sun, and was the favorite god. Sin was the goddess of the moon.

The Phœnicians were also sun-worshippers. The sun was represented by Baal-Samin, the great god, the god of light and the heavens, the creator and rejuvenator.

"The attributes of both Baal and Moloch (the good and bad powers of the sun) were united in the Phœnician god Melkart, "king of the city," whom the inhabitants of Tyre considered their special patron. The Greeks called him "Melicertes," and identified him with Hercules. By his great strength and power he turned evil into good, brought life out of destruction, pulled back the sun to the earth at the time of the solstices, lessened excessive heat and cold, and rectified the evil signs of the zodiac. In Phœnician legends he conquers the savage races of distant coasts, founds the ancient settlements on the Mediterranean, and plants the rocks in the Straits of Gibraltar. ("American Cyclopædia," art. *Mythology*.)

The Egyptians worshipped the sun under the name of Ra; the Hindoos worshipped the sun under the name of Rama; while the great festival of the sun, of the Peruvians, was called Ray-mi.

Sun-worship, as the ancient religion of Atlantis, underlies all the superstitions of the colonies of that country. The Samoyed woman says to the sun, "When thou, god, risest, I too rise from my bed." Every morning even now the Brahmans stand on one foot, with their hands held out before them and their faces turned to the east, adoring the sun. "In Germany or France one may still see the peasant take off his hat to the rising sun." ("Anthropology," p. 361.) The Romans, even, in later times, worshipped the sun at Emesa, under the name of Elagabalus, "typified in the form of a black conical stone, which it was believed had fallen from heaven." The conical stone was the emblem of Bel. Did it have relation to the mounds and pyramids?

Sun-worship was the primitive religion of the red men of America. It was found among all the tribes. (Dorman, "Origin of Primitive Superstitions, p. 338.) The Chichimecs called the sun their father. The Comanches have a similar belief.

But, compared with such ancient nations as the Egyptians and Babylonians, the Greeks were children. A priest of Sais said to Solon,

"You Greeks are novices in knowledge of antiquity. You are ignorant of what passed either here or among yourselves in days of old. The history of eight thousand years is deposited in our sacred books; but I can ascend to a much higher antiquity, and tell you what our fathers have done for nine thousand years; I mean their institutions, their laws, and their most brilliant achievements."

The Greeks, too young to have shared in the religion of Atlantis, but preserving some memory of that great country and its history, proceeded to convert its kings into gods, and to depict Atlantis itself as the heaven of the human race. Thus we find a great solar or nature worship in the elder nations, while Greece has nothing but an incongruous jumble of gods and goddesses, who are born and eat and drink and make love and ravish and steal and die; and who are worshipped as immortal in presence of the very monuments that testify to their death.

"These deities, to whom the affairs of the world were intrusted, were, it is believed, immortal, though not eternal in their existence. In Crete there was even a story of the death of Zeus, his tomb being pointed out." (Murray's "Mythology," p. 2.)

The history of Atlantis is the key of the Greek mythology. There can be no question that these gods of Greece were human beings. The tendency to attach divine attributes to great earthly rulers is one deeply implanted in human nature. The savages who killed Captain Cook firmly believed that he was immortal, that he was yet alive, and would return to punish them. The highly civilized Romans made gods out of their dead emperors. Dr. Livingstone mentions that on one occasion, after talking to a Bushman for some time about the Deity, he found that the savage thought he was speaking of Sekomi, the principal chief of the district.

We find the barbarians of the coast of the Mediterranean regarding the civilized people of Atlantis with awe and wonder: "Their physical strength was extraordinary, the earth shaking sometimes under their tread. Whatever they did was done speedily. They moved through space almost without the loss of a moment of time." This probably alluded to the rapid motion of their sailing-vessels. "They were wise, and communicated their wisdom to men." That is to say, they civilized the people they came in contact with. "They had a strict sense of justice, and punished crime rigorously, and rewarded noble actions, though it is true they were less conspicuous for the latter." (Murray's "Mythology," p. 4.) We should understand this to mean that where they colonized they established a government of law, as contradistinguished from the anarchy of barbarism.

"There were tales of personal visits and adventures of the gods among men, taking part in battles and appearing in dreams. They were conceived to possess the form of human beings, and to be, like men, subject to love and pain, but always characterized by the highest qualities and grandest forms that could be imagined." (*Ibid.*)

Another proof that the gods of the Greeks were but the deified kings of Atlantis is found in the fact that "the gods were not looked upon as having created the world." They succeeded to the management of a world already in existence.

The gods dwelt on Olympus. They lived together like human beings; they possessed palaces, storehouses, stables, horses, etc.; "they dwelt in a social state which was but a magnified reflection of the social system on earth. Quarrels, love passages, mutual

assistance, and such instances as characterize human life, were ascribed to them." (*Ibid.*, p. 10.)

Where was Olympus? It was in Atlantis. "The ocean encircled the earth with a great stream, and was a region of wonders of all kinds." (*Ibid.*, p. 23.) It was a great island, the then civilized world. The encircling ocean "was spoken of in all the ancient legends. Okeanos lived there with his wife Tethys: these were the *Islands of the Blessed*, the garden of the gods, the sources of the nectar and ambrosia on which the gods lived." (Murray's "Mythology," p. 23.) Nectar was probably a fermented intoxicating liquor, and ambrosia bread made from wheat. Soma was a kind of whiskey, and the Hindoos deified it. "The gods lived on nectar and ambrosia" simply meant that the inhabitants of these blessed islands were civilized, and possessed a liquor of some kind and a species of food superior to anything in use among the barbarous tribes with whom they came in contact.

This blessed land answers to the description of Atlantis. It was an island full of wonders. It lay spread out in the ocean "like a disk, with the mountains rising from it." (*Ibid.*) On the highest point of this mountain dwelt Zeus (the king), "while the mansions of the other deities were arranged upon plateaus, or in ravines lower down the mountain. These deities, including Zeus, were twelve in number: Zeus (or Jupiter), Hera (or Juno), Poseidon (or Neptune), Demeter (or Ceres), Apollo, Artemis (or Diana), Hephæstos (or Vulcan), Pallas Athena (or Minerva), Ares (or Mars), Aphrodite (or Venus), Hermes (or Mercury), and Hestia (or Vesta)." These were doubtless the twelve gods from whom the Egyptians derived their kings. Where two names are given to a deity in the above list, the first name is that bestowed by the Greeks, the last that given by the Romans.

It is not impossible that our division of the year into twelve parts is a reminiscence of the twelve gods of Atlantis. Diodorus Siculus tells us that among the Babylonians there were twelve gods of the heavens, each personified by one of the signs of the zodiac, and worshipped in a *certain month of the year*. The Hindoos had twelve primal gods, "the Aditya." Moses erected twelve pillars at Sinai. The Mandan Indians celebrated the Flood with twelve typical characters, who danced around the ark. The Scandinavians believed in the twelve gods, the Aesir, who dwelt on Asgard, the Norse Olympus. Diligent investigation may yet reveal that the number of a modern jury, twelve, is a survival of the ancient council of Asgard.

"According to the traditions of the Phœnicians, the Gardens of the Hesperides were in the remote west." (Murray's "Manual of Mythology," p. 258.) Atlas lived in these gardens. (*Ibid.*, p. 259.) Atlas, we have seen, was king of Atlantis. "The Elysian Fields (the happy islands) were commonly placed in the remote west. They were ruled over by Chronos." (*Ibid.*, p. 60.) Tartarus, the region of Hades, the gloomy home of the dead, was also located "under the mountains of an island in the midst of the ocean in the remote west." (*Ibid.*, p. 58.) Atlas was described in Greek mythology as "an enormous giant, who stood upon the western confines of the earth, and supported the heavens on his shoulders, in a region of the west where the sun continued to shine after he had set upon Greece." (*Ibid.*, p. 156.)

Greek tradition located the island in which Olympus was situated "in the far west," "in the ocean beyond Africa," "on the western boundary of the known world," "where the sun shone when it had ceased to shine on Greece," and where the mighty Atlas "held up the heavens." And Plato tells us that the land where Poseidon and Atlas ruled was Atlantis.

"The Garden of the Hesperides" (another name for the dwelling-place of the gods) "was situated *at the extreme limit of Africa*. Atlas was said to have surrounded it on every side

with high mountains." (Smith's "Sacred Annals, Patriarchal Age," p. 131.) Here were found the golden apples.

This is very much like the description which Plato gives of the great plain of Atlantis, covered with fruit of every kind, and surrounded by precipitous mountains descending to the sea.

The Greek mythology, in speaking of the Garden of the Hesperides, tells us that "the outer edge of the garden was slightly raised, so that the water might not run in and overflow the land." Another reminiscence of the surrounding mountains of Atlantis as described by Plato, and as revealed by the deep-sea soundings of modern times.

Chronos, or Saturn, Dionysos, Hyperion, Atlas, Hercules, were all connected with "a great Saturnian continent;" they were kings that ruled over countries on the western shores of the Mediterranean, Africa and Spain. One account says:

"Hyperion, Atlas, and Saturn, or Chronos, were sons of Uranos, who reigned over a great kingdom composed of countries around the western part of the Mediterranean, with certain islands in the Atlantic. Hyperion succeeded his father, and was then killed by the Titans. The kingdom was then divided between Atlas and Saturn--Atlas taking Northern Africa, with the Atlantic islands, and Saturn the countries on the opposite shore of the Mediterranean to Italy and Sicily." (Baldwin's Prehistoric Nations," p. 357.)

Plato says, speaking of the traditions of the Greeks ("Dialogues, Laws," c. iv., p. 713), "There is a tradition of the happy life of mankind in the days when all things were spontaneous and abundant. . . . In like manner God in his love of mankind placed over us the demons, who are a superior race, and they, with great care and pleasure to themselves and no less to us, taking care of us and giving us place and reverence and order and justice never failing, made the tribes of men happy and peaceful . . . for Cronos knew that no human nature, invested with supreme power, is able to order human affairs and not overflow with insolence and wrong."

In other words, this tradition refers to an ancient time when the forefathers of the Greeks were governed by Chronos, of the Cronian Sea (the Atlantic), king of Atlantis, through civilized Atlantean governors, who by their wisdom preserved peace and created a golden age for all the populations under their control--they were the demons, that is, "the knowing ones," the civilized.

Plato puts into the mouth of Socrates these words ("Dialogues, Cratylus," p. 397): "My notion would be that the sun, moon, and stars, earth, and heaven, which are still the gods of many barbarians, were the only gods known to the aboriginal Hellenes. . . . What shall follow the gods? Must not demons and heroes and men come next? . . . Consider the real meaning of the word demons. You know Hesiod uses the word. He speaks of 'a golden race of men' who came first. He says of them,

But now that fate has *closed over this race*,  
They are holy demons upon earth,  
Beneficent averters of ills, guardians of mortal men.'

He means by the golden men not men literally made of gold, but good and noble men; he says we are of the 'age of iron.' He called them demons because they were *dah'mones* (knowing or wise)."

This is made the more evident when we read that this region of the gods, of Chronos and Uranos and Zeus, passed through, first, a Golden Age, then a Silver Age--these constituting a great period of peace and happiness; then it reached a Bronze Age; then an Iron Age, and finally perished by a great flood, sent upon these people by Zeus as a punishment for their sins. We read:

"Men were rich then (in the Silver Age), as in the Golden Age of Chronos, and lived in plenty; but still they wanted the innocence and contentment which were the true sources of human happiness in the former age; and accordingly, while living in luxury and delicacy, they became overbearing in their manners to the highest degree, were never satisfied, and forgot the gods, to whom, in their confidence of prosperity and comfort, they denied the reverence they owed. . . . Then followed the Bronze Age, a period of constant quarrelling and deeds of violence. Instead of cultivated lands, and a life of peaceful occupations and orderly habits, there came a day when every where might was right, and men, big and powerful as they were, became physically worn out. . . . Finally came the Iron Age, in which enfeebled mankind had to toil for bread with their hands, and, bent on gain, did their best to overreach each other. Dike, or Astræa, the goddess of justice and good faith, modesty and truth, turned her back on such scenes, and retired to Olympus, while Zeus determined to destroy the human race by a great flood. The whole of Greece lay under water, and none but Deucalion and his wife Pyrrha were saved." (Murray's "Mythology" p. 44.)

It is remarkable that we find here the same succession of the Iron Age after the Bronze Age that has been revealed to scientific men by the patient examination of the relics of antiquity in Europe. And this identification of the land that was destroyed by a flood--the land of Chronos and Poseidon and Zeus--with the Bronze Age, confirms the view expressed in Chapter VIII. (page 237, *ante*), that the bronze implements and weapons of Europe were mainly imported from Atlantis.

And here we find that the Flood that destroyed this land of the gods was the Flood of Deucalion, and the Flood of Deucalion was the Flood of the Bible, and this, as we have shown, was "the last great Deluge of all," according to the Egyptians, which destroyed Atlantis.

The foregoing description of the Golden Age of Chronos, when "men were rich and lived in plenty," reminds us of Plato's description of the happy age of Atlantis, when "men despised everything but virtue, not caring for their present state of life, and thinking lightly of the possession of gold and other property;" a time when, as the chants of the Delaware Indians stated it (page 109, *ante*), "all were willingly pleased, all were well-happified." While the description given by Murray in the above extract of the degeneracy of mankind in the land of the gods, "a period of constant quarrelling and deeds of violence, when might was right," agrees with Plato's account of the Atlanteans, when they became "aggressive," "unable to bear their fortune," "unseemly," "base," "filled with unrighteous avarice and power,"--and "in a most wretched state." And here again I might quote from the chant of the Delaware Indians--"they became troubled, hating each other; both were fighting, both were spoiling, both were never peaceful." And in all three instances the gods punished the depravity of mankind by a great deluge. Can all these precise coincidences be the result of accident?

May we not even suppose that the very word "Olympus" is a transformation from "Atlantis" in accordance with the laws that regulate the changes of letters of the same class into each other? Olympus was written by the Greeks "Olumpos." The letter a in

Atlantis was sounded by the ancient world broad and full, like the *a* in our words *all* or *altar*; in these words it approximates very closely to the sound of *o*. It is not far to go to convert Otlontis into Oluntos, and this into Olumpos. We may, therefore, suppose that when the Greeks said that their gods dwelt in "Olympus," it was the same as if they said that they dwelt in "Atlantis."

Nearly all the gods of Greece are connected with Atlantis. We have seen the twelve principal gods all dwelling on the mountain of Olympus, in the midst of an island in the ocean in the far west, which was subsequently destroyed by a deluge on account of the wickedness of its people. And when we turn to Plato's description of Atlantis (p. 13, *ante*) we find that Poseidon and Atlas dwelt upon a mountain in the midst of the island; and on this mountain were their magnificent temples and palaces, where they lived, separated by great walls from their subjects.

It may be urged that Mount Olympus could not have referred to any mountain in Atlantis, because the Greeks gave that name to a group of mountains partly in Macedonia and partly in Thessaly. But in Mysia, Lycia, Cyprus, and elsewhere there were mountains called Olympus; and on the plain of Olympia, in Elis, there was an eminence bearing the same designation. There is a natural tendency among uncivilized peoples to give a "local habitation" to every general tradition.

"Many of the oldest myths," says Baldwin ("Prehistoric Nations," p. 376), "relate to Spain, North-western Africa, and other regions on the Atlantic, such as those concerning Hercules, the Cronidæ, the Hyperboreans, the Hesperides, and the Islands of the Blessed. Homer described the Atlantic region of Europe in his account of the wanderings of Ulysses. . . . In the ages previous to the decline of Phœnician influence in Greece and around the Ægean Sea, the people of those regions must have had a much better knowledge of Western Europe than prevailed there during the Ionian or Hellenic period."

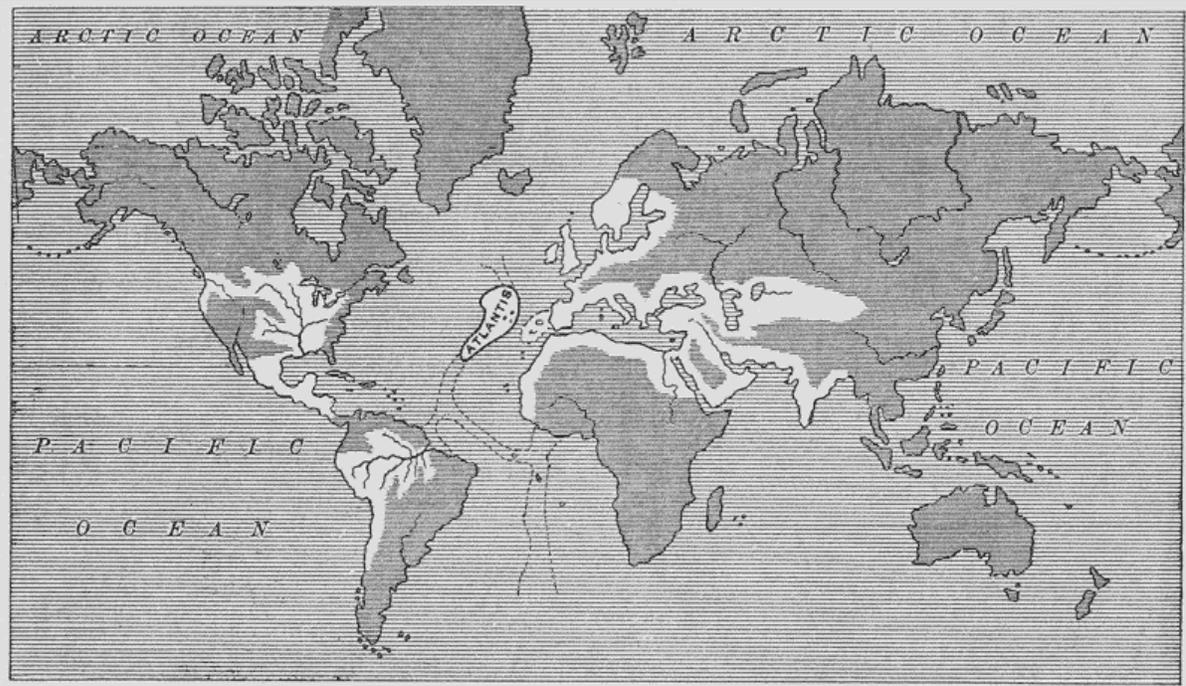
The mythology of Greece is really a history of the kings of Atlantis. The Greek heaven was Atlantis. Hence the references to statues, swords, etc., that fell from heaven, and were preserved in the temples of the different states along the shores of the Mediterranean from a vast antiquity, and which were regarded as the most precious possessions of the people. They were relics of the lost race received in the early ages. Thus we read of the brazen or bronze anvil that was preserved in one city, which fell from heaven, and was nine days and nine nights in falling; in other words, it took nine days and nights of a sailing-voyage to bring it from Atlantis.

The modern theory that the gods of Greece never had any personal existence, but represented atmospheric and meteorological myths, the movements of clouds, planets, and the sun, is absurd. Rude nations repeat, they do not invent; to suppose a barbarous people creating their deities out of clouds and sunsets is to reverse nature. Men first worship stones, then other men, then spirits. Resemblances of names prove nothing; it is as if one would show that the name of the great Napoleon meant "the lion of the desert" (Napo-leon), and should thence argue that Napoleon never existed, that he was a myth, that he represented power in solitude, or some such stuff. When we read that Jove whipped his wife, and threw her son out of the window, the inference is that Jove was a man, and actually did something like the thing described; certainly gods, sublimated spirits, aerial sprites, do not act after this fashion; and it would puzzle the mythmakers to prove that the sun, moon, or stars whipped their wives or flung recalcitrant young men out of windows. The history of Atlantis could be in part reconstructed out of the mythology of Greece; it is a history of kings, queens, and princes; of love-making,

adulteries, rebellions, wars, murders, sea-voyages, and colonizations; of palaces, temples, workshops, and forges; of sword-making, engraving and metallurgy; of wine, barley, wheat, cattle, sheep, horses, and agriculture generally. Who can doubt that it represents the history of a real people?

Uranos was the first god; that is to say, the first king of the great race. As he was at the commencement of all things, his symbol was the sky. He probably represented the race previous even to the settlement of Atlantis. He was a son of Gæa (the earth). He seems to have been the parent of three races--the Titans, the Hekatoncheires, and the Kyklopes or Cyclops.

I incline to the belief that these were civilized races, and that the peculiarities ascribed to the last two refer to the vessels in which they visited the shores of the barbarians.



THE EMPIRE OF ATLANTIS.

The empire of the Titans was clearly the empire of Atlantis. "The most judicious among our mythologists" (says Dr. Rees, "New British Cyclopædia," art. *Titans*)--"such as Gerard Vossius, Marsham, Bochart, and Father Thomassin--are of opinion that the partition of the world among the sons of Noah-Shem, Ham, and Japheth--was the original of the tradition of the same partition among Jupiter, Neptune, and Pluto," upon the breaking up of the great empire of the Titans. "The learned Pezron contends that the division which was made of this vast empire came, in after-times, to be taken for the partition of the whole world; that Asia remaining in the hands of Jupiter (Zeus), the most potent of the three brothers, made him looked upon as the god of Olympus; that the sea and islands which fell to Neptune occasioned their giving him the title of 'god of the sea;' and that Spain, the extremity of the then known world, thought to be a very low country in respect of Asia, and famous for its excellent mines of gold and silver, falling to Pluto, occasioned him to be taken for the 'god of the infernal regions.'" We should suppose that Pluto possibly ruled over the transatlantic possessions of Atlantis in America, over those "portions of the opposite continent" which Plato tells us were dominated by Atlas and his posterity, and which, being far beyond or below sunset, were the "under-world" of the ancients; while Atlantis, the Canaries, etc., constituted the island division with Western Africa and Spain. Murray tells us ("Mythology," p. 58) that Pluto's share of the kingdom

was supposed to lie "in the remote west." The under-world of the dead was simply the world below the western horizon; "the home of the dead has to do with that *far west* region where the sun dies at night." ("Anthropology," p. 350.) "On the coast of Brittany, where Cape Raz stands out westward into the ocean, there is 'the Bay of Souls,' the launching-place where the departed spirits *sail off across the sea.*" (*Ibid.*) In like manner, Odysseus found the land of the dead in the ocean beyond the Pillars of Hercules. There, indeed, was the land of the mighty dead, the grave of the drowned Atlanteans.

"However this be," continues F. Pezron, "the empire of the Titans, according to the ancients, was very extensive; they possessed Phrygia, Thrace, a part of Greece, the island of Crete, and several other provinces to the inmost recesses of Spain. To these Sanchoniathon seems to join Syria; and Diodorus adds a part of Africa, and the kingdoms of Mauritania." The kingdoms of Mauritania embraced all that north-western region of Africa nearest to Atlantis in which are the Atlas Mountains, and in which, in the days of Herodotus, dwelt the Atlantes.

Neptune, or Poseidon, says, in answer to a message from Jupiter,

No vassal god, nor of his train am I.  
Three brothers, deities, from Saturn came,  
And ancient Rhea, earth's immortal dame;  
Assigned by lot our triple rule we know;  
Infernal Pluto sways the shades below:  
O'er the wide clouds, and o'er the starry plain  
Ethereal Jove extends his high domain;  
My court beneath the hoary waves I keep,  
And hush the roaring of the sacred deep.

Iliad, book xviii.

Homer alludes to Poseidon as

"The god whose liquid arms are hurled  
Around the globs, whose earthquakes rock the world."

Mythology tells us that when the Titans were defeated by Saturn they retreated into the interior of Spain; Jupiter followed them up, and beat them for the last time near Tartessus, and thus terminated a ten-years' war. Here we have a real battle on an actual battle-field.

If we needed any further proof that the empire of the Titans was the empire of Atlantis, we would find it in the names of the Titans: among these were *Oceanus*, Saturn or Chronos, and *Atlas*; they were all the sons of Uranos. Oceanus was at the base of the Greek mythology. Plato says ("Dialogues," *Timæus*, vol. ii., p. 533): "Oceanus and Tethys were the children of Earth and Heaven, and from these sprung Phorcys, and Chronos, and Rhea, and many more with them; and from Chronos and Rhea sprung Zeus and Hera, and *all those whom we know as their brethren, and others who were their children.*" In other words, all their gods came out of the ocean; they were rulers over some ocean realm; Chronos was the son of Oceanus, and Chronos was an Atlantean god, and from him the Atlantic Ocean was called by the ancients "the Chronian Sea." The elder Minos was called "the Son of the Ocean:" he first gave civilization to the Cretans; he engraved his laws on brass, precisely as Plato tells us the laws of Atlantis were engraved on pillars of brass.

The wanderings of Ulysses, as detailed in the "Odyssey" of Homer, are strangely connected with the Atlantic Ocean. The islands of the Phœnicians were apparently in mid-ocean:

We dwell apart, afar  
Within the unmeasured deep, amid its waves  
The most remote of men; no other race  
Hath commerce with us.--*Odyssey*, book vi.

The description of the Phæacian walls, harbors, cities, palaces, ships, etc., seems like a recollection of Atlantis. The island of Calypso appears also to have been in the Atlantic Ocean, twenty days' sail from the Phæacian isles; and when Ulysses goes to the land of Pluto, "the under-world," the home of the dead, he

"Reached the far confines of Oceanus,"

beyond the Pillars of Hercules. It would be curious to inquire how far the poems of Homer are Atlantean in their relations and inspiration. Ulysses's wanderings were a prolonged struggle with Poseidon, the founder and god of Atlantis.

"The Hekatoncheires, or Cetimæni, beings each with a hundred hands, were three in number--Kottos, Gyges or Gyes, and Briareus--and represented the frightful crashing of waves, and its resemblance to the convulsions of earthquakes." (Murray's "Mythology," p. 26.) Are not these hundred arms the oars of the galleys, and the frightful crashing of the waves their movements in the water?

"The Kyklopes also were three in number--Brontes, with his thunder; Steropes, with his lightning; and Arges, with his stream of light. They were represented as having only one eye, which was placed at the juncture between the nose and brow. It was, however, a large, flashing eye, as became beings who were personifications of the storm-cloud, with its flashes of destructive lightning and peals of thunder."

We shall show hereafter that the invention of gunpowder dates back to the days of the Phœnicians, and may have been derived by them from Atlantis. It is not impossible that in this picture of the Kyklopes we see a tradition of sea-going ships, with a light burning at the prow, and armed with some explosive preparation, which, with a roar like thunder, and a flash like lightning, destroyed those against whom it was employed? It at least requires less strain upon our credulity to suppose these monsters were a barbarian's memory of great ships than to believe that human beings ever existed with a hundred arms, and with one eye in the middle of the forehead, and giving out thunder and lightning.

The natives of the West India Islands regarded the ships of Columbus as living creatures, and that their sails were wings.

Berosus tells us, speaking of the ancient days of Chaldea, "In the first year there appeared, from that part of the Erythræan Sea which borders upon Babylonia, an animal endowed with reason, by name Oannes, whose whole body (according to the account of Apollodorus) was that of a fish; that under the fish's head he had another head, with feet also below, similar to those of a man, subjoined to the fish's tail. His voice too and language was articulate and human, and a representation of him is preserved even unto this day. This being was accustomed to pass the day among men, but took no food at that season, and he gave them an insight into letters and arts of all kinds. He taught them to construct cities, to found temples, to compile laws, and explained to them the principles

of geometrical knowledge. He made them distinguish the seeds of the earth, and showed them how to collect the fruits; in short, he instructed them in everything which could tend to soften manners and humanize their laws. *From that time nothing material has been added by way of improvement to his instructions.* And when the sun set, this being, Oannes, retired again into the sea, and passed the night in the deep, for he was amphibious. After this there appeared other animals like Oannes."

This is clearly the tradition preserved by a barbarous people of the great ships of a civilized nation, who colonized their coast and introduced the arts and sciences among them. And here we see the same tendency to represent the ship as a living thing, which converted the war-vessels of the Atlanteans (the *Kyklopes*) into men with one blazing eye in the middle of the forehead.

Uranos was deposed from the throne, and succeeded by his son Chronos. He was called "the ripener, the harvest-god," and was probably identified with the beginning of the Agricultural Period. He married his sister Rhea, who bore him Pluto, *Poseidon*, Zeus, Hestia, Demeter, and Hera. He anticipated that his sons would dethrone him, as he had dethroned his father, Uranos, and he swallowed his first five children, and would have swallowed the sixth child, Zeus, but that his wife Rhea deceived him with a stone image of the child; and Zeus was conveyed to the island of Crete, and there concealed in a cave and raised to manhood. Subsequently Chronos "yielded back to the light the children he had swallowed." This myth probably means that Chronos had his children raised in some secret place, where they could not be used by his enemies as the instruments of a rebellion against his throne; and the stone image of Zeus, palmed off upon him by Rhea, was probably some other child substituted for his own. His precautions seem to have been wise; for as soon as the children returned to the light they commenced a rebellion, and drove the old gentleman from his throne. A rebellion of the Titans followed. The struggle was a tremendous one, and seems to have been decided at last by the use of gunpowder, as I shall show farther on.

We have seen Chronos identified with the Atlantic, called by the Romans the "Chronian Sea." He was known to the Romans under the name of Saturn, and ruled over "a great Saturnian continent" in the Western Ocean. Saturn, or Chronos, came to Italy: he presented himself to the king, Janus, "and proceeded to instruct the subjects of the latter in agriculture, gardening, and many other arts then quite unknown to them; as, for example, how to tend and cultivate the vine. By such means he at length raised the people from a rude and comparatively barbarous condition to one of order and peaceful occupations, in consequence of which he was everywhere held in high esteem, and, in course of time, was selected by Janus to share with him the government of the country, which thereupon assumed the name of Saturnia--'a land of seed and fruit.' The period of Saturn's government was sung in later days by poets as a happy time, when sorrows were unknown, when innocence, freedom, and gladness reigned throughout the land in such a degree as to deserve the title of the Golden Age." (Murray's *Mythology*," p. 32.)

All this accords with Plato's story. He tells us that the rule of the Atlanteans extended to Italy; that they were a civilized, agricultural, and commercial people. The civilization of Rome was therefore an outgrowth directly from the civilization of Atlantis.

The Roman *Saturnalia* was a remembrance of the Atlantean colonization. It was a period of joy and festivity; master and slave met as equals; the distinctions of poverty and wealth were forgotten; no punishments for crime were inflicted; servants and slaves went about dressed in the clothes of their masters; and children received presents from their

parents or relatives. It was a time of jollity and mirth, a recollection of the Golden Age. We find a reminiscence of it in the Roman "Carnival."

The third and last on the throne of the highest god was Zeus. We shall see him, a little farther on, by the aid of some mysterious engine overthrowing the rebels, the Titans, who rose against his power, amid the flash of lightning and the roar of thunder. He was called "the thunderer," and "the mighty thunderer." He was represented with thunder-bolts in his hand and an eagle at his feet.

During the time of Zeus Atlantis seems to have reached its greatest height of power. He was recognized as the father of the whole world; he everywhere rewarded uprightness, truth, faithfulness, and kindness; he was merciful to the poor, and punished the cruel. To illustrate his rule on earth the following story is told:

"Philemon and Baukis, an aged couple of the poorer class, were living peacefully and full of piety toward the gods in their cottage in Phrygia, when Zeus, who often visited the earth, disguised, to inquire into the behavior of men, paid a visit, in passing through Phrygia on such a journey, to these poor old people, and was received by them very kindly as a weary traveller, which he pretended to be. Bidding him welcome to the house, they set about preparing for their guest, who was accompanied by Hermes, as excellent a meal as they could afford, and for this purpose were about to kill the only goose they had left, when Zeus interfered; for he was touched by their kindness and genuine piety, and that all the more because he had observed among the other inhabitants of the district nothing but cruelty of disposition and a habit of reproaching and despising the gods. To punish this conduct he determined to visit the country with a flood, but to save from it Philemon and Baukis, the good aged couple, and to reward them in a striking manner. To this end he revealed himself to them before opening the gates of the great flood, transformed their poor cottage on the hill into a splendid temple, installed the aged pair as his priest and priestess, and granted their prayer that they might both die together. When, after many years, death overtook them, they were changed into two trees, that side by side in the neighborhood--an oak and a linden." (Murray's "Mythology," p. 38.)

Here we have another reference to the Flood, and another identification with Atlantis.

Zeus was a kind of Henry VIII., and took to himself a number of wives. By Demeter (Ceres) he had Persephone (Proserpine); by Leto, Apollo and Artemis (Diana); by Dione, Aphrodite (Venus); by Semele, Dionysos (Bacchus); by Maia, Hermes (Mercury); by Alkmene, Hercules, etc., etc.

We have thus the whole family of gods and goddesses traced back to Atlantis.

Hera, or Juno, was the first and principal wife of Zeus. There were numerous conjugal rows between the royal pair, in which, say the poets, Juno was generally to blame. She was naturally jealous of the other wives of Zeus. Zeus on one occasion beat her, and threw her son Hephæstos out of Olympus; on another occasion he hung her out of Olympus with her arms tied and two great weights attached to her feet--a very brutal and ungentlemanly trick--but the Greeks transposed this into a beautiful symbol: the two weights, they say, represent the earth and sea, "an illustration of how all the phenomena of the visible sky were supposed to hang dependent on the highest god of heaven!" (*Ibid.*, p. 47.) Juno probably regarded the transaction in an altogether different light; and she therefore United with Poseidon, the king's brother, and his daughter Athena, in a rebellion to put the old fellow in a strait-jacket, "and would have succeeded had not

Thetis brought to his aid the sea-giant Ægæon," probably a war-ship. She seems in the main, however, to have been a good wife, and was the type of all the womanly virtues.

Poseidon, the first king of Atlantis, according to Plato, was, according to Greek mythology, a brother of Zeus, and a son of Chronos. In the division of the kingdom he fell heir to the ocean and its islands, and to the navigable rivers; in other words, he was king of a maritime and commercial people. His symbol was the horse. "He was the first to train and employ horses;" that is to say, his people first domesticated the horse. This agrees with what Plato tells us of the importance attached to the horse in Atlantis, and of the baths and race-courses provided for him. He was worshipped in the island of Tenos "in the character of a physician," showing that he represented an advanced civilization. He was also master of an agricultural people; "the ram with the golden fleece for which the Argonauts sailed was the offspring of Poseidon." He carried in his hand a three-pronged symbol, the trident, doubtless an emblem of the three continents that were embraced in the empire of Atlantis. He founded many colonies along the shores of the Mediterranean; "he helped to build the walls of Troy;" the tradition thus tracing the Trojan civilization to an Atlantean source. He settled Attica and founded Athens, named after his niece Athena, daughter of Zeus, who had no mother, but had sprung from the bead of Zeus, which probably signified that her mother's name was not known--she was a foundling. Athena caused the first olive-tree to grow on the Acropolis of Athens, parent of all the olive-trees of Greece. Poseidon seems to have had settlements at Corinth, Ægina, Naxos, and Delphi. Temples were erected to his honor in nearly *all the seaport towns Of Greece*. He sent a sea-monster, to wit, a slip, to ravage part of the Trojan territory.

In the "Iliad" Poseidon appears "as ruler of the sea, inhabiting a brilliant palace in its depths, traversing its surface in a chariot, or stirring the powerful billows *until the earth shakes* as they crash upon the shores. . . . He is also associated with well-watered plains and valleys." (Murray's "Mythology," p, 51.) The palace in the depths of the sea was the palace upon Olympus in Atlantis; the traversing of the sea referred to the movements of a mercantile race; the shaking of



POSEIDON, OR NEPTUNE.

the earth was an association with earthquakes; the "well-watered plains and valleys" remind us of the great plain of Atlantis described by Plato.

All the traditions of the coming of civilization into Europe point to Atlantis.

For instance, Keleos, who lived at Eleusis, near Athens, hospitably received Demeter, the Greek Ceres, the daughter of Poseidon, when she landed; and in return she taught him the use of the plough, and presented his son with the seed of barley, and sent him out to teach mankind how to sow and utilize that grain. Dionysos, grandson of Poseidon, travelled "through all the known world, even into the remotest parts of India, instructing the people, as he proceeded, how to tend the vine, and how to practise many other arts of peace, besides teaching them the value of just and honorable dealings." (Murray's "Mythology," p. 119.) The Greeks celebrated great festivals in his honor down to the coming of Christianity.

"The Nymphs of Grecian mythology were a kind of middle beings between the gods and men, communicating with both, loved and respected by both; . . . living like the gods on ambrosia. In extraordinary cases they were summoned, it was believed, to the councils of the Olympian gods; but they usually remained in their particular spheres, in secluded grottoes and peaceful valleys, occupied in spinning, weaving, bathing, singing sweet songs, dancing, sporting, or accompanying deities who passed through their territories-- hunting with Artemis (Diana), rushing about with Dionysos (Bacchus), making merry with Apollo or Hermes (Mercury), but always in a hostile attitude toward the wanton and excited Satyrs."

The Nymphs were plainly the female inhabitants of Atlantis dwelling on the plains, while the aristocracy lived on the higher lands. And this is confirmed by the fact that part of them were called *Atlantids*, offspring of Atlantis. The Hesperides were also "daughters of Atlas;" their mother was Hesperis, a personification of "the region of the West." Their home was an island in the ocean, "Off the north or west coast of Africa.

And here we find a tradition which not only points to Atlantis, but also shows some kinship to the legend in Genesis of the tree and the serpent.

Titæa, "a goddess of the earth," gave Zeus a tree bearing golden apples on it. This tree was put in the care of the Hesperides, but they *could not resist the temptation to pluck and eat its fruit*; thereupon a serpent named Ladon was put to watch the tree. Hercules slew the serpent, and gave the apples to the Hesperides.

Heracles (Hercules), we have seen, was a son of Zeus, king of Atlantis. One of his twelve labors (the tenth) was the carrying off the cattle of Geryon. The meaning of Geryon is the red glow of the *sunset*." He dwelt on the island of "Erythea, in the remote west, beyond the Pillars of Hercules." Hercules took a ship, and after encountering a storm, reached the island and placed himself on Mount Abas. Hercules killed Geryon, stole the cattle, put them on the ship, and landed them safely, driving them "through Iberia, Gaul, and over the Alps down into Italy." (Murray's "Mythology," p. 257.) This was simply the memory of a cattle raid made by an uncivilized race upon the civilized, cattle-raising people of Atlantis.

It is not necessary to pursue the study of the gods of Greece any farther. They were simply barbarian recollections of the rulers of a great civilized people who in early days visited their shores, and brought with them the arts of peace.

Here then, in conclusion, are the proofs of our proposition that the gods of Greece had been the kings of Atlantis:

1. They were not the makers, but the rulers of the world.
2. They were human in their attributes; they loved, sinned, and fought battles, the very sites of which are given; they founded cities, and civilized the people of the shores of the Mediterranean.
3. They dwelt upon an island in the Atlantic, "in the remote west. . . . where the sun shines after it has ceased to shine on Greece."
4. Their land was destroyed in a deluge.
5. They were ruled over by Poseidon and Atlas.

6. Their empire extended to Egypt and Italy and the shores of Africa, precisely as stated by Plato.

7. They existed during the Bronze Age and at the beginning of the Iron Age.

The entire Greek mythology is the recollection, by a degenerate race, of a vast, mighty, and highly civilized empire, which in a remote past covered large parts of Europe, Asia, Africa, and America.

### **CHAPTER III.**

**THE GODS OF THE PHŒNICIANS ALSO KINGS OF ATLANTIS.**

NOT alone were the gods of the Greeks the deified kings of Atlantis, but we find that the mythology of the Phœnicians was drawn from the same source.

For instance, we find in the Phœnician cosmogony that the Titans (Rephaim) derive their origin from the Phœnician gods Agrus and Agrotus. This connects the Phœnicians with that island in the remote west, in the midst of ocean, where, according to the Greeks, the Titans dwelt.

According to Sanchoniathon, *Ouranos* was the son of Autochthon, and, according to Plato, Autochthon was one of the ten kings of Atlantis. He married his sister Ge. He is the Uranos of the Greeks, who was the son of *Gæa* (the earth), whom he married. The Phœnicians tell us, "Ouranos had by Ge four sons: Ilus (El), who is called Chronos, and Betylus (Beth-El), and Dagon, which signifies bread-corn, and Atlas (Tammuz?)." Here, again, we have the names of two other kings of Atlantis. These four sons probably represented four races, the offspring of the earth. The Greek Uranos was the father of Chronos, and the ancestor of Atlas. The Phœnician god Ouranos had a great many other wives: his wife Ge was jealous; they quarrelled, and he attempted to kill the children he had by her. This is the legend which the Greeks told of Zeus and Juno. In the Phœnician mythology Chronos raised a rebellion against Ouranos, and, after a great battle, dethroned him. In the Greek legends it is Zeus who attacks and overthrows his father, Chronos. Ouranos had a daughter called Astarte (Ashtoreth), another called Rhea. "And Dagon, after he had found out bread-corn and the plough, was called Zeus-Arotrius."

We find also, in the Phœnician legends, mention made of Poseidon, founder and king of Atlantis.

Chronos gave Attica to his daughter Athena, as in the Greek legends. In a time of plague he sacrificed his son to Ouranos, and "circumcised himself, and compelled his allies to do the same thing." It would thus appear that this singular rite, practised as we have seen by the Atlantidæ of the Old and New Worlds, the Egyptians, the Phœnicians, the Hebrews, the Ethiopians, the Mexicans, and the red men of America, dates back, as we might have expected, to Atlantis.

"Chronos visits the different regions of the habitable world."

He gave Egypt as a kingdom to the god Taaut, who had invented the alphabet. The Egyptians called him Thoth, and he was represented among them as "the god of letters, the clerk of the under-world," bearing a tablet, pen, and palm-branch.

This not only connects the Phœnicians with Atlantis, but shows the relations of Egyptian civilization to both Atlantis and the Phœnicians.

There can be no doubt that the royal personages who formed the gods of Greece were also the gods of the Phœnicians. We have seen the Autochthon of Plato reappearing in the Autochthon of the Phœnicians; the Atlas of Plato in the Atlas of the Phœnicians; the Poseidon of Plato in the Poseidon of the Phœnicians; while the kings Mestor and Mneseus of Plato are probably the gods Misor and Amynus of the Phœnicians.

Sanchoniathon tells us, after narrating all the discoveries by which the people advanced to civilization, that the Cabiri set down their records of the past by the command of the god Taaut, "and they delivered them to their successors and to foreigners, of whom one was Isiris (Osiris), the inventor of the three letters, the brother of Chua, who is called the first Phœnician." (Lenormant and Chevallier, "Ancient History of the East," vol. ii., p. 228.)

This would show that the first Phœnician came long after this line of the kings or gods, and that he was a foreigner, as compared with them; and, therefore, that it could not have been the Phœnicians proper who made the several inventions narrated by Sanchoniathon, but some other race, from whom the Phœnicians might have been descended.

And in the delivery of their records to the foreigner Osiris, the god of Egypt, we have another evidence that Egypt derived her civilization from Atlantis.

Max Müller says:

"The Semitic languages also are all varieties of one form of speech. Though we do not know that primitive language from which the Semitic dialects diverged, yet we know that at one time such language must have existed. . . . We cannot derive Hebrew from Sanscrit, or Sanscrit from Hebrew; but we can well understand how both may have proceeded from one common source. They are both channels supplied from one river, and they carry, though not always on the surface, floating materials of language which challenge comparison, and have already yielded satisfactory results to careful analyzers." ("Outlines of Philosophy of History," vol. i., p. 475.)

There was an ancient tradition among the Persians that the Phœnicians migrated from the shores of the Erythræan Sea, and this has been supposed to mean the Persian Gulf; but there was a very old city of Erythia, in utter ruin in the time of Strabo, which was built in some ancient age, long before the founding of Gades, near the site of that town, on the Atlantic coast of Spain. May not this town of Erythia have given its name to the adjacent sea? And this may have been the starting-point of the Phœnicians in their European migrations. It would even appear that there was an island of Erythea. In the Greek mythology the tenth labor of Hercules consisted in driving away the cattle of Geryon, who lived in the island of Erythea, "an island somewhere in the remote west, *beyond the Pillars of Hercules*." (Murray's "Mythology," p. 257.) Hercules stole the cattle from this remote oceanic island, and, returning drove them "through Iberia, Gaul, over the Alps, and through Italy." (*Ibid.*) It is probable that a people emigrating from the Erythræan Sea, that is, from the Atlantic, first gave their name to a town on the coast of Spain, and at a later date to the Persian Gulf--as we have seen the name of York carried from England to the banks of the Hudson, and then to the Arctic Circle.

The builders of the Central American cities are reported to have been a bearded race. The Phœnicians, in common with the Indians, practised human sacrifices to a great extent; they worshipped fire and water, adopted the names of the animals whose skins they wore--that is to say, they had the totemic system--telegraphed by means of fires, poisoned their arrows, offered peace before beginning battle, and used drums. (Bancroft's "Native Races," vol. v., p. 77.)

The extent of country covered by the commerce of the Phœnicians represents to some degree the area of the old Atlantean Empire. Their colonies and trading-posts extended east and west from the shores of the Black Sea, through the Mediterranean to the west coast of Africa and of Spain, and around to Ireland and England; while from north to south they ranged from the Baltic to the Persian Gulf. They touched every point where civilization in later ages made its appearance. Strabo estimated that they had three hundred cities along the west coast of Africa. When Columbus sailed to discover a new world, or re-discover an old one, he took his departure from a Phœnician seaport, founded by that great race two thousand five hundred years previously. This Atlantean sailor, with his Phœnician features, sailing from an Atlantean port, simply re-opened the path of commerce and colonization which had been closed when Plato's island sunk in

the sea. And it is a curious fact that Columbus had the antediluvian world in his mind's eye even then, for when he reached the mouth of the Orinoco he thought it was the river Gihon, that flowed out of Paradise, and he wrote home to Spain, "There are here great indications suggesting the proximity of the earthly Paradise, for not only does it correspond in mathematical position with the opinions of the holy and learned theologians, but all other signs concur to make it probable."

Sanchoniathon claims that the learning of Egypt, Greece, and Judæa was derived from the Phœnicians. It would appear probable that, while other races represent the conquests or colonizations of Atlantis, the Phœnicians succeeded to their arts, sciences, and especially their commercial supremacy; and hence the close resemblances which we have found to exist between the Hebrews, a branch of the Phœnician stock, and the people of America.

Upon the Syrian sea the people live  
Who style themselves Phœnicians. . . .  
These were *the first great founders of the world--*  
Founders of cities and of mighty states--  
Who showed a path through seas before unknown.  
In the first ages, when the sons of men  
Knew not which way to turn them, they assigned  
To each his first department; they bestowed  
Of land a portion and of sea a lot,  
And sent each wandering tribe far off to share  
A different soil and climate. Hence arose  
The great diversity, so plainly seen,  
'Mid nations widely severed.

Dyonysius of Susiana, A.D. 3,

## CHAPTER IV.

### THE GOD ODIN, WODEN, OR WOTAN.

IN the Scandinavian mythology the chief god was Odin, the Woden, Wotan, or Wuotan of the Germans. He is represented with many of the attributes of the Greek god Zeus, and

is supposed by some to be identical with him. He dwelt with the *twelve* Æsir, or gods, upon Asgard, the Norse Olympus, which arose out of Midgard, a land half-way between the regions of frost and fire (to wit, in a temperate climate). The Scandinavian Olympus was probably Atlantis. Odin is represented as a grave-looking elderly man with a long beard, carrying in his hand a spear, and accompanied by two dogs and two ravens. He was the father of poetry, and the inventor of Runic writing.

The Chiapenese of Central America (the people whose language we have seen furnishing such remarkable resemblances to Hebrew) claim to have been the first people of the New World. Clavigero tells us ("Hist. Antiq. del Messico," Eng. trans., 1807, vol. i.) that according to the traditions of the Chiapenese there was a Votan who was the grandson of the man who built the ark to save himself and family from the Deluge; he was one of those who undertook to build the tower that should reach to heaven., The Lord ordered him to people America. "He came *from the East*." He brought seven families with him. He had been preceded in America by two others, Igh and Imox. He built a great city in America called "Nachan," City of the Serpents (the serpent that tempted Eve was Nahash), from his own race, which was named Chan, a serpent. This Nachan is supposed to have been Palenque. The date of his journey is placed in the legends in the year 3000 of the world, and in the tenth century B.C. He also founded three tributary monarchies, whose capitals were Tulan, Mayapan, and Chiquimala. He wrote a book containing a history of his deeds, and proofs that he belonged to the tribe of Chanes (serpents). He states that "he is the third of the Votans; that he conducted seven families from Valum-Votan to this continent, and assigned lands to them; that he determined to travel until he came to the root of heaven and found his relations, the Culebres, and made himself known to them; that he accordingly made four voyages to Chivim; that he arrived in Spain; that he went to Rome; that he saw the house of God building; that he went by the road which his brethren, the Culebres, had bored; that he marked it, and that he passed by the houses of the thirteen Culebres. He relates that, in returning from one of his voyages, he found seven other families of the Tzequil nation who had joined the first inhabitants, and recognized in them the same origin as his own, that is, of the Culebres; he speaks of the place where they built the first town, which from its founders received the name of Tzequil; he affirms that, having taught them the refinement of manners in the use of the table, table-cloths, dishes, basins, cups, and napkins, they taught him the knowledge of God and his worship; his first ideas of a king, and obedience to him; that he was chosen captain of all these united families."

It is probable that Spain and Rome are interpolations. Cabrera claims that the Votanites were Carthaginians. He thinks the Chivim of Votan were the Hivim, or Givim, who were descended of Heth, son of Canaan, Phœnicians; they were the builders of Accaron, Azotus, Ascalon, and Gaza. The Scriptures refer to them as Hivites (Givim) in Deuteronomy (chap. ii., verse 32), and Joshua (chap. xiii., verse 4). He claims that Cadmus and his wife Hermione were of this stock; and according to Ovid they were metamorphosed into snakes (Culebres). The name Hivites in Phœnician signifies a snake.

Votan may not, possibly, have passed into Europe; he may have travelled altogether in Africa. His singular allusion to "a way which the Culebres had bored" seems at first inexplicable; but Dr. Livingstone's last letters, published 8th November, 1869, in the "Proceedings of the Royal Geographical Society," mention that "tribes live in underground houses in Rua. Some excavations are said to be thirty miles long, and have running rills in them; a whole district can stand a siege in them. The 'writings' therein, I have been told by some of the people, are drawings of animals, and not letters; otherwise

I should have gone to see them. People very dark, well made, and outer angle of eyes slanting inward."

And Captain Grant, who accompanied Captain Speke in his famous exploration of the sources of the Nile, tells of a tunnel or subway under the river Kaoma, on the highway between Loowemba and Marunga, near Lake Tanganyika. His guide Manua describes it to him:

"I asked Manua if he had ever seen any country resembling it. His reply was, 'This country reminds me of what I saw in the country to the south of the Lake Tanganyika, when travelling with an Arab's caravan from Unjanyembeh. There is a river there called the Kaoma, running into the lake, the sides of which are similar in precipitousness to the rocks before us.' I then asked, 'Do the people cross this river in boats?' 'No; they have no boats; and even if they had, the people could not land, as the sides are too steep: they pass underneath the river by a natural tunnel, or subway.' He and all his party went through it on their way from Loowemba to Ooroongoo, and returned by it. He described its length as having taken them from sunrise till noon to pass through it, and so high that, if mounted upon camels, they could not touch the top. Tall reeds, the thickness of a walking-stick, grew inside, the road was strewn with white pebbles, and so wide--four hundred yards--that they could see their way tolerably well while passing through it. The rocks looked as if they had been planed by artificial means. Water never came through from the river overhead; it was procured by digging wells. Manua added that the people of Wambweh take shelter in this tunnel, and live there with their families and cattle, when molested by the Watuta, a warlike race, descended from the Zooloo Kafirs.

But it is interesting to find in this book of Votan, however little reliance we may place in its dates or details, evidence that there was actual intercourse between the Old World and the New in remote ages.

Humboldt remarks:

"We have fixed the special attention of our readers upon this Votan, or Wodan, an American who appears of the same family with the Wods or Odins of the Goths and of the people of Celtic origin. Since, according to the learned researches of Sir William Jones, Odin and Buddha are probably the same person, it is curious to see the names of *Bondvar*, *Wodansday*, and Votan designating in India, Scandinavia, and in Mexico the day of a brief period." ("Vues des Cordilleras," p. 148, ed. 1810.)

There are many things to connect the mythology of the Gothic nations with Atlantis; they had, as we have seen, flood legends; their gods Krodo and Satar were the Chronos and Saturn of Atlantis; their Baal was the Bel of the Phœnicians, who were closely connected with Poseidon and Atlas; and, as we shall see hereafter, their language has a distinct relationship with the tongues of the Arabians, Cushites, Chaldeans, and Phœnicians.

## CHAPTER V.

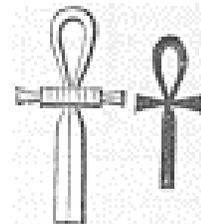
### THE PYRAMID, THE CROSS, AND THE GARDEN OF EDEN.

No fact is better established than the reverence shown to the sign of the Cross in all the ages prior to Christianity. We cannot do better than quote from an able article in the Edinburgh Review of July, 1870, upon this question:

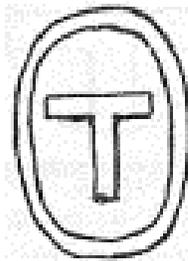
"From the dawn of organized Paganism in the Eastern world to the final establishment of Christianity in the Western, the Cross was undoubtedly one of the commonest and most sacred of symbolical monuments; and, to a remarkable extent, it is so still in almost every land where that of Calvary is unrecognized or unknown. Apart from any distinctions of social or intellectual superiority, of caste, color, nationality, or location in either hemisphere, it appears to have been the aboriginal possession of every people in antiquity--the elastic girdle, so to say, which embraced the most widely separated heathen communities--the most significant token of a universal brotherhood, to which all the families of mankind were severally and irresistibly drawn, and by which *their common descent was emphatically expressed*, or by means of which each and all preserved, amid every vicissitude of fortune, a knowledge of *the primeval happiness and dignity of their species*. Where authentic history is silent on the subject, the material relics of past and long since forgotten races are not wanting to confirm and strengthen this supposition. Diversified forms of the symbol are delineated more or less artistically, according to the progress achieved in civilization at the period, on the ruined walls of temples and palaces, on natural rocks and sepulchral galleries, on the hoariest monoliths and the rudest statuary; on coins, medals, and vases of every description; and, in not a few instances, are preserved in the architectural proportions of subterranean as well as superterranean structures, of tumuli as well as fanes. The extraordinary sanctity attaching to the symbol, in every age and under every variety of circumstance, justified any expenditure incurred in its fabrication or embellishment; hence the most persistent labor, the most consummate ingenuity, were lavished upon it. Populations of essentially different culture, tastes, and pursuits--the highly-civilized and the demi-civilized, the settled and nomadic--vied with each other in their efforts to extend the knowledge of its exceptional import and virtue among their latest posterities. The marvellous rock-hewn caves of Elephanta and Ellora, and the stately temples of Mathura and Terputty, in the East, may be cited as characteristic examples of one laborious method of exhibiting it; and the megalithic structures of Callernish and Newgrange, in the West, of another; while a third may be instanced. in the great temple at Mitzla, 'the City of the Moon,' in Ojaaca, Central America. also excavated in the living rock, and manifesting the same stupendous labor and ingenuity as are observable in the cognate caverns of Salsette--of endeavors, we repeat, made by peoples as intellectually as geographically distinct, and followers withal of independent and unassociated deities, to magnify and perpetuate some grand primeval symbol. . . .

"Of the several varieties of the Cross still in vogue, as national or ecclesiastical emblems, in this and other European states, and distinguished by the familiar appellations of St. George, St. Andrew, the Maltese, the Greek, the Latin, etc., etc., there is not one among them the existence of which may not be traced to the remotest antiquity. They were the common property of the Eastern nations. No revolution or other casualty has wrought any perceptible difference in their several forms or delineations; they have passed from one hemisphere to the other intact; have survived dynasties, empires, and races; have been borne on the crest of each successive wave of Aryan population in its course toward the West; and, having been reconsecrated in later times by their lineal descendants, are still recognized as military and national badges of distinction. . . .

Among the earliest known types is the *crux ansata*, vulgarly called 'the key of the Nile,' because of its being found sculptured or otherwise represented so frequently upon Egyptian and Coptic monuments. It has, however, a very much older and more sacred signification than this. It was the symbol of symbols, the mystical Tau, 'the bidden wisdom,' not only of the ancient Egyptians but also of the Chaldeans, Phœnicians,



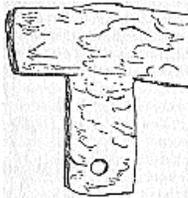
Mexicans, Peruvians, and of every other ancient people commemorated in history, in either hemisphere, and is formed very similarly to our letter T, with a roundlet, or oval, placed immediately above it. Thus it was figured on the gigantic emerald or glass statue of Serapis, which was transported (293 B.C.) by order of Ptolemy Soter from Sinope, on the southern shores of the Black Sea, re-erected within that famous labyrinth which encompassed the banks of Lake Mœris, and destroyed by the victorious army of Theodosius (A.D. 389), despite the earnest entreaties of the Egyptian priesthood to spare it, because it was the emblem of their god and of 'the life to come.' Sometimes, as may be



seen on the breast of an Egyptian mummy in the museum of the London University, the simple T only is planted on the frustum of a cone; and sometimes it is represented as springing from a heart; in the first instance signifying goodness; in the second, hope or expectation of reward. As in the oldest temples and catacombs of Egypt, so this type likewise abounds in the ruined cities of Mexico and Central America, graven as well upon the most ancient cyclopean and polygonal walls as upon the more modern and perfect examples of masonry; and is displayed in an equally

conspicuous manner upon the breasts of innumerable bronze statuettes which have been recently disinterred from the cemetery of Juigalpa (of unknown antiquity) in Nicaragua."

When the Spanish missionaries first set foot upon the soil of America, in the fifteenth century, they were amazed to find the Cross was as devoutly worshipped by the red Indians as by themselves, and were in doubt whether to ascribe the fact to the pious labors of St. Thomas or to the cunning device of the Evil One. The hallowed symbol



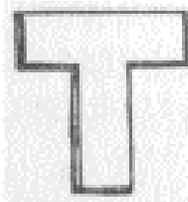
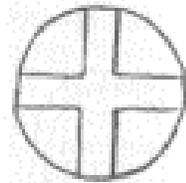
challenged their attention on every hand and in almost every variety of form. It appeared on the bass-reliefs of ruined and deserted as well as on those of inhabited palaces, and was the most conspicuous ornament in the great temple of Gozumel, off the coast of Yucatan. According to the particular locality, and the purpose which it served, it was formed of various materials--of marble and gypsum in the open spaces of cities and

by the way-side; of wood in the teocallis or chapels on pyramidal summits and in subterranean sanctuaries; and of emerald or jasper in the palaces of kings and nobles.

When we ask the question how it comes that the sign of the Cross has thus been revered. from the highest antiquity by the races of the Old and New Worlds, we learn that it is a reminiscence of the Garden of Eden, in other words, of Atlantis.

Professor Hardwicke says:

"All these and similar traditions are but mocking satires of the old Hebrew story--jarred and broken notes of the same strain; but with all their exaggerations they intimate how in the background of man's vision lay a paradise of holy joy--a paradise secured from every kind of

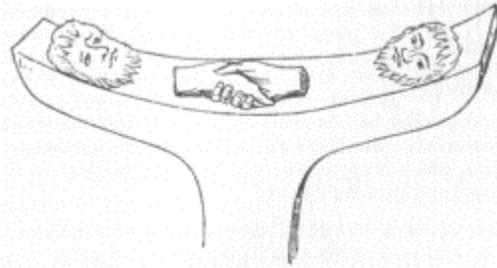


profanation, and made inaccessible to the guilty; a paradise full of objects that were calculated to delight the senses and to elevate the mind a paradise that granted to its tenant rich and rare immunities, and that fed with its perennial streams the tree of life and immortality."

To quote again from the writer in the *Edinburgh Review*, already cited;

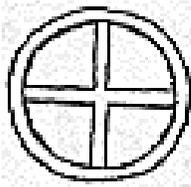
"Its undoubted antiquity, no less than its extraordinary diffusion, evidences that it must have been, as it may be said to be still in unchristianized lands, emblematical of some fundamental doctrine or mystery. The reader will not have failed to observe that it is most usually associated with water; it was 'the key of the Nile,' that mystical instrument by

means of which, in the popular judgment of his Egyptian devotees, Osiris produced the annual revivifying inundations of the sacred stream; it is discernible in that mysterious pitcher or vase portrayed on the brazen table of Bembus, before-mentioned, with its four lips discharging as many streams of water in opposite directions; it was the emblem of the water-deities of the Babylonians in the East and of the Gothic nations in the West, as well as that of the rain-deities respectively of the mixed population in America. We have seen with what peculiar rites the symbol was honored by those widely separated races in the western hemisphere; and the monumental slabs of Nineveh, now in the museums of London and Paris, show us how it was similarly honored by the successors of the Chaldees in the eastern. . . .



ANCIENT IRISH CROSS--PRE-CHRISTIAN--KILNABOY.

"In Egypt, Assyria, and Britain it was emblematical of creative power and eternity; in India, China, and Scandinavia, of heaven and immortality; in the two Americas, of rejuvenescence and freedom from physical suffering; while in both hemispheres it was the common symbol of the resurrection, or 'the sign of the life to come;' and, finally, in all heathen communities, without exception, it was the emphatic type, the sole enduring evidence, of the Divine Unity. This circumstance alone determines its extreme antiquity--an antiquity, in all likelihood, long antecedent to the foundation of either of the three great systems of religion in the East. And, lastly, we have seen how, as a rule, it is found in conjunction with a stream or streams of water, with exuberant vegetation, and with a bill or a mountainous region--in a word, *with a land of beauty, fertility, and joy*. Thus it was expressed upon those circular and sacred cakes of the Egyptians, composed of the richest materials--of flour, of honey, of milk--and with which the serpent and bull, as well as other reptiles and beasts consecrated to the service of Isis and their higher divinities, were daily fed; and upon certain festivals were eaten with extraordinary ceremony by the people and their priests. 'The cross-cake,' says Sir Gardner Wilkinson, 'was their hieroglyph for civilized land;' obviously *a land superior to their own, as it was, indeed, to all other mundane territories*; for it was that *distant, traditional country of sempiternal contentment and repose*, of exquisite delight and serenity, where Nature, unassisted by man, produces all that is necessary for his sustentation."



And this land was the Garden of Eden of our race. This was the Olympus of the Greeks, where

"This same mild season gives the blooms to blow,  
The buds to harden and the fruits to grow."

In the midst of it was a sacred and glorious eminence--the *umbilicus orbis terrarum*--"toward which the heathen in all parts of the world, and in all ages, turned a wistful gaze in every act of devotion, and to which they hoped to be admitted, or, rather, to be restored, at the close of this transitory scene."

In this "glorious eminence" do we not see Plato's mountain in the middle of Atlantis, as he describes it:

"Near the plain and in the centre of the island there was a mountain, not very high on any side. In this mountain there dwelt one of the earth-born primeval men of that country, whose name was Evenor, and he had a wife named Leucippe, and they had an only daughter, who was named Cleito. Poseidon married her. He enclosed the hill in which she dwelt all around, making alternate zones of sea and land, larger and smaller, encircling one another; there were two of land and three of water . . . so that no man could get to the island. . . . He brought streams of water under the earth to this mountain-island, and made all manner of food to grow upon it. This island became the seat of Atlas, the over-king of the whole island; upon it they built the great temple of their nation; they continued to ornament it in successive generations, every king surpassing the one who came before him to the utmost of his power, until they made the building a marvel to behold for size and beauty. . . . And they had such an amount of wealth as was never before possessed by kings and potentates--as is not likely ever to be again."

The gardens of Alcinous and Laertes, of which we read in Homeric song, and those of Babylon, were probably transcripts of Atlantis. "The sacred eminence in the midst of a 'superabundant, happy region figures more or less distinctly in almost every mythology, ancient or modern. It was the Mesomphalos of the earlier Greeks, and the Omphalium of the Cretans, dominating the Elysian fields, upon whose tops, bathed in pure, brilliant, incomparable light, the gods passed their days in ceaseless joys."

"The Buddhists and Brahmans, who together constitute nearly half the population of the world, tell us that the decussated figure (the cross), whether in a simple or a complex form, symbolizes the traditional happy abode of their primeval ancestors--that 'Paradise of Eden toward the East,' as we find expressed in the Hebrew. And, let us ask, what better picture, or more significant characters, in the complicated alphabet of symbolism, could have been selected for the purpose than a circle and a cross: the one to denote a region of absolute purity and perpetual felicity; the other, those four perennial streams that divided and watered the several quarters of it?" (*Edinburgh Review*, January, 1870.)

And when we turn to the mythology of the Greeks, we find that the origin of the world was ascribed to *Okeanos*, the ocean, The world was at first an island surrounded by the ocean, as by a great stream:

"It was a region of wonders of all kinds; Okeanos lived there with his wife Tethys: these were the Islands of the Blessed, the gardens of the gods, the sources of nectar and ambrosia, on which the gods lived. Within this *circle of water* the earth lay spread out like a disk, *with mountains rising from it*, and the vault of heaven appearing to rest upon its outer edge all around." (Murray's "Manual of Mythology," pp. 23, 24, *et seq.*)

On the mountains dwelt the gods; they had palaces on these mountains, with store-rooms, stabling, etc.

"The Gardens of the Hesperides, with their golden apples, were believed to exist *in some island of the ocean*, or, as it was sometimes thought, *in the islands* off the north or *west coast of Africa*. They were far famed in antiquity; for it was there that springs of nectar flowed by the couch of Zeus, and there that the earth displayed the rarest blessings of the gods; it was another Eden." (*Ibid.*, p. 156.)

Homer described it in these words:

"Stern winter smiles on that auspicious clime,  
The fields are florid with unfading prime,  
From the bleak pole no winds inclement blow.  
Mould the round hail, or flake the fleecy snow;  
But from the breezy deep the blessed inhale  
The fragrant murmurs of the western gale."

"It was the sacred Asgard of the Scandinavians, springing from the centre of a fruitful land, which was watered by four primeval rivers of milk, severally flowing in the direction of the cardinal points, 'the abode of happiness, and the height of bliss.' It is the Tien-Chan, 'the celestial mountain-land, . . . the enchanted gardens' of the Chinese and Tartars, watered by the four perennial fountains of Tychin, or Immortality; it is the hill-encompassed Ilá of the Singhalese and Thibetians, 'the everlasting dwelling-place of the wise and just.' It is the Sineru of the Buddhist, on the summit of which is Tawrutisa, the habitation of Sekrá, the supreme god, from which proceed the four sacred streams, running in as many contrary directions.

It is the Slávratta, 'the celestial earth,' of the Hindoo, the summit of his golden mountain Meru, the city of Brahma, in the centre of Jambadwípa, and from the four sides of which gush forth the four primeval rivers, reflecting in their passage the colorific glories of their source, and severally flowing northward, southward, eastward, and westward."

It is the Garden of Eden of the Hebrews:

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into *four* heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the Lord God took the man and put him into the Garden of Eden to dress it and to keep it." (Gen. ii., 8-1-5.)

As the four rivers named in Genesis are not branches of any one stream, and head in very different regions, it is evident that there was an attempt, on the part of the writer of the Book, to adapt an ancient tradition concerning another country to the known features of the region in which he dwelt.

Josephus tells us (chap. i., p. 41), "Now the garden (of Eden) was watered by one river, *which ran round about the whole earth*, and was parted into four parts." Here in the four parts we see the origin of the Cross, while in the river running around the whole earth we have the wonderful canal of Atlantis, described by Plato, which was "carried around the whole of the plain," and received the streams which came down from the mountains. The streams named by Josephus would seem to represent the migrations of people from Atlantis to its colonies. "Phison," he tells us, "denotes a multitude; it ran into India; the Euphrates and Tigris go down into the Red Sea while the Geon runs through Egypt."

We are further told (chap. ii., p. 42) that when Cain, after the murder of Abel, left the land of Adam, "he travelled over many countries" before he reached the land of Nod; *and the land of Nod was to the eastward of Adam's home*. In other words, the original seat of mankind was in the West, that is to say, in the direction of Atlantis. Wilson tells us that

the Aryans of India believed that they originally came "from the West." Thus the nations on the west of the Atlantic look to the *east* for their place of origin; while on the east of the Atlantic they look to the *west*: thus all the lines of tradition converge upon Atlantis.

But here is the same testimony that in the Garden of Eden there were four rivers radiating from one parent stream. And these four rivers, as we have seen, we find in the Scandinavian traditions, and in the legends of the Chinese, the Tartars, the Singhalese, the Thibetians, the Buddhists, the Hebrews, and the Brahmins.

And not only do we find this tradition of the Garden of Eden in the Old World, but it meets us also among the civilized races of America. The elder Montezuma said to Cortez, "Our fathers dwelt in that happy and prosperous place which they called Aztlan, which means *whiteness*. . . . In this place *there is a great mountain in the middle of the water* which is called Culhuacan, because it has the point somewhat turned over toward the bottom; and for this cause it is called Culhuacan, which means 'crooked mountain.'" He then proceeds to describe the charms of this favored land, abounding in birds, game, fish, trees, "fountains enclosed with elders and junipers, and alder-trees both large and beautiful." The people planted "maize, red peppers, tomatoes, beans, and all kinds of plants, *in furrows*."

Here we have the same mountain in the midst of the water which Plato describes--the same mountain to which all the legends of the most ancient races of Europe refer.

The inhabitants of Aztlan were *boatmen*. (Bancroft's "Native Races," vol. v., p. 325.) E. G. Squier, in his "Notes on Central America," p. 349, says, "It is a significant fact that in the map of their migrations, presented by Gemelli, the place of the origin of the Aztecs is designated by the sign of water, *Atl* standing for *Atzlan*, a *pyramidal temple* with grades, and near these a palm-tree." This circumstance did not escape the attention of Humboldt, who says, I am astonished at finding a palm-tree near this teocalli. This tree certainly does not indicate a northern origin. . . . The possibility that an unskilful artist should unintentionally represent a tree of which he had no knowledge is so great, that any argument dependent on it hangs upon a slender thread." ("North Americans of Antiquity," p. 266.)

The Miztecs, a tribe dwelling on the outskirts of Mexico, had a tradition that the gods, "in the day of obscurity and darkness," built "a sumptuous palace, a masterpiece of skill, in which they made their abode upon a mountain. The rock was called 'The Place of Heaven;' there the gods first abode on earth, living many years in great rest and content, as in a happy and delicious land, though the world still lay in obscurity and darkness. The children of these gods made to themselves a garden, in which they put many trees, and fruit-trees, and flowers, and roses, and odorous herbs. Subsequently there came a great deluge, in which many of the sons and daughters of the gods perished." (Bancroft's "Native Races," vol. iii., p. 71.) Here we have a distinct reference to Olympus, the Garden of Plato, and the destruction of Atlantis.

And in Plato's account of Atlantis we have another description of the Garden of Eden and the Golden Age of the world:

"Also, whatever fragrant things there are in the earth, whether roots, or herbage, or woods, or distilling drops of flowers and fruits, grew and thrived in that land; and again the cultivated fruits of the earth, both the edible fruits and other species of food which we call by the name of legumes, and the fruits having a hard rind, affording drinks and meats and ointments . . . all these that sacred island, lying beneath the sun, brought forth in

abundance. . . . For many generations, as long as the divine nature lasted in them, they were obedient to the laws, and well affectioned toward the gods, who were their kinsmen; for they possessed true and in every way great spirits, practising gentleness and wisdom in the various chances of life, and in their intercourse with one another. They despised everything but virtue, not caring for their present state of life, and thinking lightly of the possession of gold and other property, which seemed only a burden to them; neither were they intoxicated by luxury; nor did wealth deprive them of their self-control; but they were sober, and saw clearly that all these goods were increased by virtuous friendship with one another, and that by excessive zeal for them, and honor of them, the good of them is lost, and friendship perishes with them."

All this cannot be a mere coincidence; it points to a common tradition of a veritable land, where four rivers flowed down in opposite directions from a central mountain-peak. And these four rivers, flowing to the north, south, east, and west, constitute the origin of that sign of the Cross which we have seen meeting us at every point among the races who were either descended from the people of Atlantis, or who, by commerce and colonization, received their opinions and civilization from them.

Let us look at the question of the identity of the Garden of Eden with Atlantis from another point of view:

If the alphabet of the Phœnicians is kindred with the Maya alphabet, as I think is clear, then the Phœnicians were of the same race, or of some race with which the Mayas were connected; in other words, they were from Atlantis.

Now we know that the Phœnicians and Hebrews were of the same stock, used the same alphabet, and spoke almost precisely the same language.

The Phœnicians preserved traditions, which have come down to us in the writings, of Sanchoniathon, of all the great essential inventions or discoveries which underlie civilization. The first two human beings, they tell us, were Protogonos and Aion (Adam and 'Havath), who produce Genos and Genea (Qên and Qênath), from whom again are descended three brothers, named Phos, Phur, and Phlox (Light, Fire, and Flame), because they "have discovered how to produce fire by the friction of two pieces of wood, and have taught the use of this element." In another fragment, at the origin of the human race we see in succession the fraternal couples of Autochthon and Technites (Adam and Quen--Cain?), inventors of the manufacture of bricks; Agros and Agrotos (Sade and Cêd), fathers of the agriculturists and hunters; then Amynos and Magos, "who taught to dwell in villages and rear flocks."

The connection between these Atlantean traditions and the Bible record is shown in many things. For instance, "the Greek text, in expressing the invention of Amynos, uses the words *kw'mas kai` poi'mnas*, which are precisely the same as the terms *ôhel umiqneh*, which the Bible uses in speaking of the dwellings of the descendants of Jabal (Gen., chap. iv., v. 20). In like manner Lamech, both in the signification of his name and also in the savage character attributed to him by the legend attached to his memory, is a true synonyme of Agrotos."

"And the title of *A?lh~tai*, given to Agros and Agrotos in the Greek of the Phœnician history, fits in wonderfully with the physiognomy of the race of the Cainites in the Bible narrative, whether we take *a?lh~tai* simply as a Hellenized transcription of the Semitic *Elim*, 'the strong, the mighty,' or whether we take it in its Greek acceptance, 'the wanderers;' for such is the destiny of Cain and his race according to the very terms of the

condemnation which was inflicted upon him after his crime (Gen. iv., 14), and this is what is signified by the name of his grandson 'Yirad. Only, in Sanchoniathon the genealogy does not end with Aminos and Magos, as that of the Cainites in the Bible does with the three sons of Lamech. These two personages are succeeded by Misôr and Sydyk, 'the released and the just,' as Sanchoniathon translates them, but rather the 'upright and the just' (Mishôr and Çüdüq), 'who invent the use of salt.' To Misôr is born Taautos (Taût), to whom we owe letters; and to Sydyk the Cabiri or Corybantes, the institutors of navigation." (Lenormant, "Genealogies between Adam and the Deluge." *Contemporary Review*, April, 1880.)

We have, also, the fact that the Phœnician name for their goddess Astynome (Ashtar No'emâ), whom the Greeks called Nemaun, was the same as the name of the sister of the three sons of Lamech, as given in Genesis--Na'emah, or Na'amah.

If, then, the original seat of the Hebrews and Phœnicians was the Garden of Eden, to the west of Europe, and if the Phœnicians are shown to be connected, through their alphabets, with the Central Americans, who looked to an island in the sea, to the eastward, as their starting-point, the conclusion becomes irresistible that Atlantis and the Garden of Eden were one and the same.

*The Pyramid.*--Not only are the Cross and the Garden of Eden identified with Atlantis, but in Atlantis, the habitation of the gods, we find the original model of all those pyramids which extend from India to Peru.

This singular architectural construction dates back far beyond the birth of history. In the *Purânas* of the Hindoos we read of pyramids long anterior in time to any which have survived to our day. Cheops was preceded by a countless host of similar erections which have long since mouldered into ruins.

If the reader will turn to page 104 of this work he will see, in the midst of the picture of Aztlan, the starting-point of the Aztecs, according to the Botturini pictured writing, a pyramid with worshippers kneeling before it.

Fifty years ago Mr. Faber, in his "Origin of Pagan Idolatry," placed artificial tumuli, pyramids, and pagodas in the same category, conceiving that all were transcripts of the holy mountain which was generally supposed to have stood in the centre of Eden; or, rather, as intimated in more than one place by the Psalmist, the garden itself was situated on an eminence. (Psalms, chap. iii., v. 4, and chap. lxxviii., vs. 15, 16, 18.)

The pyramid is one of the marvellous features of that problem which confronts us everywhere, and which is insoluble without Atlantis.

The Arabian traditions linked the pyramid with the Flood. In a manuscript preserved in the Bodleian Library, and translated by Dr. Sprenger, Abou Balkhi says:

"The wise men, *previous to the Flood*, foreseeing an impending Judgment from heaven, either by submersion or fire, which would destroy every created thing, built upon the tops of the mountains in Upper Egypt many pyramids of stone, in order to have some refuge against the approaching calamity. Two of these buildings exceeded the rest in height, being four hundred cubits, high and as many broad and as many long. They were built with large blocks of marble, and they were so well put together that the joints were scarcely perceptible. Upon the exterior of the building every charm and wonder of physic was inscribed."

This tradition locates these monster structures upon the mountains of Upper Egypt, but there are no buildings of such dimensions to be found anywhere in Egypt. Is it not probable that we have here another reference to the great record preserved in the land of the Deluge? Were not the pyramids of Egypt and America imitations of similar structures in Atlantis? Might not the building of such a gigantic edifice have given rise to the legends existing on both continents in regard to a Tower of Babel?

How did the human mind hit upon this singular edifice--the pyramid? By what process of development did it reach it? Why should these extraordinary structures crop out on the banks of the Nile, and amid the forests and plains of America? And why, in both countries, should they stand with their sides square to the four cardinal points of the compass? Are they in this, too, a reminiscence of the Cross, and of the four rivers of Atlantis that ran to the north, south, east, and west?

"There is yet a third combination that demands a specific notice. The decussated symbol is not unfrequently planted upon what Christian archæologists designate 'a calvary,' that is, upon a mount or a cone. Thus it is represented in both hemispheres. The megalithic structure of Callernish, in the island of Lewis before mentioned, is the most perfect example of the practice extant in Europe. The mount is preserved to this day. This, to be brief, was the recognized conventional mode of expressing a particular primitive truth or mystery from the days of the Chaldeans to those of the Gnostics, or from one extremity of the civilized world to the other. It is seen in the treatment of the ash Yggdrasill of the Scandinavians, as well as in that of the Bo-tree of the Buddhists. The prototype was not the Egyptian, but the Babylonian *crux ansata*, the lower member of which constitutes a conical support for the oval or sphere above it. With the Gnostics, who occupied the debatable ground between primitive Christianity and philosophic paganism, and who inscribed it upon their tombs, the cone symbolized death as well as life. In every heathen mythology it was the universal emblem of the goddess or mother of heaven, by whatsoever name she was addressed--whether as Mylitta, Astarte, Aphrodite, Isis, Mata, or Venus; and the several eminences consecrated to her worship were, like those upon which Jupiter was originally adored, of a conical or pyramidal shape. This, too, is the ordinary form of the altars dedicated to the Assyrian god of fertility. In exceptional instances the cone is introduced upon one or the other of the sides, or is distinguishable in the always accompanying mystical tree." (*Edinburgh Review*, July, 1870.)

If the reader will again turn to page 104 of this work he will see that the tree appears on the top of the pyramid or mountain in both the Aztec representations of Aztlan, the original island-home of the Central American races.

The writer just quoted believes that Mr. Faber is correct in his opinion that the pyramid is a transcript of the sacred mountain which stood in the midst of Eden, the Olympus of Atlantis. He adds:

"Thomas Maurice, who is no mean authority, held the same view. He conceived the use to which pyramids in particular were anciently applied to have been threefold--namely, as tombs, temples, and observatories; and this view he labors to establish in the third volume of his 'Indian Antiquities.' Now, whatever may be their actual date, or with whatsoever people they may have originated, whether in Africa or Asia, in the lower valley of the Nile or in the plains of Chaldea, the pyramids of Egypt were unquestionably destined to very opposite purposes. According, to Herodotus, they were introduced by the Hyksos; and Proclus, the Platonic philosopher, connects them with the science of astronomy--a science which, he adds, the Egyptians derived from the Chaldeans. Hence

we may reasonably infer that they served as well for temples for planetary worship as for observatories. Subsequently to the descent of the shepherds, their hallowed precincts were invaded by royalty, from motives of pride and superstition; and the principal chamber in each was used as tombs."

The pyramidal imitations, dear to the hearts of colonists of the sacred mountain upon which their gods dwelt, was devoted, as perhaps the mountain itself was, to sun and fire worship. The same writer says:

"That Sabian worship once extensively prevailed in the New World is a well-authenticated fact; it is yet practised to some extent by the wandering tribes on the Northern continent, and was the national religion of the Peruvians at the time of the Conquest. That it was also the religion of their more highly civilized predecessors on the soil, south of the equator more especially, is evidenced by the remains of fire-altars, both round and square, scattered about the shores of lakes Umayu and Titicaca, and which are the counterparts of the Gueber dokh mehs overhanging the Caspian Sea. Accordingly, we find, among these and other vestiges of antiquity that indissolubly connected those long-since extinct populations in the New with the races of the Old World, the well-defined symbol of the Maltese Cross. On the Mexican feroher before alluded to, and which is most elaborately carved in bass-relief on a massive piece of polygonous granite, constituting a portion of a cyclopean wall, the cross is enclosed within the ring, and accompanying it are four tassel-like ornaments, graved equally well. Those accompaniments, however, are disposed without any particular regard to order, but the four arms of the cross, nevertheless, severally and accurately point to the cardinal quarters, The same regularity is observable on a much smaller but not less curious monument, which was discovered some time since in an ancient Peruvian huaca or catacomb--namely, a syrinx or pandean pipe, cut out of a solid mass of *lapis ollaris*, the sides of which are profusely ornamented, not only with Maltese crosses, but also with other symbols very similar in style to those inscribed on the obelisks of Egypt and on the monoliths of this country. The like figure occurs on the equally ancient Otrusco black pottery. But by far the most remarkable example of this form of the Cross in the New World is that which appears on a second type of the Mexican feroher, engraved on a tablet of gypsum, and which is described at length by its discoverer, Captain du Paix, and depicted by his friend, M. Baradère. Here the accompaniments--a shield, a hamlet, and a couple of bead-annulets or rosaries--are, with a single exception, identical in even the minutest particular with an Assyrian monument emblematical of the Deity. . . .

"No country in the world can compare with India for the exposition of the pyramidal cross. There the stupendous labors of Egypt are rivalled, and sometimes surpassed. Indeed, but for the fact of such monuments of patient industry and unexampled skill being still in existence, the accounts of some others which have long since disappeared, having succumbed to the ravages of time and the fury of the bigoted Mussulman, would sound in our ears as incredible as the story of Porsenna's tomb, which 'o'ertopped old Pelion,' and made 'Ossa like a wart.' Yet something not very dissimilar in character to it was formerly the boast of the ancient city of Benares, on the banks of the Ganges. We allude to the great temple of Bindh Madhu, which was demolished in the seventeenth century by the Emperor Aurungzebe. Tavernier, the French baron, who travelled thither about the year 1680, has preserved a brief description of it. The body of the temple was constructed in the figure of a colossal cross (i. e., a St. Andrew's Cross), with a lofty dome at the centre, above which rose a massive structure of a pyramidal form. At the four extremities of the cross there were four other pyramids of proportionate dimensions, and which were ascended from the outside by steps, with balconies at stated distances for

places of rest, reminding us of the temple of Belus, as described in the pages of Herodotus. The remains of a similar building are found at Mhuttra, on the banks of the Jumna. This and many others, including the subterranean temple at Elephanta and the caverns of Ellora and Salsette, are described at length in the well-known work by Maurice; who adds that, besides these, there was yet another device in which the Hindoo displayed the all-pervading sign; this was by pyramidal towers placed crosswise. At the famous temple of Chillambrum, on the Coromandel coast, there were seven lofty walls, one within the other, round the central quadrangle, and as many pyramidal gate-ways in the midst of each side which forms the limbs of a vast cross."

In Mexico pyramids were found everywhere. Cortez, in a letter to Charles V., states that he counted four hundred of them at Cholula. Their temples were on those "high-places." The most ancient pyramids in Mexico are at Teotihuacan, eight leagues from the city of Mexico; the two largest were dedicated to the sun and moon respectively, each built of cut stone, with a level area at the summit, and four stages leading up to it. The larger one is 680 feet square at the base, about 200 feet high, and covers an area of eleven acres. The Pyramid of Cholula, measured by Humboldt, is 160 feet high, 1400 feet square at the base, and covers forty five acres! The great pyramid of Egypt, Cheops, is 746 feet square, 450 feet high, and covers between twelve and thirteen acres. So that it appears that the base of the Teotihuacan structure is nearly as large as that of Cheops, while that of Cholula covers nearly four times as much space. The Cheops pyramid, however, exceeds very much in height both the American structures.

Señor Garcia y Cubas thinks the pyramids of Teotihuacan (Mexico) were built for the same purpose as those of Egypt. He considers the analogy established in eleven particulars, as follows: 1, the site chosen is the same; 2, the structures are orientated with slight variation; 3, the line through the centres of the structures is in the astronomical meridian; 4, the construction in grades and steps is the same; 5, in both cases the larger pyramids are dedicated to the sun; 6, the Nile has "a valley of the dead," as in Teotihuacan there is "a street of the dead;" 7, some monuments in each class have the nature of fortifications; 8, the smaller mounds are of the same nature and for the same purpose; 9, both pyramids have a small mound joined to one of their faces; 10, the openings discovered in the Pyramid of the Moon are also found in some Egyptian pyramids; 11, the interior arrangements of the pyramids are analogous. ("Ensayo de un Estudio.")

It is objected that the American edifices are different in form from the Egyptian, in that they are truncated, or flattened at the top; but this is not an universal rule.

"In many of the ruined cities of Yucatan one or more pyramids have been found upon the summit of which no traces of any building could be discovered, although upon surrounding pyramids such structures could be found. There is also some reason to believe that perfect pyramids have been found in America. Waldeck found near Palenque two pyramids in a state of perfect preservation, square at the base, pointed at the top, and thirty-one feet high, their sides forming equilateral triangles." (Bancroft's Native Races," vol. v., p. 58.)

Bradford thinks that some of the Egyptian pyramids, and those which with some reason it has been supposed are the most ancient, are precisely similar to the Mexican *teocalli*." ("North Americans of Antiquity" p. 423.)

And there is in Egypt another form of pyramid called the *mastaba*, which, like the Mexican, was flattened on the top; while in Assyria structures flattened like the Mexican

are found. "In fact," says one writer, "this form of temple (the flat-topped) has been found from Mesopotamia to the Pacific Ocean." The Phœnicians also built pyramids. In the thirteenth century the Dominican Brocard visited the ruins of the Phœnician city of Mrith or Marathos, and speaks in the strongest terms of admiration of those pyramids of surprising grandeur, constructed of blocks of stone from twenty-six to twenty eight feet long, whose thickness exceeded the stature of a tall man. ("Prehistoric Nations," p. 144.)

"If," says Ferguson, "we still hesitate to pronounce that there was any connection between the builders of the pyramids of Suku and Oajaca, or the temples of Xochialco and Boro Buddor, we must at least allow that the likeness is startling, and difficult to account for on the theory of mere accidental coincidence."



PYRAMIDS OF EGYPT.

The Egyptian pyramids all stand with their sides to the cardinal points, while many of the Mexican pyramids do likewise. The Egyptian pyramids were penetrated by small passage-ways; so were the Mexican. The Pyramid of Teotihuacan, according to Almaraz, has, at a point sixty-nine feet from the base, a gallery large enough to admit a man crawling on hands and knees, which extends, inward, on an incline, a distance of twenty feet, and terminates in two square wells or chambers, each five feet square and one of them fifteen feet deep. Mr. Löwenstern states,



PYRAMIDS OF TEOTIHUACAN.

according to Mr. Bancroft ("Native Races," vol. iv., p. 533), that "the gallery is one hundred and fifty-seven feet long, increasing in height to over six feet and a half as it penetrates the pyramid; that the well is over six feet square, extending (apparently) down to the base and up to the summit; and that other cross-galleries are blocked up by débris." In the Pyramid of Cheops there is a similar opening or passage-way forty-nine feet above the base; it is three feet eleven inches high, and three feet five and a half inches wide; it leads down a slope to a sepulchral chamber or well, and connects with other passage-ways leading up into the body of the pyramid.



THE GREAT MOUND, NEAR MIAMISBURG, OHIO.

In both the Egyptian the American pyramids the outside of the structures was covered with a thick coating of smooth, shining cement.

Humboldt considered the Pyramid of Cholula of the same type as the Temple of Jupiter Belus, the pyramids of Meidoun Dachhour, and the group of Sakkarah, in Egypt.



GREAT PYRAMID OF XCOCH.

In both America and Egypt the pyramids were used as places of sepulture; and it is a remarkable fact that the system of earthworks and mounds, kindred to the pyramids, is found even in England. Silsby Hill, at Avebury, is an artificial mound *one hundred and seventy feet high*. It is connected with ramparts, avenues (fourteen hundred and eighty yards long), circular ditches, and stone circles, almost identical with those found in the valley of the Mississippi. In Ireland the dead were buried in vaults of stone, and the earth raised over them in pyramids flattened on the top. They were called "moats" by the people. We have found the stone vaults at the base of similar truncated pyramids in Ohio. There can be no doubt that the pyramid was a developed and perfected mound, and that the parent form of these curious structures is to be found in Silsby Hill, and in the mounds of earth of Central America and the Mississippi Valley.

We find the emblem of the Cross in pre-Christian times venerated as a holy symbol on both sides of the Atlantic; and we find it explained as a type of the four rivers of the happy island where the civilization of the race originated.

We find everywhere among the European and American nations the memory of an Eden of the race, where the first men dwelt in primeval peace and happiness, and which was afterward destroyed by water.

We find the pyramid on both sides of the Atlantic, with its four sides pointing, like the arms of the Cross, to the four cardinal points—a reminiscence of Olympus; and in the Aztec representation of Olympos (Aztlan) we find the pyramid as the central and typical figure.

Is it possible to suppose all these extraordinary coincidences to be the result of accident? We might just as well say that the similarities between the American and English forms of government were not the result of relationship or descent, but that men placed in similar circumstances had spontaneously and necessarily reached the same results.

## **CHAPTER VI.**

### **GOLD AND SILVER THE SACRED METALS OF ATLANTIS.**

MONEY is the instrumentality by which man is lifted above the limitations of barter. Baron Storch terms it "the marvellous instrument to which we are indebted for our wealth and civilization."

It is interesting to inquire into the various articles which have been used in different countries and ages as money. The following is a table of some of them:

#### *Articles of Utility.*

India

Cakes of tea.

China

Pieces of silk.

Abyssinia	Salt.
Iceland and Newfoundland	Codfish.
Illinois (in early days)	Coon-skins.
Bornoo (Africa)	Cotton shirts.
Ancient Russia	Skins of wild animals.
West India Islands (1500)	Cocoa-nuts.
Massachusetts Indians	Wampum and musket-balls.
Virginia (1700)	Tobacco.
British West India Islands	Pins, snuff, and whiskey.
Central South America	Soap, chocolate, and eggs.
Ancient Romans	Cattle.
Ancient Greece	Nails of copper and iron.
The Lacedemonians	Iron.
The Burman Empire	Lead.
Russia (1828 to 1845)	Platinum.
Rome (under Numa Pompilius)	Wood and leather.
Rome (under the Cæsars)	Land.
Carthaginians	Leather.
Ancient Britons Cattle,	slaves, brass, and iron.
England (under James II.)	Tin, gun-metal, and pewter.
South Sea Islands	Axes and hammers.

*Articles of Ornament.*

Ancient Jews	Jewels.
The Indian Islands and Africa	Cowrie shells,

*Conventional Signs.*

Holland (1574)	Pieces of pasteboard.
China (1200)	Bark of the mulberry-tree.

It is evident that every primitive people uses as money those articles upon which they set the highest value--as cattle, jewels, slaves, salt, musket-balls, pins, snuff, whiskey, cotton shirts, leather, axes, and hammers; or those articles for which there was a foreign demand, and which they could trade off to the merchants for articles of necessity--as tea, silk, codfish, coonskins, cocoa-nuts, and tobacco. Then there is a later stage, when the stamp of the government is impressed upon paper, wood, pasteboard, or the bark of trees, and these articles are given a legal-tender character.

When a civilized nation comes in contact with a barbarous people they seek to trade with them for those things which they need; a metal-working people, manufacturing weapons of iron or copper, will seek for the useful metals, and hence we find iron, copper, tin, and lead coming into use as a standard of values--as money; for they can always be converted into articles of use and weapons of war. But when we ask how it chanced that gold and silver came to be used as money, and why it is that gold is regarded as so much more valuable than silver, no answer presents itself. It was impossible to make either of them into pots or pans, swords or spears; they were not necessarily more beautiful than glass or the combinations of tin and copper. Nothing astonished the American races more than the extraordinary value set upon gold and silver by the Spaniards; they could not understand it. A West Indian savage traded a handful of gold-dust with one of the sailors accompanying Columbus for some tool, and then ran for his life to the woods lest the sailor should repent his bargain and call him back. The Mexicans had coins of tin shaped like a letter T. We can understand this, for tin was necessary to them in hardening their bronze implements, and it may have been the highest type of metallic value among them. A round copper coin with a serpent stamped on it was found at Palenque, and T-shaped copper coins are very abundant in the ruins of Central America. This too we can understand, for copper was necessary in every work of art or utility.

All these nations were familiar with gold and silver, but they used them as *sacred metals* for the adornment of the temples of the sun and moon. The color of gold was something of the color of the sun's rays, while the color of silver resembled the pale light of the moon, and hence they were respectively sacred to the gods of the sun and moon. And this is probably the origin of the comparative value of these metals: they became the precious metals because they were the sacred metals, and gold was more valuable than silver--just as the sun-god was the great god of the nations, while the mild moon was simply an attendant upon the sun.

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, as I have shown, 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 one hundred and eighty millions of dollars! The riches of the kingdom can be conceived when we remember that from a pyramid in Chimú a Spanish explorer named Toledo took, in 1577, \$4,450,284 in gold and silver. ("New American Cyclopædia," art. *American Antiquities*.) The gold and silver of Peru largely contributed to form the metallic currency upon which Europe has carried on her commerce during the last three hundred years.

Gold and silver were not valued in Peru for any intrinsic usefulness; they were regarded as sacred because reserved for the two great gods of the nation. As we find gold and silver mined and worked on both sides of the Atlantic at the earliest periods of recorded history, we may fairly conclude that they were known to the Atlanteans; and this view is

confirmed by the statements of Plato, who represents a condition of things in Atlantis exactly like that which Pizarro found in Peru. Doubtless the vast accumulations of gold and silver in both countries were due to the fact that these metals were not permitted to be used by the people. In Peru the annual taxes of the people were paid to the Inca in part in gold and silver from the mines, and they were used to ornament the temples; and thus the work of accumulating the sacred metals went on from generation to generation. The same process doubtless led to the vast accumulations in the temples of Atlantis, as described by Plato.

Now, as the Atlanteans carried on an immense commerce with all the countries of Europe and Western Asia, they doubtless inquired and traded for gold and silver for the adornment of their temples, and they thus produced a demand for and gave a value to the two metals otherwise comparatively useless to man--a value higher than any other commodity which the people could offer their civilized customers; and as the reverence for the great burning orb of the sun, master of all the manifestations of nature, was tenfold as great as the veneration for the smaller, weaker, and variable goddess of the night, so was the demand for the metal sacred to the sun ten times as great as for the metal sacred to the moon. This view is confirmed by the fact that the root of the word by which the Celts, the Greeks, and the Romans designated gold was the Sanscrit word *karat*, which means, "*the color of the sun.*" Among the Assyrians gold and silver were respectively consecrated to the sun and moon precisely as they were in Peru. A pyramid belonging to the palace of Nineveh is referred to repeatedly in the inscriptions. It was composed of seven stages, equal in height, and each one smaller in area than the one beneath it; each stage was covered with stucco of different colors, "a different color representing each of the heavenly bodies, the least important being at the base: white (Venus); black (Saturn); purple (Jupiter); blue (Mercury); vermilion (Mars); *silver* (the Moon); and *gold* (the Sun)." (Lenormant's "Ancient History of the East," vol. i., p. 463.) "In England, to this day the new moon is saluted with a bow or a courtesy, as well as the curious practice of 'turning one's silver,' which seems a relic of the offering of *the moon's proper metal.*" (Tylor's "Anthropology", p. 361.) The custom of wishing, when one first sees the new moon, is probably a survival of moon-worship; the wish taking the place of the prayer.

And thus has it come to pass that, precisely as the physicians of Europe, fifty years ago, practised bleeding, because for thousands of years their savage ancestors had used it to draw away the evil spirits out of the man, so the business of our modern civilization is dependent upon the superstition of a past civilization, and the bankers of the world are to-day perpetuating the adoration of "the tears wept by the sun" which was commenced ages since on the island of Atlantis.

And it becomes a grave question--when we remember that the rapidly increasing business of the world, consequent upon an increasing population, and a civilization advancing with giant steps, is measured by the standard of a currency limited by natural laws, decreasing annually in production, and incapable of expanding proportionately to the growth of the world--whether this Atlantean superstition may not yet inflict more incalculable injuries on mankind than those which resulted from the practice of phlebotomy.

